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many leaders of
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stature in the church,

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Mighty of China's
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church. Today,
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should not exist –
having been stamped
out by the pressure of
authorities prior to,
and during, the

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~~Mighty Men~~
Communist era. Yet
today the church is
larger than ever – [...]

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On David Yang,
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Wang Ming-dao. All
three saw clearly the
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Church, local and
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~~Mighty Men~~
reacted against the
importation from the
West of our
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confusion. They
longed to see a truly
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church life firmly
based on the New
Testament concept of
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out in the 20th century. Wang Ming-Dao, Nee Duo-Sheng (Watchman Nee) and Yang Shao-Tang (David Yang)

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There are many
heroes in the Chinese
church. Today,

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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

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suffered for their faith,
often in brutal and
cruel ways, yet God
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

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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

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three knew and
respected each other.
Their stories are
inspiring, terrifying,
solemn and joyous.
They are an
encouragement to us
all.

"Conversion has
played a central role
in the history of

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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

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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

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two millennia, a phenomenon far 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-

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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

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and examines recurring themes in the converting process: gender, agency, motivation, testimony, coercion, self-identity, "true" conversion, music, communication, the body, and divine presence. Accessible to scholars, students, and those with a general interest in

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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,

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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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Mighty Men

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

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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

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Mighty Men socialist society within the unifying framework of the united front. After an overview of church, Marxism, and Christianity in China, Wickeri discusses the united front. He focuses on ideology, organization, and religious policy. Wickeri then explores the Three-Self

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Mighty Men 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

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Mighty Men
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 indigenous approach to

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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

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Mighty Men
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

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Mighty Man
the twenty essays is that despite the conflicts and tension that often have characterized relations between Christianity and China, in fact Christianity has been, for the past two centuries or more, putting down roots within Chinese society, and it is still in

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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

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Mighty Men 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

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conflicts (6 essays);
ethnicity (3 essays);
women (5 essays);
and 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

Page 55/74

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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

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Mighty Men
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 downstream
in other parts of the
world from earlier
forms of Dissent.

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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

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Mighty Men

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

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Mighty Men
of origin. Covering Africa, Asia, the Middle East, 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

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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'

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was transformed as it
travelled.

Beginning with the
Great Awakening in
the American colonies
and continuing
through contemporary
Latin America, where
revolution and
revivalism have been
central to
sociopolitical change,
Modern Christian

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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,

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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

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rights and social 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

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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.

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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 ask further: how is possible to achieve humanist justice? This volume presents the

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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

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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

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social justice, in which
both from
Confucianism and
Christianity are
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

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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

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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
experts from mainland
China, Hong Kong,

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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

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Mighty Men
working in socially
engaged religious and
civil organizations in
various geopolitical
contexts, including the
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Japan.

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