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This study investigates the historical and political conditions which have contributed to the current state of the Protestant community in China, and the kinds of spirituality and religious life that it has evolved. The authors draw on extensive fieldwork, and offer fascinating insights into the beliefs and practices of a little-documented section of Chinese society. They show that healing, protection, and vengeance by gods have been deep-rooted elements of Chinese religiosity for several hundred years, notions appropriated by Christians who now emphasize the powers of Jesus. Chinese Protestantism is seen to result from an interesting blend of the old and the new, and comparative material is adduced which sets Protestantism side by side with Catholicism and Buddhism, the two religions in China of comparable scope. A wide range of sources are utilized by the authors, and these lead to one of the most complete and detailed surveys of Christianity in China ever produced.

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Religion increasingly is seen as a renewed force, and is recognised as an important factor in the modern world in all aspects of life – cultural, economic, and political. It is no longer a matter of surprise to find religious factors at work in areas and situations of political tension. However, our information about these situations has tended to come from two main sources. The news-gathering agencies are well-placed to convey information, but are hampered by the fact that their representatives are not equipped to provide analysis of the religious forces involved. Alternatively, the movements generate their own accounts, which understandably seem less than objective to outside observers. There is no lack of information or factual material, but a real need for sound academic analysis. ‘Cambridge Studies in Ideology and Religion’ will meet this need. It will give an objective, balanced, and programmatic coverage to issues which – while of wide potential interest – have been largely neglected by analytical investigation, apart from the appearance of sporadic individual studies. Intended to enable debate to proceed at a higher level, the series should lead to a new phase in our understanding of the relationship between ideology and religion.

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PROTESTANTISM
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ALAN HUNTER and KIM-KWONG CHAN

*Department of East Asian Studies,
University of Leeds*



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*This book is dedicated with love to
Joy and Adelina*

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General editors' preface

Only twenty years ago it was widely assumed that religion had lost its previous place in western culture and that this pattern would spread throughout the world. Since then religion has become a renewed force, recognized as an important factor in the modern world in all aspects of life, cultural, economic and political. This is true not only of the Third World, but in Europe East and West, and in North America. It is no longer a surprise to find a religious factor at work in areas of political tension.

Religion and ideology form a mixture which can be of interest to the observer, but in practice dangerous and explosive. Our information about such matters comes for the most part from three types of sources. The first is the media which understandably tend to concentrate on newsworthy events, without taking the time to deal with the underlying issues of which they are but symptoms. The second source comprises studies by social scientists who often adopt a functionalist and reductionist view of the faith and beliefs which motivate those directly involved in such situations. Finally, there are the statements and writings of those committed to the religious or ideological movements themselves. We seldom lack information, but there is a need – often an urgent need – for sound objective analyses which can make use of the best contemporary approaches to both politics and religion. ‘Cambridge Studies in Ideology and Religion’ is designed to meet this need.

The subject matter is global and this will be reflected in the choice both of topics and of authors. The initial volumes will be concerned primarily with movements involving the Christian religion, but as the series becomes established movements involv-

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General editors' preface

ing other word religions will be subjected to the same objective critical analysis. In all cases it is our intention that an accurate and sensitive account of religion should be informed by an objective and sophisticated application of perspectives from the social sciences.

The relation between religion in general, and Protestant Christianity in particular, and Marxist Communism in China is significantly different from the interaction in Europe or in Latin America. Protestant Christianity in China was a fruit of the missionary movement of the last one hundred and fifty years. On this ground, as an alien implant, as well as the standard Marxist antagonism to religion as a false and disabling reality, the Protestant churches have been subjected to steady official opposition and periods of intense persecution, particularly during the Cultural Revolution. This book is the first substantial and carefully researched study of how the Protestant churches have responded to this situation and how far their belief and way of life has been affected by the situation. The authors have been painstaking in their research, and have produced an authoritative study which fills a real gap in the literature showing the various ways in which Protestant Christianity has responded to an aggressive and hostile ideology, securely based since the 1940s in the institutions of the State.

DUNCAN FORRESTER AND ALISTAIR KEE
New College, University of Edinburgh

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The research for this book was supported by many people and institutions. Our greatest debt is to the individuals in China who have shared their experiences with us over the past years. Many are Christians who have borne witness to their faith in an extraordinary fashion over the last decades. It is a moving experience to come close to these people.

We would also like to express our appreciation of the assistance given to us by non-believers who have professional or personal connections with the Christian community. In particular we are grateful to scholars in the Chinese Academy of Social Sciences; Fudan University, Shanghai; Hangzhou University; the Shanghai Academy of Social Sciences; and Xiamen University.

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We are grateful to the Department of East Asian Studies of the University of Leeds, and especially its Head, Don Rimmington, who was responsible for co-authoring several earlier papers, initiating the original research, fund-raising, arranging links with Chinese institutions and shaping the project as a whole.

This enterprise was, of course, expensive. The major part of the costs was covered by a grant from the Leverhulme Trust, and we received additional donations from the Hong Kong Baptist College Research Committee, the Sino-British Fellowship Trust and the Universities China Committee in London. The Christian Nationals Evangelism Commission Fellowship Church in Hong Kong also supported our work. We would like to acknowledge the generosity of these institutions, without which the research could not have proceeded.

NOTES ON THE TEXT

1. We have attempted to make this book as accessible as possible to readers who do not have a specialist knowledge of China. Two reference works that can be recommended are *The Cambridge Handbook of Contemporary China* by Colin MacKerras and Amanda Yorke, which has a particular focus on the past decade; and *The Cambridge Encyclopedia of China* edited by Brian Hook, which contains a wealth of information on Chinese culture and history.
2. We have used the standard system of *hanyu pinyin* to romanize Chinese terms. Exceptions are a few place and personal names better known in other spellings. We have avoided the use of Chinese words in the text as far as possible.
3. The unit of currency in the People's Republic of China is the yuan. In the 1980s the exchange rate was around six yuan to the US dollar. A factory worker might earn around 100 to 150 yuan per month.
4. There are twenty-six provinces under the jurisdiction of the government in Beijing, of which the five with substantial non-Han populations are known as 'autonomous regions'. The three cities of Beijing, Shanghai and Tianjin with their suburban areas are known as 'municipalities'. Their administration

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reports directly to the central government, and in many respects they are equivalent to provinces in status.

Most provinces are divided into about eight prefectures or districts, which in turn are divided into counties. An average county in a typical central province has an area of about 1200–2000 square kilometres, and a population of between 600,000 and 700,000.

5. Chinese names are generally given in standard form, i.e. family name followed by personal name(s). In some cases where an alternative arrangement is well known, for example K. H. Ting, this has been retained in the text. However even in these cases the family name is used first in the bibliography.

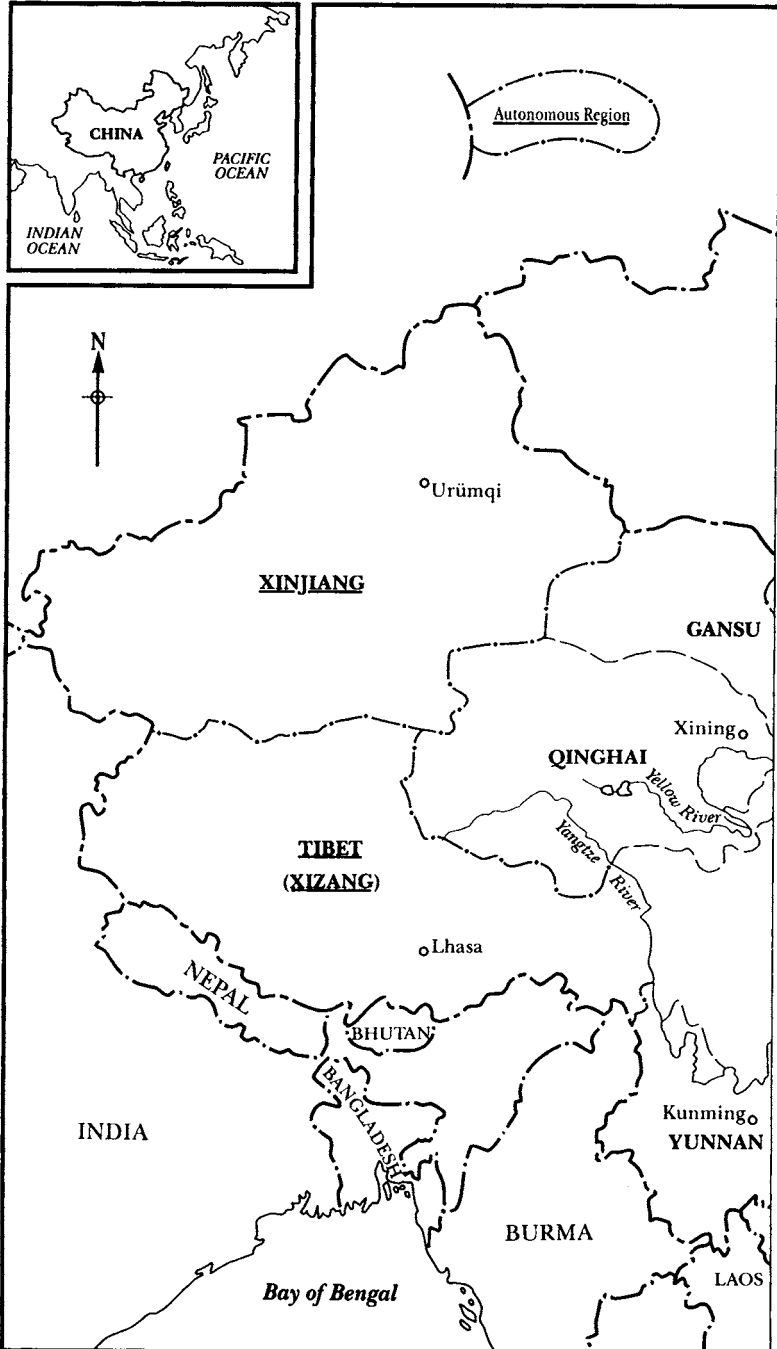
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Abbreviations

CASS	Chinese Academy of Social Sciences
CBA	China Buddhist Association
CCBI	Council of Churches for Britain and Ireland
CCC	China Christian Council
CCP	Chinese Communist Party
CCPA	Chinese Catholic Patriotic Association
CCRC	Chinese Church Research Centre
CNCR	China News and Church Report
CPPCC	Chinese People's Political Consultative Conference
GMD	Guomindang
NCC	National Christian Conference
NPC	National People's Congress
PRC	People's Republic of China
RAB	Religious Affairs Bureau
TSPM	Three Self Patriotic Movement
UFWD	United Front Work Department
WCC	World Council of Churches

The term 'the Party' is also used as an abbreviation for the Chinese Communist Party.

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