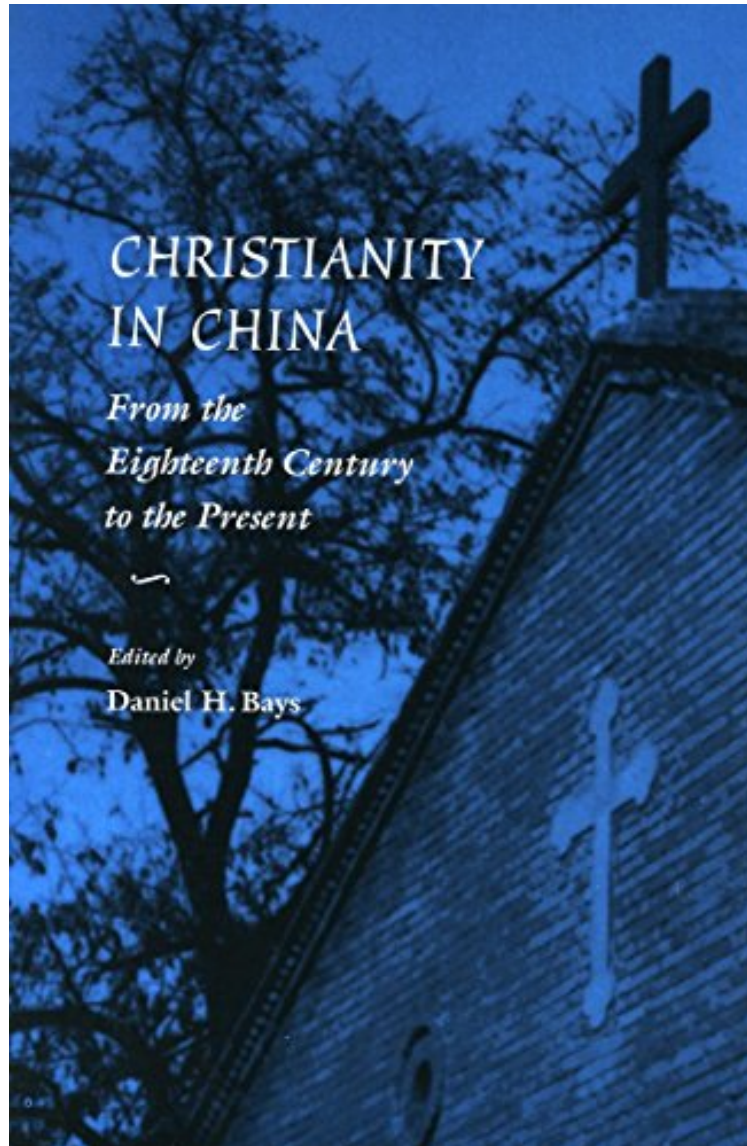


Christianity in China: From the Eighteenth Century to the Present

From Stanford University Press

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From Stanford University Press : Christianity in China: From the Eighteenth Century to the Present before purchasing it in order to gauge whether or not it would be worth my time, and all praised Christianity in China: From the Eighteenth Century to the Present:

6 of 12 people found the following review helpful. Indigenous Chinese ChristianityBy CustomerThis book is a collection of case studies and papers by major Chinese church history scholars. One section, The Rise of Indigenous Chinese Christianity, is of particular interest to those who want to study the rise of local Christian leadership in China.

Since the days of the first Protestant missionaries in the early 19th century (i.e. Gutzlaff and Morrison), foreign missionaries knew and wanted to implement the Apostolic Strategy of empowering the indigenous Christians to take ownership and to enabling them to lead. But the history tells us that this is easier said than done. Their failure to let go added fuel to fire as anti-foreign and anti-imperialist sentiments and then anti-Western feelings exploded indiscriminately. Unable to distinguish between Western and Christian, these feelings culminated in the Boxer Rebellion in the early twentieth century during which hundreds of missionaries were murdered and later in the communist backlash against missionaries which is still felt even today.³ of 7 people found the following review helpful. Thoroughly researched, well written. By Jeff Marshall Daniel Bays has written an excellent history of Chinese Christianity - one that both summarized existing research as well as presenting new material. It is well-written and easy to read.

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 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 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.

'This work is unique in that it subjects the history of Christianity in China to rigorous historical investigation. No other work on the subject can compare even remotely with it in depth and breadth of documentation and in analysis. The papers all reflect original research in sources seldom or never used before, and they are as much concerned with social history as with religious history. The volume is a benchmark work on Christian life in China in the context of a changing indigenous society.' K. C. Liu, University of California, Davis From the Inside Flap 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 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 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.