



CHINA'S UNREACHED CITIES

Volume 2

**A Prayer Guide for 50 of China's
Least Evangelized Cities**

Paul Hattaway

Foreword by Brother Yun

In China's Unreached Cities, Vol.2, researcher and author Paul Hattaway examines the spiritual condition of 50 more of China's least evangelized cities. Take a journey from the frozen cities of the northeast plain, to cities surrounded by subtropical jungles in southwest China, and municipalities along the southern and eastern coasts that have relied on the fishing industry for thousands of years. Explore ancient spiritual strongholds such as Lhasa, the 'city of the gods', and Muslim-dominated Kashgar on the northwest China frontier - all places where millions of lost souls wait to hear the Christian message for the first time.

"While we are thankful to the Lord for what he has started in China's cities, there is much work to do! Today there are still more than 300 cities in China where Christianity has yet to make any significant impact. All of these cities contain some believers, but usually just a few percent of the overall population. We must view the cities of China through God's eyes of compassion, putting aside all distractions and focusing on God's holy work to see His Kingdom come to all the unreached cities of China."

***Brother Yun,
Chinese house church
leader known as 'The
Heavenly Man'***



Front Cover: *Huge monuments of ice greet visitors to Harbin's annual Snow and Ice Festival, Harbin, Heilongjiang Province. [used by permission of the International Mission Board]*

Back Cover:

(Top): *Yet another skyscraper goes up in the city of Shanghai [IMB]*

(Center, Left): *Inside a modern shopping mall in one of China's thriving cities [IMB]*

(Center, Right): *Two young lovers take a moment together on a rooftop overlooking Chongqing City [IMB]*

(Bottom): *Rush hour in downtown Dalian, Liaoning Province [IMB]*

*China's Unreached Cities, Volume II:
A Prayer Guide for 50 of China's Least Evangelized Cities*

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May all of China's Cities know the Risen Lord, until the day when "the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14)

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*The church is looking for better methods;
God is looking for better men.*

The anointing of the Spirit is heaven's knighthood given to the chosen true and brave ones who have sought this anointed honor through many an hour of tearful, wrestling prayer. Without it there are no true spiritual results accomplished.

Edward M. Bounds

Jesus has many who love His kingdom in heaven, but few who bear His cross. He has many who desire comfort, but few who desire suffering. He finds many to share His feast, but few His fasting. All desire to rejoice with Him, but few are willing to suffer for His sake. Many follow Jesus to the breaking of bread, but few to the cup of His passion. Many admire His miracles, but few follow Him to the humiliation of His cross. Many love Jesus as long as no hardship touches them.... Those who love Jesus for His own sake, and not for the sake of comfort for themselves, bless Him in every trial and anguish of heart, no less than in the greatest joy. And were He never willing to bestow comfort on them, they would still always praise Him and give Him thanks.

Thomas ä Kempis [1380-1471]

The evangelization of the world in this generation is no play-word. It is no motto to be bandied about carelessly.... It depends first upon a revival of prayer. Deeper than the need for workers; deeper, far, than the need for money; deep down at the bottom of our spiritual lives, is the need for the forgotten secret of prevailing, world-wide prayer. Missions has progressed slowly abroad because piety and prayer have been shallow at home.

Robert E. Speer [1867-1947]

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Foreword

by Brother Yun

Brother Yun, widely known as ‘The Heavenly Man,’ is one of China’s house church leaders. His zeal for soul winning has resulted in four lengthy prison sentences, and more than 30 arrests for the sake of the Gospel. Beginning in the mid-1980s Yun was one of those involved with house church efforts to penetrate into China’s cities with the Gospel. Here he shares some insights into the challenges of urban ministry in China today.

“Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?” (Jonah 4:11)

I believe God has a great plan for China’s 1.3 billion people. For the Name of Jesus to be glorified throughout China we must win the cities, where an ever-increasing number of people live. In the above Scripture God reveals His loving Father heart for the City of Nineveh. In Jonah’s time Nineveh (near today’s Mosul in northern Iraq) was one of the largest and greatest cities in the world. God loved the people of Nineveh and earnestly desired that they hear about His glory and Name, and brought about revival there despite the halfhearted efforts of an unwilling Jonah!

If that is how God viewed Nineveh, a wicked city that had persecuted the Jews in the most vile ways for centuries, we can be sure that God still loves the cities of the world today. He loves the cities because they are full of people, and He loves people.

The revival that swept through China in the 1980s and ‘90s was predominantly in rural areas. Tens of millions of farmers embraced God’s truth with simple faith. Up until that time the house churches in China had largely been ineffective in reaching out to the major urban areas.

When masses of people came to Christ in the countryside we were so busy preaching the Gospel and training new believers that we hardly had enough time to eat or sleep properly. Yet despite this outpouring of God’s Spirit the revival largely stayed confined to the countryside, and China’s cities remained unreached.

We cried out to the Lord to help us penetrate the cities with the Gospel. They were like a different world to us. The strategies we used to evangelize people successfully in the countryside failed to work in the cities. We struggled even to send workers to the cities because of the high expense involved. We could support twenty evangelists working in the countryside for the cost of sending just one evangelist to a major city like Shanghai or Beijing. We were discouraged because those workers we did send to the cities reported that no matter what they did the city people seemed indifferent to the things of God and content to live their lives in the pursuit of money. Then something happened to change all that.

The Tiananmen Square crackdown on June 4, 1989, helped spread the revival to the cities as well, as multitudes of urbanites became completely disillusioned with the political system in China and felt betrayed by the empty ideas they had embraced. A major shift started to happen in the house churches immediately after the Tiananmen bloodshed. Suddenly intellectuals, university students, businessmen, and government officials were open to the Gospel, as they looked for the answers to fill the spiritual void in their hearts.

God has started to take over the cities in China! Many encouraging reports are coming out of cities all across the land, with revival starting to impact every level of society. House church meetings in cities like Beijing, Chengdu, Xian, or Kunming today may contain millionaire businessmen, high school students, taxi drivers, policemen, factory workers, computer programmers and street sweepers, all meeting together as equals in the sight of God, unified by the precious Blood of Jesus Christ.

For more than a decade China has been experiencing a phenomena unequalled in history, as some 200 million people have moved off their farms into the cities of China, searching for jobs and a better life. Many succeed, finding jobs in factories or on construction sites. Others get caught up as members of a massive moving army of floating immigrant workers, traveling from city to city in search of work. Among these millions there have been many Christians as well. God has used their witness and pockets of fellowships have sprung up all over the country as a result.

While we are thankful to the Lord for what he has started in China's cities, there is much work to do! Today there are still more than 300 cities in China where Christianity has yet to make any significant impact. All of these cities contain believers, but usually the number of Christians amounts to no more than a few percent of the overall population of each city. We must view the cities of China through God's eyes of compassion, putting aside all distractions and focusing on God's holy work to see His Kingdom come to the cities of China.

China's cities still represent a great challenge to the house churches today. People from rural areas in China long to travel to the cities, and want to be free from the bondage of traditional culture and see and experience new things. The speed of these changes gives the Church a great challenge. In order to effectively come into all of the cities with the Gospel, we need the cooperation and expertise of overseas Christians in many ways.

God's servant and my friend, Paul Hattaway, spent more than ten years in prayerful research before writing his book, *Operation China*. For several years it has been a great blessing to churches in China and around the world, focusing our efforts to take the Gospel to more than 400 unreached ethnic minority groups in our nation. Many believers in China have read the book with tears and repentance, have risen up with a burden for mission, and have gone forth in God's love to the minorities. More recently, Brother Paul has undertaken to write prayer books on China's Unreached Cities. He sets out the objectives of evangelism and church planting among the neediest cities and presents them before the Body of Christ for prayer and action. Let's be moved to action as we offer ourselves as living sacrifices to reach every city in China!

The vision of the house churches in China today is not only to saturate our own country with the life and presence of the Lord Jesus Christ, but also to impact all the remaining Muslim, Buddhist and Hindu nations with the Gospel. For the past 25 years we have seen God move in mighty power and majesty, saving millions of souls and filling multitudes of hungry hearts with His Word. Although Satan tries to use corrupt rulers and evil men to quench God's fire, the Holy Spirit always pours His oil into His children's lamps, causing the flame of the Lord to burn higher and brighter. As we send thousands of missionaries outside China, we will continue to remain committed to the complete evangelization of our nation, including every city. Our goal is that China would become the first truly born-again Christian country in Asia, and that every family would have the opportunity to accept Jesus Christ.

God always has effective strategies to give His children. Our call is to pray and wait on the Lord to reveal them to us, then act on them full of faith and purpose. We may only have a few loaves of bread and a few fishes to give into the hands of Jesus, but our God knows how to take little, bless it, and multiply it to feed the multitudes.

On behalf of China's house churches,

Brother Yun

Locations of the Cities

<u>City:</u>	<u>Province:</u>	<u>Population</u> <u>(2010):</u>
1. Aksu	Xinjiang	705,700
2. Ankang	Shaanxi	1,009,200
3. Baoshan	Yunnan	944,000
4. Benxi	Liaoning	998,800
5. Changsha	Hunan	2,235,500
6. Chifeng	Inner Mongolia	1,243,500
7. Dalian	Liaoning	2,886,900
8. Dandong	Liaoning	880,800
9. Dingzhou	Hebei	1,215,600
10. Dunhuang	Gansu	150,500
11. Ezhou	Hubei	1,154,000
12. Fengcheng	Jiangxi	1,381,000
13. Fushun	Liaoning	1,806,400
14. Fuyu	Jilin	1,704,200
15. Hengyang	Hunan	901,300
16. Jiangyou	Sichuan	919,300
17. Jining	Shandong	1,196,700
18. Jiutai	Jilin	876,500
19. Jixi	Heilongjiang	1,022,200
20. Kashgar	Xinjiang	488,900
21. Laiwu	Shandong	1,372,681
22. Lhasa	Tibet	142,900
23. Liling	Hunan	1,032,300
24. Linchuan	Jiangxi	1,078,900
25. Macheng	Hubei	1,272,100
26. Mudanjiang	Heilongjiang	1,118,600
27. Pingdu	Shandong	1,373,400
28. Qianjiang	Hubei	1,158,500
29. Qingzhou	Shandong	918,000
30. Qinhuangdao	Hebei	906,500
31. Qufu	Shandong	671,800
32. Rizhao	Shandong	1,293,200
33. Rongcheng	Shandong	963,100
34. Suzhou	Jiangsu	1,390,600
35. Tangshan	Hebei	1,867,200
36. Tianjin	Tianjin	7,344,600
37. Tianmen	Hubei	2,013,900
38. Weinan	Shaanxi	1,020,700
39. Wuwei	Gansu	1,090,500
40. Xianyang	Shaanxi	1,145,900



41. Xiaogan	Hubei	1,662,600
42. Yangjiang	Guangdong	1,131,100
43. Yichun	Jiangxi	1,041,300
44. Yinchuan	Ningxia	820,200
45. Yueyang	Hunan	989,100

46. Yulin	Guangxi	1,689,800
47. Zhanjiang	Guangdong	1,780,900
48. Zhaodong	Heilongjiang	998,900
49. Zhucheng	Shandong	1,194,800
50. Zunyi	Guizhou	796,600

Introduction

The Bible has much to say about the city, portraying it as both a dwelling place of God and His people and as a center of power for Satan and those under his control. Nowhere is this more true than in the cities of China. On these urban stages a spiritual drama is being played out, a struggle for the soul of a nation. If we, the church of Jesus Christ, are to fulfill the Great Commission of our Lord in China, we must reach the cities.

We must reach the cities because that is where the people are. Not all of them, of course, but many, and soon, most of them. By the year 2010 it is estimated that half of China's population will live in urban areas — up from 28% in 1994. Most of this growth is a result of the massive migration of rural people to the cities in search of better jobs. In recent years more than 100 million people have left rural communities to seek a better life in the cities of China.

The cities of China, as you will discover in the pages of this book, are largely unevangelized. Registered Christians comprise less than 1% of the population in most cities of China. It is impossible to know how many urban Christians worship in unregistered churches, but due to tighter government control their numbers appear to be much lower than in rural areas. The sense of one veteran China-watcher, who travels regularly and extensively in China, is that in many cities there are more people going to TSPM (Three-Self Patriotic Movement) churches than to unregistered (house) churches.

The cities of China are gateways to the unreached peoples of the country. Most efforts to reach the unreached people of China, especially among the minorities, have focused on taking the Gospel to the villages that comprise their traditional homes. However, sizeable populations of most if not all of these people may be found in the cities of China. Urban migration has resulted in ethnic ghettos springing up in many cities — “Chinatowns within China” one pundit has dubbed them.

There is a high probability that discipling unreached peoples in the cities will result in the rural people they represent being reached as well. We read in Acts 19:10 that during the two years that Apostle Paul ministered in Ephesus “all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.” In like manner, we may well expect that as we do an effective job of making disciples of Jesus Christ among the unreached in the cities of China, they will take His Name and the Gospel message back to their villages.

One of the advantages of this approach is that in the cities the differences between various subgroups of a given unreached people become less important than their shared identity as part of the larger group. One research team found that migrants to urban centers from various Hani villages, though they spoke as many as 14 mutually-unintelligible dialects at home, identified with one another as Hani, using Mandarin to communicate. This dynamic considerably simplifies the task of reaching the many people groups among the Hani with the Gospel! The same may be true for many of the unreached peoples of China.

Paul Hattaway is uniquely qualified to write this book. Paul has been researching and serving among the unreached peoples of Asia for more than a decade. His research on the unreached peoples of China has taken him to many of the cities profiled in this book. His ability to gather information from a wide variety of sources, and then compile and communicate it in highly effective ways is demonstrated by his previous books on the unreached peoples of China and Southeast Asia.

Looking at the cities in and around which the unreached peoples of China live is a different paradigm than Paul has used before, but it is a much-needed approach. Reaching the cities of China with the Gospel of Jesus Christ is a daunting task, but it must be done. It is my prayer and belief that this book will awaken the church around the world to the challenge of urban ministry in China.

Jim Nickel
Vice-President, China Source
Fullerton, California

Methodology & Terminology

“We have often heard in modern days of concentrated missions at great centers. We have often heard the importance of seizing strategic points. But there is a difference between our seizing of strategic centers and St. Paul’s. To seize a strategic center we need not only a man capable of recognizing it, but a man capable of seizing it. The seizing of strategic points implied a strategy. It is part of a plan of attack upon the whole country. Concentrated missions at strategic centers, if they are to win the province, must be centers of evangelistic life. In great cities there are great prisons as well as great railway stations. Concentrated missions may mean concentrated essence of control or concentrated essence of liberty: a concentrated mission may be a great prison or a great market: it may be a safe in which all the best intellect of the day is shut up, or it may be a mint from which the coin of new thought is put into circulation. A great many of our best men are locked up in strategic centers: if once they get in they find it hard to get out. At many of the strategic points where we have established our concentrated missions it is noticeable that the church rather resembles a prison or a safe or a swamp into which the best life of the country round is collected than a mint or a spring or a railway station from which life flows out into the country round. We are sometimes so enamored with the strategic beauty of a place that we spend our time in fortifying it whilst the opportunity for a great campaign passes by unheeded or neglected.

St. Paul’s centers were centers indeed. He seized strategic points because he had a strategy. The foundation of churches in them was part of a campaign. In his hands they became the sources of rivers, mints from which the new coin of the Gospel was spread in every direction. They were centers from which he could start new work with new power. But they were this not only because they were naturally fitted for this purpose, but because his method of work was so designed that centers of intellectual and commercial activity became centers of Christian activity.”

Roland Allen, “Missionary Methods: St. Paul’s or Ours?”

Roland Allen, a missionary to China from 1895 to 1903, wrote these words in the early 1920’s. Allen’s views on the way missionary work ought to be conducted according to Biblical guidelines were not well received at the time. In China, Western denominations and mission organizations were generally mired in their traditional methods of establishing large church buildings, Christian schools, seminaries and hospitals. Although all of these activities were good in themselves, they often lacked an evangelistic thrust. Not surprisingly, few Chinese converts during this time were pressed by the need to spread the Gospel out from the city into the surrounding countryside and beyond. Christianity in many of China’s cities came to be viewed as a defensive citadel, where adherents locked themselves away in large stone cathedrals, rather than an attacking and vibrant force that could change the core of society.

There are more than 800 official cities in China, of which a large majority could be considered most unreached by the Gospel. In determining which cities to include in the first two volumes, several criteria were considered:

- The size of the city

- The presence of Christianity within the city
- The presence or absence of known missionary endeavors (foreign or Chinese) in that city
- The city’s strategic potential as a gateway city to surrounding unreached people groups
- The city’s history as a key spiritual stronghold

Because this book will be used to mobilize new workers to the field, many cities where there is already a known “strategy coordinator” present were not considered. One or two large, well-known cities were included as exceptions to this rule—such as Suzhou and Tianjin—so that the book will be of interest to a wider audience and not just contain a list of little-known cities that few people have ever visited.

When comparing cities, preference was given to those whose people have less opportunity to hear the Gospel at the present time. There may be more unreached individuals in a city like Shanghai, but the church there is also larger and stronger than Beijing, for example. Even though both are extremely needy cities, the lost in Shanghai have been judged to probably have a better likelihood of hearing the Gospel than their counterparts in Tianjin.

Definition of Christianity

Estimates of the status of Christianity have been provided for each city. Mission organizations have used numerous terms to define Christianity in the past, including “Evangelical Christians,” “Born-Again Christians,” “Baptized Christians,” “True Believers,” “Bible-believing Christians,” “Spirit-filled Christians,” “Great Commission Christians,” etc. From the practical point of view, such definitions in China are impossible to gauge. Our approach is not to attempt to determine the spiritual merits of each form of Christianity, but rather to portray the level of awareness of Christ within each city. In simple terms, our definition of a Christian is by *profession*. If someone professes to be a Christian, they are included as such, regardless of their particular set of doctrines or methods. The children of believing parents are also included in our figures, because in Asian societies it is common for the family unit to adhere to one religion. It is practically unheard of, for example, for a family to consist of Muslim parents with Buddhist children, or Christian parents with animist children. Despite this fact, very few surveys of Christians in China ever count children of believing families. Most figures only indicate baptized adult believers. Overall, the author acknowledges that only God knows the true number of people who have appropriated Christ’s salvation. Our aim is to simply present estimates showing the degree of penetration the Gospel has made in each city.

Status of Evangelization Graphs

Each profile includes an easy-to-use graph, showing estimates of the Status of evangelization in each city. Our estimates have considered factors such as the historical record of mission work in the city, knowledge of the present level of Christianity there, reports and interviews with people familiar with the church of a city, and personal data gathered by the author in more than 100 trips to China over a ten-year period. Each profile is divided into three percentages: A, B and C.

A = the percentage of people in the city who have never heard the Gospel or the name of Christ. These are people who are completely unaware of the existence of Christianity.

B = the percentage of people in the city who have been evangelized, but have not yet become Christians. This does not necessarily mean that people have received a thorough presentation of the Gospel, or one that gave them an opportunity to make a knowledgeable decision to accept or reject Christ, but rather indicates the percentage of people who are aware of the existence of Christianity and the

Gospel. In China, many people gain their knowledge by listening to Gospel radio broadcasts.

C = the percentage of people in the city who adhere to any form of Christianity. As explained in “Definition of Christianity” (above), this figure indicates the total percentage of people who profess to be Christians, regardless of their denomination or any particular creed or doctrine. This figure does not necessarily portray the true number of people in relationship with Christ.

Maps

Each profile contains a map. Usually we have tried to show the city in relation to other nearby major locations. A small insert map of China shows the reader which province the city is located.

Overview Data

At the bottom of each profile an “Overview” of each particular city is provided. It is hoped this information will be helpful for those who want to know more of the important demographic factors that are present in a particular city. This information is based on the 1990 census. Unfortunately, at the time of going to print (May 2003) the Chinese government had still not released any detailed data from the 2000 census. It’s possible they don’t intend to release data in such detail as they did in 1990.

Twenty-one fields of information are listed:

Pronunciation: A simple guide for each syllable helps the reader learn how to pronounce the city’s name.

Old Spelling: In China the methods used to transliterate Chinese words into English have changed several times. In this section we have provided the name of the city according to the old Wade-Giles Romanization method. In the 1950’s the Chinese authorities created the standardized *pinyin* method, which is commonly used in China today. In some cases where the name of the city has changed we list the former name(s).

Location: The province, autonomous region or municipality that each city is part of is listed, including the general area of China it is found.

Population: The figure used as the population based for each city comes from the 1990 census. The population figure for 2000 (which is supplied in the box just below the main heading for each city), comes from the official government book, *China Population*

Statistics Yearbook 2001, published by the China Statistics Press in Beijing.

Gender: The total number of males and females living in the cities is given, also according to the 1990 census. The percentage of each sex is provided. In every city in this book, males outnumber females quite considerably.

Households: The total number of households registered in the city is given, along with the average occupants per household. This figure varies considerably from city to city.

Divorced People: The total number of divorced individuals is provided, including a percentage of the overall population who have been divorced. This figure will show readers something of the social climate in each city. The number of divorces that occur in China are just a fraction of most Western nations, although readers should note that these figures are also based on findings from the 1990 census. In the years since then, divorce has become much more common in China.

Centurions: The total number of people aged over 100 years old who resided in the city in 1990 is given.

Immigrants: China has a mobile migrant workforce numbering in the tens of millions. It consists primarily of men who seek work on building sites or in factories, wherever they can get it. The total number of immigrants given does not represent the overall number of people who have tried for employment in each city, but only those who were successful in their endeavors and then permanently settled in the city. As these workers come from all over the country and usually return to their homes once or twice a year for festivals, the potential impact for the spread of the Gospel could be far more wide-ranging than just within the city. The following two fields reveal the number of immigrants who came from areas within the same province, and the number of immigrants who originated in other provinces. The slight difference between the total of these figures and the overall number of immigrants is usually due to the small number foreigners living in the city.

Employed People: The total number of people in the city who have a job is provided, and the overall percentage of the population. The Chinese authorities do not like to release figures for the *unemployed*, but the percentages of employed people can differ surprisingly between cities and can give the reader an indication of the economic condition of the people.

Main Industries: The two largest sectors of the city's workforce are provided. This helps the prospective church-planters understand the economic makeup and

characteristic of the city. The major industries for each city usually fall in one of five main categories... (a) *Agriculture:* This includes not only crop production but forestry, animal husbandry, fisheries and water conservation. (b) *Industrial:* All large-scale and small industrial enterprises such as steel mills, coal production, vehicle building, etc. (c) *Professional:* Includes qualified workers such as doctors, dentists, scientists and other high level technical personnel. (d) *Commerce:* This category includes people employed in sales, shop owners, supply and marketing. (e) *Transportation:* Bus and taxi drivers, people employed in truck and train delivery operations, and workers in post and telecommunications.

Educational Attainment: This section lists the highest level of schooling that each adult in the city has obtained. Figures are given for those who have attended university; those who attended high school whatsoever. These figures also vary widely from city to city. In some places more than 4% of the population has attended university, while in others the figure is less than one-tenth of one percent. In a number of cities in this book, 20% or more of the city's population have never received any formal education at all, even at primary school level.

Population Under 15: The percentage of the city's total population aged under 15 is given. This figure varies greatly from just 17% in Beijing to more than 40% elsewhere. Cities with a higher percentage of minority people usually have a younger population as they are allowed by law to have two children while the Han must only have one.

Adult Literacy: The total number of adults in each city who have been found to have "functional literacy" is given. This does not mean they can read well, but that they have some reasonable ability. In each city, the rate of literacy among women is lower than their male counterparts, in some cities substantially lower. This information is especially important for Christians thinking about targeting a city with literature-based evangelism.

Major Nationalities: China acknowledges 56 official 'nationalities'—55 minority groups and the Han majority. In reality there are almost 500 distinct ethno-linguistic groups in China, but the census only acknowledges the official 56. In this category the four largest nationalities living in the city at the time of the 1990 census is given, in addition to an "Others" figure which lists the total number of other minority people and the number of groups they represent.

Christians: The total number of professing Christians for each city is listed, consisting of all believers in Christ irrespective of theological persuasion. This figure includes members of Three-Self Patriotic churches, unregistered house churches, Catholics, etc. In some cities the figure comes from documented sources, in others, a careful estimate has been made based on all available knowledge and information.

Aksu 阿克苏

Aksu, also spelt Akesu, is a city located in the remote northwestern corner of China. It's half-million inhabitants live near the Kazakhstan border in the western part of the Xinjiang Uygur Autonomous Region. The larger Aksu Prefecture contains just over two million people. "Aksu" is a Uygur word meaning "clear water."

In the past Aksu was thousands of miles away from Chinese influence, but massive immigration by Han Chinese over the past 50 years has resulted in the local Uygurs now being outnumbered in their own city. According to the 1990 census, Aksu contained 197,294 Han Chinese compared to 180,112 Uygurs. Four thousand Hui Muslims also call Aksu home, and interestingly, 420 members of the Tujia minority group live in Aksu, even though their homeland is in faraway southern China. The population of Aksu is growing rapidly. At the current rate the city will have more than 700,000 residents in the year 2010.

Aksu has a long history thanks to its location along the Silk Road. For more than two thousand years travelers and merchants have passed through the Aksu oasis as they made their way around the northern rim of the Taklimakan Desert. 'Taklimakan' is a Uygur word meaning "Many go

<i>Population:</i>	
383,038	(1990)
519,915	(2000)
705,700	(2010)
<i>Province:</i>	
Xinjiang	
<i>Major Ethnic Groups:</i>	
Han	51.9%
Uygur	47.0%
Hui	1.0%
Tujia	0.1%
<i>Christians:</i>	
4,000	(0.8%)

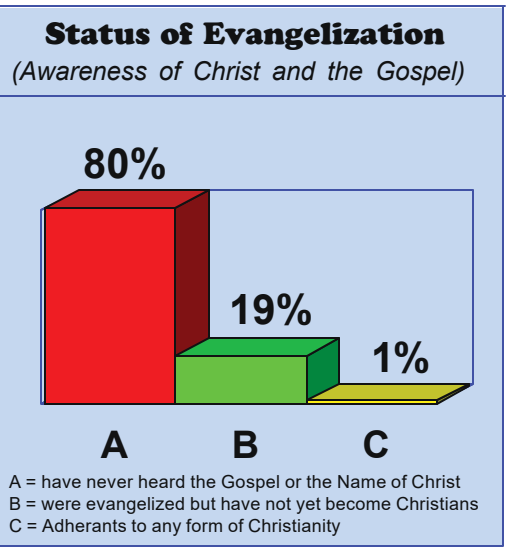
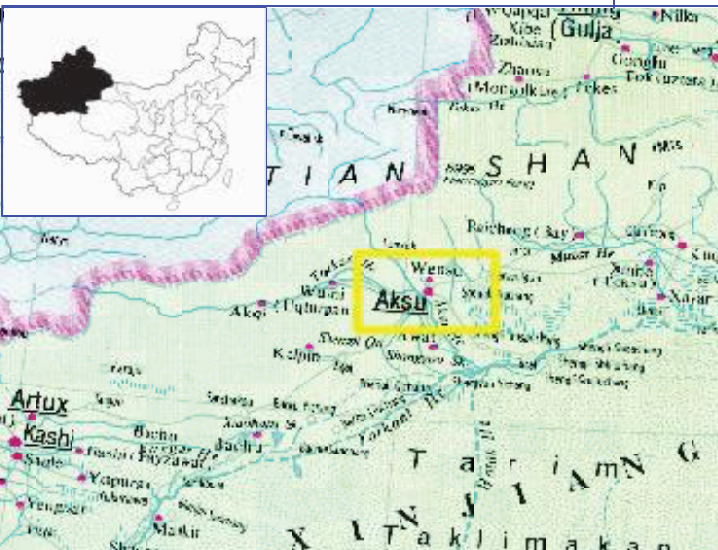
in but few come out." Its brutal storms and shifting sands have proved the downfall of numerous travelers throughout the centuries. Just to the north of Aksu City are the breathtaking Tianshan (Heavenly Mountains), which contain more than one thousand glaciers. The Tianshan is one of the highest mountain ranges in the world. Tomur Peak, to the north of Aksu, reaches a height of 7,435 meters (24,387 feet) above sea level. Melted snow from the Tianshan supplies the people of Aksu with plenty of water.

Today Aksu boasts abundant natural resources such as oil, gas and coal.

Local products include apples, fragrant pears, thin-shell walnuts, black rice, bony cotton, wool, and leather. Animals found in the Aksu region include wild camels, yak, red deer, black stork, gazelle, and the extremely rare snow leopard.

Although the area these days is dominated by Islam, it was once a hotbed of Buddhism. The Qiuci murals and the Kizil and Kumtura Thousand Buddha Caves near Aksu were dug out during the Liangjin period (3rd century AD). They recall a time when Buddhism flourished along the Silk Road.

In the past few decades the more militant Muslims in Xinjiang have staged many protests against Chinese rule. Bombings of government buildings and





riots rarely make the newspapers of the outside world, but these uprisings have been put down by massive Chinese force. The Beijing authorities have used the September 11 terrorist attacks in America as a pretense for another large scale crackdown against Muslims in Xinjiang, claiming they have evidence of Muslim connections with Osama Bin Laden's Al-Qaeda network in Afghanistan.

When Marco Polo entered Xinjiang in the 13th century he passed by today's Aksu. Polo noted, "There are in the country many Nestorian Christians, who have churches of their own." In 1892 the Swedish Missionary Society sent workers to western Xinjiang. Several churches were established, with about 500 Muslim converts. In 1933 Abdullah Khan expelled the missionaries and put to death many of the Uygur, Kazak and Kirgiz Christians in a mass execution. Khan explained, "It is my duty, according to our law, to put you to death, because by your preaching you destroyed the faith of some of us."

Today there are an estimated 4,000 Han Chinese Christians living in Aksu City, but they have little witness to the Muslim community. Prejudices and hatred between the Han and the Muslims have created large walls for the Gospel to overcome.

Pray for Aksu

- 1** Pray the Chinese Christians will break down the cultural barriers between themselves and Muslims in Aksu.
- 2** Ask God to send revival to Aksu, resulting in the salvation of many.
- 3** Pray western Xinjiang will again be an area where the true God is praised.

Overview of Aksu (based on 1990 census)

Pronunciation	: "Ahk-eh-soo"	Employed People	: 185,142 (48.3% of total population)
Old Spelling	: Aqsu, Akosu	Main Industries	: Agriculture 57.4%, Industrial 14.6%
Location	: Western Xinjiang Region, NW China	Education	: University: 5.1%
Population	: 383,038 (1990 census)	(highest level)	: High School: 38.4%
Males	: 202,121 (52.77%)	attended):	: Primary school: 38.0%
Females	: 180,917 (47.23%)		: Never attended any school: 18.5%
Households	: 93,913	Population under 15:	: 109,314 (28.5%)
Average Household	: 4.1 people	Adult Illiteracy	: 18.7% (men 15.3%; women 22.6%)
Divorced People	: 9,156	Major Nationalities	: Han 197,294
% divorced of Population:	: 2.39		: Uygur 180,112
Centurions (1990)	: 14 people aged 100 or more		: Hui 3,992
Immigrants to City	: 32,860		: Tujia 420
From same province:	: 12,852 (39.1%)		: Others 1,220 (27 groups)
From other provinces:	: 20,007 (60.9%)	Christians (2003)	: 4,000 (0.8%)

Ankang

安康

The little-known city of Ankang (“Peace and Health”) is located in the southeastern part of Shaanxi Province in north-central China.

Ankang is home to more than 950,000 people. The overwhelming majority are Han Chinese, along with 13,500 Hui Muslims and a handful of other minorities. Most of the Hui live together in one section of the city, where they have built mosques and Islamic restaurants.

The history of Ankang goes back a long way, with records showing the city was inhabited as far back as 312 BC, although the name Ankang was first used in 280 AD.

The city was developed economically and culturally during the Spring and Autumn War Period and the Former Han Period (722 BC - 24 AD). Many iron tools from this era have been excavated from the city.

Ankang has a long history of fighting and blood for much of its two thousand years. In the pre-Christian era various nomadic tribes battled for control of the city, while fighting continued on and off until 1940, when the Japanese bombed Ankang four times during the Second World War. More than 800 people died during the Japanese raids. Today there are still unexploded bombs found in the ground.

Population:
859,165 (1990)
931,182 (2000)
1,009,200 (2010)

Province:
Shaanxi

Major Ethnic Groups:
Han 98.2%
Hui 1.6%
Manchu 0.1%
Mongol 0.1%

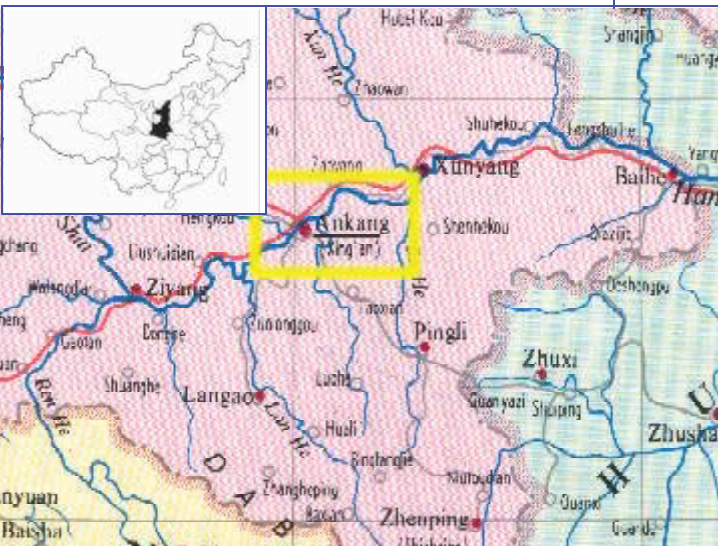
Christians:
20,000 (2.1%)

1983 saw Ankang in national news again when flooding killed 870 people. The flood waters came from the Han Shui River, which borders the northern part of the city.

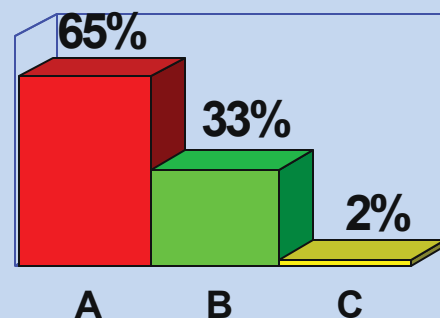
There are 65 kinds of mineral resources in the ground around Ankang, including hydrargyrum, antimony, titanium, barite and scheelite. Ankang is known as “the base of chemical minerals in Shaanxi.”

Although Shaanxi Province is the place where Christianity first made its confirmed appearance in China (635 AD), the Gospel has not impacted southern Shaanxi and Ankang City much. Today only about two percent

of the population in Ankang adhere to Christianity in any form. Most people in the city have yet to hear the Gospel. House church believers in the area have experienced torture and persecution that can only be described as demonically inspired. In 1993 a group of believers were arrested at a meeting in Xunyang when five Ankang evangelists came to teach. “The PSB officers beat the believers with truncheons.... They also forced each of the 26 others in the meeting to beat three brethren 100 times with bamboo rods. If they failed to comply they were beaten by the PSB. These brothers were beaten until they were totally covered with blood, gaping wounds and injuries all over their bodies. They were



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then hung up and further beaten with rods on their backs until they were unconscious and barely breathing. The PSB also cursed them loudly with the most vile and filthy language. They also violently beat the women unconscious. They placed two of them over a stove, placed 130 pound (60 kg) millstones on their backs and continued to beat them. The women's trousers were ripped open in front of the men to expose their private parts. They were then beaten in this area in the most cruel manner and abused in other ways. One 12 year old boy who went to the meeting was also beaten on the head and thrown like a stone.... The most severely beaten of them all was a 22 year old brother named Lai Manping. His face was totally black and clots of blood came out when he relieved himself. His breath smelled terrible and everyone in the room could smell it. In addition, he sustained severe internal injuries as a result of the beatings. The guards brought a 20 year old doctor to look at him. She administered only external medication and left. The guards, realizing he was about to die, made him leave. Lai died as he was crawling home.... His family found his body and conducted an autopsy. They found his heart was totally black. The PSB claimed Lai died of an illness." (China News and Church Report, 7 May 1993)

Pray for Ankang

- 1** Pray Ankang would truly be a place blessed with spiritual peace and health from the Lord of Salvation.
- 2** Pray the example of Lai Manping will cause believers in Ankang to live wholeheartedly for Christ.
- 3** Ask God to bring revival to Ankang.

Overview of Ankang (based on 1990 census)

Pronunciation	: "Ahn-khaang"	Employed People	: 399,796 (46.5% of total population)
Old Names	: Hingan, Hsing-ngan, Xing'an	Main Industries	: Agriculture 76.8%, Industrial 5.6%
Location	: SE Shaanxi Province, northern China	Education	University: 2.3%
Population	: 859,165 (1990 census)	(highest level	High School: 28.4%
Males	: 458,570 (53.37%)	attended):	Primary school: 37.8%
Females	: 400,595 (46.63%)		Never attended any school: 31.5%
Households	: 203,699	Population under 15:	259,885 (30.2%)
Average Household	: 4.2 people	Adult Illiteracy	: 34.7% (men 24.5%; women 46.4%)
Divorced People	: 3,787	Major Nationalities	: Han 845,314
% divorced of Population:	0.44		Hui 13,480
Centurions (1990)	: 2 people aged 100 or more		Manchu 189
Immigrants to City	: 18,348		Mongol 53
From same province:	13,114 (71.5%)		Others 129 (18 groups)
From other provinces:	5,226 (28.5%)	Christians (2003)	: 20,000 (2.1%)

Baoshan

保山

Baoshan, which means “Mountain of Protection,” is strategically located in western Yunnan Province about 100 km (62 miles) from China’s south-western border with Myanmar (Burma). The city is home to approximately 850,000 inhabitants from a wide range of ethnic groups.

Baoshan has an airport just outside the city, with small airplanes that fly to and from Kunming daily.

Baoshan has long been a Han Chinese bastion in the midst of minority peoples. Baoshan first came under direct Chinese control in 69 AD. As early as the 5th century AD the area was a key stop on the southern Silk Road that linked southwest China and India.

Today 86.8% of the city’s population are Han. Many of the minority groups who formerly lived in today’s city area were forced off their land and into the hills surrounding the city, where today the percentage of minority people remains much higher than in the urban areas. Still, Baoshan today contains families from 26 of China’s 55 officially-recognized ethnic minorities. The largest communities are the 32,500 Yi people, 30,800 Bai, 16,200 Dai, 7,000 Lisu, 3,800 Miao, 3,000 Hui, as well as between 500 and 1,000 each of the Manchu, De’ang, and Wa nationalities. The De’ang are a staunchly Buddhist people group with

Population:

728,950 (1990)
829,567 (2000)
944,000 (2010)

Province:

Yunnan

Major Ethnic Groups:

Han	86.8%
Yi	4.5%
Bai	4.2%
Dai	2.2%

Christians:

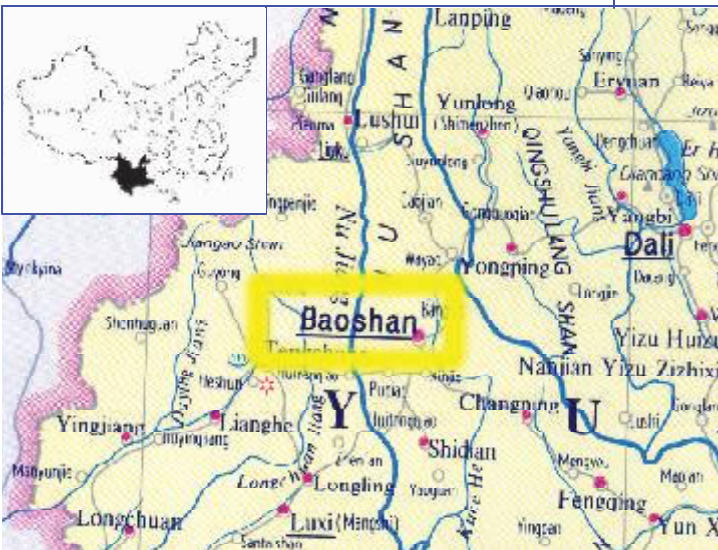
16,000 (1.9%)

small numbers in China, but large across the border in Myanmar, where they are more commonly known by the Burmese name of Palaung.

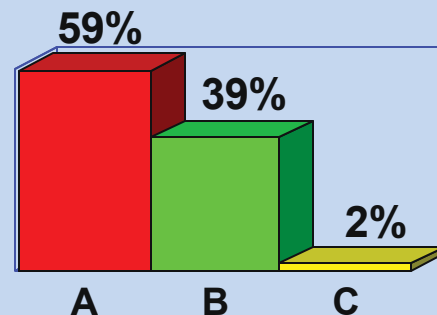
Because of its relatively close proximity to Myanmar, quite a few people from that country reside in, or come through, Baoshan. During World War II, Baoshan was a vitally important location along the ‘Burma Road.’ U.S. and Allied forces used this rough road to transport supplies, weapons and troops from northern Burma (now Myanmar) into southwest China to assist China’s war against the Japanese. Many Western pilots who flew overloaded supply planes

over ‘the hump’ crash landed in the mountainous terrain. Because of its importance, Baoshan was frequently bombed by Japanese airplanes, leaving the entire town in ruins. Tens of thousands of refugees gathered up their possessions and headed into the hills to escape the bombing raids.

A look at the census statistics from Baoshan reveals the city to be highly focused on agriculture, with 88.5% of the workforce employed in the agricultural sector in 1990, including factory workers in food processing plants. The census also revealed low education and literacy rates for the people of Baoshan, with a mere 21% of school-age and above people having made it as far as high school. Twenty-nine



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percent of Baoshan adults reported having never attended school at any level at all, not even at primary level. Not surprisingly then, 31.9% of the adults in Baoshan were found to be illiterate (20.5% of men and 43.3% of women).

Baoshan has been the target of both Protestant and Catholic missionaries since the late 1800s, yet despite some limited success it must be said that the residents of the city largely ignored the missionaries efforts to evangelize them. Today there are an estimated 16,000 confessing Christians (less than 2%) among the population of Baoshan, but this figure is ethnically lopsided. The 7,000 Lisu who live in the city, for example, are at least 50% Christian, while other groups such as the Dai, Hui, and De'ang minorities have barely a handful of believers among them.

The city of Baoshan was a base for successful missions activity in the 1920s to 1950s. Among the city's residents was the famous James O. Fraser of the China Inland Mission. He and many other workers experienced tremendous revival among the Lisu populations living north of Baoshan in the Salween and Nu River Valleys, where thousands of Lisu being baptized in a short period of time.

Pray for Baoshan

- 1** Pray the fire of the Gospel would spread to all people in Baoshan, including the Han Chinese majority.
- 2** Ask God to make the church in Baoshan a hub for outreach to the lost.
- 3** Pray the Baoshan Christians will be strong in God's Word.

Overview of Baoshan (based on 1990 census)

Pronunciation	: "Baow-shahn"	Employed People	: 450,033 (61.7% of total population)
Old Spelling	: Paoshan	Main Industries	: Agriculture 88.5%, Professional 3.1%
Location	: western Yunnan Province, SW China	Education	University: 1.7%
Population	: 728,950 (1990 census)	(highest level	High School: 19.4%
Males	: 366,727 (50.31%)	attended):	Primary school: 49.9%
Females	: 362,223 (49.69%)		Never attended any school: 29.0%
Households	: 165,934	Population under 15:	188,276 (25.8%)
Average Household	: 4.4 people	Adult Illiteracy	: 31.9% (men 20.5%; women 43.3%)
Divorced People	: 2,524	Major Nationalities	: Han 632,594
% divorced of Population:	0.35		Yi 32,572
Centurions (1990)	: 1 person aged 100 or more		Bai 30,821
Immigrants to City	: 12,237		Dai 16,177
From same province:	9,815 (80.2%)		Others 16,786 (23 groups)
From other provinces:	2,357 (19.3%)	Christians (2003)	: 16,000 (1.9%)

Benxi

本溪

The little-known city of Benxi (“Original Brook”) is located about 75 km (46 miles) southeast of Shenyang City, in eastern Liaoning Province. Liaoning, along with Jilin and Heilongjiang, are the three provinces that used to be known collectively as Manchuria, the region now commonly called *Dongbei* (Northeast) by Chinese people.

Benxi contains just under one million people. The population consists of several major ethnic groups. The Han Chinese constitute the largest majority in Benxi, with more than 86% of the city’s residents, but there are also communities of 100,000 Manchu people, more than 25,000 Hui Muslims, 3,800 Koreans and 2,200 Mongols.

The 1990 census also revealed that 634 mem-

Population:
937,805 (1990)
967,815 (2000)
998,800 (2010)

Province:
Liaoning

Major Ethnic Groups:
Han 86.3%
Manchu 10.2%
Hui 2.7%
Korean 0.4%

Christians:
13,000 (1.3%)

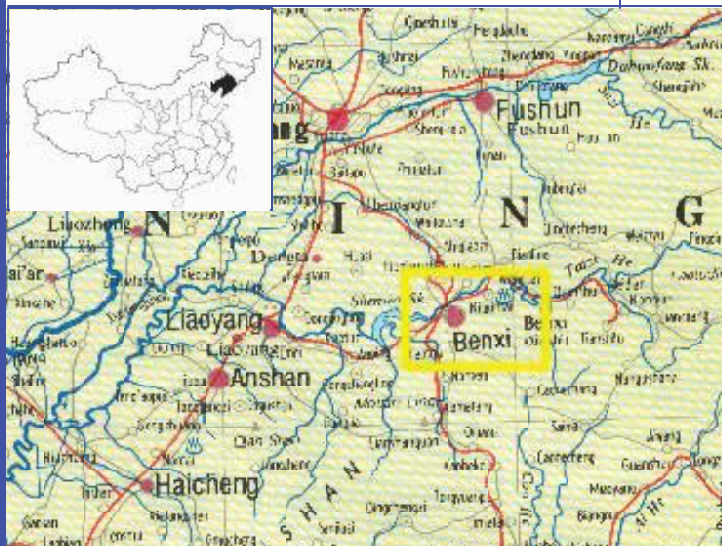
bers of the Xibe minority group make their homes in Benxi. The Xibe are the descendants of Manchu soldiers who were positioned around various regions of China by the Qing government during the mid-1700s.

It is a sad indicment of Benxi that it gained nationwide notriety for its horrific pollution levels. Indeed, Benxi in the 1980s became known as “the city that is invisible from space” when satellite photographs failed to see through the thick smog that perpetually covers the city.

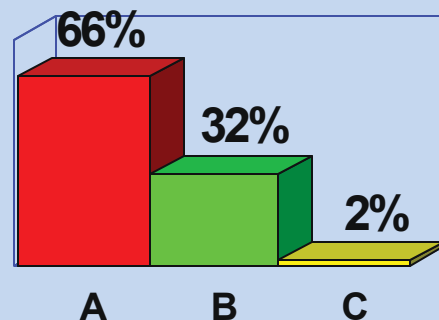
Benxi’s blanket of smog results from being a heavy industrial city with numerous iron and coal mines.

It was founded as a metallurgical center in 1915, and today is the fifth largest steel producing city in China. Per capita it produces more steel than anywhere else in the country. It also contains many chemical, cement and manufacturing plants. Benxi is ringed by mountains, which prevent the pollution from dispersing.

The government, to its credit, has taken the pollution problem seriously and has spent more than US\$ 60 million to improve air quality. As a result of their “blue sky” policy, dust precipitation fell from 53 tons per square kilometer per month in 1989 to 36 tons in 1999. Total partivulate emissions fell 10,000 tons since 1997, but Benxi still qualifies as



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an extremely polluted city, with more than seven million tons of coal burned in the city each year.

Although the above description of Benxi sounds unappealing, the city, which is located on the lower reaches of the Taizi River, does contain some lovely nature spots.

The Benxi Water Cave National Park covers 45 sq. kilometers (18 sq. miles) and is composed of six scenic spots distributed in a belt along the Taizi River: the Water Cave, the Spa Temple, Tanggou Valley, Mount Guanmen, Mount Tiecha and Mount Miaohou.

Although Benxi's pollution problems would probably not endear too many missionary candidates when they consider places for future ministry in China, the city is a prime location for a Christian more concerned about the eternal plight of a million lost souls than personal comfort.

Liaoning remains one of the most unreached provinces in all of China. Despite recent strong church growth in Heilongjiang Province, Inner Mongolia, and other nearby parts of China, the people of Liaoning remain indifferent to the claims of the Gospel and little encouraging news has been received concerning the advance of the Gospel there.

Pray for Benxi

- 1** Pray the people of Benxi would be as eager for Christ's inner cleansing as they are to clean up their environment.
- 2** Ask God to glorify His Name among every ethnic group living in Benxi.
- 3** Pray the Church in Benxi would have all their needs supplied by the Lord.

Overview of Benxi (based on 1990 census)

Pronunciation	: "Ben-shee"	Employed People	: 528,551 (56.4% of total population)
Old Spelling	: Penki, Penhsi	Main Industries	: Industrial 54.9%, Professional 13.5%
Location	: eastern Liaoning Province, NE China	Education	: University: 5.2%
Population	: 937,805 (1990 census)	(highest level	: High School: 61.2%
Males	: 475,753 (50.73%)	attended):	: Primary school: 23.0%
Females	: 462,062 (49.27%)		: Never attended any school: 10.6%
Households	: 267,513	Population under 15:	: 271,048 (28.9%)
Average Household	: 3.5 people	Adult Illiteracy	: 9.3% (men 4.8%; women 13.9%)
Divorced People	: 8,168	Major Nationalities	: Han 809,620
% divorced of Population:	: 0.87		: Manchu 95,967
Centurions (1990)	: 2 people aged 100 or more		: Hui 25,261
Immigrants to City	: 34,423		: Korean 3,782
From same province:	: 23,293 (67.7%)		: Others 3,175 (19 groups)
From other provinces:	: 11,110 (32.3%)	Christians (2003)	: 13,000 (1.3%)

Changsha

长沙

Changsha City is the capital of Hunan Province in south-central China. Its population of 1.8 million is predominantly Han Chinese, in addition to 4,500 Tujia, 2,400 Miao, 2,300 Hui, 1,200 Manchu, and 1,000 Dong people who make their homes in Changsha, which means "Long Sand."

Although the official figure given for Changsha is currently just 1.8 million, the population for the greater Changsha area numbers approximately six million.

The 1990 census revealed there were 65,000 more males than females in the city. This is mostly due to the high number of immigrants who travel to Changsha looking for work. The majority of migrant laborers tend to be men.

Changsha has a reputation for being a well educated and cultural city. This is backed up by statistics that show 14.2% of all adults in Changsha have attended university or another tertiary institution. This ranks Changsha among the nation's best. Accordingly, the city also has one of the highest literacy rates in China. Just 5.2% of adults were illiterate in 1990, including only 1.8% of men.

The city's history dates back 3,000 years. It was an important center of the Southern Chu state during the Warring States period (5th - 3rd cen-

Population:
1,376,403 (1990)
1,754,142 (2000)
2,235,500 (2010)

Province:
Hunan

Major Ethnic Groups:

Han	98.8%
Tujia	0.3%
Miao	0.2%
Hui	0.2%

Christians:
30,000 (1.7%)

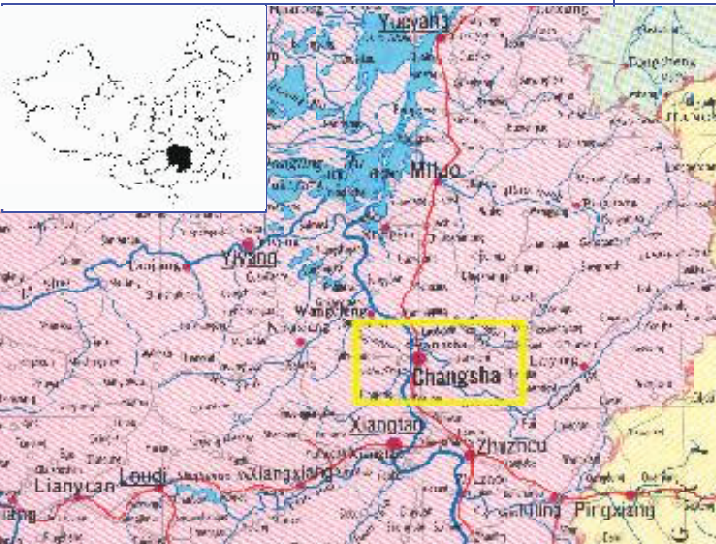
tury BC). In 331 BC Changsha Prefecture was established after the first emperor of the Qin Dynasty unified China.

During the early missionary era Changsha was an elusive city. The people stubbornly resisted outside influence and refused to open their gates to foreigners until the late 1800s, when European and American traders and missionaries were first given permission to take up residence in Changsha. The locals rioted against the foreigners' presence, and published vile booklets slandering the missionaries and their God.

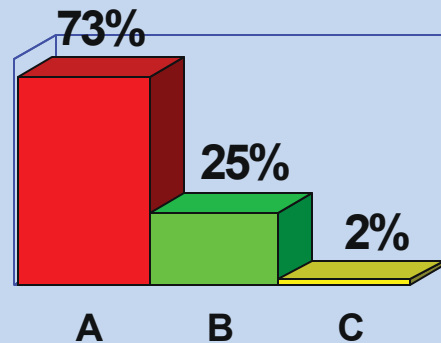
Nineteenth century missionaries such as Welshman Griffith John did manage to conduct some outreach in Changsha, but they invariably met with fierce resistance. On one occasion he met a military mandarin who "boasted of the glory and martial courage of the Hunan men, and said there was no danger of their ever believing in Jesus or of His religion taking root there."

Hudson Taylor, the great founder of the China Inland Mission, had a heart of compassion for Changsha and managed to set up a mission station there. Taylor died in Changsha in January 1905 and remains buried in the city to this day.

In 1918 Changsha was linked by rail to Hangzhou, and later Beijing. Its economy began to



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flourish and it took its place as one of the great cities in China. Food products, textiles, paper, lacquerware, jewelry and furniture led the industrial sector.

During the Japanese occupation Changsha was the scene of much bitter fighting, especially from 1939 to 1941. The Kuomintang successfully defended Changsha against the Japanese until 1944, even though the rest of the province had fallen into their hands.

Many would-be church planters have found the cultural and linguistic peculiarities of the people in Changsha a struggle to break through, and while the peoples' legendary stubbornness may have subsided a little since the 19th century, the Xiang Chinese are still very slow to accept change and wary of outside ideas.

Only in the past ten or fifteen years has Christianity started to make a more significant impact on Changsha, thanks largely to the indefatigable efforts of house church evangelists from other parts of China.

Today there are an estimated 30,000 Christians in Changsha, distributed among Three-Self, Catholic, and house churches. This amounts to a mere 1.7% of the population. Changsha remains one of the most desperately unreached cities in China.

Pray for Changsha

- 1** Pray against the spirit of stubbornness that has slowed down the advance of the Gospel in Hunan Province.
- 2** Pray for Biblical unity among the churches in Changsha.
- 3** Ask God to strengthen and envision the Church in Changsha for outreach.

Overview of Changsha (based on 1990 census)

Pronunciation	: "Chung-sha"	Employed People	: 766,120 (55.7% of total population)
Old Spelling	:	Main Industries	: Industrial 36.9%, Professional 19.3%
Location	: NE Hunan Province, S-Central China	Education	: University: 14.2%
Population	: 1,376,403 (1990 census)	(highest level attended):	: High School: 54.7%
Males	: 720,509 (52.35%)		: Primary school: 25.4%
Females	: 655,894 (47.65%)		: Never attended any school: 5.7%
Households	: 377,185	Population under 15:	: 251,043 (18.2%)
Average Household	: 3.6 people	Adult Illiteracy	: 5.2% (men 1.8%; women 8.9%)
Divorced People	: 13,686	Major Nationalities	: Han 1,362,403
% divorced of Population:	: 0.99		: Tujia 4,504
Centurions (1990)	: 5 people aged 100 or more		: Miao 2,384
Immigrants to City	: 211,584		: Hui 2,348
From same province:	: 169,207 (80.0%)		: Others 4,971 (33 groups)
From other provinces:	: 42,295 (20.0%)	Christians (2003)	: 30,000 (1.7%)

Chifeng

赤峰

Chifeng (“Red Peak”) City, located in the southeastern part of the Inner Mongolia Autonomous Region in north China, is home to more than 1.1 million people.

Although today more than 80% of the city’s population are Han Chinese, Chifeng’s diverse and rich history can be seen in the fact that more than 120,000 people belonging to the Mongol minority group, 50,000 belonging to the Manchus, and more than 18,000 Hui Muslims make their home in the city.

From ancient times the city was called Ulanhad (‘many forests’) by the Mongols. In 1778 it was colonized by the Chinese, who have transformed it into yet another Chinese industrialized city. The name was officially changed to Chifeng in 1983.

Chifeng is believed to have been the center of the Hongshan Culture, one of the earliest phases of Chinese history according to some scientists. The Hongshan era dates from as early as 3500 BC. Many archaeological sites around the city record the history of the ‘Northern tribes,’ which were very different from the tribes further south.

During the Liao Dynasty (907-1125 AD) the city again came to prominence. In recent years more than 4,000 tombs in the area have been illegally excavated by locals. Stone, jade and pottery wares

Population:
987,301 (1990)
1,108,026 (2000)
1,243,500 (2010)

Province:
Inner Mongolia

Major Ethnic Groups:
Han 81.3%
Mongol 11.9%
Manchu 4.9%
Hui 1.8%

Christians:
30,000 (2.5%)

from the Hongshan era, and gold and silver artifacts from the Liao Dynasty have appeared in auction houses around the world, fetching extraordinarily high sums of money.

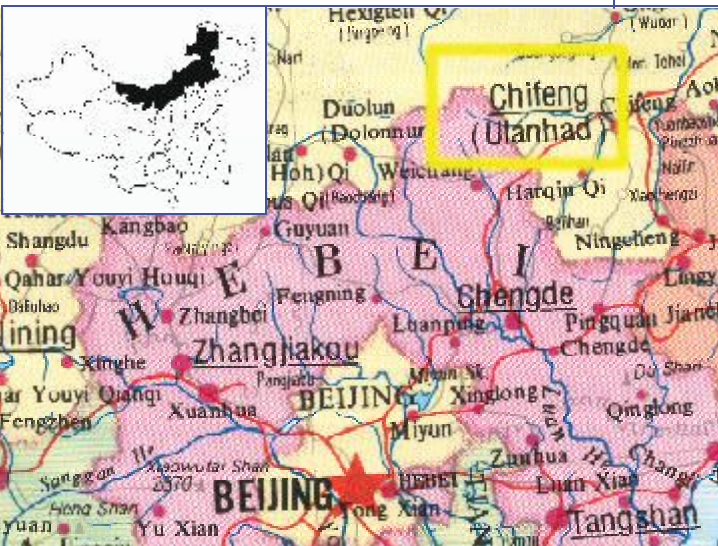
Although Chifeng suffers from pollution (especially in the winter months when much coal is burned), just outside the city there is some lovely terrain. Grasslands and woods make up one-third of the city’s area. Its many lakes are famous for the ‘yaluo’ species of fish.

Local legends claim Chifeng was inhabited by a dragon more than 5,000 years ago. Dinosaur bones excavated in the 1970s reinforced this

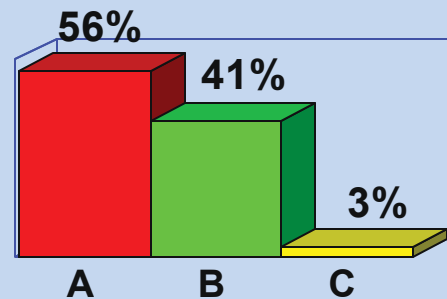
belief, so today Chifeng is also widely known as the “hometown of the dragon.”

Today Chifeng is an agricultural distribution center, trading in wool, furs, hides, and grain. Coal and gold mines operate in the area. Large scale state projects launched in the 1960s and ‘70s have now outlived their usefulness, and many have shut down, causing thousands of people into employment. As a result, many try their hand seeking jobs in Beijing to the south or other large cities where the economy is blossoming.

Chifeng is near one of the most ambitious ecological projects in history. Due to massive soil erosion, the government launched its ‘Green wall of



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China's project, to build a massive wall of trees, or "shelterbelt" aimed at preventing the rapid encroachment of the sandy northern deserts into fertile farmland. On 10 May, 1981, Chifeng City was hit by a severe sandstorm which lasted 68 hours. Visibility was zero, and all road and rail transportation was stopped for three days. A total of 170,000 ha (419,900 acres) of crop fields were devastated. The shelterbelt for Chifeng has resulted in improved water and soil conservation, and increased tree growth. This in turn has proved beneficial for better agriculture and animal husbandry.

Although most residents of Chifeng today are atheists, there are many ancient temples and Buddhist pagodas located within the city. Most of the Chifeng residents who believe in Buddhism and Daoism are elderly.

Catholic missionaries commenced work in Chifeng about 200 years ago. Today there are at least 40,000 Catholics in the large Chifeng Diocese. Protestant work started in the city in 1912, when Plymouth Brethren opened a station.

In recent years house church evangelists from Daqing in Heilongjiang Province have worked in Chifeng with some success, but the vast majority of people remain ignorant of Christ.

Pray for Chifeng

- 1** Ask God to bless and empower the work of house church evangelists working in Chifeng City.
- 2** Pray Jesus would be revealed to every ethnic group living in Chifeng.
- 3** Pray God's Son would be glorified and loved by the people of Chifeng.

Overview of Chifeng (based on 1990 census)

Pronunciation	: "Cheh-fung"	Employed People	: 561,665 (56.9% of total population)
Old Name	: Ulanhad, Chih-feng, Hada	Main Industries	: Agriculture 50.0%, Industrial 25.5%
Location	: SE Inner Mongolia, northern China	Education	: University: 3.6%
Population	: 987,301 (1990 census)	(highest level)	: High School: 45.3%
Males	: 505,296 (51.18%)	attended):	: Primary school: 35.0%
Females	: 482,005 (48.82%)		: Never attended any school: 16.1%
Households	: 244,343	Population under 15:	: 270,366 (27.4%)
Average Household	: 4.0 people	Adult Illiteracy	: 16.5% (men 9.7%; women 23.6%)
Divorced People	: 3,036	Major Nationalities	: Han 802,017
% divorced of Population:	: 0.31		: Mongol 117,667
Centurions (1990)	: 0 people aged 100 or more		: Manchu 48,849
Immigrants to City	: 41,942		: Hui 17,378
From same province:	: 31,724 (75.6%)		: Others 1,390 (21 groups)
From other provinces:	: 10,215 (24.4%)	Christians (2003)	: 30,000 (2.5%)

Dalian

大连

Dalian ("Great Link") is one of the largest cities in northeast China. It sits right at the southern tip of the Liaodong Peninsula in Liaoning Province. Dalian faces out towards both the Yellow Sea and the Bohai Sea, and is a major trading center for goods being transported between China and Japan, Korea, and beyond.

Dalian, which is a 'new' city founded just over 100 years ago, has been administratively divided into three separate entities by the government: Dalian City, and the nearby Jinzhou and Lushunkou regions.

Population:

2,483,776 (1990)
2,677,760 (2000)
2,886,900 (2010)

Province:

Liaoning

Major Ethnic Groups:

Han 95.4%
Manchu 3.9%
Hui 0.2%
Korean 0.2%

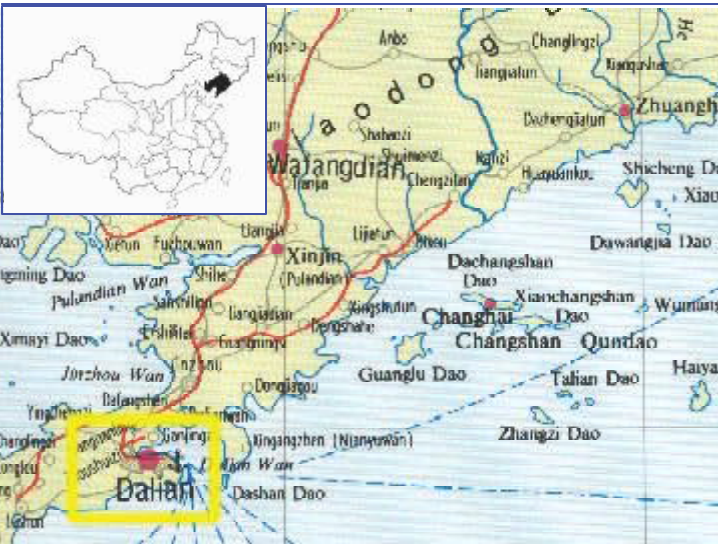
Christians:

19,000 (0.8%)

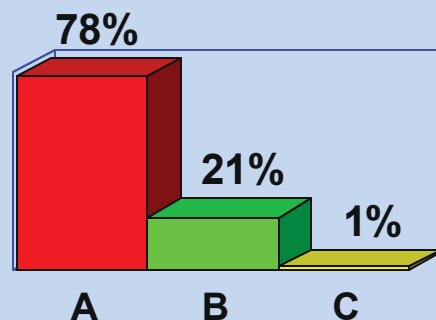
These two later localities could be considered satellite townships, or outer suburbs of Dalian, so we have combined the statistics for all three places into this one profile. The total population for Dalian was 2.48 million people in 1990, and 2.67 million in 2001.

Dalian, and the whole Liaodong Peninsula, was controlled by the Japanese in 1895, followed by the Russians in 1898, before being won back by Japan in 1905. It transferred once again into the hands of the Soviet Union in 1945.

Although Dalian was one of the



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major cities in the former Manchuria, today more than 95% of the city's population are Han Chinese. 97,200 Manchus reside in the city, as do 6,000 Hui Muslims, 4,500 Koreans, 2,600 Mongols, and 900 members of the Xibe minority.

Dalian is perhaps the most modern city in all of China. It has been transformed from a dull, gray seaside town into an international center of fashion and commerce. Broad roads, soaring skyscrapers and bright lights adorn the city.

Dalian is unquestionably one of the most unreached cities in China. A study by one Christian organization in the early 1990s ranked Dalian the eighth largest unreached city in the world. Dalian has just three official churches: one Catholic, one Protestant and one for the Korean community. One source lists an additional 150 house churches with a total of 3,000 members, but a prominent house church leader we consulted claimed 200 house churches in Dalian just within his own movement, an indication that the Gospel is gradually making ground among the city's residents. Even the best estimates of Christians in Dalian place the city as unreached and desperately in need of the love and grace of God.

Pray for Dalian

- 1** Pray against the strongholds of pride and materialism that keep the people of Dalian from knowing Jesus Christ.
- 2** Ask God to bless and empower all Christians reaching out in Dalian.
- 3** Pray the Dalian Church would be united and able to work together.

Overview of Dalian (based on 1990 census)

Pronunciation	: "Da-li-ahn"	Employed People	: 1,470,076 (59.2% of total population)
Old Names	: Dalny, Dairen, Lushun, Luda	Main Industries	: Industrial 44.9%, Agriculture 17.7%
Location	: SE Liaoning Province, Northeast China	Education	: University: 7.8%
Population	: 2,483,776 (1990 census)	(highest level attended):	: High School: 54.5%
Males	: 1,272,035 (51.21%)		: Primary school: 27.5%
Females	: 1,211,741 (48.79%)		: Never attended any school: 10.2%
Households	: 719,389	Population under 15:	: 886,372 (35.7%)
Average Household	: 3.5 people	Adult Illiteracy	: 8.9% (men 4.3%; women 13.8%)
Divorced People	: 14,522	Major Nationalities	: Han 2,371,166
% divorced of Population:	: 0.58		: Manchu 97,235
Centurions (1990)	: 13 people aged 100 or more		: Hui 6,031
Immigrants to City	: 131,183		: Manchu 4,551
From same province:	: 68,168 (52.0%)		: Others 4,793 (32 groups)
From other provinces:	: 62,862 (47.9%)	Christians (2003)	: 19,000 (0.8%)

Dandong 丹东

Unreached Dandong City, with its population of approximately 800,000, is located on the border between China and North Korea in Liaoning Province. Dandong (“Red East”) is the major border point between the two countries. To enter North Korea, visitors must cross the Yalu River into the city of Sinuiju on the Korean side. The 795 km (491 mile) long Yalu River forms the border between the two Communist nations. Visitors can take a boat ride that gives a good view of each side of the river. The Chinese side is clearly much more modern than its grey, run down Korean counterpart.

Dandong City is part of the large Dandong Prefecture, which is home to 2.4 million people.



The 936-meter Friendship Bridge across the Yalu River joins Dandong in China with the city of Sinuiju in North Korea.

Population:
660,518 (1990)
762,732 (2000)
880,800 (2010)

Province:
Liaoning

Major Ethnic Groups:

Han	91.7%
Manchu	5.6%
Hui	1.7%
Korean	0.3%

Christians:
7,500 (1.1%)

More than 90% of the people in the city area are Han Chinese. 37,000 Manchus, 11,500 Hui Muslims, 3,500 Koreans, 1,800 Mongols and 360 Xibe people are also residents of Dandong city. The 3,500 Koreans are only those considered Chinese citizens and members of China’s official Korean minority group. Thousands more Koreans have illegally entered Dandong in recent years as they escape famine, persecution and deprivation in North Korea - surely the most tightly controlled Communist nation in the world.

Dandong was a strategic city during the Korean War with America.

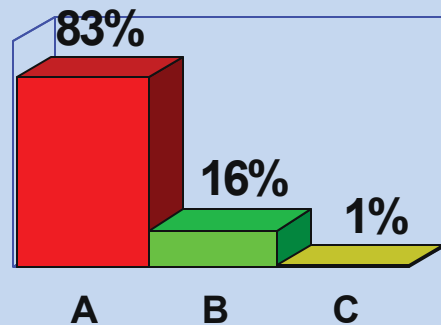
China provided supplies and soldiers through the city. The American forces bombed part of Dandong (then known as Andong) by ‘accident’ in 1950. Tourists today can visit the ‘Memorial Museum of the War to Resist U.S. Aggression and Aid Korea’ in Dandong, containing exhibition halls with ‘evidence of American war crimes.’

Dandong was opened as a ‘treaty port’ in 1907. The city’s major products include paper, oakleaf silk, medicines, chemicals, cement, and rubber products. Mineral resources include solid boron (Dandong accounts for 94% of the national total). The city is also China’s leading producer of magnesite.

Korean Christians, both from within China and



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from South Korea, have taken God's love in both deed and word to the North Korean refugees. Some have responded. The Chinese authorities are continually searching for illegal immigrants. When they find them they send them back to face the brutal North Korean authorities. Some South Korean missionaries have been imprisoned for sheltering refugees in Dandong. Since the 1980s Dandong has been the major storage point for Korean Bibles that have been smuggled across the river into North Korea to help the severely-persecuted believers there. Although only eternity will reveal the full extent of the demonic oppression of Christianity in North Korea, it is known that thousands of believers have been murdered. Hundreds, if not thousands, remain in prison today. Christians have been subjected to demonic cruelty, their bodies even subjected to medical experiments that led to death.

Today there are a few churches and meeting places in Dandong belonging to the Three-Self Patriotic Movement (TSPM). These are attended by both Chinese and Koreans, although the Chinese language is used in services. The city is also home to a small number of unregistered house church fellowships, but overall the Gospel appears to have made little impact in Dandong City.

Pray for Dandong

- 1** Pray Jesus would be enthroned above the city of Dandong, impacting both northeast China and North Korea.
- 2** Ask God to dismantle the evil system that prevails in North Korea.
- 3** Pray the light of Jesus would shine into the hearts of people in Dandong.

Overview of Dandong (based on 1990 census)

Pronunciation	: "Dahn-dong"	Employed People	: 378,698 (57.3% of total population)
Old Spelling	: Tan-tung	Main Industries	: Industrial 54.1%, Professional 12.6%
Location	: SE Liaoning Province, NE China	Education	University: 5.5%
Population	: 660,518 (1990 census)	(highest level)	High School: 57.8%
Males	: 331,235 (50.15%)	attended):	Primary school: 26.5%
Females	: 329,283 (49.85%)		Never attended any school: 10.2%
Households	: 189,256	Population under 15:	135,066 (20.4%)
Average Household	: 3.5 people	Adult Illiteracy	: 9.3% (men 4.5%; women 14.1%)
Divorced People	: 5,698	Major Nationalities	: Han 605,878
% divorced of Population:	0.86		Manchu 37,186
Centurions (1990)	: 2 people aged 100 or more		Hui 11,553
Immigrants to City	: 43,392		Korean 3,538
From same province:	33,647 (77.5%)		Others 2,363 (15 groups)
From other provinces:	9,593 (22.1%)	Christians (2003)	: 7,200 (1.1%)

Dingzhou 定州

Dingzhou, with a population in excess of 1.1 million, is one of the largest cities in Hebei Province in northern China.

Dingzhou is one of the main cities along the primary train route in China, connecting with Beijing to the north and Shijiazhuang and points south. Dingzhou was upgraded from being a “town” to a “city” in 1986. Dingzhou City is served by an international airport 37 km (23 miles) away.

The vast majority of people in Dingzhou are Han Chinese. The only minority population with a significant representation in the city are the 24,000 Hui people. The Hui are Chinese-speaking Muslims whose ancestors came from the Middle East and Central Asia at various times during the past 1,400 years.

The Dingzhou Porcelain kiln is one of five historical kilns in China. It first started producing porcelain during the late Tang Dynasty (618-907). It was during the Song Dynasty (960-1127) that production went large scale and was exported throughout China and overseas.

Dingzhou people, as well as residents of nearby Baoding, are famous for their longevity. People here have a reputation for respecting the elderly and are keen to keep in good health. The average

Population:
1,024,853 (1990)
1,116,162 (2000)
1,215,600 (2010)

Province:
Hebei

Major Ethnic Groups:

Han	97.5%
Hui	2.3%
Manchu	0.1%
Zhuang	0.1%

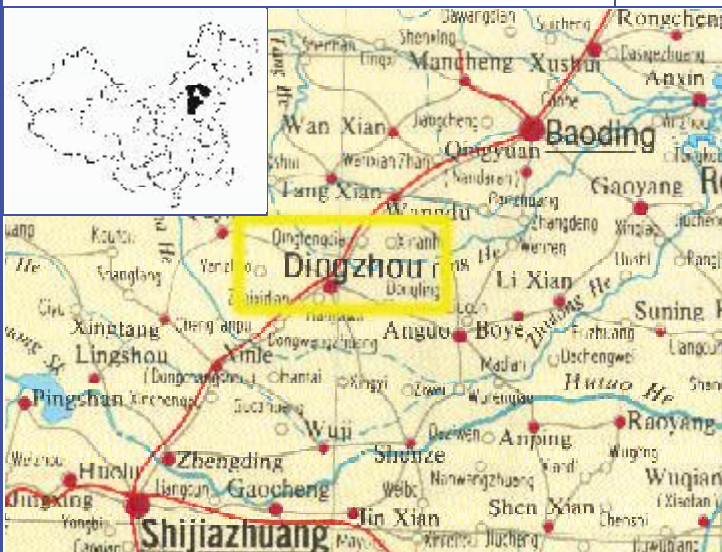
Christians:
53,000 (4.8%)

life-span of people in Dingzhou and Baoding is 6.4 years longer than the national average.

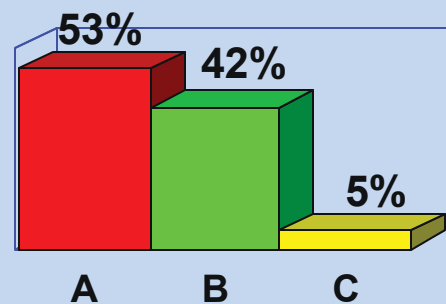
Dingzhou is also recognized as one of the four historical cities in Hebei Province. Many ancient relics have been found here. The Yuanshi Pagoda was built during the Song Dynasty. Although it was originally built to be a Buddhist structure, it was also used as a watchtower. Today it is the highest pagoda in China.

The regional economy is almost entirely based on agriculture. In 1990, an astonishing 88.5% of all employed people in Dingzhou had jobs in the agricultural sector. These figures do not only represent farmers, but all jobs linked to agriculture and fisheries, including factory and processing workers of agricultural products.

Perhaps indicative of the city’s overwhelming agriculture focus, census statistics show that very few of Dingzhou’s residents have ever gained higher education. In 1990, just 622 people in Dingzhou reported having ever attended university, a remarkably low figure compared to other cities in China. An additional 7,600 people had studied in other tertiary or technical institutions. Almost half of census respondents said they had never attended school past the primary level, while 18.6% had never attended school at all, including primary school.



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Missionary history in the Dingzhou area is overshadowed by what happened during the Boxer Rebellion, when more than a dozen missionaries were butchered to death at nearby Baoding during the dreadful summer of 1900.

Today Dingzhou is one of the strongest Catholic areas in China. As many as 40,000 Catholics live in the city, overshadowing a much smaller Protestant community of between 10,000 to 15,000. Catholics in Hebei have endured some horrific persecution for their faith. The worst incident took place on April 18th, 1989, at Youyong village south of Shijiazhuang City, when a Catholic village was brutally attacked by a large number of police. Two people were killed and hundreds injured in the attack. The police sent 270 military trucks full of police and soldiers. They rushed into a prayer meeting and forcibly dragged several dozen women a distance of four hundred meters by the hair. Six women lost consciousness. "A large number of armed personnel, wearing steel helmets and bullet proof vests and armed with electric batons, clubs, bricks and stones... beat and smashed anything they came across. The victims included teenagers, people over 80 years old, and a disabled beggar." (*China News and Church Report*, 3 May, 1989).

Pray for Dingzhou

- 1** Pray all of the Catholics in Dingzhou would truly know and trust Jesus Christ for their spiritual needs.
- 2** Pray the brutal authorities in Hebei would repent and believe in Christ.
- 3** Ask God to glorify His Name among all of the people in Dingzhou City.

Overview of Dingzhou (based on 1990 census)

Pronunciation	: "Ding-joe"	Employed People	: 570,987 (55.7% of total population)
Old Spelling	: Tinghsien	Main Industries	: Agriculture 88.5%, Industrial 3.6%
Location	: central Hebei Province, north China	Education	University: 0.9%
Population	: 1,024,953 (1990 census)	(highest level	High School: 31.9%
Males	: 514,102 (50.16%)	attended):	Primary school: 48.6%
Females	: 510,851 (49.84%)		Never attended any school: 18.6%
Households	: 242,624	Population under 15:	317,281 (31.0%)
Average Household	: 4.2 people	Adult Illiteracy	: 22.5% (men 14.5%; women 30.3%)
Divorced People	: 3,565	Major Nationalities	: Han 1,000,195
% divorced of Population:	0.35		Hui 23,765
Centurions (1990)	: 5 people aged 100 or more		Manchu 407
Immigrants to City	: 17,442		Zhuang 209
From same province:	5,181 (29.7%)		Others 377 (28 groups)
From other provinces:	12,261 (70.3%)	Christians (2003)	: 53,000 (4.8%)

Dunhuang

敦煌

Although Dunhuang (“Brilliant Sincerity”) barely qualifies as a city by Chinese standards, and it has one of the smallest populations of any city profiled in this book, few places in China hold as much historical significance or could be considered such a strategic spiritual stronghold as this slow-paced and impoverished outpost in a remote, arid corner of the nation.

Dunhuang’s 130,000 people inhabit the northwest part of Gansu Province in northwest China. An oasis surrounded by barren desert on three sides, Dunhuang sits near the juncture of Gansu, Xinjiang, Qinghai and Inner Mongolia. The Dang River gives life to the city, otherwise it would have vanished from maps centuries ago, buried under the eerie Gobi Desert sand dunes. Although the official population for Dunhuang is not high, the locals usually find themselves outnumbered by the hordes of tourists and pilgrims who visit the city.

Dunhuang’s place as a famous location in Chinese, and Christian, history results from its strategic location as one of the last stops on the ancient 7,000 km (4,300 mile) Silk Road before the traveler heading northwest entered the Taklimakan Desert. For those heading south it was the last place of respite for those who had success-

Population:
114,907 (1990)
131,515 (2000)
150,500 (2010)

Province:
Gansu

Major Ethnic Groups:
Han 99.7%
Hui 0.1%
Manchu 0.1%
Mongol 0.1%

Christians:
1,200 (0.9%)

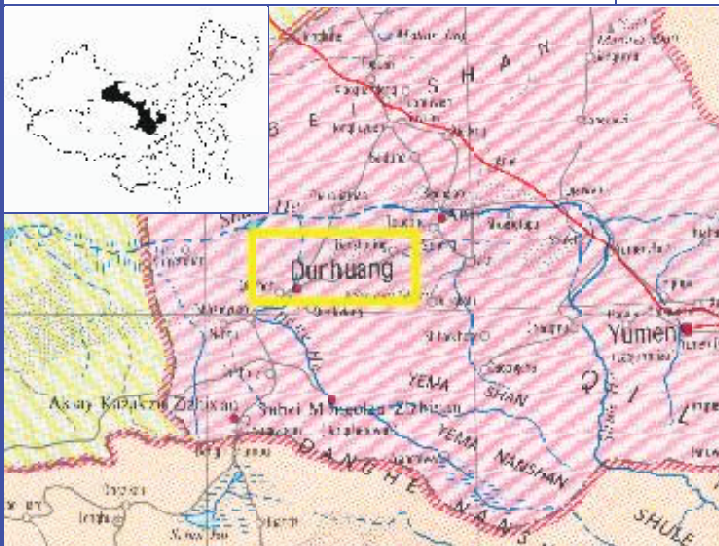
fully endured the journey.

Dunhuang, where people have lived since about 1300 BC, was the first major town in “barbarian” territory. It was situated outside the Great Wall and the “protection of Chinese civilization.”

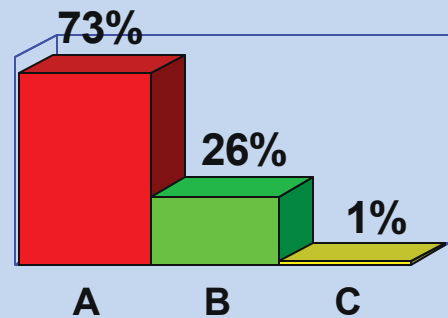
For two thousand years the Silk Road allowed new merchandise, ideas and religions to enter China. Buddhism entered China from India. Centuries later Islam entered China down this same road. In the 7th century, Christian traders from a sect known as the Nestorians also came to Dunhuang, spreading a new strange teaching about a God who

died on a Cross. They also stopped at Dunhuang en route to the Chinese capital in Xian, where they arrived in 635. The Gospel gained a foothold and spread its influence over the next 700 years, before it was eliminated by brutal persecution.

The “downtown” part of Dunhuang is very small, just three square kilometers. It contains a small Hui community of more than a thousand Muslims. Numerous hotels and guest houses catering to visitors on every budget crowd the city. Most come to Dunhuang to visit the famous Buddhist Mogao Grottoes, a series of 492 caves located just southeast of the city. Most of the caves contain Buddhist art, statues, relics and manuscripts (see the *Macheng* profile



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for more information).

In 1990, archaeologist Peng Jinzhang, working in a cave in the northern part of the Mogao Grottoe complex, discovered writing on white linen paper in a script he could not identify. Scholars at Beijing University found the language was Syriac, and the pages were copies of the Psalms. Peng's other discoveries confirmed that a Christian community had lived, worshipped, preached and died in Mogao, in the midst of one of the Buddhist world's most hallowed sanctuaries. Marco Polo stopped at Dunhuang on his way to China in the early 1200s. He wrote, "The people are for the most part idolaters, but there are also some Nestorian Christians and Saracens."

Today the residents of Dunhuang have long lost any sense of Christian history. In fact, it could be said that the city has received little Gospel witness for the past 700 years! The people in Dunhuang either seem to be blinded by the Buddhist spirit that has dominated the area for so long, or by the more recently-arrived spirit of materialism. Few seem interested in the claims of Jesus Christ. Less than 1% of the city is Christian.

Despite its relatively small size, Dunhuang is a strategic city for Christian workers to prayerfully consider.

Pray for Dunhuang

- 1** Pray against the strongholds that have bound Dunhuang since ancient times. Pray God will be glorified there.
- 2** Pray the Gospel will reach thousands of pilgrims who come to Dunhuang.
- 3** Ask God to lift up the Name of Jesus to millions living along the Silk Road.

Overview of Dunhuang (based on 1990 census)

Pronunciation	: "Dun-hwang"	Employed People	: 70,471 (61.3% of total population)
Old Spelling	:	Main Industries	: Agriculture 74.8%, Professional 6.1%
Location	: NW Gansu Province, NW China	Education	: University: 2.2%
Population	: 114,907 (1990 census)	(highest level attended):	: High School: 45.9%
Males	: 58,249 (50.69%)		: Primary school: 33.8%
Females	: 56,658 (49.31%)		: Never attended any school: 18.1%
Households	: 28,309	Population under 15:	: 29,057 (25.3%)
Average Household	: 4.1 people	Adult Illiteracy	: 19.2% (men 12.8%; women 25.6%)
Divorced People	: 312	Major Nationalities	: Han 113,744
% divorced of Population:	0.27		: Hui 1,070
Centurions (1990)	: 0 people aged 100 or more		: Manchu 30
Immigrants to City	: 4,950		: Mongol 18
From same province:	3,334 (67.4%)		: Others 45 (8 groups)
From other provinces:	1,615 (32.6%)	Christians (2003)	: 1,200 (0.9%)

Ezhou

鄂州

Ezhou City, containing more than one million people, is located in the eastern part of Hubei Province, on the southern bank of the Yangtze River. The provincial capital Wuhan is situated about 40 km (25 miles) to the west.

The Yangtze River (known in Chinese as *Chang Jiang*) is China's longest river and at 6,300 km (3,890 miles) is the third longest river in the world after the Nile and the Amazon. The river originates in the mountains of Tibet and flows through seven Chinese provinces before emptying into the sea just north of Shanghai. By the time it reaches Ezhou, however, it is a slow-moving muddy mass full of pollutants. The Yangtze has

Population:
 906,426 (1990)
 1,022,760 (2000)
 1,154,000 (2010)

Province:
 Hubei

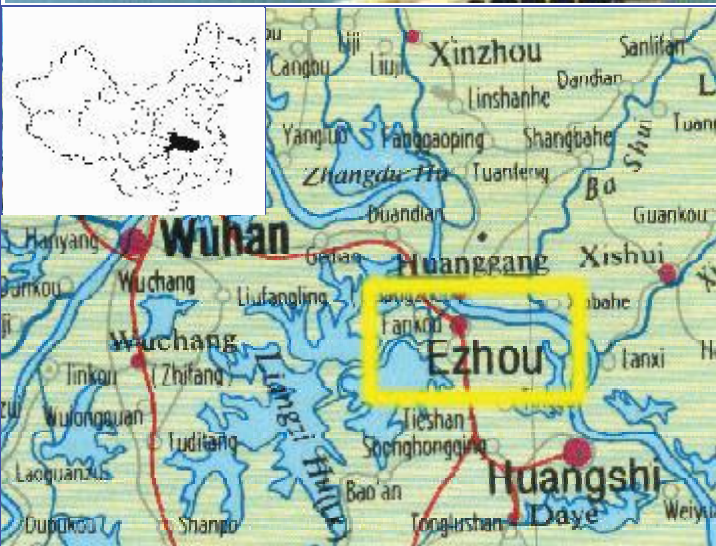
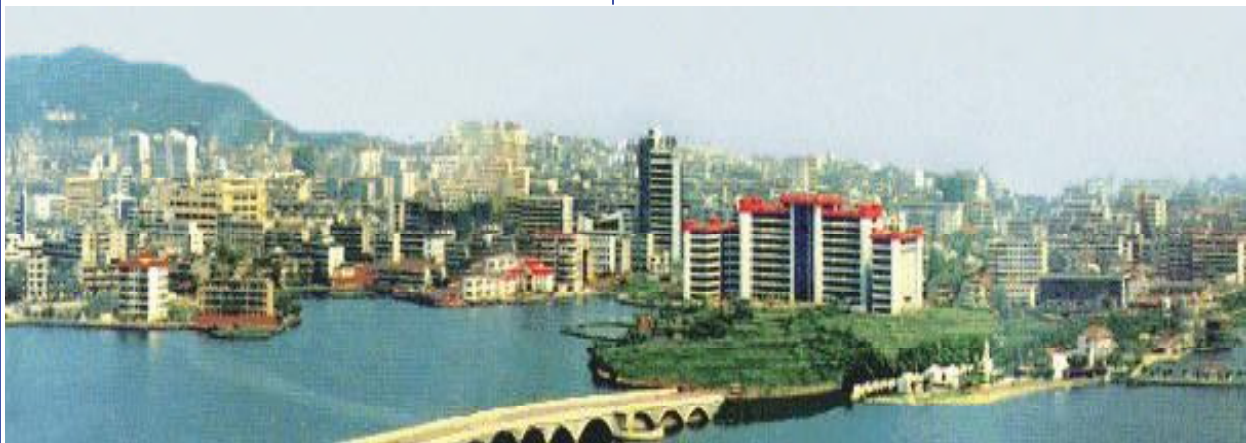
Major Ethnic Groups:
 Han 99.7%
 Tujia 0.1%
 Hui 0.1%
 Manchu 0.1%

Christians:
 20,000 (2.0%)

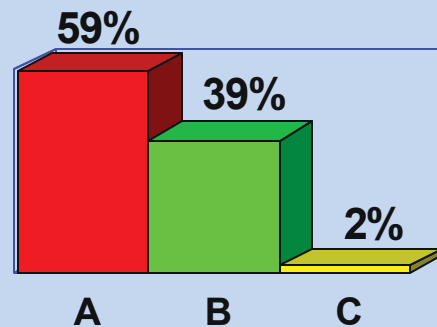
flooded numerous times over the centuries, causing millions of deaths and untold misery to the people of Hubei Province, including Ezhou. This propensity to flood is one of the main reasons for the construction of the Three Gorges Dam upstream.

There are six river ports in Ezhou City, including Echeng Port where 10,000-ton ships can dock. These ships transport the city's production of construction equipment, machinery, garments, textiles and chemicals. Ezhou is also a major producer of iron, gold, silver, copper, molybdenum, cobalt, and zeolite.

Ezhou is also famous for its porcelain and handicrafts. Chinese from afar call this city 'The hometown of the ancient bronze mirror'.



Status of Evangelization (Awareness of Christ and the Gospel)



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Although Ezhou is now a highly industrialized city with pollution problems, it also contains some beautiful spots. The West Hill, located in the center of Ezhou, is enjoyed by the city's inhabitants as are the three lakes: Liangzi, Yanglan and Honglian that surround the city.

Ezhou has been known by several different names throughout its long and distinguished history, including Exian, Eyi and Ejun. When the Han Dynasty began to weaken around 200 AD, many powerful feudal lords sprang up in China. In 220 AD the Han reign collapsed and China divided into three kingdoms, ruled by three dynasties (Wei, Shu, and Wu). During this period the king of Wu (Sun Quan) developed Ezhou as a political, military and economic base.

Although today most people in Ezhou are atheists, Ezhou is famous as being the birthplace of the Sukhavati sect of Buddhism.

Ezhou has a small number of churches. Many members of the banned South China house church network are from Ezhou. This group has recently faced horrendous persecution and torture, after the government labelled them an "evil cult." It's leaders were sentenced to death, reduced to life imprisonment in 2002.

Pray for Ezhou

- 1** Pray for Gong Shengliang, a brother serving life in prison on false charges. Pray his torturers would repent.
- 2** Ask God to mightily pour out His Spirit on all people in Ezhou.
- 3** Pray Christians in Ezhou would give up all they have to follow Christ.

Overview of Ezhou (based on 1990 census)

Pronunciation	: "Erh-joe"	Employed People	: 524,896 (57.9% of total population)
Old Names	: Exian, Eyi, Ejun, Ichou	Main Industries	: Agriculture 68.6%, Industrial 17.3%
Location	: eastern Hubei Province, central China	Education	University: 1.9%
Population	: 906,426 (1990 census)	(highest level	High School: 35.3%
Males	: 461,159 (50.88%)	attended):	Primary school: 43.2%
Females	: 445,267 (49.12%)		Never attended any school: 19.6%
Households	: 218,887	Population under 15:	134,391 (14.8%)
Average Household	: 4.1 people	Adult Illiteracy	: 22.1% (men 10.2%; women 34.1%)
Divorced People	: 3,820	Major Nationalities	: Han 905,560
% divorced of Population:	0.42		Tujia 533
Centurions (1990)	: 0 people aged 100 or more		Hui 107
Immigrants to City	: 14,718		Manchu 65
From same province:	10,930 (74.3%)		Others 161 (16 groups)
From other provinces:	3,782 (25.7%)	Christians (2003)	: 20,000 (2.0%)

Fengcheng

丰城

Despite being a little-known city in China, more than 1.2 million people live in Fengcheng in north-central Jiangxi Province in central China.

Fengcheng is located on the banks of the large Gan River, and lies about 60 km (37 miles) south of Nanchang, the provincial capital. Seven smaller rivers run through the city before joining the Gan. Many new expressways in the city have greatly improved transportation.

Fengcheng is home to some unique architecture. Stone, brick and wood homes surround the city. They are constructed with two shorter length walls adorned with horn-like protrusions.

People call Fengcheng “the coal bucket and rice bowl of Jiangxi.” The literal meaning of ‘Fengcheng’ is “Harvest City.” It is also known by the name of Jianyi, meaning ‘sword’. In addition to rice, Fengcheng produces pork, chickens, beef, fish and shrimp. The city is famous for a special tea called *yun wu cha*, and a specially prepared duck meat. Natural gas is plentiful in Fengcheng, while the coal reserve is believed to be 670 million tons.

The 1990 census showed Fengcheng to have an extremely young population compared to most other cities in China. At the time 333,000 (30.6%)

Population:

1,090,020 (1990)
1,226,928 (2000)
1,381,000 (2010)

Province:

Jiangxi

Major Ethnic Groups:

Han	99.7%
Hui	0.1%
Miao	0.1%
Tujia	0.1%

Christians:

15,000 (1.2%)

of the city’s residents were aged under 15. The race for economic progress in Fengcheng has been slowed by the high rate of illiteracy among the city’s inhabitants, especially among women. In 1990, 119,000 women, or just under one-third of the adult female population, were unable to read.

In recent years several large-scale riots have occurred in Fengcheng because of disenchanting farmers and workers. In August 2000, 20,000 angry peasants rampaged throughout the city for five days, attacking government offices in protest over high and arbitrary taxation.

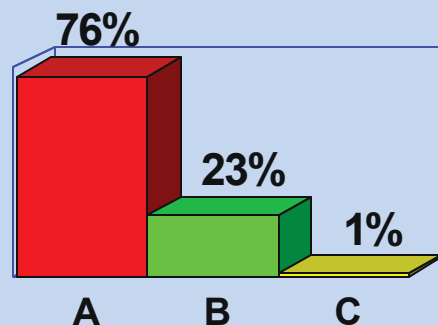
The riots were sparked by a ban on a booklet called ‘The Farmer’s Friend,’ which listed the maximum agricultural taxes allowed by Beijing - tax levels regularly exceeded by the authorities in the Fengcheng area. The farmers were furious when written material which justified their complaints was suppressed.

The huge tax burden has resulted in thousands of farmers walking off their land in recent years, as they try for jobs in the cities rather than struggling for survival working seven days a week on the farm. Many experts are alarmed at the coming predicted food shortages in China due to the bulging urban population and the diminishing food production.

Fengcheng has some nice scenic spots and popu-



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lar tourist places. Yunhua, the highest mountain in the city at 1,169 meters (3,834 feet) is covered with large pine trees over 200 years old. People call the trees here ‘raining trees’ because even in the summer heat a misty dampness can be felt while standing under their branches.

Jiangxi Province today contains one of the smallest percentages of Christians out of all of China’s provinces and autonomous regions. The Catholic Church is quite strong here, but the Protestants, both Three-Self and house churches, have had minimal success.

Protestant missionaries first arrived in Jiangxi in 1866, when the Methodist Rev. V. C. Hart moved to Jiujiang. It was to be another 46 years before Fengcheng City experienced its first glimmer of Gospel light. In 1912 the China Inland Mission opened a station in the city. Workers with the Methodist Episcopal Mission followed shortly after.

The first ten years of Protestant work saw slow progress. By 1922 the missionaries reported just 80 Chinese converts in the city. Today Fengcheng remains an unevangelized city with only about one percent of the population claiming faith in Jesus Christ. Most people have never heard what God has done for them.

Pray for Fengcheng

- 1** Pray Fengcheng would become a spiritual “harvest city” with hundreds of thousands of redeemed Christians.
- 2** Ask the Lord to make His Name great in every home and street in the city.
- 3** Pray God’s people will rise up and take Fengcheng for the King of Kings.

Overview of Fengcheng (based on 1990 census)

Pronunciation	: “Feng-cheng”	Employed People	: 622,229 (57.1% of total population)
Old Spelling	:	Main Industries	: Agriculture 82.7%, Industrial 8.8%
Location	: central Jiangxi Province, central China	Education	: University: 1.0%
Population	: 1,090,020 (1990 census)	(highest level	: High School: 28.0%
Males	: 560,943 (51.46%)	attended):	: Primary school: 51.7%
Females	: 529,077 (48.54%)		: Never attended any school: 19.3%
Households	: 238,600	Population under 15:	: 333,025 (30.6%)
Average Household	: 4.6 people	Adult Illiteracy	: 21.4% (men 11.2%; women 31.8%)
Divorced People	: 3,347	Major Nationalities	: Han 1,089,715
% divorced of Population:	: 0.31		: Hui 74
Centurions (1990)	: 0 people aged 100 or more		: Miao 50
Immigrants to City	: 14,826		: Tujia 38
From same province:	: 12,152 (82.0%)		: Others 143 (11 groups)
From other provinces:	: 2,673 (18.0%)	Christians (2003)	: 15,000 (1.2%)

Fushun

抚顺

Fushun is one of the largest cities in northeast China, in the area formerly known as Manchuria. It has also been designated one of the 31 “very large” cities in China. Fushun is located in the northeastern part of Liaoning Province, just 45 km (28 miles) from the provincial capital of Shenyang.

The Russians controlled Fushun until 1905, and later the city was run by the hated Japanese from 1931 until the end of World War II in 1945. Japan committed many war crimes in Fushun, most of which are so diabolical in nature that they do not deserve mentioning here. Today tourists can visit the Fushun War Criminal’s Prison, renovated as a memorial to this dark time in the city’s past.

In the 1990 census Fushun City itself contained 1.22 million people, but the nearby Shuncheng District of Fushun City contained an additional 167,000 inhabitants. We have combined the statistics from the two administrative areas into a single profile. By 2010 Fushun City and Shuncheng District are expected to contain over 1.8 million people.

Although more than 90% of the people in Fushun are Han Chinese, the city contains significant minority populations of more than

Population:
1,388,011 (1990)
1,583,400 (2000)
1,806,400 (2010)

Province:
Liaoning

Major Ethnic Groups:
Han 91.2%
Manchu 5.3%
Korean 2.0%
Hui 1.0%

Christians:
26,000 (1.7%)

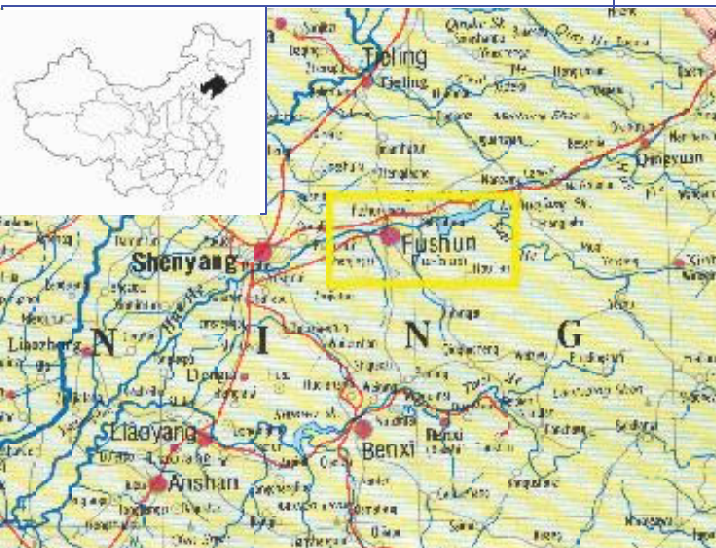
70,000 ethnic Manchus, 28,000 Koreans, and 13,500 Hui Muslims. There are also a couple of thousand Mongols and a similar number of Xibe people, one of the lesser-known minority groups in China.

Research into the demographic makeup of Fushun City reveals a high education rate, with 5.1% of people having attended university or another form of tertiary education - a figure significantly higher than the national average. This increased knowledge has not strengthened the family structure in the city, however, with Fushun in 1990 possessing a divorce rate approximately three times higher than

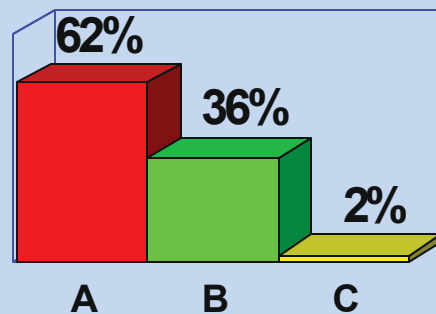
the national average.

Fushun is an important hub city in the northeast. Six railroads cross the city, connecting to other parts of China. The area is also a water resource for other parts of Liaoning Province. To the north and south of the city are thickly-forested hills containing lakes and reservoirs. The winter temperate in Fushun sits at around minus 20 degrees Celsius for months at a time. There are only about 150 days a year when the water is not frozen over.

Fushun has an enormous open-pit coal mine, which has been operating since the 12th century. Today it is highly mechanized. The city produces 11% of the national petroleum needs. Thousands



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of people are employed at the oil refinery, the huge aluminium reduction plant, the 410 mining areas in the city, and the hundreds of factories that make automobiles, machinery, cement, rubber and chemicals.

Chinese historians claim Fushun's history dates back seven thousand years, although its present name has only been in use since 1384, when the Ming government constructed a city of brick on the present site.

The Gospel has struggled to make much of an impact in Liaoning Province compared to the tremendous growth of the church in other parts of China in the past decades, including nearby Heilongjiang Province. House church evangelists believe the resistance against the Gospel in Liaoning can only be explained as a spiritual blockage. In fact, the same evangelists who have experienced tremendous success and hunger for the Gospel in nearby Heilongjiang Province find people in Liaoning indifferent to their same messages.

Today less than two percent of the population of Fushun identify themselves with Christ, and many of these are among the Korean ethnic minority group. Fushun remains one of the largest unreached cities in China today.

Pray for Fushun

- 1** Pray the people of Fushun will be shaken from its spiritual complacency to see their need for Christ.
- 2** Ask God to anoint the efforts of Christians reaching out to Fushun.
- 3** Pray God would drive back the darkness over Liaoning Province.

Overview of Fushun (based on 1990 census)

Pronunciation	: "Foo-shoon"	Employed People	: 791,298 (57.0% of total population)
Old Name	:	Main Industries	: Agriculture 59.9%, Professional 12.7%
Location	: northeast Liaoning Province, NE China	Education	: University: 5.1%
Population	: 1,388,011 (1990 census)	(highest level)	: High School: 62.4%
Males	: 703,013 (50.65%)	attended):	: Primary school: 21.9%
Females	: 379,665 (49.35%)		: Never attended any school: 10.6%
Households	: 418,723	Population under 15:	: 279,862 (20.2%)
Average Household	: 3.3 people	Adult Illiteracy	: 9.2% (men 4.5%; women 14.1%)
Divorced People	: 16,127	Major Nationalities	: Han 1,267,204
% divorced of Population:	: 1.16		: Manchu 74,584
Centurions (1990)	: 7 people aged 100 or more		: Korean 27,835
Immigrants to City	: 62,303		: Hui 13,706
From same province:	: 43,600 (70.0%)		: Others 4,682 (21 groups)
From other provinces:	: 18,668 (30.0%)	Christians (2003)	: 26,000 (1.7%)

Fuyu

扶余

Fuyu is a quickly-growing city in the northern part of Jilin Province in northeast China (the region formerly known as Manchuria). It is located along the train line between Changchun (the capital of Jilin Province) and Harbin, the capital of Heilongjiang Province. Of the two cities, Fuyu is actually much nearer to Harbin, which sits approximately 80 km (49 miles) to the northeast.

Fuyu City is well located as a transportation hub. The Beijing to Harbin electric railway runs through the city, as does the Beijing-Harbin expressway and national highway 102.

The weather in Fuyu is extreme during the long winter months, with temperatures often falling to minus 20 degrees Celsius (4 deg. F). In the summer the climate is quite pleasant, a necessary prelude to the bleak, grey winters.

The population of Fuyu grew rapidly between the 1990 census (when the population numbered 945,000) and official figures released by the Chinese government in 2000, which showed Fuyu to have a population of 1,269,000. At the present rate of growth the city will be home to more than 1.7 million inhabitants by 2010.

Almost 98 out of every 100 people in Fuyu are Han Chinese. The only minority groups with any

Population:
944,932 (1990)
1,269,000 (2000)
1,704,200 (2010)

Province:
Jilin

Major Ethnic Groups:

Han 97.9%
Manchu 1.5%
Hui 0.4%
Mongol 0.1%

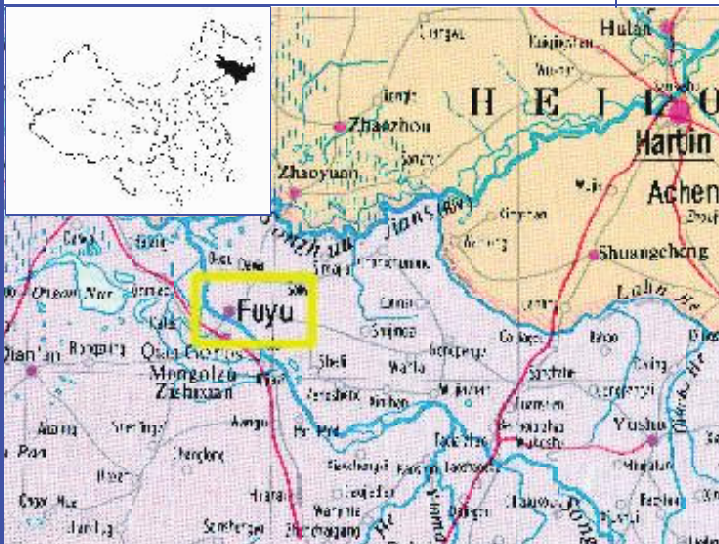
Christians:
10,000 (0.8%)

significant representation in the city are the 14,500 Manchus, 4,200 Hui Muslims, 3,000 Mongols, 1,000 Koreans and 750 Xibe.

The Xibe are one of China's most interesting ethnic groups. They trace their roots to the Xianbei tribe, who first appeared in Chinese history more than two thousand years ago. Historically they were an animistic tribe. In addition to the gods of the land, dragons, and insects, the Xibe worshipped protective spirits that they believed took care of their homes, crops and animals. Although they now officially number about 180,000 throughout China, the ma-

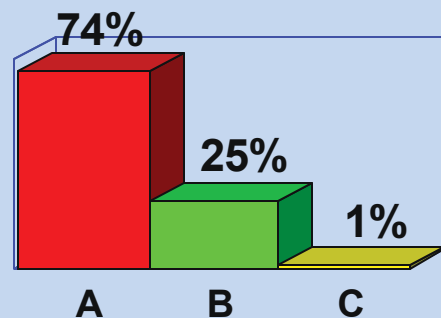
majority have become assimilated to Han culture and language and are no longer distinct.

Before the start of the Ming Dynasty (1368), Fuyu was the geographic center of the Xibe people. In 1763 the Manchu government sent one garrison of 3,000 Xibe soldiers and their families on a one year walk across China to western Xinjiang, where they were assigned to guard the northwest border area. During their cross-country trek more than 300 babies were born. After their assignment ended, the soldiers decided the arduous trip back to their homeland was not worth the effort, and they settled down around the town of Ili in Xinjiang. Today these Western Xibe number about 42,000.



Status of Evangelization

(Awareness of Christ and the Gospel)



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Today Fuyu is a predominantly agricultural city, with 78% of the total workforce employed in that sector. The annual output of maize is 1.5 million tons, soybean crops yield between 60,000 to 80,000 tons, while up to 100,000 tons of peanuts are produced annually.

Fuyu is one of the most unreached cities with over a million people in China. Although the growth of the church has been encouraging in Heilongjiang Province to the north, the Gospel has been unable to spread at the same rate in Jilin Province, even though there appears to be no cultural or linguistic differences for Heilongjiang evangelists to overcome. Many house church evangelists claim to have seen remarkable spiritual differences in people's response between the two neighboring provinces. While their preaching is often received with tears of repentance in Heilongjiang, the same messages get treated with indifference and apathy in Jilin. The one group in Jilin that has responded well to the Gospel are the Koreans.

The first Protestant missionaries arrived in Fushun in 1898. Today there are approximately 10,000 Christians in Fuyu City, meeting in house churches and in registered congregations. This figure represents less than one percent of the city's population.

Pray for Fuyu

- 1** Pray for the spiritual climate in Jilin which makes people indifferent and unconcerned about the Gospel.
- 2** Pray people's eyes and hearts would open to Jesus in Fuyu City.
- 3** Pray for revival to spread throughout all of northeast China.

Overview of Fuyu (based on 1990 census)

Pronunciation	: "Foo-yoo"	Employed People	: 518,091 (54.8% of total population)
Old Spelling	:	Main Industries	: Agriculture 78.7%, Industrial 7.4%
Location	: northern Jilin Province, NE China	Education	University: 1.3%
Population	: 944,932 (1990 census)	(highest level attended):	High School: 34.2%
Males	: 481,122 (50.92%)		Primary school: 52.0%
Females	: 463,810 (49.08%)		Never attended any school: 12.5%
Households	: 232,476	Population under 15:	258,854 (27.4%)
Average Household	: 4.1 people	Adult Illiteracy	: 14.0% (men 9.5%; women 18.5%)
Divorced People	: 2,731	Major Nationalities	: Han 921,470
% divorced of Population:	0.29		Manchu 14,472
Centurions (1990)	: 2 people aged 100 or more		Hui 4,230
Immigrants to City	: 6,554		Mongol 2,965
From same province:	3,728 (56.9%)		Others 1,795 (10 groups)
From other provinces:	2,826 (43.1%)	Christians (2003)	: 10,000 (0.8%)

Hengyang

衡阳

More than 800,000 people live in the city of Hengyang in central Hunan Province in south-central China. For many centuries Hengyang has been an important trade city on the Xiang River that flows almost the entire length of the province. Hengyang also sits at the mouth of the Lei River, which intersects with the Xiang just northeast of the city. Hengyang was formerly known as Hengzhou.

The overwhelming majority of Hengyang residents are ethnic Han Chinese. A number of minority nationalities have small communities of people in the city, including 730 Hui people, 690 Tujia, 610 Zhuang, 530 Miao, 330 Manchu, 320 Yao, and 230 Dong.

Although the population of Hengyang City is less than one million, the larger Hengyang Prefecture contains almost seven million people, ranking only behind Changsha in size within Hunan Province.

Hengyang also sits at a key railway juncture. Trains running from Beijing to Guangzhou (Canton) pass through the city on the north to south trunk line, while the Guilin to Changsha line also passes through Hengyang. The city's position as a communication and travel hub has made it a place where many people come searching for jobs. In the 1990 census, 83,100 of the city's residents

Population:

711,004 (1990)

800,555 (2000)

901,300 (2010)

Province:

Hunan

Major Ethnic Groups:

Han 99.5%

Hui 0.1%

Tujia 0.1%

Zhuang 0.1%

Christians:

15,500 (1.9%)

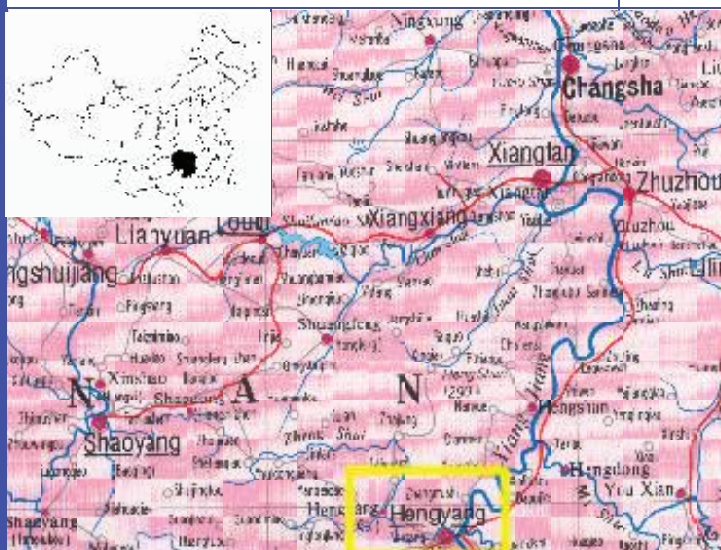
stated they were immigrants to the city. Eighty-five percent of those immigrants came from other places within Hunan Province, and only 15% from other areas in China.

About 40% of the work force in Hengyang are employed in the industrial sector, compared to 21% in the agricultural sector, 12% in the professional sector, and 11% are engaged in commerce. The city's main goods include chemicals, agricultural and mining equipment, textiles, paper, and processed food. The chief natural resources are lead, zinc, tin and coal.

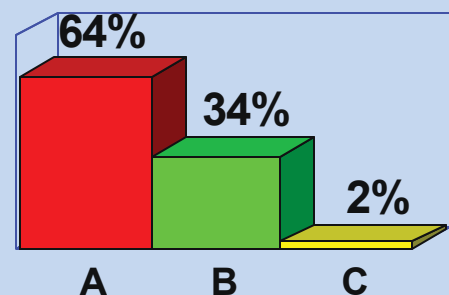
More than one million foreign and Chinese tourists pass through Hengyang every year, but few come to see the city. Most stop at Hengyang on their way to Hengshan Mountain, a range of 72 "graceful, mysterious, breathtaking and exotic" peaks located 45 km (28 miles) north of the city.

Hengshan, also known as Nanyue, or "South Mountain", is considered one of the five sacred mountains in China. Many Chinese consider it to be the holiest and most significant religious mountain in the nation. Centuries ago emperors hunted on the mountain slopes and offered sacrifices to the god of heaven.

Today numerous Buddhist and Daoist temples are nestled in the hills of Hengshan. On occasions seri-



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ous Buddhist and Daoist worshippers can be seen offering their devotions, but the visitor these days is much more likely to see hordes of gawking tour groups and laughing school children following their guides through the 1,000-year-old temple complexes.

Over the past half century the rise of Communism and materialism in China have eroded some of the influence of Buddhism and Daoism in the everyday lives of most Chinese people, but their influence remains strong and continues to blind hundreds of millions of people to the truth and light of the Gospel of the Lord Jesus Christ. Hengshan should be considered one of the most important spiritual strongholds in Chinese history, yet few Christian intercessory or spiritual warfare teams have ever visited this part of China.

The first Protestant missionaries commenced work in Hengyang in 1905. By 1922 there were four different missions operating in the city. Between them they numbered 614 baptized converts in six churches.

Today about two percent of the people in Hengyang confess Christ as Lord and Saviour. This number is divided between Catholics, Three-Self, and house churches. Most people in Hengyang go about their daily lives completely ignorant of the existence of Jesus Christ.

Pray for Hengyang

- 1** Ask the Holy Spirit to empower the Christians in Hengyang to share the Gospel with all segments of society.
- 2** Pray Jesus' salvation would spread through all parts of Hunan Province.
- 3** Pray Jesus would be exalted above every home in Hengyang City.

Overview of Hengyang (based on 1990 census)

Pronunciation	: "Heng-yung"	Employed People	: 405,719 (57.1% of total population)
Old Name	: Hengchow (Hengzhou)	Main Industries	: Industrial 39.5%, Agriculture 21.2%
Location	: central Hunan Province, central China	Education	University: 6.5%
Population	: 711,004 (1990 census)	(highest level attended):	High School: 53.2%
Males	: 369,534 (51.97%)		Primary school: 30.6%
Females	: 341,470 (48.03%)		Never attended any school: 9.7%
Households	: 194,340	Population under 15:	158,244 (22.3%)
Average Household	: 3.7 people	Adult Illiteracy	: 9.9% (men 5.2%; women 15.0%)
Divorced People	: 4,965	Major Nationalities	: Han 707,289
% divorced of Population:	0.70		Hui 729
Centurions (1990)	: 1 person aged 100 or more		Tujia 687
Immigrants to City	: 83,096		Zhuang 612
From same province:	70,540 (84.9%)		Others 1,687 (23 groups)
From other provinces:	12,543 (15.1%)	Christians (2003)	: 15,500 (1.9%)

Jiangyou

江油

More than 870,000 people inhabit the city of Jiangyou in northeast Sichuan Province. Jiangyou, which was formerly called Zhongba, is located on the banks of the Fu River.

Sichuan was formerly the most populated province in China, with well over 100 million people, until China split the province in 1997, taking the eastern portion of Sichuan and forming it into the new Chongqing Municipality. As a result, the population of Sichuan “dropped” by more than 30 million and today the honor of China’s most populated province belongs to Henan.

Jiangyou is situated on the Jiangzhang plain, some 150 km (93 miles) north of Chengdu City. The city has a long history, and has produced a number of famous Chinese. Li Bai, a celebrated “master poet” during the Tang Dynasty (618-907 AD), lived in Jiangyou. More than 1,000 of his poems are still existent. Some other famous figures from Jiangyou include the Buddhist abbot Hai Deng, the world weightlifting champion Liu Shoubin, and many other names dear to the Chinese.

Jiangyou was included among the first batch of cities selected by the Sichuan government for promotion to overseas tourism and investment. As a result, it has developed quickly and today is

Population:

825,521 (1990)
871,142 (2000)
919,300 (2010)

Province:
Sichuan

Major Ethnic Groups:

Han 99.7%
Hui 0.1%
Manchu 0.1%
Qiang 0.1%

Christians:

18,500 (2.1%)

among China’s list of 100 wealthiest cities. It has become an important center for scientific research, and a key manufacturing base. The Jiangyou Industrial Development Zone was opened in 1992 and houses high-tech enterprises such as the China Spaceflight Industry Corporation.

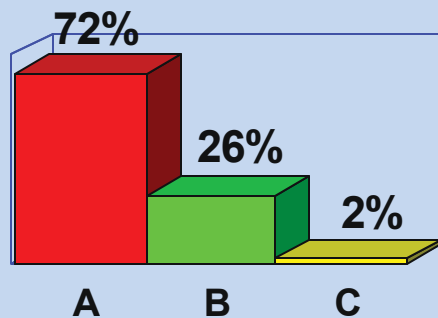
The climate of northeast Sichuan is temperate and its soil is rich. The main crops produced in Jiangyou are rice, wheat, rapeseed oil and commercial cereals. Fruit includes apples, oranges, and tangerines. The name ‘Jiangyou’ means “River of Oil.” This refers more to the abundance of rape-

seed oil produced in the area than to present pollution problems!

Economic advancement in the city has been slowed, however, by the low levels of education and the high illiteracy among the population. According to the 1990 census, 23% of adults in Jiangyou had never attended any school whatsoever (not even primary school). Only one-third of adults attended high school. While the overall adult functional illiteracy level for Jiangyou was 25.7%, the disparity between men and women was startling. 34.5% of the city’s women were unable to read in 1990, compared to 17.6% of men. That meant 107,825 women in the city could not read, compared to 60,441 men.



Status of Evangelization
(Awareness of Christ and the Gospel)



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Considering its size, Jiangyou is a popular city for migrant workers, with more than 34,000 people having moved to the city seeking employment.

Many ancient Buddhist and Daoist temples are scattered in the Jiangyou area. Douchan Hill, situated 25 km from downtown on the east bank of the Fu River, has three temples built on three separate hills. Two of the temples are connected by a scary iron chain suspension bridge.

Northeast Sichuan is one of the most Gospel-starved areas in China, especially among regions with a majority Han Chinese population. Missionary work made little impact in Jiangyou prior to 1949, although a few small churches were established.

Christianity first reached Sichuan Province by the 12th century. When Marco Polo came to China in the late 1200s he reported the existence of Nestorian churches in Sichuan. The Catholic Church also had an early start in Sichuan. By 1643 the Paris Foreign Missionary Society considered Sichuan the main center of their work in China.

Today there are about 18,500 Christians of all descriptions living in Jiangyou. This number amounts to only two percent of the city's population. Most people have no understanding of the Gospel message.

Pray for Jiangyou

- 1** Jiangyou means "river of oil." Pray the city would know God's river of life and salvation through Jesus Christ.
- 2** Pray the Gospel would spread throughout Jiangyou like wild fire.
- 3** Ask God to send workers to Jiangyou who have a heart after Him.

Overview of Jiangyou (based on 1990 census)

Pronunciation	: "Jeeung-yooh"	Employed People	: 554,029 (67.1% of total population)
Old Spelling	:	Main Industries	: Agriculture 75.1%, Industrial 13.7%
Location	: NE Sichuan Province, West China	Education	: University: 2.0%
Population	: 825,521 (1990 census)	(highest level	: High School: 30.4%
Males	: 431,033 (52.21%)	attended):	: Primary school: 44.6%
Females	: 394,488 (47.79%)		: Never attended any school: 23.0%
Households	: 226,235	Population under 15:	: 169,978 (20.6%)
Average Household	: 3.6 people	Adult Illiteracy	: 25.7% (men 17.6%; women 34.5%)
Divorced People	: 4,697	Major Nationalities	: Han 823,579
% divorced of Population:	: 0.57		: Hui 1,096
Centurions (1990)	: 10 people aged 100 or more		: Manchu 269
Immigrants to City	: 34,032		: Qiang 246
From same province:	: 28,118 (82.6%)		: Others 331 (20 groups)
From other provinces:	: 5,745 (17.4%)	Christians (2003)	: 18,500 (2.1%)

Jining

济宁

Jining (“Tranquil River Crossing”) is one of the largest cities in Shandong (‘East of the Mountains’) Province in eastern China. Jining is in the south-western part of the province, just north of Weishan Lake and not far from the provincial borders of Jiangsu, Anhui. The Grand Canal passes through the city.

During its long history Jining was known as Ren State during the Xia Dynasty (2200 - 1700 BC), and Lu State during the Zhou Dynasty (1100 - 221 BC). It was renamed Jining because of its elevated terrain that protects it from flooding.

Apart from the Han Chinese, who make up almost 98% of the one million population, Jining is home to a sizeable Muslim community of 18,500 Hui people. The larger Jining Prefecture, which includes twelve counties and townships, has a total population of 7.7 million. Jining is strategically located along the Beijing-Shanghai-Hong Kong railway.

Jining is one of the eight largest coal production bases in China. Its annual coal reserve reaches 2.4 billion tons, accounting for more than 50% of Shandong’s total coal reserves. Other important industries in Jining include metallurgy, machinery, electronics, chemicals, medicine and textiles. Jining is also famous in China for its pick-

Population:
871,170 (1990)
1,021,044 (2000)
1,196,700 (2010)

Province:
Shandong

Major Ethnic Groups:
Han 97.7%
Hui 2.1%
Manchu 0.1%
Korean 0.1%

Christians:
21,500 (2.1%)

les and for the production of leather and handicrafts.

The leaders of the Jining region have been quick to promote the area as “the cradle of Chinese civilization.” They have zealously pursued economic development. Today, Jining has sister-city relationships with cities in Japan, France, Sweden, and the United States. Hundreds of foreign enterprises have invested in the city, greatly enhancing the economic plight of its population.

Jining is known as “the city of 72 famous springs.” In 1996, owing to underground changes, a spectacular gushing spring reappeared in the city.

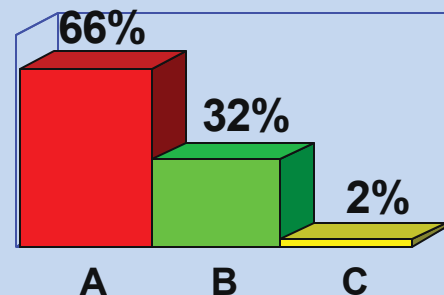
Jining is credited as being the place where the Hua Quan style of boxing originated. It is said that during the Kaiyuan reign of the Tang Dynasty (713-741) a knight named Cai Mao killed an enemy in Xian. The dead man came from a noble family. They pursued Cai Mao relentlessly, thirsting for revenge. Cai Mao fled to Shandong where he hid in Jining and excelled at combat and sword-fighting. Over time his style was formed into a specific boxing form.

In keeping with its location near the birthplace of Confucius, ancestor worship holds a strong sway over the people of Jining. Buddhism and Daoism are also prevalent.

The Iron Tower Temple is situated near the center



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of Jining City. These days, however, the temples in Jining are usually attended only by the elderly. Most youngsters look upon the religious devotion of their forefathers as foolish superstition.

Although Catholic missionaries have been active in Shandong Province since the 17th century, they had moderate success. Most of the people resented foreigners and shut their ears to their message.

The first Protestants arrived in Shandong in 1860, when J. L. Holmes and J. B. Hartwell arrived in Yantai (formerly Chefoo) with their families. Karl Gutzlaff had entered the province as he distributed Gospel literature up and down the coast between 1851 and 1853, but the Holmes and Hartwell families were the first Protestants to actually reside in the province.

Jining City was first entered by Protestant missionaries in 1895. By 1922 three different denominations were working in the city: the Methodist Episcopal Church, the American Presbyterian Mission (North), and the Southern Baptists. Independent missionaries were also working in Jining. Between all of these groups a total of four churches were established by 1922, containing a total of 568 baptized converts. Today only about two percent of Jining's population confess Christ.

Pray for Jining

- 1** Pray all barriers to the Gospel would be bound so that all people in Jining would see Jesus Christ.
- 2** Ask God to make Jining a city of worship and praise.
- 3** Pray God would be glorified among every part of Jining's society.

Overview of Jining (based on 1990 census)

Pronunciation	: "Gee-ning"	Employed People	: 500,192 (57.4% of total population)
Old Spelling	: Tsining	Main Industries	: Agriculture 62.6%, Industrial 20.0%
Location	: SW Shandong Province, eastern China	Education	: University: 3.8%
Population	: 871,170 (1990 census)	(highest level	: High School: 39.8%
Males	: 445,772 (51.17%)	attended):	: Primary school: 34.6%
Females	: 425,398 (48.83%)		: Never attended any school: 21.8%
Households	: 219,425	Population under 15:	: 241,545 (27.7%)
Average Household	: 4.0 people	Adult Illiteracy	: 24.2% (men 12.2%; women 36.2%)
Divorced People	: 1,735	Major Nationalities	: Han 852,356
% divorced of Population:	: 0.20		: Hui 18,516
Centurions (1990)	: 0 people aged 100 or more		: Manchu 152
Immigrants to City	: 31,580		: Korean 53
From same province:	: 24,675 (78.1%)		: Others 93 (13 groups)
From other provinces:	: 6,901 (21.9%)	Christians (2003)	: 21,500 (2.1%)

Jiutai

九台

Jiutai (“Nine stages”) is a relatively modern city located along major highways in central Jilin Province in China’s northeast. Sitting only about 50 km (31 miles) northeast of the provincial capital Changchun, Jiutai is an important agricultural and industrial city which has attracted considerable foreign investment.

The population of Jiutai was 788,500 in 1990, rising modestly by 43,000 over the ten-year period to 2000. More than 90% of the city’s residents are Han Chinese. Intermingled with them are sizeable communities of almost 50,000 Manchu, 10,000 Koreans, 8,400 Hui who practice the Islamic faith, and 400 Mongols.

Nearby Changchun used to be the political and cultural capital of the Manchus. The Japanese invaders established the capital of Manchuko there, placing the Last Emperor, Pu Yi, on the throne. When the Japanese were forced out, Pu Yi was arrested and Manchuria was divided into the present three northeast provinces of Jilin, Liaoning and Heilongjiang.

Jiutai City has always lived in the shadow of its more prestigious and glamorous neighbor, Changchun, whose three-million people enjoy a standard of living higher than almost anywhere else in China.

Population:

788,550 (1990)
831,389 (2000)
876,500 (2010)

Province:

Jilin

Major Ethnic Groups:

Han 91.5%
Manchu 6.0%
Korean 1.3%
Hui 1.1%

Christians:

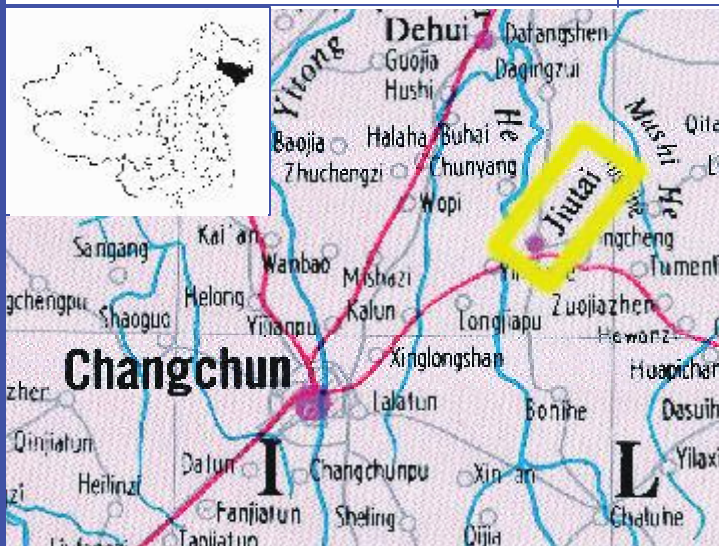
8,500 (1.0%)

Today few tourists bother to visit Jiutai, while Changchun goes from strength to strength. In 2002 they commenced an annual ice festival, attracting thousands of tourists from around the world. One enterprising bid to attract visitors to Jiutai was the construction of the Kalun Lake Holiday Village in the city.

To the embarrassment and anger of local officials, Jiutai has made worldwide headlines for all the wrong reasons in recent years. During the severe crackdown on the Falungong Movement, dozens of practitioners of the Chinese sect were arrested and brutally treated in Jiutai. In February

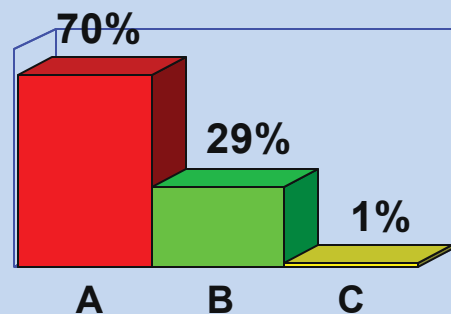
2002, two female Falungong followers who were teachers at the Zuoja (Governmental) Officials’ School in Jiutai, were imprisoned at the Jiutai City Detention Center for distributing Falungong materials. The fact that these women had been teaching government and Communist Party members’ children caused great anger among officials in the city. Both women were tortured to death while in custody.

Christianity has a very low profile in Jiutai. There is a Three-Self Church in the city, and a small number of house churches, but overall the Gospel has made little impact in the lives of people here. The house church networks have been active through-

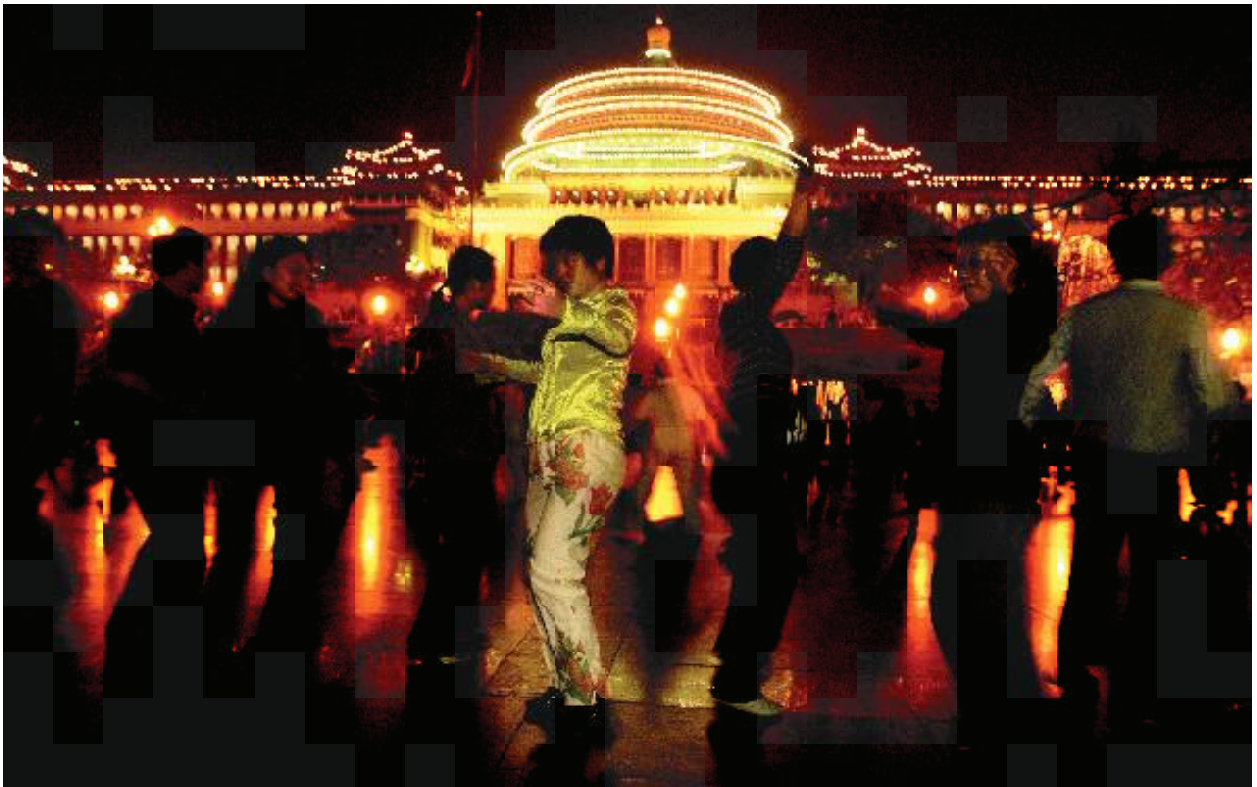


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out Jilin Province, especially because of evangelists who came from Daqing City in Heilongjiang Province. Daqing experienced tremendous revival in the 1990s, and today is home to at least 200,000 house church Christians.

In 2001 we interviewed a top house church leader from Daqing, who reported on the work the house churches had been doing in Jilin. The leader said, “Formerly Jilin people’s hearts were very receptive to the Gospel, but they seem to be becoming less so. At the start of our work there, in the early 1990s, it was quite easy to share the Gospel and see people accept the Lord. But since 1995 things seem to have slackened off little by little, so that now many people are indifferent to the things of the Lord. The main reason for this is because many of our believers had a limited understanding of the Word of God, so the quality of their life is not as strong as it should be. This adversely affects the fruit of the Gospel. Despite this we are sending workers to new areas of Jilin and the Kingdom of God is slowly advancing.... In general it would be fair to say the Jilin house churches are not as strong as in Heilongjiang. Compared to Heilongjiang, they are struggling.”

Pray for Jiutai

- 1** Pray Jiutai City would soon be saturated with the Good News, helping thousands to believe in Christ.
- 2** Bind the demonic strongholds that make ministry in Jilin difficult.
- 3** Pray Christians would be obedient to take the Gospel to Jiutai City.

Overview of Jiutai (based on 1990 census)

Pronunciation	: “Jeeu-tai”	Employed People	: 389,039 (49.3% of total population)
Old Spelling	:	Main Industries	: Agriculture 76.5%, Industrial 9.8%
Location	: central Jilin Province, northeast China	Education	University: 1.9%
Population	: 788,550 (1990 census)	(highest level attended):	High School: 38.4%
Males	: 404,769 (51.33%)		Primary school: 45.8%
Females	: 383,781 (48.67%)		Never attended any school: 13.9%
Households	: 193,264	Population under 15:	212,985 (27.0%)
Average Household	: 4.1 people	Adult Illiteracy	: 14.5% (men 9.4%; women 19.8%)
Divorced People	: 4,599	Major Nationalities	: Han 722,258
% divorced of Population:	0.58		Manchu 47,433
Centurions (1990)	: 2 people aged 100 or more		Korean 10,048
Immigrants to City	: 12,257		Hui 8,377
From same province:	9,199 (75.1%)		Others 434 (11 groups)
From other provinces:	3,056 (24.9%)	Christians (2003)	: 8,500 (1.0%)

Jixi

鸡西

Fast-growing Jixi City is located on the southern bank of the Muling River in the southeastern part of Heilongjiang Province. Heilongjiang ("Black Dragon River") is one of the three northeastern provinces of China that used to be known as Manchuria. Jixi is only about 30 km (18 miles) from the Russian border.

The weather in Jixi City is among the harshest in China. While summer temperatures are comfortable, the winter months can see the thermometer plummet to minus 30 degrees Celsius, especially when the wind begins to blow from the Siberian plain to the north.

The population of Jixi City is approximately 920,000, but Jixi also has administrative authority over one nearby county and six districts. Altogether, the total population of the Jixi Prefecture is 1.94 million. Among the nationalities living in Jixi City are 25,000 members of the Manchu minority group, 13,000 Koreans, 2,700 Hui Muslims and 2,000 Mongols.

Jixi is a modern city, established only in 1941. It was originally called Jining, but in 1949 the name was changed to Jixi (West of the Jiguan Mountains). Although the city itself is now industrialized and somewhat congested, the surrounding areas are beautiful and pristine. Lake

Population:
835,496 (1990)
924,145 (2000)
1,022,200 (2010)

Province:
Heilongjiang

Major Ethnic Groups:
Han 94.9%
Manchu 3.0%
Korean 1.5%
Hui 0.3%

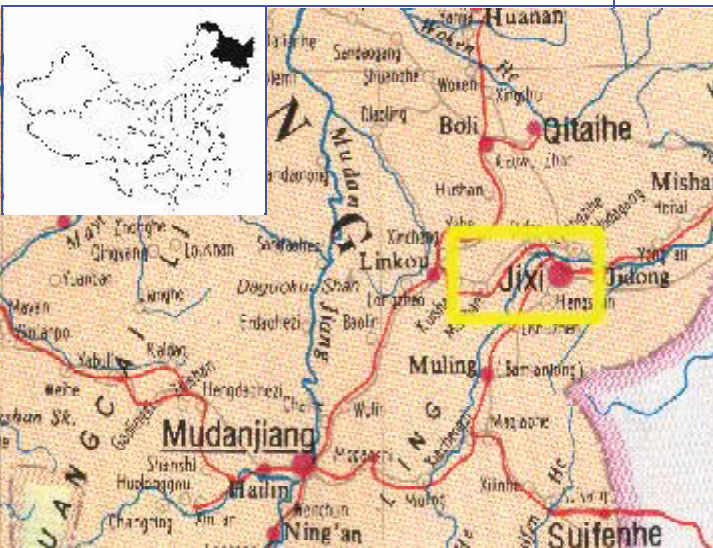
Christians:
23,000 (2.4%)

Xingkai to the east of Jixi is partly in Chinese territory and partly inside Russia. The lake has an area of 4,380 sq.km (1,708 sq.miles). It consists of two parts: a smaller lake and a larger lake. The small one is gentle and quiet, while the larger part is vast and majestic. The lake is abundantly stocked with whitefish, one of the four most famous freshwater fish in China. Wild animals in the Jixi area include deer, bears and tigers.

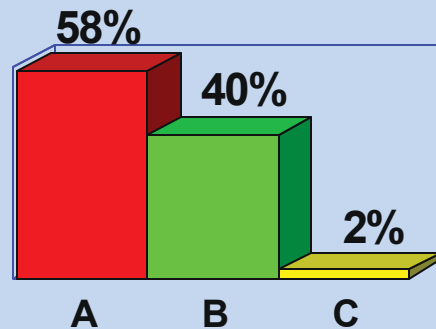
During the Lunar New Year and Spring festivals Jixi holds an Ice Lamp Exhibition, the Yangge Dancing Festival, and other winter events.

In the past Jixi enjoyed a reputation as a land of fish and rice. These days it is better known as a giant producer of coal and petroleum, and more than 40 other minerals. Jixi possesses about eight billion tons of coal deposits, of which 30 million tons are mined each year. Graphite deposits in Jixi are 800 million tons, the largest quantity in Asia and the second largest in the world. The city is also the most prominent crystal graphite base in China. Other deposits include gold, peat, potassium, marble, dolomite, phosphate, platinum and palladium. The Mineral Bureau of Jixi is one of the largest enterprises in China.

The rich resources in Jixi have attracted large scale foreign investment. At present the city has economic



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and trade agreements with more than 50 countries.

Agriculture still plays an important role in Jixi's economy. Fish, soybeans, maize, and corn are the prominent produce.

Starting around 1990 Heilongjiang Province began to experience tremendous revival among the house churches. The hub of the revival has been Daqing City in western Heilongjiang, which has sent evangelists to many parts of the province and all around China. Although the official Three Self Patriotic Movement acknowledges 600,000 Protestants in Heilongjiang Province today, house church leaders scoff at that figure and claim a minimum of 1.6 million and a maximum of 2.5 million believers just in their own churches. The Heilongjiang revival has been characterized by tremendous power of the Holy Spirit and fanatical commitment to the cause of Christ by Christians. The authorities in Heilongjiang appear to have largely ignored the growth of the Church. Compared to other parts of China, not much persecution of believers occurs in Heilongjiang. Despite this tremendous growth, Jixi is believed to have less believers today than other parts of the province due to its geographic remoteness.

Pray for Jixi

- 1** Pray the revival in western and northern Heilongjiang would also deeply impact Jixi and the cities in the south.
- 2** Pray Jixi would be known as a city that calls on the Name of Jesus Christ.
- 3** Ask God to make His Church in Jixi bold and zealous for souls.

Overview of Jixi (based on 1990 census)

Pronunciation	: "Jee-shee"	Employed People	: 396,928 (47.5% of total population)
Old Spelling	:	Main Industries	: Industrial 54.5%, Agriculture 15.7%
Location	: SE Heilongjiang Province, NE China	Education	University: 4.1%
Population	: 835,496 (1990 census)	(highest level)	High School: 52.1%
Males	: 428,001 (51.23%)	attended):	Primary school: 29.6%
Females	: 407,495 (48.77%)		Never attended any school: 14.2%
Households	: 220,778	Population under 15:	190,335 (22.8%)
Average Household	: 3.8 people	Adult Illiteracy	: 14.4% (men 9.5%; women 19.6%)
Divorced People	: 7,563	Major Nationalities	: Han 793,037
% divorced of Population:	0.90		Manchu 24,699
Centurions (1990)	: 6 people aged 100 or more		Korean 12,716
Immigrants to City	: 29,332		Hui 2,727
From same province:	16,493 (56.2%)		Others 2,317 (20 groups)
From other provinces:	12,831 (43.8%)	Christians (2003)	: 23,000 (2.4%)

Kashgar

喀什

Although Kashgar City officially only contains 330,000 people, it is an extremely important and strategic place. Kashgar City is just one part of the larger Kashgar Prefecture, which is home to 2.3 million people.

A major earthquake struck Kashgar in February 2003, killing more than a thousand people.

Kashgar is surrounded by deserts on every side. In reality it is a giant oasis, 1290 meters (4,231 feet) above sea-level. Numerous vegetables and fruit grow here, while wheat, maize and cotton are the main crops.

Visitors to Kashgar (which is called 'Kashi' in Chinese) are immediately struck by the different atmosphere. In many ways it remains a world removed from the hustle and bustle of life in "faraway China." This is not surprising considering more than 76% of the population in Kashgar are Muslims belonging to the Uygur minority group, while only 22% of the city's residents are Han Chinese. Almost all of the Han have migrated into Xinjiang in recent decades, part of China's plan to overwhelm the Muslim majority in the disputed region by sheer weight of numbers. To this day, the Muslims of Kashgar have much more in common to the people of nearby Pakistan, Kazakhstan and Tajikistan than with

Population:

215,437 (1990)
324,534 (2000)
488,900 (2010)

Province:

Xinjiang

Major Ethnic Groups:

Uygur 76.5%
Han 22.0%
Uzbek 0.5%
Hui 0.5%

Christians:

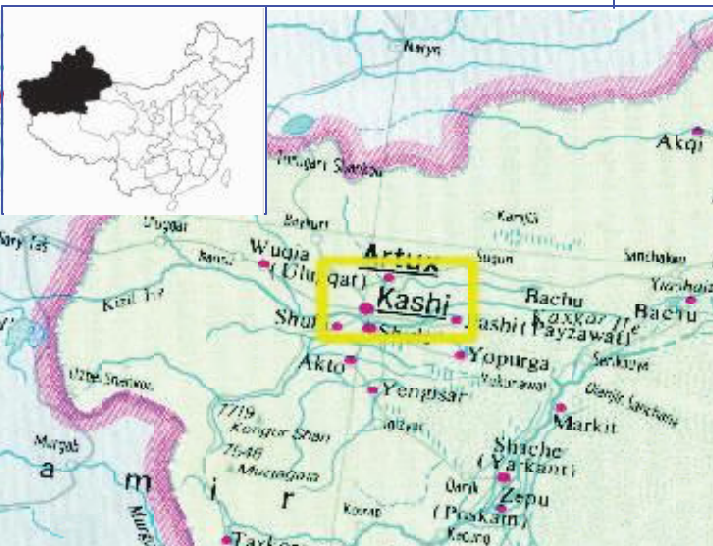
1,100 (0.3%)

China.

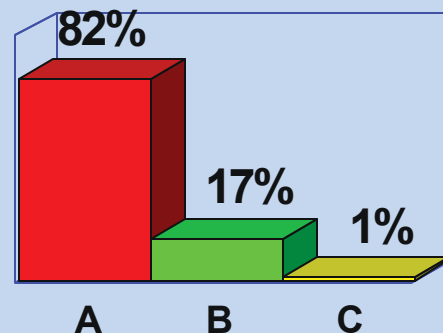
Kashgar was known as Shule in ancient times and has a rich history of more than two thousand years. Its prominence was due to its location on the Silk Road, joining China with Central Asia and Europe. According to the *Persian Epic*, an ancient Tular hero named Afulabuseyav established his kingdom here. Chinese influence in the region began as early as the 2nd century AD, though it was nominal. Records of the Roman Empire show that they traded in Kashgar in the sixth century. China only gained definitive control over the city in 1760, though since then there has been regular uprisings and contested control.

Marco Polo visited Kashgar as he entered China across the mountains from today's Pakistan in 1275. Polo's observations of the city show how remarkably little Kashgar has changed in more than seven hundred years: "The inhabitants live by trade and industry. They have fine orchards and vineyards and flourishing estates. Cotton grows here in plenty, besides flax and hemp. The soil is fruitful and productive of all the means of life. The country is the starting-point from which many merchants set out to market their wares all over the world."

Between 750 - 840 Kashgar was the capital of the Uygur empire. Islam had not yet conquered the re-



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gion and the predominant religion was Manichaeism. Polo commented, “The inhabitants here are idolators and utter savages, living entirely by the chase and dressed in the skins of beasts.”

Though founded about 2,000 years ago, Kashgar has never responded to the Gospel in any significant way throughout its history. The Nestorians established several churches in Kashgar between the 7th and 13th centuries, but persecution and corruption by the Nestorians resulted in the church disappearing in Kashgar for the next 500 years. Islam flourished in its place and the city became a leading Muslim center.

The Swedish Missionary Society recommenced work in Kashgar in 1892. By 1930 they had 300 converts in Kashgar, almost all of them being Uygurs. A purge of Christianity by Abdullah Khan in 1933 resulted in the missionaries being expelled and many of the Uygur Christians were killed in a mass execution. Khan said, “It is my duty...to put you to death, because by your preaching you destroyed the faith of some of us.”

Today there are hundreds of Chinese Christians in Kashgar, but only a handful of Uygur believers. Because of the deep prejudices and cultural-linguistic differences that exist, the Chinese evangelists have experienced little success in reaching out to their Muslim neighbors.

Pray for Kashgar

- 1** Pray the blood spilled by Christians in Kashgar will be the seed for a strong Church in this ancient city.
- 2** Ask God to open the hearts of Muslims to the Gospel of Jesus Christ.
- 3** Pray the Name of Jesus Christ would be glorified and honored in Kashgar.

Overview of Kashgar (based on 1990 census)

Pronunciation	: “Kash-gahr”	Employed People	: 83,752 (38.9% of total population)
Chinese name	: Kashi	Main Industries	: Agriculture 25.3%, Industrial 22.2%
Location	: western Xinjiang Region, NW China	Education	University: 11.0%
Population	: 215,437 (1990 census)	(highest level	High School: 37.9%
Males	: 108,702 (50.46%)	attended):	Primary school: 36.0%
Females	: 106,655 (49.54%)		Never attended any school: 15.1%
Households	: 46,872	Population under 15:	69,134 (32.1%)
Average Household	: 4.6 people	Adult Illiteracy	: 15.2% (men 12.5%; women 17.9%)
Divorced People	: 5,136	Major Nationalities	: Uygur 164,876
% divorced of Population:	2.38		Han 47,378
Centurions (1990)	: 8 people aged 100 or more		Uzbek 1,183
Immigrants to City	: 16,208		Hui 989
From same province:	13,152 (81.1%)		Others 1,011 (19 groups)
From other provinces:	3,055 (18.9%)	Christians (2003)	: 1,100 (0.3%)

Laiwu

莱芜

Located in the center of Shandong Province in eastern China, the city of Laiwu is home to more than 1.2 million people. The only ethnic minority group with any significant presence in Laiwu are the Muslim Hui people, who number approximately 2,500.

Laiwu is strategically located in a highly populated area. It is encircled by the large cities of Tai'an, Zibo, Jinan, and Liaocheng, which are all about one to two hour's drive from Laiwu. Laiwu is a comparatively clean and pleasant city. In 1995 it won the national title as the cleanliest city in China, and in 1997 Laiwu was voted the nation's "model city."

Laiwu has a history of about two thousand years. Near the city lies ruins of the original Great Wall built by the ancient state of Qi. Laiwu has been the site of several major battles in Chinese history, including the Changshao Battle which took place during the Warring State Period (453 - 221 BC). During China's War of Resistance against Japan (1937-45), Laiwu was the center for anti-Japanese operations in Shandong Province. The Laiwu Battle proved to be a pivotal victory for the Communist forces during the Civil War, who annihilated 60,000 enemy troops.

The economy of Laiwu has a strong agricul-

Population:
1,105,473 (1990)
1,231,853 (2000)
1,372,681 (2010)

Province:
Shandong

Major Ethnic Groups:

Han	99.6%
Hui	0.2%
Manchu	0.1%
Mongol	0.1%

Christians:
27,000 (2.2%)

tural base. Wheat, corn, peanut, sweet potato and various kinds of fruit and vegetables are grown in and around the city. Laiwu is especially famous throughout China for its ginger, garlic, scallion and prickly ash.

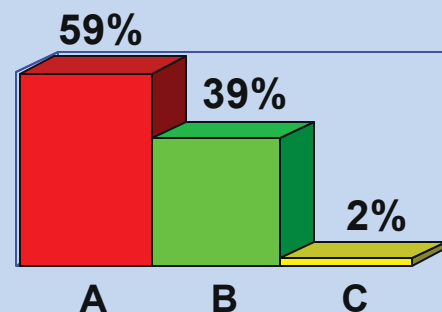
The whole central Shandong area has some of the richest natural resources of any place in the world, with massive deposits of coal, iron, copper, gold, zinc, phosphorus, granite, marble, and limestone. Reserves of coal in Laiwu are estimated to be 500 million tons, while its iron reserves of 650 million tons ranks it first in eastern China.

Although today there are few visible signs of Christianity in Laiwu, Shandong has been blessed over the years to have strong Christians who counted the cost to keep the flame of the Gospel burning. During the Cultural Revolution (1966-76) many Christians in Shandong spilled their blood for Christ.

Just north of Laiwu, in the coal mining area of Zibo, an old preacher was arrested for the sake of the Gospel. A few years ago the preacher's son recalled what happened to his father: "The Red Guards beat my dad almost to death. He was covered in blood and many of his bones were broken. The tortures they gave him were indescribable. The guards made me and my son (his grandson) witness the



Status of Evangelization (Awareness of Christ and the Gospel)



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torture and beatings. My father's near-dead body was placed on a trolley. We were ordered to push my father around the city streets so that the people could hurl insults and missiles at us. We struggled to protect our beloved father's body from the taunts and fury of the crowds. My father, who had served the Lord for many years, was labeled an "enemy of the state". But I knew that nobody loved China more than my father. He had wept in prayer many times for the salvation of the Motherland. The guards forced us to enter a cemetery, where they had erected a platform for a mock trial. Hundreds of people gathered to watch. They propped my dad up and told him he had one last chance to be forgiven of his crimes. If only he would renounce Christianity and his belief in God he would be set free. If not, the guards threatened, he would regret his decision. "We offer you this precious chance for life. Choose wisely," they said.

Waiting for the crowd to silence, he boldly declared, "You can cut my head off, and you can spill my blood, but I will NEVER forsake Jesus Christ! He has been faithful to me and has blessed me for many years, and nothing you do can ever make me renounce my loving friend and Saviour. The guards leaped onto him and savagely beat him to death in front of our eyes."

Pray for Laiwu

- 1** Pray the blood of the martyrs will be the seed for revival of the Church in Laiwu and throughout Shandong.
- 2** Ask God to break down every hindrance to the Gospel in Laiwu.
- 3** Pray a large and healthy church would soon emerge in Laiwu City.

Overview of Laiwu (based on 1990 census)

Pronunciation	: "Lai-woo"	Employed People	: 683,016 (61.8% of total population)
Old Spelling	:	Main Industries	: Agriculture 73.2%, Industrial 15.4%
Location	: central Shandong Province, East China	Education	: University: 1.8%
Population	: 1,105,473 (1990 census)	(highest level	: High School: 40.9%
Males	: 565,826 (51.18%)	attended):	: Primary school: 39.6%
Females	: 539,647 (48.82%)		: Never attended any school: 17.7%
Households	: 313,830	Population under 15:	: 243,328 (22.0%)
Average Household	: 3.5 people	Adult Illiteracy	: 19.8% (men 11.0%; women 29.0%)
Divorced People	: 1,868	Major Nationalities	: Han 1,102,697
% divorced of Population:	: 0.17		: Hui 2,480
Centurions (1990)	: 3 people aged 100 or more		: Manchu 180
Immigrants to City	: 21,250		: Mongol 36
From same province:	: 16,900 (79.5%)		: Others 80 (9 groups)
From other provinces:	: 4,349 (20.5%)	Christians (2003)	: 27,000 (2.2%)

Lhasa

拉萨

Lhasa - the name itself stirs up the imagination of many. For more than 300 years Lhasa was the elusive target for travelers, explorers and missionaries alike. Missionaries went to extraordinary lengths to try to enter the forbidden city, even disguising themselves as hermits and pilgrims to deceive Tibetan border guards.

Although the population of Lhasa is officially given as only 141,000, experts note this figure does not include the massive number of Chinese military personnel based in the city. The number of Chinese military and government employees may number about 70,000. Some Tibet-watchers have also claimed the Chinese authorities purposely fail to count many of the Chinese immigrants who have flooded into Lhasa over the past 20 years, and claim the Chinese now outnumber the Tibetans in this city at the very heart of the Tibetan world.

Lhasa stands an imposing 3,760 meters (12,330 feet) above sea-level. Many visitors caught unawares suffer from the potentially-deadly altitude sickness after their arrival.

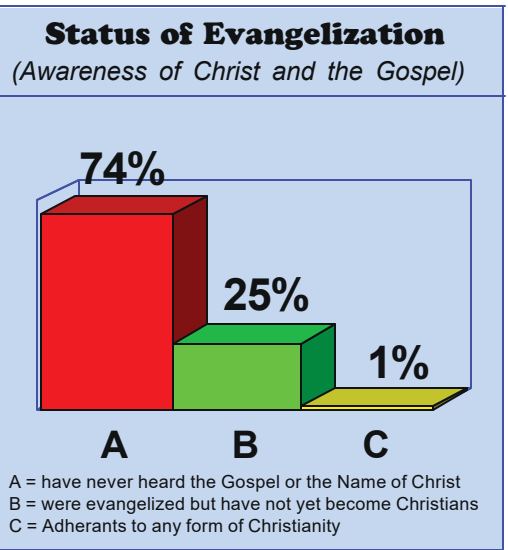
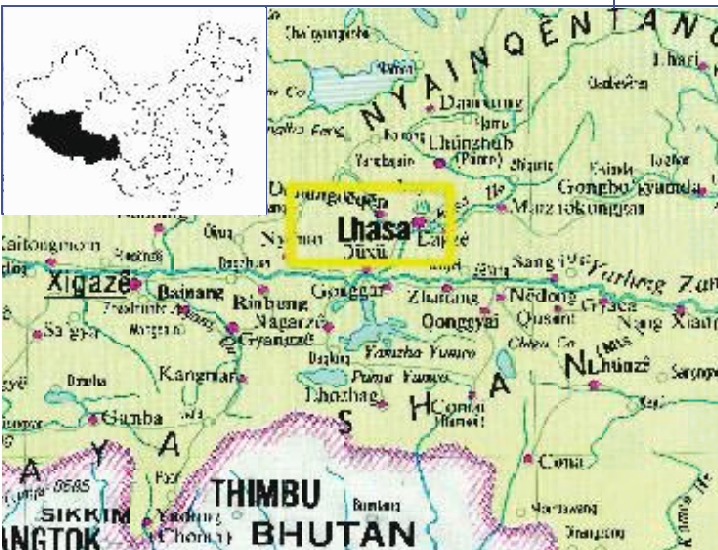
Lhasa was founded in 633 AD under the leadership of King Songtsan Gampo. In Tibetan, Lhasa means "the land of the gods" or "holy place." It is considered the capital of Tibetan Buddhism by

<i>Population:</i>	
139,822	(1990)
141,360	(2000)
142,900	(2010)
<i>Province:</i>	
Tibet (Xizang)	
<i>Major Ethnic Groups:</i>	
Tibetan	69.0%
Han	28.9%
Hui	1.7%
Manchu	0.1%
<i>Christians:</i>	
400	(0.3%)

millions of devotees around the world. The thousand-room Potala Palace dominates the Lhasa skyline. It contains the tombs of former Dalai Lamas, and was once the seat of power of the Tibetan nation. The Jokhang Temple, one mile to the east of the Palace, is considered the spiritual heart of the city.

The Chinese military took control of Lhasa in 1950. The young Dalai Lama fled to northern India where he remains to this day. More than 100,000 Tibetans followed as refugees. Although the Chinese propaganda machine strongly deny wrongdoing in their "liberation" of Tibet,

estimates of Tibetan deaths range from 600,000 to three million. In 1962 the Dalai Lama summarized some of the ways the Tibetan people have been persecuted: "Tens of thousands of our people have been killed, not only in military actions, but individually and deliberately. They have been killed without trial.... Fundamentally they have been killed because they would not renounce their religion. They have not only been shot, but beaten to death, crucified, burned alive, drowned, vivisected, starved, strangled, hanged, scalded, buried alive, disemboweled and beheaded. These killings have been done in public. Men and women have been killed while their own families were forced to watch, and small children





have even been forced to shoot their parents.” (Gyatso Tenzin, *My Land and My People*, 1962)

Although Lhasa has been seen as an unpenetrable citadel against Christianity, encouraging signs have emerged in recent years. Today there are several small house churches in the city, attended primarily by Han Chinese migrants but also by a handful of Tibetan converts. Dozens of Chinese house church evangelists have moved to Lhasa, from where they pray and witness at every opportunity. Some have had good success, despite the obvious Tibetan hostility against Chinese people, while others have been beaten and at least one killed by Tibetan monks after he tried to witness to monks inside the grounds of a temple.

There are also faithful foreign Christians living in Lhasa, hoping to shed the light of the Gospel wherever they can. Western believers face strong opposition on three different fronts: from the government, from the Tibetan lamas, and from the pro-Tibet foreigners. Numerous Western “tract bombing” teams come through Lhasa every year, conducting mass literature evangelism. One longterm worker has said that every Tibetan home in one part of Lhasa already has a stack of Gospel tracts. Few Tibetans can understand them.

Pray for Lhasa

- 1** Pray the strong demonic forces in Lhasa will collapse and bow their knees to the Name of Jesus Christ.
- 2** Ask God to abundantly bless all Christians ministering in Tibet.
- 3** Pray for the health and unity of house church evangelists living in Lhasa.

Overview of Lhasa (based on 1990 census)

Pronunciation	: “La-sah”	Employed People	: 74,799 (53.5% of total population)
Old Spelling	:	Main Industries	: Professional 18.0%, Government 14.7%
Location	: central Tibet (Xizang) Region, W China	Education	University: 8.5%
Population	: 139,822 (1990 census)	(highest level	High School: 33.6%
Males	: 76,338 (54.60%)	attended):	Primary school: 32.9%
Females	: 63,484 (45.40%)		Never attended any school: 25.0%
Households	: 32,121	Population under 15:	31,980 (22.9%)
Average Household	: 4.4 people	Adult Illiteracy	: 26.7% (men 17.6%; women 38.4%)
Divorced People	: 1,762	Major Nationalities	: Tibetan 96,431
% divorced of Population:	1.26		Han 40,395
Centurions (1990)	: 4 people aged 100 or more		Hui 2,351
Immigrants to City	: n/a		Manchu 105
From same province:	n/a		Others 540 (29 groups)
From other provinces:	n/a	Christians (2003)	: 400 (0.3%)

Liling

醴陵

Liling City, with a population of just under one million people, is located in the extreme east of Hunan Province in south-central China, near the border with Jiangxi Province. Liling is readily accessible to Changsha City about 80 km (49 miles) to the north-west, and the large Pingxiang City (more than 1.5 million people) within Jiangxi Province just 25 km (16 miles) east of Liling.

The population of Liling is almost exclusively Han Chinese, with only two minority groups - the Miao and the Tujia - recording over 100 residents in the city.

The Lu Shui River flows through Liling, joining up with the impressive Xiang River a short distance west of the city.

Hunan Province has a unique place in Chinese culture. Its language is different from other parts of the country, and its people are known as among the most stubborn, resistant to change, and patriotic of all Chinese.

Mao Zedong, a native of Hunan Province, knew the Liling area well, having first visited in 1927 and writing a report on the oppressed condition of the peasants there.

Although today Liling is a modern-looking city, it has a long history having been founded a century before the birth of Christ.

Population:
936,626 (1990)
983,324 (2000)
1,032,300 (2010)

Province:
Hunan

Major Ethnic Groups:
Han 99.6%
Miao 0.1%
Tujia 0.1%
Zhuang 0.1%

Christians:
14,000 (1.4%)

For the last 1,700 years of its history, Liling has forged itself a famous reputation on two counts. Firstly, it is widely known as a porcelain manufacturing city. There are more than 500 ceramic makers in Liling, employing a total work force of more than 50,000 people.

The porcelain produced here is mainly for household use, and is known for being "as white as marble, as thin as paper, bright as a mirror and clear-sounding when pinged." All different production stages are completed within Liling, before the finished porcelain is exported to more than 80 countries around the world.

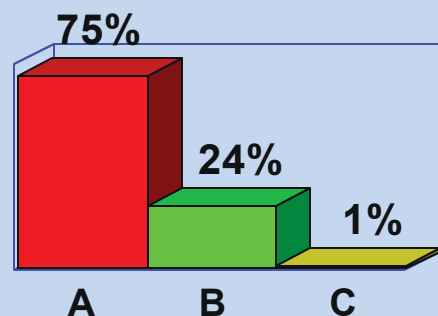
Liling is also known for its firework production, which started in 1851 during the Qing Dynasty. The fireworks are exported to more than 30 countries around the world, as well as used extensively inside China.

Liling remains, however, a predominantly agriculture-based economy. Main crops produced here include rice, wheat, corn, sorghum, millet, soybeans, sugar cane, cotton, and tobacco.

The average temperature in eastern Hunan Province ranges from 4 degrees Celsius (39 deg.F) in the winter to 26 deg.C. (79 deg.F) in the summer. Liling has a high annual precipitation, with more than 40% of rainfall between April and June each year.



Status of Evangelization (Awareness of Christ and the Gospel)



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Liling has one of the best literacy rates of any of the cities in this book. Just 7.8% of adults were found to be illiterate at the time of the 1990 census, including only 3.3% of men. These rates even compare favorably with Beijing - the academic heart of China.

Liling was little more than a small town until the 1950s when the government industrialized the city and numerous factories and processing plants sprung up. When the earliest Protestant missionaries first arrived in Hunan Province, Liling was so small that it didn't even appear on provincial maps.

The earliest Protestant missionary to enter Hunan was the Wesleyan Josiah Cox, who travelled through the province in 1865. In 1875 C. H. Judd of the China Inland Mission succeeded in renting a house only to be driven out by angry locals a few days later. Finally, in 1882 Adam Doward became the first Protestant to settle in the province and commence work. Progress was slow, however. By 1913 there were just 3,835 Protestant believers in the entire Hunan Province.

Liling has little Christian witness to this day, with only about 1.4% of the city's inhabitants confessing Christ.

Pray for Liling

- 1** Ask God to make Liling a city of praise and worship, one where the Word of God is cherished.
- 2** Pray the Holy Spirit will make the Liling Church a source of revival.
- 3** Pray a strong and clear Gospel witness will soon be established in Liling.

Overview of Liling (based on 1990 census)

Pronunciation	: "Lee-ling"	Employed People	: 505,815 (54.0% of total population)
Old Spelling	:	Main Industries	: Agriculture 69.8%, Industrial 19.0%
Location	: Eastern Hunan Province, south China	Education	: University: 1.0%
Population	: 936,626 (1990 census)	(highest level	: High School: 33.9%
Males	: 484,228 (51.70%)	attended):	: Primary school: 57.7%
Females	: 452,398 (48.30%)		: Never attended any school: 7.4%
Households	: 231,812	Population under 15:	: 266,183 (28.4%)
Average Household	: 4.0 people	Adult Illiteracy	: 7.8% (men 3.3%; women 12.7%)
Divorced People	: 4,269	Major Nationalities	: Han 936,137
% divorced of Population:	: 0.46		: Miao 126
Centurions (1990)	: 1 person aged 100 or more		: Tujia 104
Immigrants to City	: 8,363		: Zhuang 87
From same province:	: 4,864 (58.2%)		: Others 172 (18 groups)
From other provinces:	: 3,491 (41.8%)	Christians (2003)	: 14,000 (1.4%)

Linchuan

临川

Linchuan (“Facing the River”) City is a major agricultural and commercial center located in north-central Jiangxi Province in central China. Nanchang City, the provincial capital, is situated about 100 km (62 miles) northwest of Linchuan. The two cities are well connected by road.

Linchuan has a history reaching back at least 1,900 years. In 1951 the government changed the city’s name to Fuzhou, but the name was changed back to Linchuan in 1987, partly because of confusion created by having the same name as Fuzhou City, the capital of Fujian Province.

Although Linchuan today is fast becoming a modern city in appearance with approximately one million inhabitants, glimpses of the city’s long past can be seen, such as in the protective moat that surrounds the old section of Linchuan.

On the south side of the city there is a statue in honor of Wang Anshi, a famous revolutionist from the 11th century. During the Song Dynasty (960-1279 AD) Linchuan was a major porcelain center. Today many porcelain artifacts are still being dug up in a two-kilometer long area that appears to have formerly housed all the porcelain factories.

Perhaps the most famous resident of Linchuan throughout Chinese history was Tang Xianzu

(1550-1616). The Chinese refer to Tang as ‘the original Shakespeare.’ He was a skilled writer and dramatist during the Ming Dynasty. His poems and plays had a great influence on the history of Chinese literature and arts. Tang’s masterpiece ‘The Peony Pavilion’ has proved popular the literary circles to this day. In 1995 the Tang Xianzu Memorial Hall was built in his honor.

Today Linchuan depends greatly on agriculture for its economic viability. Almost 80% of the work force have jobs in the agricultural sector, especially rice, vegetable oil and sweet potatoes. Deposits of barite are located near the city, while Linchuan is famously known as ‘The hometown of seedless watermelons’.

Outside Linchuan there are some pretty scenic spots. Waterfalls, hot springs, and a world-class array of flora and fauna are found within the hills near Linchuan.

Although Linchuan is home to few Three-Self and Protestant house churches, central Jiangxi Province is regarded as one of the strongest Catholic areas in the whole of China. As a result, there are many Catholic churches in the city today.

Catholic believers in China face a similar struggle to their Protestant counterparts. There are those who choose to join the government-controlled Catholic

Population:
872,657 (1990)
970,305 (2000)
1,078,900 (2010)

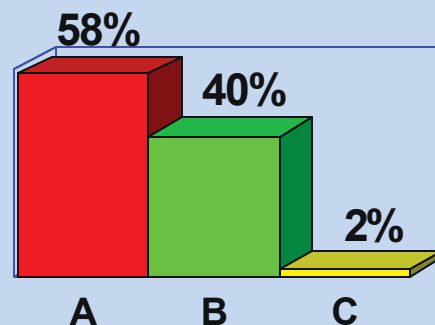
Province:
Jiangxi

Major Ethnic Groups:
Han 99.7%
Mongol 0.1%
Manchu 0.1%
Zhuang 0.1%

Christians:
24,000 (2.4%)



Status of Evangelization
(Awareness of Christ and the Gospel)



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Patriotic Association, while others worship in illegal house churches. In recent years the Linchuan unregistered Catholics have experienced much persecution. In 1995 Father Liao Haiqing was arrested and thrown into the Linchuan Detention Center, despite suffering from a heart condition and high blood pressure. It was the sixth time Liao had been arrested for his faith. Also during 1995, 17 Catholics were detained and beaten during an Easter prayer service. Their injuries were so severe that they could not feed themselves and had to be hand fed.

The persecution continued the following year when approximately 80 underground Catholics in Linchuan were arrested, beaten and imprisoned in November 1996. Between August 13-20, 1997, security forces blocked roads leading to the site of a mass celebration. They arrested 17 Catholics, including six nuns.


On September 14, 2000, Bishop Thomas Zeng Jingmu, aged 80, was arrested and placed in Linchuan prison. He had already suffered 30 years of his life in prison from 1958-1976; 1981-1989; and 1994-1998. The severe persecution of the underground Catholics in Linchuan appears only to have strengthened the Catholic Church in the city.

Pray for Linchuan

- 1** Pray God would bless all who call on His Name in Linchuan City, making them new creatures in Christ.
- 2** Ask God to build His Church in a powerful way in Linchuan City.
- 3** Pray Catholics in China would truly know and obey God's Word.

Overview of Linchuan (based on 1990 census)

Pronunciation	: "Lin-chwan"	Employed People	: 484,136 (55.5% of total population)
Old Names	: Fuchow, Fuzhou, Linchuan	Main Industries	: Agriculture 79.3%, Industrial 8.8%
Location	: central Jiangxi Province, central China	Education	University: 2.2%
Population	: 872,657 (1990 census)	(highest level	High School: 31.0%
Males	: 452,213 (51.82%)	attended):	Primary school: 50.1%
Females	: 420,444 (48.18%)		Never attended any school: 16.7%
Households	: 200,301	Population under 15:	272,755 (31.3%)
Average Household	: 4.4 people	Adult Illiteracy	: 18.3% (men 10.0%; women 26.9%)
Divorced People	: 3,564	Major Nationalities	: Han 872,205
% divorced of Population:	0.41		Mongol 95
Centurions (1990)	: 2 people aged 100 or more		Manchu 90
Immigrants to City	: 16,940		Zhuang 72
From same province:	12,347 (72.9%)		Others 195 (18 groups)
From other provinces:	4,575 (27.1%)	Christians	: 24,000 (2.4%)



WHY CHINA? WHY NOW?

Because...

People are responding as never before. There are places where church planting movements are underway. There are places where workers are reporting responsiveness as has never been seen before. Being in China right now is like living out Acts chapter 29. It is an exciting place to be! Now is the time to respond to the Lord's leading and join Him where we see Him at work.

Because...

China is already incomprehensible in size and continues to grow. China's population is currently estimated at 1.3 billion people, 23% of the world's population. It is the most populous nation on the face of the earth and its influence is already felt. The challenge of reaching this great nation with the Gospel needs to be met if we are to impact future generations.

Because...

Our Christian workers, even when partnering with local believers and other Great Commission Christians, are insignificant in number when measured by the magnitude of the task in this country. In reaching this land, addressing the need means reaching the 300 cities with populations of 1/4 to 1 million people as well as the 160 cities of over 1 million people. It means addressing 490 unreached people groups. It means strategizing about how to reach the 2/3 that still live in rural areas.

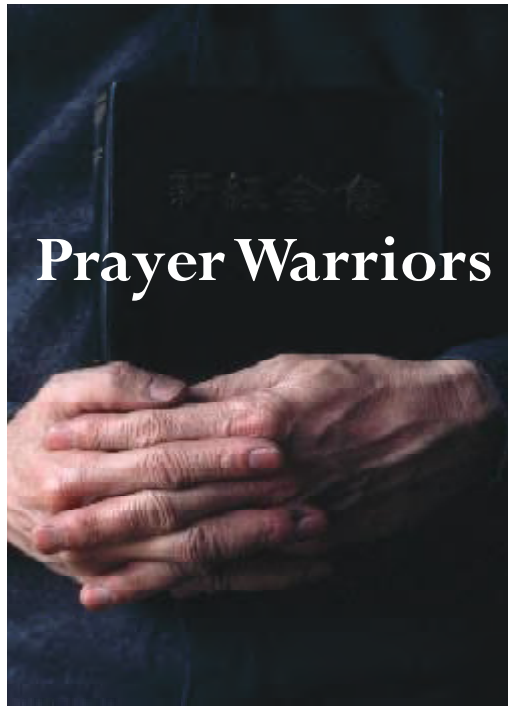
The Need...



Harvesters to the Harvest field:

There is a responsiveness being seen in China now as never

before in history. It is imperative that laborers be found faithful and that Christians respond to God's calling. As we heed God's calling, He is able to move into places of oppressive darkness that the Light of Jesus may shine.



Prayer Warriors

for places where the ground is hard:

Now is the time for the community of Christians to unite together to see China won for Christ. Making a difference requires more than head knowledge and Sunday prayers. It requires a deliberate action on our part to become actively involved.



Commitment and Passion to reach 1.3 billion people:

In China, a person dies every 4 seconds. These are largely individuals who are lost and without the hope of eternal life with the Father. Your prayers can change this.

Ways to be an active participant in piercing the darkness:

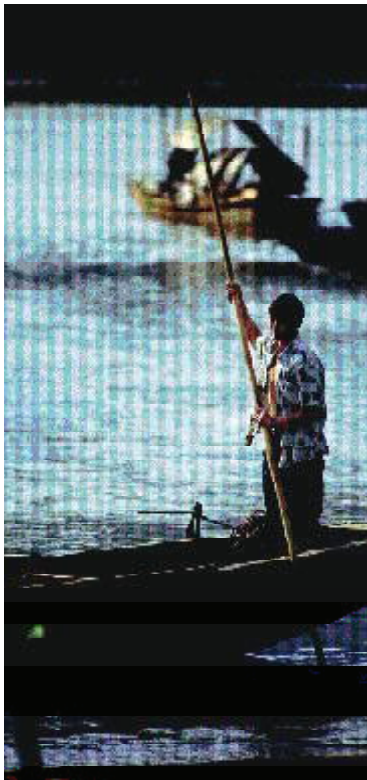
1 Adopt a City

There are 300 cities in China with a population between 1/4 to one million people. Sadly, the number of larger cities makes it a low priority to concentrate evangelism efforts on these “smaller” cities. Churches and Christian ministries become the lifeline of hope for these people. You can adopt one of these smaller cities and become an advocate for it.



2 Select a City for Prayer

This book contains 50 cities. Select a city and make it your prayer concern or pray your way through this book. Lead your church or mission’s support groups to make these cities their special points of prayer. Let us know cities you are praying for. As God sends workers to these cities, you can become their special prayer support system.



3 Go

As a volunteer:

Backpackers. Literature distribution. Teaching English. Prayerwalking. Medical. Special skills. Volunteers who are willing to give their time and talents can partner with strategies to reach cities with the Gospel.

As a short-term commitment:

4 months to 2-year salaried positions exist for those meeting requirements. Training comes with the job, but you must supply the passion and focus. You will have opportunity to respond to needs across China.

As a life commitment:

Tackling a God-size task requires nothing less than God-size commitment. These cities desperately need someone who will represent their people before the Lord until He calls the city to Himself. It is a commitment to go. It is a commitment to reach beyond our own capabilities and depend totally upon God for showing the way to reach the lost people of your city.

What is it going to take? China needs Strategy Coordinators who will:

- **Passionately do whatever it takes for these people.**
- **Work tirelessly to see them won to the Lord.**
- **Remain focused on the task they feel the Lord has called them to do.**

We can give you the training necessary to be a Strategy Coordinator.
We cannot give you the passion or the vision - that must come from the Lord.

How do I get started?

- **Begin today using this book as your prayer guide.**
- **Prayerfully seek the Lord's guidance on how you should be involved.**
- **Contact the East Asia office at the International Mission Board and allow them to dialog with you about the many opportunities of service.**



**International Mission Board, SBC
PO Box 6767
Richmond, VA 23230-6767
886-879-0233
GoChina@imb.org**

Macheng

麻城

Macheng is an isolated and impoverished city located in the hilly northeastern part of Hubei Province in central China. It is situated near the juncture of Hubei, Anhui and Henan provinces, surrounded by farming areas and mountains that seem to always be covered with rain and mist. Poisonous snakes, scorpions and leeches are found in abundance in the countryside. The literal meaning of Macheng (“Coarse or Pitted City”) seems to fit in with the hard life-styles of many of its residents.

Macheng City is home to almost 1.2 million people, of which practically all are ethnic Han Chinese. In fact, the city contains a total of just 80 individuals belonging to minority nationalities at the time of the 1990 census, making Macheng the city in China with the highest proportion of Han Chinese residents. To be precise, 99.9906% of the city’s population were Han Chinese in 1990.

Macheng is not widely known in China, despite its large population. One of the main reasons people in other parts of China have heard of the city has made Macheng the object of disgust in the eyes of some. Probably the most “famous” person from Macheng was Wang Yuanlu. He was originally a peasant who fled Macheng during a

Population:	
1,062,888	(1990)
1,162,793	(2000)
1,272,100	(2010)
Province:	
Hubei	
Major Ethnic Groups:	
Han	99.7%
Miao	0.1%
Hui	0.1%
Manchu	0.1%
Christians:	
13,000	(1.1%)

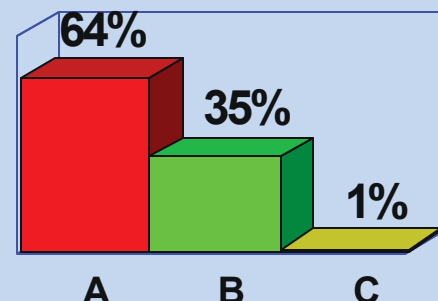
famine in the late 1800s. He arrived in Gansu Province where he became a Daoist monk. Later he became the abbot of the Mogao Grottoes in Dunhuang, controlling the largest treasure-house of antiquities of China’s history. Wang is despised for his part in pilfering the caves of their most valuable treasures. For the equivalent of a few hundred dollars Wang allowed British explorer Aurel Stein to take away 24 large tea chests containing 13,300 ancient paintings and manuscripts relating to the history, geography, religion, economy, politics, language, literature, art, science and technology of China. Most of

this priceless collection ended up in the British Museum in London, while Stein sold other items to various institutions around the world. Today, Chinese historians need to swallow their pride and rent microfilm copies of these relics from Western museums in order to view them. One Chinese publication colorfully sums up Wang’s role in history: “We have every reason to pour our rage on him... The most forceful outpouring of our wrath would not begin to bear the full gravity of those cultural debts.”

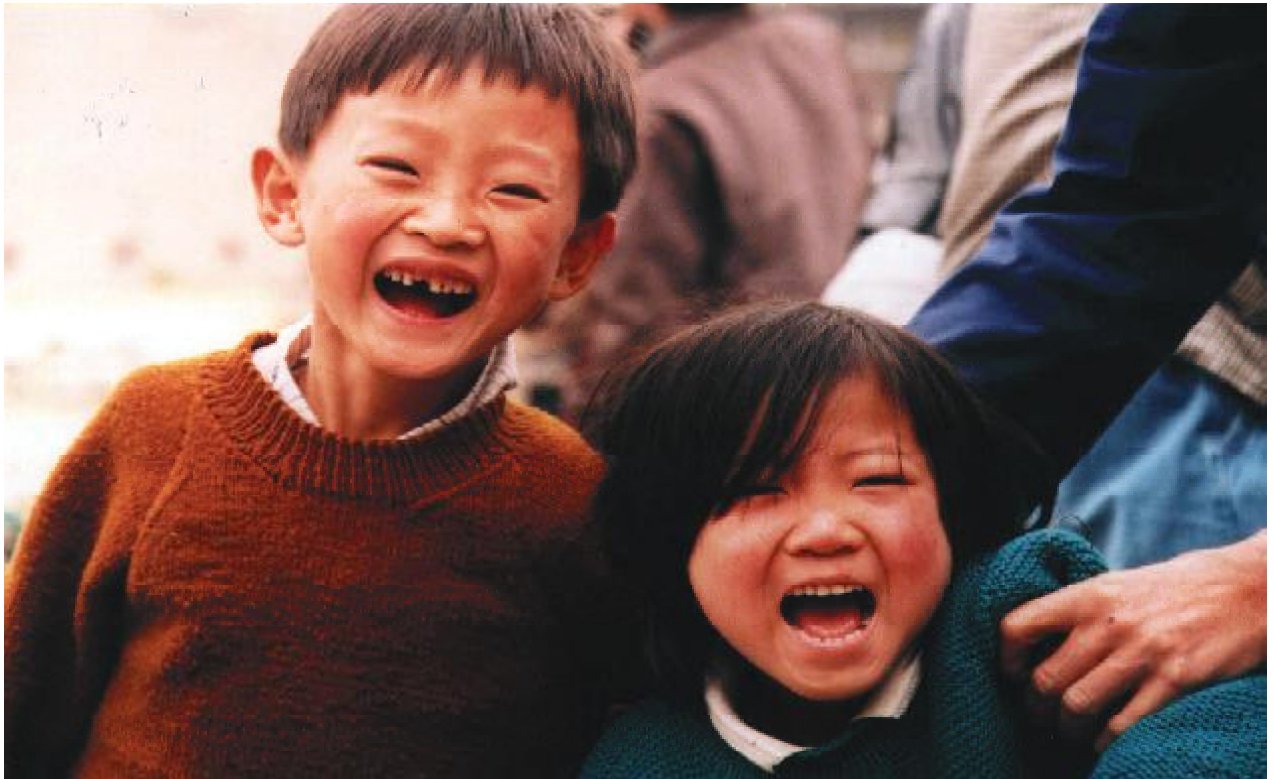
Macheng has also gained fame throughout history for the production of different unique strands of rice, including the *changyaogeng*, a fragrant late-maturing rice with a delicious taste, and *jianzi* long-stalk rice.



Status of Evangelization
(Awareness of Christ and the Gospel)



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 B = were evangelized but have not yet become Christians
 C = Adherents to any form of Christianity



The first efforts to take the Gospel to Macheng took place in 1892 when the Swedish Missionary Society sent workers into the area. They were met with a very hostile reception by the locals, who drove them out. The following Spring the Swedish missionaries were brutally murdered and the work came to a sudden halt. Five years elapsed before another missionary gained access to Macheng. Almost a quarter of a century later, in 1922, Macheng contained just 106 baptized Christians meeting in four churches.

Macheng has proved indifferent to the advance of the Gospel over the years. There are registered and house churches in the city today, but most people remain completely unaware of the Gospel. Evangelists from house churches in neighboring southern Henan and Anhui provinces have been active in Macheng during the past decade, with moderate success. Many have faced harsh opposition from local authorities, and some of the Henan evangelists have been beaten and imprisoned for their efforts.

Currently there are believed to be about 13,000 Christians of all descriptions in Macheng. This number amounts to just one percent of the city's population. Macheng remains a large, neglected city with little viable witness for the Son of God.

Pray for Macheng

- 1** Pray against the spiritual blindness and violence that keeps Macheng from believing in Jesus Christ.
- 2** Pray the Macheng Christians would forsake all to follow Jesus.
- 3** Ask the Lord to save hundreds of thousands of people in Macheng City.

Overview of Macheng (based on 1990 census)

Pronunciation	: "Ma-cheng"	Employed People	: 632,222 (59.5% of total population)
Old Spelling	:	Main Industries	: Agriculture 88.6%, Industrial 4.6%
Location	: northeast Hubei Province, central China	Education (highest level attended):	University: 1.1% High School: 29.0% Primary school: 40.0% Never attended any school: 29.9%
Population	: 1,062,888 (1990 census)	Population under 15:	311,241 (29.3%)
Males	: 549,437 (51.69%)	Adult Illiteracy	: 34.2% (men 19.9%; women 49.4%)
Females	: 513,437 (48.31%)	Major Nationalities	: Han 1,062,788 Miao 21 Hui 13 Manchu 11 Others 35 (8 groups)
Households	: 249,698	Christians (2003)	: 13,000 (1.1%)
Average Household	: 4.3 people		
Divorced People	: 3,865		
% divorced of Population:	0.36		
Centurions (1990)	: 0 people aged 100 or more		
Immigrants to City	: 4,767		
From same province:	3,394 (71.2%)		
From other provinces:	1,373 (28.8%)		

Mudanjiang

牡丹江

Mudanjiang (“Peony River”) is the largest city in southern Heilongjiang Province, with a population of one million people. Mudanjiang was formerly the capital city of Songjiang Province, which was later incorporated into Manchuria. After the end of Japanese occupation Manchuria was divided into its present three northeast provinces of Jilin, Liaoning and Heilongjiang.

Heilongjiang is the most northeasterly province in China, bordering Russian Siberia. For about six months each year the ground in Mudanjiang is frozen solid as temperatures plummet to as low as minus 30 degrees Celsius (minus 22 degrees F.) Many tourists come to Mudanjiang each year, mainly to visit the superlative Lake Jingbo (‘Mirror Lake’) located 109 km (67 miles) away.

Mudanjiang is named after the river that flows through it, the Mudan River. More than 90% of the city’s residents are Han Chinese, but there are several significant minority communities in Mudanjiang, of which the Koreans (30,800), Manchus (23,200), Hui (4,700), and Mongols (620) are the largest.

There are more than 2.2 million Koreans living in China, where they have been officially classified as one of the nation’s 55 minority nationalities.

Population:
876,073 (1990)
989,962 (2000)
1,118,600 (2010)

Province:
Heilongjiang

Major Ethnic Groups:

Han	91.7%
Korean	4.3%
Manchu	3.2%
Hui	0.6%

Christians:
21,000 (2.2%)

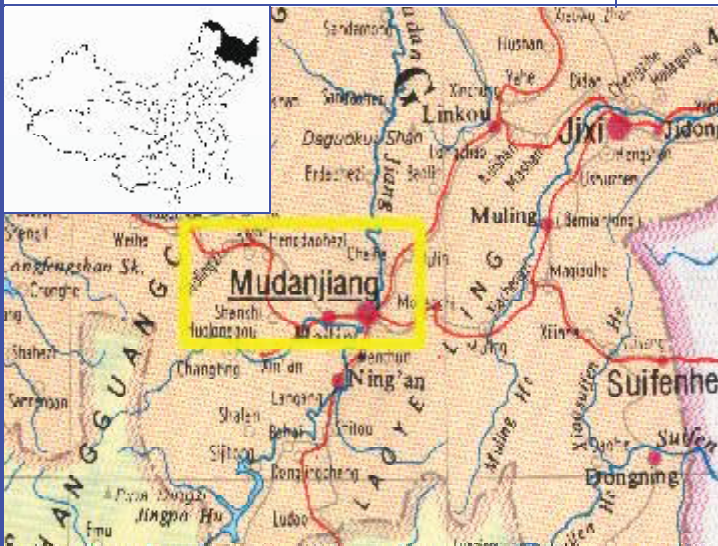
ties. Almost all of the Chinese Koreans originated in North Korea, where they came across the border at various times to escape war, famine and deprivation. The first wave arrived in China in the late 1600s. A terrible famines in 1869 caused thousands more Koreans to flee into China. Most of the more-than 30,000 Koreans living in Mudanjiang today are the descendants of those early settlers.

The Koreans are the most educated and literate of all minority groups in China today. They excel in business and commerce.

The main focus of the economy in Mudanjiang is industrial, with almost

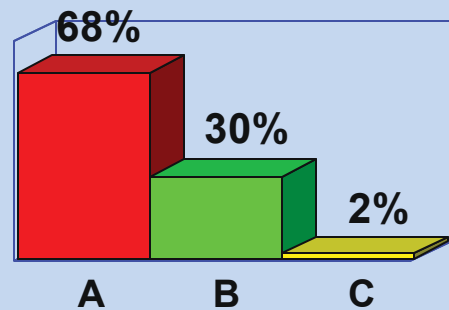
half of the work force employed in the industrial sector, followed by “professionals” at 14%. The major products manufactured in the Mudanjiang region are rubber items, especially tires, aluminium, and various construction materials.

During the 1931-1945 Japanese occupation of Manchuria, the Imperial armies conducted many diabolical experiments, the likes of which have rarely been seen in the annals of human wickedness. Humans were purposely infected with diseases for scientific purposes, and others were tortured to see how much cruelty a person could experience before dying. The Japanese were prominent in Mudanjiang, resulting in suffering for the people of the city, the

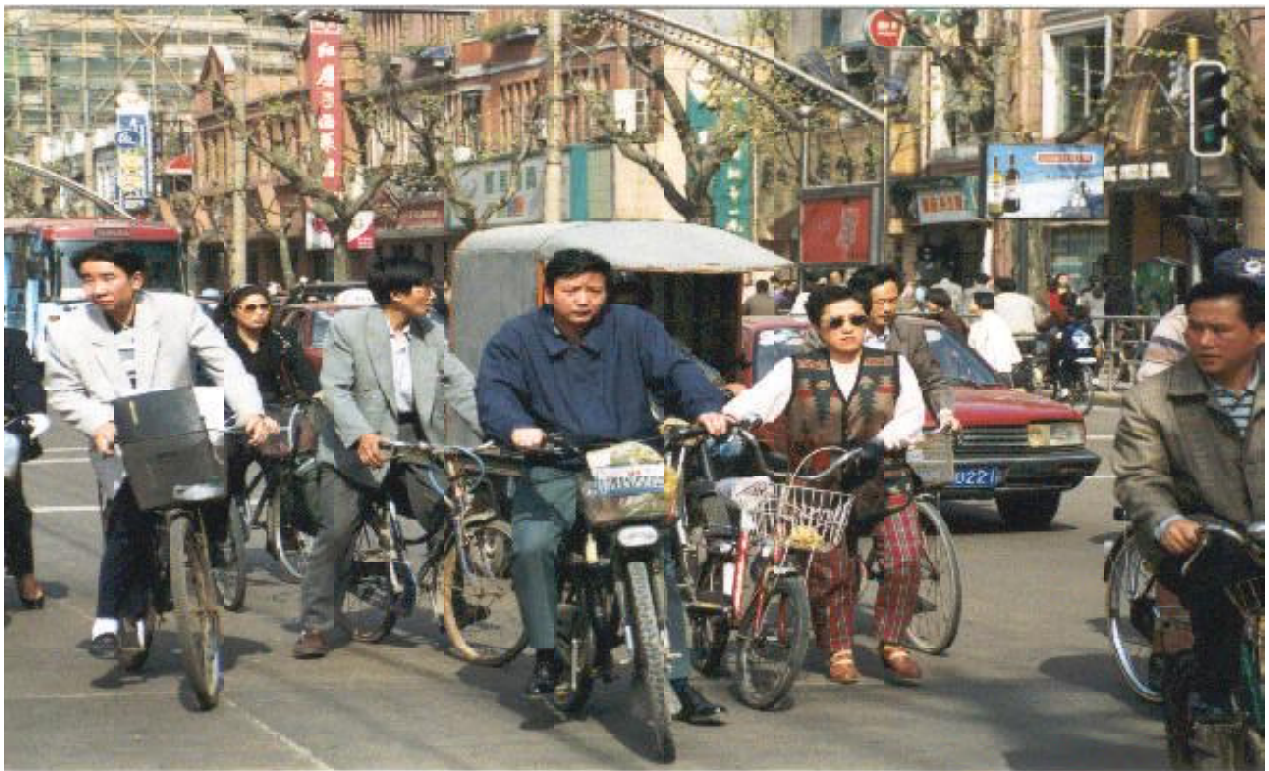


Status of Evangelization

(Awareness of Christ and the Gospel)



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B = were evangelized but have not yet become Christians
C = Adherents to any form of Christianity



ramifications of which continue to this day. In 1995 the widow of Jing Lanzhi unsuccessfully attempted to sue the Japanese government. Jing has been killed in 1941 after being used as a human guinea pig. In 2002 a 41-year-old Mudanjiang man, Zhong Jiang, also took the Japanese government to court, seeking damages for exposure to poison mustard gas left by the Japanese forces fifty years before.

Christianity was slow in reaching Heilongjiang, with most missionary efforts not getting underway in most parts of the province until the 1920s. Today about two percent of the population of Mudanjiang are Christians. Many of these are among the 30,000 Koreans in the city. Christianity has made a significant impact among the Koreans in China, with approximately one-third of them professing Christ. The Korean Church in China has a reputation of being somewhat insular, however. The Chinese house church networks have struggled to forge meaningful relationships with the Koreans. Consequently the two largely continue their work separately.

For the most part, Mudanjiang remains an unreached and unevangelized city where the majority of people live out their lives completely unaware of God's plan of salvation.

Pray for Mudanjiang

- 1** Pray the Blood of Jesus would save and cleanse multitudes of people in Mudanjiang City.
- 2** Pray the Son of God would be glorified throughout Mudanjiang City.
- 3** Pray God's children in Mudanjiang would be united and obedient to Him.

Overview of Mudanjiang (based on 1990 census)

Pronunciation	: "Mu-dahn-jeeung"	Employed People	: 395,494 (54.8% of total population)
Old Spelling	: Mutiankiang	Main Industries	: Industrial 46.6%, Professional 14.1%
Location	: SE Heilongjiang Province, NE China	Education	University: 6.1%
Population	: 722,220 (1990 census)	(highest level	High School: 59.3%
Males	: 366,831 (50.79%)	attended):	Primary school: 24.6%
Females	: 355,389 (49.21%)		Never attended any school: 10.0%
Households	: 190,688	Population under 15:	159,541 (22.1%)
Average Household	: 3.8 people	Adult Illiteracy	: 9.2% (men 5.0%; women 13.4%)
Divorced People	: 5,982	Major Nationalities	: Han 662,526
% divorced of Population:	0.83		Korean 30,840
Centurions (1990)	: 2 people aged 100 or more		Manchu 23,220
Immigrants to City	: 60,872		Hui 4,678
From same province:	46,331 (76.1%)		Others 956 (22 groups)
From other provinces:	14,538 (23.9%)	Christians (2003)	: 21,000 (2.2%)

Pingdu

平度

The large city of Pingdu (“Peaceful Pass”) is situated within Qingdao Prefecture in east-central Shandong Province in eastern China. With a population of approximately 1.35 million people, Pingdu is one of the largest cities in Shandong, although visitors soon gain the impression it is a largely rural county-style place with few high buildings and a comparatively relaxed atmosphere compared to other large cities in China.

The 1990 census reported an exact total of 1,296,815 people in Pingdu, of which 1,296,603 were Han Chinese. Just a handful of people residing in the city belonged to a minority group. Even the Hui, a Muslim nationality who are found in considerable numbers almost everywhere throughout the nation, are barely represented here, with just 11 individuals reported in 1990. The population of Pingdu officially grew by just 2.9% between 1990 and 2000, possibly due to a redrawing of the city’s boundaries rather than actual growth.

Although the city leaders like to advertise Pingdu as a coastal city, it is in fact 100 km (62 miles) from Qingdao Harbor.

Pingdu has a long history, having risen from being a small farming community to a progressive metropolis ranked among China’s top 100

Population:

1,296,815 (1990)
1,334,555 (2000)
1,373,400 (2010)

Province:

Shandong

Major Ethnic Groups:

Han 99.7%
Manchu 0.1%
Zhuang 0.1%
Korean 0.1%

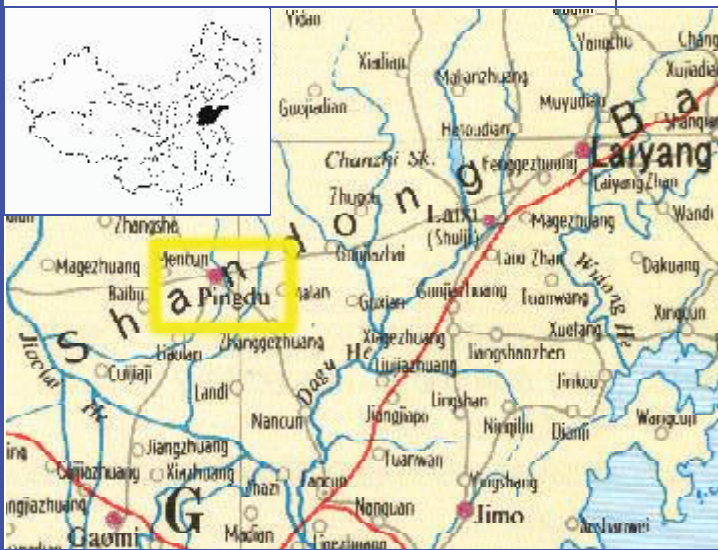
Christians:

35,000 (2.6%)

strongest cities. Over the past 15 years a plan has been implemented to give the city an emphasis in education, science and technology. This was particularly needed after the 1990 national census revealed a poor showing for Pingdu in education and illiteracy. At the time a mere 1,010 people in Pingdu had ever attended university (although a further 13,000 had attended a ‘technical’ tertiary school). Twenty-two percent of respondents said they had never attended any formal education in their lives, not even primary school.

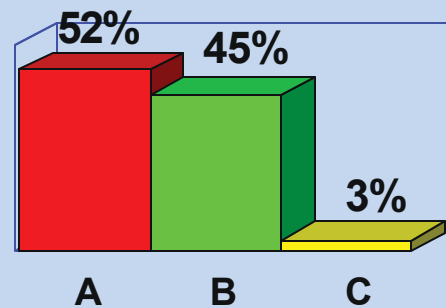
In 1990, two hundred thousand adults in Pingdu were illiterate; of which 52,000 were men and 148,000 women. As a result of the government’s drive for better education, today there are 770 schools operating in the city. Pingdu’s high illiteracy rates were comparable with many rural areas of China. In 1990 a staggeringly-high 708,000 out of the 817,000 (86.7%) employed people in the city held jobs in the agricultural sector. Pingdu is an ideal location for crop production, with fertile soil and abundant rainfall. Some of its high-yield crops include cereals, cotton, vegetable oil, grapes, ginger, and peanuts.

Pingdu is also rich in mineral deposits. More than twenty different kinds of minerals are mined, including gold, graphite, marble, granite, and talcum.



Status of Evangelization

(Awareness of Christ and the Gospel)



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These raw products bring millions of dollars of revenue into the city each year.

Shandong Province has had an established Protestant church for almost 150 years. The believers in the province are generally thought of as mature and zealous. During the Cultural Revolution in the 1960s and '70s many pastors were martyred for their faith in Christ and the Church went through a time of severe testing. Yet despite the strengths of the Shandong Church, its numbers have remained comparatively low compared to some other provinces in China where revival over the past 20 years has resulted in phenomenal growth. Most China church watchers believe the number of believers in Shandong is between two and four percent of the population today.

The first Protestant missionaries started working in Pingdu in 1893. By 1922 three different denominations: the Presbyterians, Southern Baptists, and Seventh-Day Adventists, were working in Pingdu. Between them they reported 6,801 believers in 20 congregations. Since that time, however, the Church in Pingdu has not grown in proportion to the strong start it experienced. Today fewer than 3% of Pingdu's population claim faith in Christ.

Pray for Pingdu

- 1** Pray for an increase of believers in Pingdu City. Pray the people would not perish without a Gospel witness.
- 2** Pray the dead religious traditions in the Pingdu Church would fall off.
- 3** Pray Jesus would truly be Lord and Master of every church in Pingdu.

Overview of Pingdu (based on 1990 census)

Pronunciation	: "Ping-doo"	Employed People	: 817,081 (63.0% of total population)
Old Spelling	: Pingtu	Main Industries	: Agriculture 86.7%, Industrial 6.1%
Location	: central Shandong Province, East China	Education	University: 1.2%
Population	: 1,296,815 (1990 census)	(highest level	High School: 32.5%
Males	: 664,029 (51.20%)	attended):	Primary school: 44.2%
Females	: 632,786 (48.80%)		Never attended any school: 22.1%
Households	: 351,795	Population under 15:	292,227 (22.5%)
Average Household	: 3.7 people	Adult Illiteracy	: 20.0% (men 10.3%; women 30.0%)
Divorced People	: 3,944	Major Nationalities	: Han 1,296,603
% divorced of Population:	0.30		Manchu 91
Centurions (1990)	: 2 people aged 100 or more		Zhuang 32
Immigrants to City	: 13,387		Korean 23
From same province:	5,202 (38.9%)		Others 66 (17 groups)
From other provinces:	8,177 (61.1%)	Christians (2003)	: 35,000 (2.6%)

Qianjiang

潜江

At the time of the 1990 census the population of Qianjiang City was just under 874,000 people. By 2000 it had grown to more than one million, an annual growth rate of 1.5%

Qianjiang (“Hidden River”) is located in south-central Hubei Province in central China. It is in the flood belt in Hubei, just south of the Han Shui River and about 50 km (31 miles) north of the Yangtze River.

Qianjiang has a settled history dating back to its founding in 965 AD, but recent archaeological excavations reveal a much older occupation. In late 1999, archaeologists working at Dragon Bay, 30 km (18 miles) southwest of Qianjiang, unearthed 19 palatial buildings covering an area of 210 sq. km (82 sq. miles). Remains of three shell-studded roads as well as fragments of pottery and copper were found. Scientists dated the Longwan Palace back to the late Spring and Autumn Period (770 - 476 BC). The find surprisingly revealed the existence of comprehensive underground sewerage pipes and roof beams, rarely seen elsewhere in China during that era.

Approximately 55 km (34 miles) northwest of Qianjiang lies the southern walls of Ying, the capital of the Chu State around 200 AD. Further finds establish this region as one of the cradles of civi-

Population:
873,894 (1990)
1,006,201 (2000)
1,158,500 (2010)

Province:
Hubei

Major Ethnic Groups:

Han	99.6%
Hui	0.2%
Manchu	0.1%
Miao	0.1%

Christians:
13,000 (1.3%)

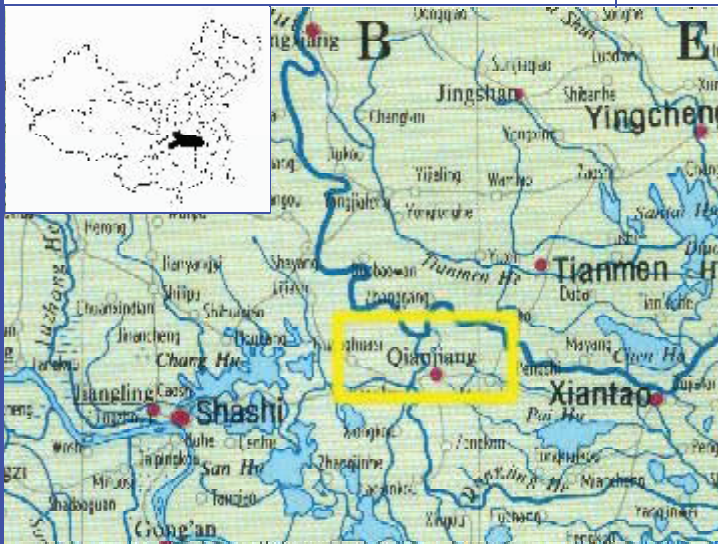
lization in Hubei Province.

Today Qianjiang is a fairly nice place to visit, with many gardens, trees and waterways adorning the city.

Although many efforts have been made to modernize the city’s economic infrastructure, the work-force of Qianjiang is still strongly based around agriculture. In 1990, 68.7% of the total work-force were employed in the agricultural sector. Rice and cotton are the main crops, while there are numerous fish farms. Qianjiang also possesses strong petroleum and mechanical industries.

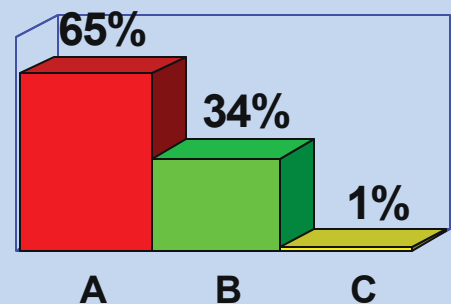
Economic development in Qianjiang has been uneven. While the rich have got richer, the poor have been left behind in the rush to capitalism.

Between 14-19 May, 1997, nearly 120,000 unemployed and disenchanted peasants in central Hubei Province staged demonstrations and parades. Qianjiang was one of the main centers for the protesters, who accused the authorities of “exploiting and fleecing the peasants.” When the protestors saw their actions were not making progress with the local government officials, rioting erupted. Cars belonging to Communist Party officials were set ablaze. More than 50 people were injured during the clashes with the police, and as many as 100 of the protestors were arrested.



Status of Evangelization

(Awareness of Christ and the Gospel)



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Protestant missionary work in Qianjiang didn't commence until 1919 when the Swedish Missionary Society employed one Chinese evangelist and sent him to the city to open an evangelistic center. In the first three years he was unable to report a single convert to Christ. Qianjiang contained few Christians until the mid-1980s, when some signs of encouraging growth appeared. House church evangelists from other parts of China, primarily Henan and Anhui provinces, came to the city and found their efforts blessed by the Holy Spirit. Dozens of house church believers soon became hundreds, and now thousands, although the vast majority of residents in Qianjiang today remain unevangelized and with little knowledge of the Gospel.

As in all other parts of China, rapid growth of Christianity has occurred simultaneously with persecution by the authorities. Several key house church leaders from Qianjiang have been imprisoned, while others have been arrested, beaten, and fined. One Qianjiang leader arrested in 1999 was Hu Shou Bin. He was sentenced to prison with hard labor and is now detained at the Shayang Labor Camp.

Pray for Qianjiang

- 1** Pray for house church Christians and their efforts to reach Qianjiang City. Pray they will bear much fruit.
- 2** Ask the Lord to save to the uttermost multitudes of people in Qianjiang.
- 3** Pray many people in Qianjiang would seek God with all their hearts.

Overview of Qianjiang (based on 1990 census)

Pronunciation	: "Cheeun-jung"	Employed People	: 521,137 (59.6% of total population)
Old Spelling	: T sien-kiang	Main Industries	: Agriculture 68.7%, Industrial 14.5%
Location	: central Hubei Province, central China	Education	University: 3.1%
Population	: 873,894 (1990 census)	(highest level attended):	High School: 37.7%
Males	: 442,824 (50.67%)		Primary school: 41.2%
Females	: 431,070 (49.33%)		Never attended any school: 18.0%
Households	: 207,616	Population under 15:	239,202 (27.4%)
Average Household	: 4.2 people	Adult Illiteracy	: 21.1% (men 8.8%; women 33.5%)
Divorced People	: 2,264	Major Nationalities	: Han 870,301
% divorced of Population:	0.26		Hui 2,118
Centurions (1990)	: 0 people aged 100 or more		Tujia 872
Immigrants to City	: 22,839		Miao 152
From same province:	14,458 (63.3%)		Others 451 (17 groups)
From other provinces:	8,376 (36.7%)	Christians (2003)	: 13,000 (1.3%)

Qingzhou 青州

Qingzhou (“Blue State”), with a population of approximately 900,000 people, is located in the north-central part of Shandong Province in eastern China. Qingzhou is one in a string of large cities across Shandong that are unreached with the Gospel of Jesus Christ. It is located about 60 km (37 miles) from the Bohai Sea, approximately half way between Zibo City, 50 km (31 miles) to the west, and Weifang City to the east.

More than 97% of the residents of Qingzhou belong to the Han Chinese ethnic majority. The only two minority groups with any significant representation in Qingzhou are the 19,500 Hui people, who are Muslims, and 2,300 Manchus. In all, there are individuals living in Qingzhou from 23 of China’s 55 officially-recognized minority groups.

Qingzhou is known as ‘the city of kites.’ Locals believe the art of kite-flying was invented here by the great Chinese philosopher Mo-tse (468 - 376 BC). Mo-tse handed his kite-making knowledge down to his student Gongshuban, who succeeded in keeping his bamboo kite flying in the sky for three days.

For centuries Qingzhou has been an important economic, military and cultural center. Today it is

Population:
876,073 (1990)
896,807 (2000)
918,000 (2010)

Province:
Shandong

Major Ethnic Groups:

Han	97.3%
Hui	2.3%
Manchu	0.3%
Dong	0.1%

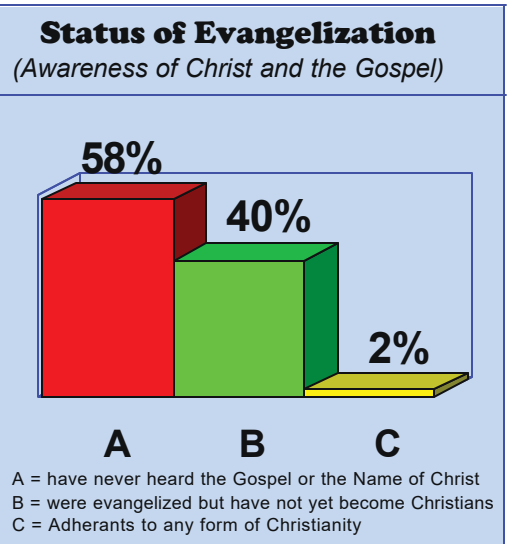
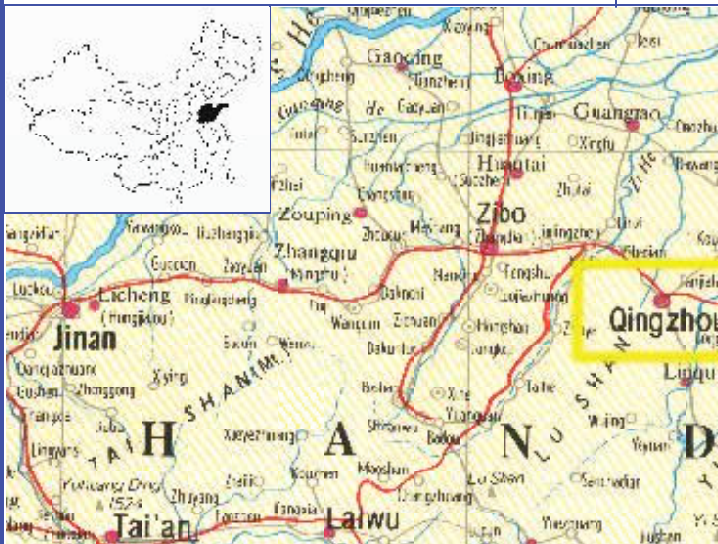
Christians:
21,500 (2.4%)

an economic leader in Shandong and a popular destination for tourists.

One Qingzhou tourist brochure persuades visitors to come to the city with these bold words: “The long history, the brilliant culture, and the rapid development of a modern economy, offer abundant tourism resources and precious cultural relics in Qingzhou, and constitute the character of highly visual enjoyment with a rich cultural content. Among the great tourist attractions are picturesque landscapes with green mountains and dainty waters, strange caves and thick forests; there are precious cultural relics and many kinds of folk customs indicating diverse ethnic cultures.”

Indeed, any people considering moving to Qingzhou may find it a more comfortable city to live in that most other places in China. Downtown Qingzhou has at least six large department stores and five shopping centers stocked with goods from around the world. These are all located on or near a three-mile long street that is the financial and commercial hub of the city.

Qingzhou is also reknown for its agricultural products, with crops such as wheat, corn, sweet potato, peanut, soybean, sorghum, millet and tobacco. Delicious Qingzhou peaches are exported throughout China and abroad.





Qingzhou was an important Buddhist center for more than fifteen centuries. The ancient ruins of the Longing Temple was excavated in the 1990s. During the process, in October 1996, archaeologists discovered a hoard of more than 400 Buddhist statues, dating from the Northern Wei (386 - 534 AD) and Eastern Wei (534 - 550) dynasties. These idols have been restored and sent on exhibitions around the world in recent years.

It is difficult to find any information about the missions history in Qingzhou, as it was a very small country town until the 1950s and barely rated a mention in mission reports. Jinan City first had Protestant missionaries in 1874, and nearby Zibo in 1896, so it is likely workers preached the Gospel in Qingzhou during their journeys in the late 19th century.

There are an estimated 21,500 Christians in Qingzhou today, divided between official and unregistered Protestant churches, and a few Catholic churches.

The small yet zealous Christian community in Qingzhou desires to make their city a place where the true God reigns, rather than a place of idolatry that it has been for so long. The majority of people in the city remain unaware of the Gospel.

Pray for Qingzhou

- 1** Pray God will smash the rampant idolatry that rules over the lives of thousands of people in Qingzhou.
- 2** Pray Jesus will be on the lips and hearts of all people in Qingzhou.
- 3** Ask God to send revival to the churches of central Shandong.

Overview of Qingzhou (based on 1990 census)

Pronunciation	: "Ching-joe"	Employed People	: 522,175 (61.1% of total population)
Old Spelling	: Tsing-chau	Main Industries	: Agriculture 82.0%, Industrial 8.6%
Location	: North Shandong Province, East China	Education	University: 1.7%
Population	: 855,115 (1990 census)	(highest level attended):	High School: 41.0%
Males	: 434,522 (50.81%)		Primary school: 40.9%
Females	: 420,593 (49.19%)		Never attended any school: 16.4%
Households	: 222,112	Population under 15:	214,414 (25.1%)
Average Household	: 3.8 people	Adult Illiteracy	: 17.7% (men 8.8%; women 26.7%)
Divorced People	: 1,406	Major Nationalities	: Han 764,439
% divorced of Population:	0.16		Hui 19,546
Centurions (1990)	: 1 person aged 100 or more		Manchu 2,251
Immigrants to City	: 9,441		Dong 55
From same province:	5,695 (60.3%)		Others 215 (23 groups)
From other provinces:	3,744 (39.7%)	Christians (2003)	: 21,500 (2.4%)

Qinhuangdao 秦皇岛

Even though Qinhuangdao is a small city by Chinese standards, with a population of less than 700,000, it is one of several closely linked cities and towns with a combined population of about 2.5 million people.

The population of the city of Qinhuangdao itself contains approximately 11,500 Manchu people, 6,500 Hui Muslims, 900 Koreans, and 400 Mongols.

Qinhuangdao is located just a few miles from the provincial border with Liaoning. The 10 km (6 mile) long Beidaihe Beach attracts sun-seekers from as far away as Beijing

Population:
521,142 (1990)
687,347 (2000)
906,500 (2010)

Province:
Hebei

Major Ethnic Groups:

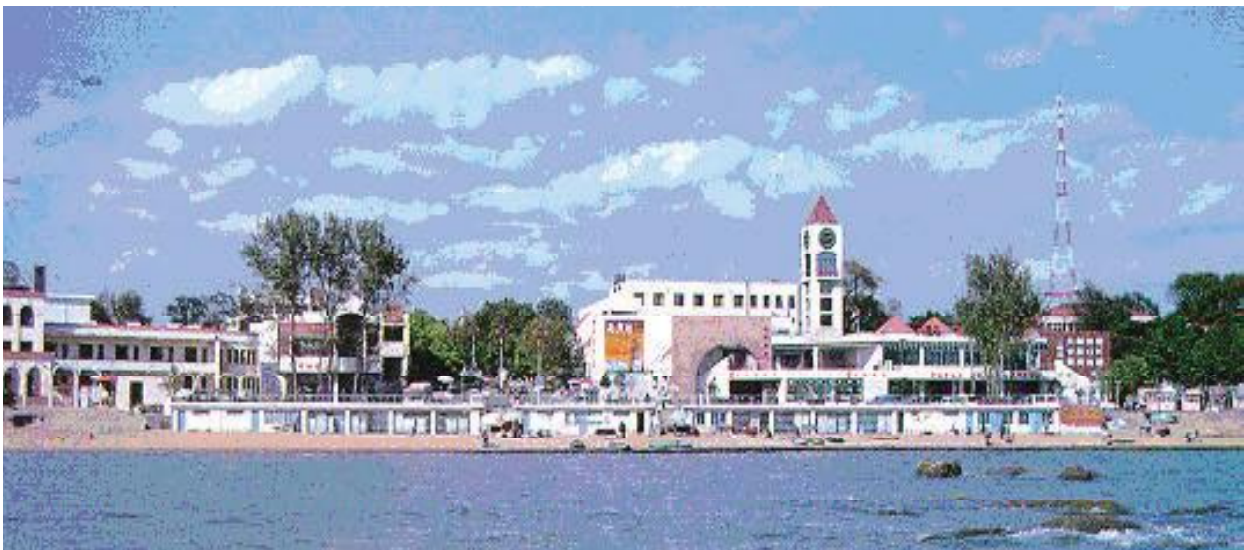
Han	96.3%
Manchu	2.2%
Hui	1.2%
Miao	0.2%

Christians:
14,000 (2.0%)

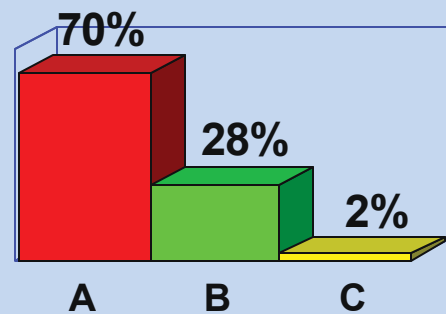
(two and a half hours by train) and Tianjin in the summer. The temperatures are mild in Qinhuangdao, never too hot in the summer and not too cold in winter.

The history of Qinhuangdao stretches back to before the time of Christ. The first emperor, Qin was stationed here during his inspection of eastern areas in 215 BC. It is from his name (Qin is pronounced "Chin") that the name of China emerged. 'Qinhuangdao' literally means 'Emperor Qin's Island'.

Nor far from the city lies the Laolongtou Great Wall, the spot



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where the Great Wall meets the sea. This part of the wall was one of the more recently constructed. It was built in 1579 to resist the invasions of the Mongols and Manchus from the north.

Qinhuangdao was merely a small fishing village until 1898, when the government started to develop it as a major port. Its growth has been remarkable so that today it is a modern city with trade to all points of the globe. The economy of the city is chiefly dependent on tourism today, with Qinhuangdao boasting an astonishing 2,000 hotels and guest houses, catering to more than six million tourists from home and abroad each year.

Today about 70% of the people in Qinhuangdao have never heard a clear presentation of the Gospel. The Three Self church magazine, *Tianfeng*, reported in 1986, "There was no religious activity in Qinhuangdao for over twenty years. But now the work of the Church has sprung to life...under the guidance of the Holy Spirit. In the spring of 1982 there were just a few dozen Christians, but now there are over a hundred in the city and its surroundings." (*Tianfeng*, August 1986). Since that time the number of Christians in Qinhuangdao has grown rapidly, but is still only two percent of the city's population.

Pray for Qinhuangdao

- 1** Pray for genuine revival to spread to every family in Qinhuangdao, completely transforming the city.
- 2** Ask the Lord to bless and direct His children in Qinhuangdao.
- 3** Pray God will send able workers to reach the people of Qinhuangdao.

Overview of Qinhuangdao (based on 1990 census)

Pronunciation	: "Chin-hwung-dow"	Employed People	: 311,070 (59.7% of total population)
Old Names	: Qinyu, Tsinkwangtau, Chinwangtao	Main Industries	: Industrial 32.6%, Agriculture 17.0%
Location	: eastern Hebei Province, east China	Education	University: 7.4%
Population	: 521,142 (1990 census)	(highest level attended):	High School: 56.4%
Males	: 270,346 (51.88%)		Primary school: 27.5%
Females	: 259,796 (48.12%)		Never attended any school: 8.7%
Households	: 150,753	Population under 15:	108,210 (20.8%)
Average Household	: 3.5 people	Adult Illiteracy	: 8.6% (men 4.2%; women 13.3%)
Divorced People	: 2,448	Major Nationalities	: Han 501,860
% divorced of Population:	0.47		Manchu 11,393
Centurions (1990)	: 1 person aged 100 or more		Hui 6,324
Immigrants to City	: 57,430		Korean 869
From same province:	31,310 (54.5%)		Others 696 (25 groups)
From other provinces:	26,116 (45.5%)	Christians (2003)	: 14,000 (2.0%)

Qufu

曲阜

Qufu, one of the most famous cities in China, is home to approximately 650,000 people. Located in south-central Shandong Province in eastern China, Qufu is a city of monumental importance to the Chinese people because it is the birth and burial place of Confucius.

Confucius (*Kong Zi* in Chinese) was born in 551 BC into an impoverished aristocratic family. He had a difficult life when he was young. When he was 50 years old he began to hold some posts as a minor official, and entered politics for four years. Most of his life had been spent as a teacher. His humble existence gave little indication of the impact his teachings were to have on every generation of Chinese to this day. Confucius traveled widely for 14 years, returning to Qufu at the age of 68. Although he hardly ever put pen to paper, his 3,000 devoted followers recorded his teachings and put them into a book, *The Analects of Confucius*.

After his death in 479 BC, Confucius' followers mourned for three years. A follower named Zi Gong built a hut next to the tomb and stayed alongside his deceased teacher for six years. The site became the Confucius Cemetery, which today contains more than 100,000 graves and 20,000 trees.

Population:
594,486 (1990)
631,947 (2000)
671,800 (2010)

Province:
Shandong

Major Ethnic Groups:
Han 99.5%
Hui 0.3%
Manchu 0.1%
Mongol 0.1%

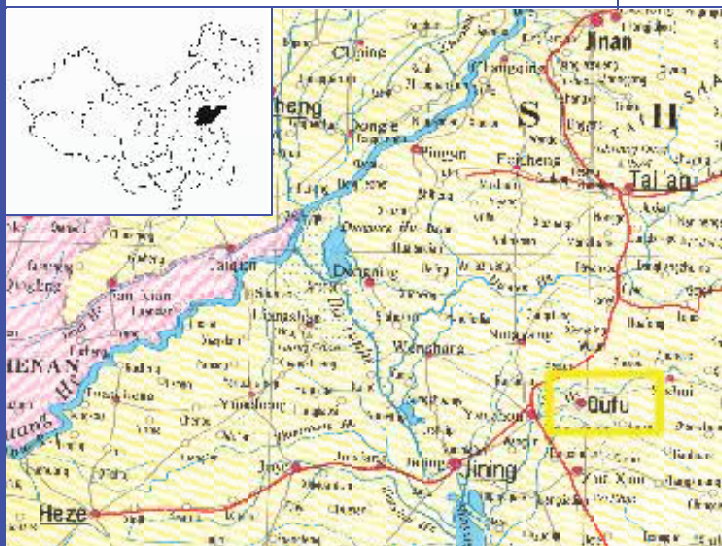
Christians:
11,000 (1.8%)

Although Confucianism is usually not defined as a religion, there is no doubt that for two and a half thousand years Chinese people have adhered to his teachings and conformed their thinking to his principles. His image is worshipped to this day. The Temple of Confucius in Qufu contains a massive idol of the sage. Visitors often prostrate themselves in worship and meditation before the idol.

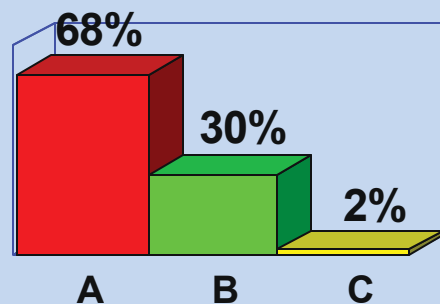
In many ways, Confucian thought has had more impact on Chinese culture than either Buddhism or Daoism.

His teachings advocated kindness and ethics, some of which mirrored the words of Christ, such as "do not impose on others what you yourself do not desire." Confucius founded the idea that governments and dynasties rule by a decree of heaven, and that if they prove to be corrupt, heaven will remove them from power. This teaching greatly contributed to the fact China has never practiced democracy, and affected the overthrow of dynasties and the implementation of tyrannical rulers, who concluded if heaven had placed them on the throne then they had the right to govern as they wanted.

Other Chinese thinking greatly influenced by Confucianism includes filial piety, and the idea that one must work hard and live frugally, helping give rise



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to the ambitious Chinese entrepreneurial spirit.

The direct heirs of Confucius continued to unofficially rule over Qufu for 2500 years after his death, until the firstborn son of the 77th generation of the Kong family fled into exile in Taiwan in 1948.

Each year - in spring and autumn - two festivals in honor of Confucius are held in the massive Kong Miao (Confucius Temple) in the heart of Qufu. The temple complex has grown so large that it now occupied about 20% of the downtown Qufu area. Qufu has become a hugely popular tourist destination. Visitors may find the continual hassle of dealing with souvenir sellers and pedicab drivers a burden, but the masses of people coming through Qufu year round offers Christians a rare opportunity to witness to a large number of Christless people from all around China and the world.

Qufu has always been a city that missionaries viewed as a strategic spiritual stronghold, but few were able to make any long-lasting impact with the Gospel. The first Protestant missionaries in the city arrived in 1912. Ten years later they had managed to win only 91 converts to the Lord.

Today only about 1.8% of Qufu's population profess to be Christians. Little Gospel witness takes place in this unreached city.

Pray for Qufu

- 1** Pray against the spiritual influence of Confucianism in China. Pray God's Word would be honored in Qufu.
- 2** Pray thousands of pilgrims who come to Qufu would hear the Gospel.
- 3** Ask God to bless and strengthen His church in Qufu City.

Overview of Qufu (based on 1990 census)

Pronunciation	: "Chwee-foo"	Employed People	: 362,005 (60.9% of total population)
Old Spelling	: Kufau, Kufow	Main Industries	: Agriculture 83.0%, Industrial 7.1%
Location	: central Shandong Province, East China	Education	University: 2.5%
Population	: 594,486 (1990 census)	(highest level attended):	High School: 36.6%
Males	: 305,309 (51.36%)		Primary school: 38.8%
Females	: 288,577 (48.64%)		Never attended any school: 22.1%
Households	: 148,631	Population under 15:	163,198 (27.5%)
Average Household	: 4.0 people	Adult Illiteracy	: 24.5% (men 13.3%; women 36.1%)
Divorced People	: 1,016	Major Nationalities	: Han 592,769
% divorced of Population:	0.17		Hui 1,632
Centurions (1990)	: 2 people aged 100 or more		Manchu 62
Immigrants to City	: 12,325		Mongol 5
From same province:	9,753 (79.1%)		Others 18 (10 groups)
From other provinces:	2,571 (20.9%)	Christians (2003)	: 11,000 (1.8%)

Rizhao

日照

Approximately 1.2 million people live in the seaside port of Rizhao (“Sun Shine”) in the southeast corner of Shandong Province in eastern China. Rizhao faces out to the Yellow Sea and is adjacent to South Korea.

Rizhao was formerly called Dong Yi, then Shijiu, before its name was changed to Rizhao, derived from the saying, “the place to enjoy the first ray of sunshine.”

Rizhao today is a place of firsts. Not only does it claim to see the first rays of sun in China each day, but Rizhao also boasts the longest coastal beach, the biggest coal harbor, and the biggest tea production base in all of

Population:
1,027,724 (1990)
1,152,858 (2000)
1,293,200 (2010)

Province:
Shandong

Major Ethnic Groups:

Han 99.7%
Manchu 0.1%
Zhuang 0.1%
Hui 0.1%

Christians:
33,000 (2.8%)

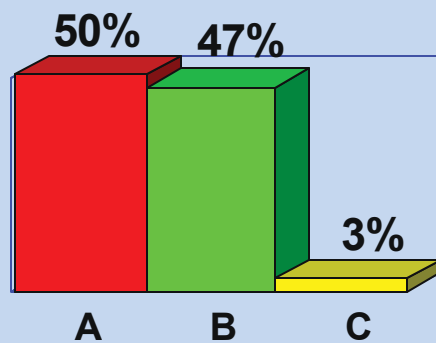
China.

Rizhao Port handles over 15 million tons of cargo each year, of which 12 million tons are coal. Rizhao joins with Lianyungang in Jiangsu province as the two busiest ports in eastern China. The resource people would most like to get their hands on in Rizhao is gold. The gold reserve is estimated at 88,600 tons. Other minerals coming from the area include marble, limestone, bronze and iron.

Rizhao is a nice place to relax. There are three large reservoirs within the city, as well as a natural lake and a national forest park with many places to swim. Rizhao’s close proximity to the ocean



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allows for moderate temperatures year around.

Experts say there is evidence of human inhabitation in Rizhao for 4,000 years. Pottery from the Dawnkou Cultural Period (approximately 2000 BC) have been unearthed in the city. Some major battles have taken place in the area over the centuries, allotting Rizhao a significant place in Chinese history.

Thousands of people in Rizhao make their living from the ocean. Every day the low droan of fishing boat engines can be heard heading out to sea. Rizhao produces 420,000 tons of aquatic products annually. The sea around the city contains 86 species of fish, among which its prawns, fan shells, clams and snakehead eggs are well known throughout China.

Rizhao has been a Buddhist stronghold in the past. The famous Wulian Mountain was once dotted with temples and monasteries. Today the people seem more concerned with getting rich than with religion, although a growing number of house churches have started to spring up in the city in recent years.

Today there are several Three-Self churches in the city, as well as many house churches, yet 97 out of every 100 Rizhao residents do not know Jesus Christ as their Lord and Master.

Pray for Rizhao

- 1** Pray the Rizhao Christians will be like flames of fire to their city and the surrounding countryside.
- 2** Ask God to make Rizhao a city of spiritual light and blessing to many.
- 3** Pray Jesus would reign in the homes of many Rizhao residents.

Overview of Rizhao (based on 1990 census)

Pronunciation	: "Riih-jaow"	Employed People	: 634,198 (61.7% of total population)
Old Name	: Shijiu, Shihkiuso, Shi-chao	Main Industries	: Agriculture 83.8%, Industrial 6.5%
Location	: SE Shandong Province, eastern China	Education	University: 1.2%
Population	: 1,027,724 (1990 census)	(highest level	High School: 35.7%
Males	: 520,978 (50.69%)	attended):	Primary school: 42.4%
Females	: 506,746 (49.31%)		Never attended any school: 20.7%
Households	: 290,015	Population under 15:	249,537 (24.3%)
Average Household	: 3.5 people	Adult Illiteracy	: 22.2% (men 16.0%; women 28.6%)
Divorced People	: 2,066	Major Nationalities	: Han 1,027,288
% divorced of Population:	0.20		Manchu 133
Centurions (1990)	: 6 people aged 100 or more		Zhuang 101
Immigrants to City	: 28,496		Hui 49
From same province:	10,615 (37.3%)		Others 153 (20 groups)
From other provinces:	17,865 (62.7%)	Christians (2003)	: 33,000 (2.8%)

Rongcheng

荣成

Rongcheng (“Glorious Future”) has the distinction of being the easternmost city in Shandong Province in eastern China. It is located at the end of the Shandong Peninsula, just a few miles from the juncture of the Yellow Sea and the Bohai Sea. Rongcheng is surrounded by the sea on three different sides. In the 1990 census the population of the city was given as 754,000, which grew to 852,000 in 2000.

There are 56 officially-recognized ethnic groups in China, but Rongcheng consists almost entirely of Han people. At the time of the 1990 census, 753,446 out of the city’s 754,286 residents were Han. The minorities were represented by a few hundred Manchu and Korean people, and, strangely, 72 members of the Wa minority, whose homeland is located at the opposite end of the country in southwest Yunnan Province.

Visitors to Rongcheng are immediately impressed by the city’s wealth. Many modern imported luxury cars fill the streets and people are generally well dressed and financially comfortable compared to other parts of China.

Due to its close proximity to trading partners Japan and Korea, and with rich agricultural and fishing resources, Rongcheng was actually ranked

Population:
754,286 (1990)
852,343 (2000)
963,100 (2010)

Province:
Shandong

Major Ethnic Groups:

Han	99.7%
Manchu	0.1%
Korean	0.1%
Wa	0.1%

Christians:
17,000 (2.0%)

as the strongest economic city in northern China in 1991, and the twelfth strongest economy nationwide. By the year 2001 Rongcheng had attracted more than 1,400 foreign investment projects valued at US\$ 500 million. In the past few years the port city has constructed four development zones and a trade and recreation resort built with an investment of over one billion Yuan.

Rongcheng and its surrounding region has mineral deposits of gold, silver, copper, zirconium, graphite, quartz and granite. The reserves of naceous quartz, the raw material for making high-quality glass, is one of

the highest in the world at more than 100 tons.

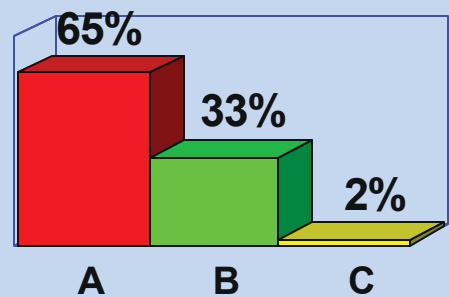
The fishing industry is also vitally important for Rongcheng. In 1993, the total output of the city’s fishing industry reached 721,000 tons, of which 200,000 tons were kelp, making up two-thirds of China’s entire kelp production.

While the city has done a good job at increasing its economic wealth, this has not resulted in a more moral society. In fact, the rush for money has exacerbated serious crime in all of its forms. Rongcheng made national news in May 2001, when more than 100 people from Henan Province were rescued from a kelp factory in Rongcheng. They had been kidnapped and trucked to Shandong, where they were



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forced to work as slaves. One of the workers managed to escape from the factory and contacted his family in Henan, which led to the government's intervention.

Rongcheng is home to some beautiful nature reserves, including Swan Lake at Chengshanwei, where more than 10,000 swans come each winter. It is the largest winter habitat for swans in the world. Many of Rongcheng's 500,000 visitors each year come to see the protected swans, a welcome change from the 1960s to '80s when locals hunted and killed thousands of the swans each year with homemade explosives.

Although Rongcheng ranks as one of China's wealthiest cities, people have found that material wealth has failed to fill the spiritual void in their hearts. Gambling, alcoholism and prostitution are major vices common in Rongcheng.

Presbyterian and Southern Baptist missionaries commenced work in Rongcheng in 1905, but they struggled to make much progress. After seventeen years they counted just 80 Chinese converts. Today only about two percent of the city's residents follow Jesus Christ. Approximately two-thirds have never heard the Gospel.

Pray for Rongcheng

- 1** Rongcheng means "Glorious or Honorable Future." Pray it will truly become a place filled with God's glory.
- 2** Ask God to glorify the Name of Jesus in every family in Rongcheng City.
- 3** Pray people in Rongcheng will reject materialism and embrace Christ.

Overview of Rongcheng (based on 1990 census)

Pronunciation	: "Rong-cheng"	Employed People	: 484,606 (64.2% of total population)
Old Spelling	: Yung-cheng	Main Industries	: Agriculture 73.0%, Industrial 15.8%
Location	: eastern Shandong Province, east China	Education	University: 1.1%
Population	: 754,286 (1990 census)	(highest level attended):	High School: 47.4%
Males	: 380,650 (50.46%)		Primary school: 38.8%
Females	: 373,636 (49.54%)		Never attended any school: 12.7%
Households	: 251,811	Population under 15:	160,239 (21.2%)
Average Household	: 3.0 people	Adult Illiteracy	: 13.0% (men 7.1%; women 18.9%)
Divorced People	: 3,418	Major Nationalities	: Han 753,446
% divorced of Population:	0.45		Manchu 260
Centurions (1990)	: 5 people aged 100 or more		Korean 251
Immigrants to City	: 11,107		Wa 72
From same province:	4,669 (42.0%)		Others 257 (21 groups)
From other provinces:	6,423 (57.8%)	Christians (2003)	: 17,000 (2.0%)

Suzhou

苏州

Although Suzhou City contains approximately 1.1 million people, the larger Suzhou Prefecture is home to almost six million inhabitants.

While more than 99% of the city's residents belong to Han Chinese ethnic group, it is interesting that Suzhou also has more than 4,200 members of the Miao minority group, even though the Miao are located far to the southwest in Guizhou, Yunnan, Guangxi and Hunan provinces. It is not known when or why so many Miao migrated to Suzhou.

Suzhou, known as the 'Garden City' is one of the most famous historical cities in China. Visitors can still stroll along cobblestone lanes and through elaborate gardens.

Suzhou dates back to 514 BC, when a command by Emperor He Lu of the Wu State led to the construction of the Great City of He Lu, which measured 23.5 km (14.5 miles) in circumference. It became the capital of the Wu State until its overthrow in 481 BC. Over the centuries Suzhou has also been known as Gusu and Wuxian.

Suzhou leaped to national prominence thanks to the construction of the Grand Canal during the Sui Dynasty (589 - 618 AD). It suddenly found itself situated on major trading routes and flourished as an economic and cultural center. Grain

Population:
882,677 (1990)
1,107,903 (2000)
1,390,600 (2010)

Province:
Jiangsu

Major Ethnic Groups:

Han	99.1%
Miao	0.5%
Hui	0.3%
Manchu	0.1%

Christians:
80,000 (7.2%)

ships could now travel from Suzhou all the way to Beijing far to the north, and the city became home to numerous merchants and artisans. Its charming layout gave birth to a famous Chinese saying, "In heaven there is paradise, on earth Suzhou and Hangzhou."

By the 14th century Suzhou was the capital of the silk trade and was approximately the same geographic size as today. Its majestic city wall had six impregnable gateways, and the streets were crisscrossed by 20 different canals.

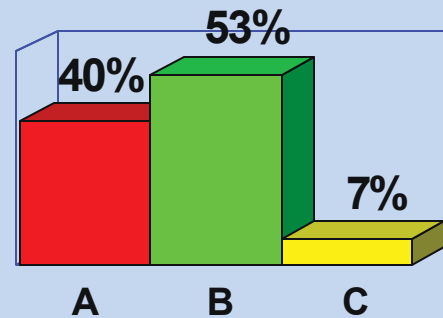
Suzhou was almost completely destroyed during the Taiping Rebellion of 1860, but was soon rebuilt. It was occupied by the Japanese during World War II, and then by the Kuomintang during the Chinese Civil War.

Many ancient Buddhist and Daoist temples and pagodas can be found in Suzhou, testament to the city's long religious history. Some of the better known are the Cold Mountain Temple (Hanshan Si), constructed during the reign of Emperor Tianjian (502-519 AD), the North Temple which stands nine stories high, the Daoist Temple of Mystery (Xuanmiaoguan) built in the 3rd century, and the West Garden Temple (Xiyuan Si).

Suzhou first came to worldwide attention after Marco Polo visited in 1276. He commented on the



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splendour of the city: “Suju [Suzhou] is a very great and noble city.... The city has a circuit of some 60 miles; it has merchants of great wealth and an incalculable number of people. And you must know that in this city there are 6,000 bridges, all of stone, and so lofty that a galley, or even two galleys at once, could pass underneath one of them.” In a nearby city Polo found, “two churches of Nestorian Christians.... The Great Kaan sent a Baron of his whose name was Mar Sarghis, a Nestorian Christain, to be governor of this city for three years. During the three years he abode there he caused these two Christian churches to be built.” (*The Travels of Marco Polo*, Yule-Cordier Edition, Vol.2, p.177-82).

Although Suzhou today has far more Christian presence than any other city profiled in this book, it has been included because of its strategic potential. Suzhou is being built by the government into China’s high-tech capital. Thousands of the nation’s brightest hand-picked young men and women attend university here. They are being specially groomed to be the leaders and decision makers of the country in the next generation. It is therefore essential for the Body of Christ to make a large impact on the people of Suzhou, as doing so will impact all of China.

Pray for Suzhou

- 1** Pray the next generation of China’s leaders will find Christ and give their lives for His glory and honor.
- 2** Ask God to bless and empower the Church in Suzhou to reach the lost.
- 3** Pray powerful revival would break out in the universities of Suzhou.

Overview of Suzhou (based on 1990 census)

Pronunciation	: “Soo-joe”	Employed People	: 546,536 (61.9% of total population)
Old Spelling	: Suchow, Suchou, Suju	Main Industries	: Industrial 57.6%, Professional 13.8%
Location	: SE Jiangsu Province, eastern China	Education	University: 8.6%
Population	: 882,677 (1990 census)	(highest level attended):	High School: 53.5%
Males	: 455,698 (51.63%)		Primary school: 25.1%
Females	: 426,979 (48.37%)		Never attended any school: 12.8%
Households	: 259,683	Population under 15:	149,412 (16.9%)
Average Household	: 3.4 people	Adult Illiteracy	: 13.3% (men 6.5%; women 20.6%)
Divorced People	: 6,332	Major Nationalities	: Han 875,631
% divorced of Population:	0.72		Miao 4,220
Centurions (1990)	: 2 people aged 100 or more		Hui 2,318
Immigrants to City	: 84,557		Manchu 175
From same province:	60,469 (71.5%)		Others 333 (25 groups)
From other provinces:	24,044 (28.5%)	Christians (2003)	: 80,000 (7.2%)

Tangshan 唐山

Tangshan City, located about 40 km (25 miles) inland from the Bohai Sea in northern China, is home to a large population of more than 1.7 million people. The larger Tangshan Prefecture, of which Tangshan City is part, contains about seven million people.

Medium-sized mountains ring Tangshan to the north and east of the city. The giant municipalities of Beijing and Tianjin are easily accessible to Tangshan by road.

Tangshan will always be remembered for the gigantic tragedy that occurred here on July 28, 1976, when the city and surrounding area was completely destroyed by an earthquake. The government claims more than

Population:
1,517,758 (1990)
1,683,459 (2000)
1,867,200 (2010)

Province:
Hebei

Major Ethnic Groups:

Han 98.3%
Hui 1.0%
Manchu 0.6%
Korean 0.1%

Christians:
30,000 (1.7%)

250,000 people were killed. A Taiwanese study stated a higher figure of 665,000 deaths.

For centuries many Chinese have believed that natural disasters are a sign of heaven's displeasure against a dynasty's rule, and a sign that change is about to take place. It was no surprising to many, therefore, when Mao Zedong died a few weeks after the destructive earthquake.

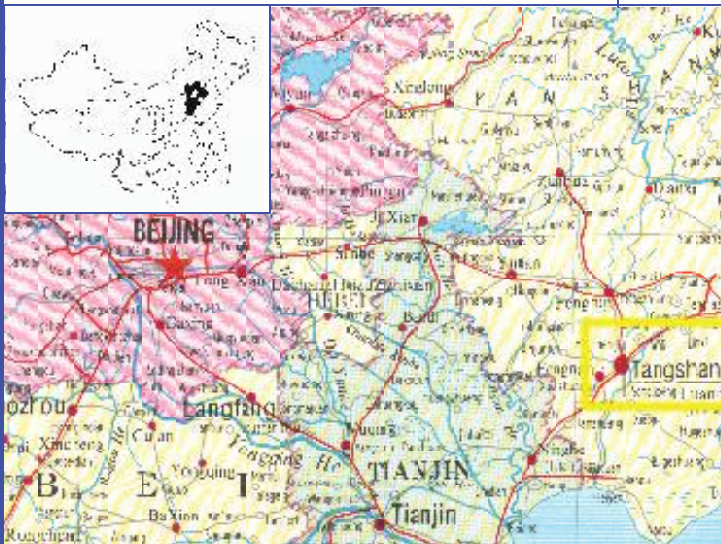
One coal miner, Meng Jiahua, recalls how he was working on the night-shift at the coal-face when he felt the earth trembling around him. He and his fellow workers exited to the surface as quickly as they could.

"All the houses and buildings were flattened. Everything you see around was in ruins. The living were lined up along one side of the road and the corpses on the other side. The strange thing is that almost none of the miners underground were killed. Only those sleeping in their beds at home died." Soldiers dug large pits and filled them with layers of corpses, followed by a layer of lime. Since the bodies were never identified, the surviving family members were never able to perform their ancestral rites. Each year, during the Qing Ming festival, people in Tangshan burn paper 'spirit money' at cross roads to remember their dead.

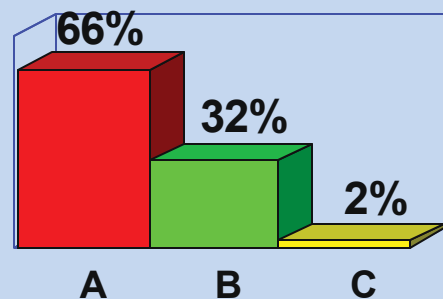
Today Tangshan has been completely rebuilt and



The 1976 Tangshan earthquake flattened the city and killed at least a quarter of a million people.



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is a thriving economic center - one of the “25 most prosperous” cities in China. In 1998 it was declared an open economic zone, with machinery, motor vehicles, chemicals, coal, steel, textiles, glass, petroleum products and cement being among the city’s most important products. Agricultural produce includes corn, barley, peanut, cotton and vegetables.

The long history of Tangshan was discovered when archeologists unearthed a site filled with relics dating back to 200 BC, plus nine tombs which have been dated to around 900 BC. Not far from the city lie the Eastern Imperial Tombs from the Qing Dynasty (1644-1911). Five emperors, 15 empresses and 136 concubines are buried there.

During the Japanese invasion in 1938 Tangshan was a key location in the anti-Japanese campaign. The carnage was terrible. In 2001 the 1,900 residents of Panjiadai Village near Tangshan City collectively sued the Japanese government for the 1942 massacre of 1,280 of their relatives. They sought 4.5 billion Yuan (about half a billion U.S. dollars) compensation, a claim not likely to be seriously entertained by the Japanese authorities.

Today less than 2% of Tangshan are Christians, mostly adherents to Catholicism.

Pray for Tangshan

- 1** Pray God’s people in Tangshan will experience a spiritual breakthrough, leading to revival in this needy city.
- 2** Ask Jesus to strengthen and equip all who call on His Name in Tangshan.
- 3** Pray this city of death will become known as a city full of spiritual life.

Overview of Tangshan (based on 1990 census)

Pronunciation	: “Tung-shahn”	Employed People	: 858,278 (56.5% of total population)
Old Spelling	:	Main Industries	: Industrial 47.0%, Agriculture 20.1%
Location	: eastern Hebei Province, NE China	Education	University: 5.0%
Population	: 1,517,758 (1990 census)	(highest level attended):	High School: 52.0%
Males	: 779,898 (51.38%)		Primary school: 30.9%
Females	: 737,860 (48.62%)		Never attended any school: 12.1%
Households	: 431,757	Population under 15:	344,671 (22.7%)
Average Household	: 3.5 people	Adult Illiteracy	: 11.7% (men 5.5%; women 18.2%)
Divorced People	: 6,286	Major Nationalities	: Han 1,492,763
% divorced of Population:	0.41		Hui 14,444
Centurions (1990)	: 2 people aged 100 or more		Manchu 8,649
Immigrants to City	: 72,469		Korean 853
From same province:	51,117 (70.5%)		Others 1,049 (24 groups)
From other provinces:	21,324 (29.5%)	Christians (2003)	: 30,000 (1.7%)

Tianjin

天津

Almost seven million people inhabit one of China's greatest cities, Tianjin. The 1990 census listed the city population at only four million. Six satellite districts surrounding the city were counted separately in the census. In this book we have added the populations of these six nearby districts to Tianjin City itself to form our statistics.

Tianjin was formerly part of Hebei Province. In the 1950s the government decided to form a new administrative region called 'Tianjin Municipality.' This municipality, which has the same administrative status as a province, covers an area of 11,361 square km (4,431 sq. miles) and includes several rural counties in addition to the city. The total population of the Tianjin Municipality in 2000 was just over ten million.

Tianjin, which means "Heavenly Ford," first rose to prominence in the 13th century as a protection to the northern capital of Beijing, which is located just 85 miles (137 km) away. The city's name is derived from a story of a powerful emperor and his army fording the rivers there while on his way back to Beijing after a major victory.

During the 14th century Tianjin was a fortress located strategically near the Yellow Sea and at the point where the Northern and Southern Grand Canal and the North River meet. As one study

<i>Population:</i>	
5,855,044	(1990)
6,557,600	(2000)
7,344,600	(2010)
<i>Province:</i>	
Tianjin Municipality	
<i>Major Ethnic Groups:</i>	
Han	97.1%
Hui	2.5%
Manchu	0.2%
Mongol	0.1%
<i>Christians:</i>	
100,000	(1.5%)

explains, "Since the purpose of this city was to protect the Son of Heaven [the Emperor in Beijing], its inhabitants were suspicious of outside influences and zealous in their regard for the traditions of the Middle Kingdom." (John A. Swem, "Understanding Tianjin's Resistance to the Gospel," 1998).

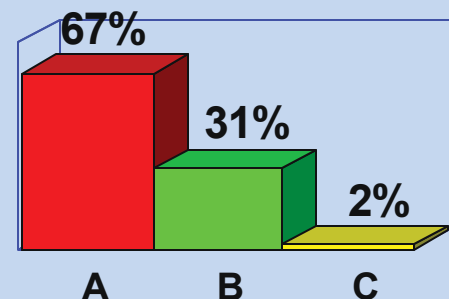
Foreign armies forced the emperor to sign unequal treaties allowing Westerners to live and trade in Tianjin and other cities. Along with the opium merchants and soldiers came the emissaries of Jesus Christ. Karl Gutzlaff first arrived in Tianjin in 1831, although the first Protestants

to reside in the city were the American Baptists in 1860. Not surprisingly, most of the Chinese people living in the occupied city could not distinguish the Christians from the armies that protected them. They rejected both the missionaries and their strange doctrines.

Resentment against the foreigners soon spilled over in Tianjin. In 1869 French Catholic missionaries built a new cathedral on the site of a former temple, spurning the complaints of the local community. On June 21, 1870 a riot broke out and 21 foreigners were killed, including ten female missionaries. The cathedral was burned to the ground and about 100 Chinese converts were murdered. During the 1900 Boxer Rebellion Christians in Tianjin were again



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attacked by a population tired of being controlled by foreign powers. To quell the uprising an army of 20,000 foreign troops was sent to Tianjin. In the aftermath, the Ford of Heaven was divided into nine separate foreign “concessions” (British, French, American, Japanese, German, Russian, Belgian, Austrian and Italian).

To this day, despite a long missions history, Tianjin remains one of the most unreached cities in China. In Tianjin City there are an estimated 20,000 members of Three-Self churches, and perhaps as many as 50,000 registered and “underground” Catholics. In the past ten years various house church networks have sent workers to Tianjin, but they have struggled to make a great impact in the city. One house church leader reported, “We have established our work in the densely populated suburbs of Tianjin, especially among factory workers. The younger Christians and the older Christians seem to have little to do with each other and can’t see eye to eye about the future of the church in Tianjin. Overall however our churches are doing quite well on the outskirts of the city and in the towns of Tianjin Municipality, but the city area itself is quite difficult.”

Pray for Tianjin

- 1** Pray Tianjin would truly become a Heavenly Ford, a place where God’s presence overflows to all people.
- 2** Ask God to break down the barriers within the Body of Christ in Tianjin.
- 3** Pray multitudes of people would soon know Jesus Christ in Tianjin City.

Overview of Tianjin (based on 1990 census)

Pronunciation	: “Tee-ahn-jin”	Employed People	: 3,394,789 (58.0% of total population)
Old Spelling	: Tientsin	Main Industries	: Industrial 48.2%, Professional 15.7%
Location	: Tianjin Municipality, NE China	Education	University: 8.9%
Population	: 5,855,044 (1990 census)	(highest level attended):	High School: 54.4%
Males	: 2,987,121 (51.02%)		Primary school: 26.4%
Females	: 2,867,923 (48.98%)		Never attended any school: 10.3%
Households	: 1,762,697	Population under 15:	1,196,147 (20.4%)
Average Household	: 3.3 people	Adult Illiteracy	: 9.4% (men 3.8%; women 15.2%)
Divorced People	: 30,512	Major Nationalities	: Han 5,689,557
% divorced of Population:	0.52		Hui 145,676
Centurions (1990)	: 20 people aged 100 or more		Manchu 13,205
Immigrants to City	: 233,833		Mongol 2,422
From same province:	30,223 (12.9%)		Others 2,609 (33 groups)
From other provinces:	202,944 (86.8%)	Christians (2003)	: 100,000 (1.5%)

Tianmen

天门

Tianmen ('Heavenly Gate') City is home to approximately 1.8 million people in a densely-populated area of central Hubei Province in central China.

Tianmen lies on the banks of the Tianmen River, 115 km (71 miles) west of the provincial capital Wuhan, and near the important Han Shui River.

Tianmen's population almost completely consists of Han Chinese people. The only minority groups with any significant representation among the city's population are the 630 Tujia people and 330 Hui Muslims.

Tianmen was formerly known as Jinling, and was part of Fuzhou Prefecture. The city's history goes back a very long way. Archaeologists, in fact, claim a castle they have excavated in Tianmen dates back to 4000 BC.

One of the most famous people to come from Tianmen was Lu Yu, known as "the sage of tea." Born in 728 AD, Lu grew up as an abandoned child and his life was full of frustrations. He was adopted by a Buddhist monk named Zhi Ji. Later in life Lu dedicated himself to tea cultivation and production. He traveled widely, learning all he could about the art. Based on his accumulated knowledge, he wrote the "Tea Classics" - believed

Population:

1,506,568 (1990)

1,741,878 (2000)

2,013,900 (2010)

Province:

Hubei

Major Ethnic Groups:

Han 99.6%

Tujia 0.1%

Hui 0.1%

Mongol 0.1%

Christians:

30,000 (1.7%)

to be the first book on tea in the world.

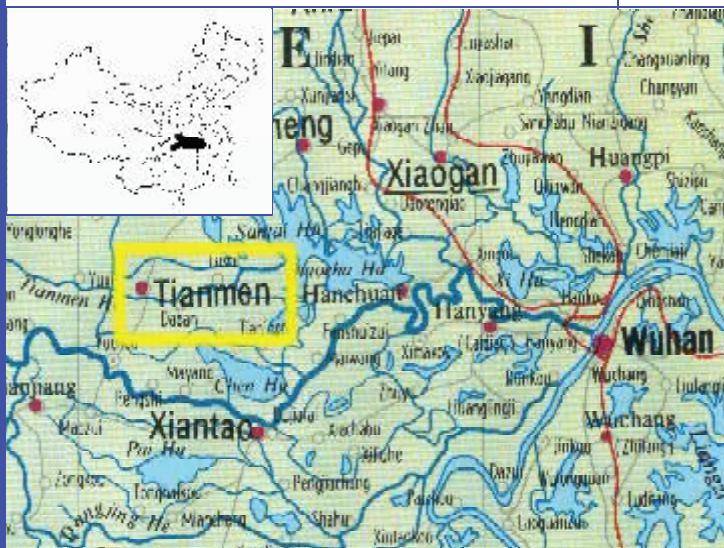
There is a wide discrepancy in Tianmen between those men and women who are unable to read. In 1990, only 8.8% of men were found to be illiterate, while the figure for women was 30.7% Because Tianmen is still primarily an agriculture and fishing based economy, gaining a sound education was until recently considered a luxury few could afford to pursue.

Statistics show that 81.8% of all jobs in Tianmen belong to the agriculture and fishing industries. The city is also famous for producing

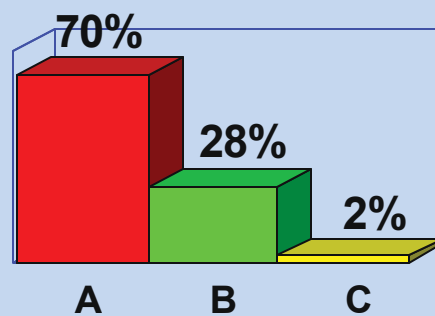
cotton, textile and traditional printed cloth.

The Chinese have a saying that "Falling leaves should settle beside the root." Adhering to this principle, some 200,000 overseas Chinese people who call Tianmen their ancestral home have actively invested in the development of the city. These days, more than 1,000 young men and women from Tianmen are sent to attend university each year. Many of these future leaders receive scholarships from overseas Chinese organizations or directly from well-to-do family members.

Tianmen is also renown throughout China for its acrobats. Their city has produced many of the nation's best acrobats for centuries.



Status of Evangelization (Awareness of Christ and the Gospel)



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Acrobatics has a long history in China. Yi Liao, a subject of the Chu State during the Zhou Dynasty (1100 - 221 BC) was the first known acrobat. The ancient book *Zhuang Zi* reports that he could juggle nine balls at once.

In the past few years many Falungong practitioners in Tianmen have experienced a severe police crackdown. Armed police arrested hundreds of people across the city as the government announced, "The evil cult must be completely eliminated!" Han Fengwei, the Deputy Mayor of Tianmen City, was imprisoned for 17 years in 2001 for not persecuting the Falungong strongly enough! Even though Han and his police force arrested 470 Falungong members in one swoop in July 2001, he was charged with accepting bribes totalling 400,000 Yuan (US\$ 49,000) from the cult members to prevent further arrests.

Unfortunately Christians have also been caught up in the local efforts to crack down against all illegal religious groups. A number of the leaders of the South China house church network who were arrested and tortured in 2001 were residents of Tianmen. Today less than two percent of people in Tianmen confess Christ as their Lord and Saviour.

Pray for Tianmen

- 1** Pray Tianmen would truly be a heavenly gate for revival. Pray knowledge of the Lord would saturate the city.
- 2** Ask God to glorify His holy name in every street and suburb of Tianmen.
- 3** Pray Tianmen will soon experience a massive turning to Christ.

Overview of Tianmen (based on 1990 census)

Pronunciation	: "Tee-an-men"	Employed People	: 909,597 (60.4% of total population)
Old Spelling	: Tien-men	Main Industries	: Agriculture 81.8%, Industrial 7.1%
Location	: central Hubei Province, central China	Education	University: 1.2%
Population	: 1,506,568 (1990 census)	(highest level attended):	High School: 34.4%
Males	: 765,600 (50.82%)		Primary school: 47.6%
Females	: 740,968 (49.18%)		Never attended any school: 16.8%
Households	: 354,696	Population under 15:	445,559 (29.6%)
Average Household	: 4.2 people	Adult Illiteracy	: 19.8% (men 8.8%; women 30.7%)
Divorced People	: 2,423	Major Nationalities	: Han 1,505,525
% divorced of Population:	0.16		Tujia 634
Centurions (1990)	: 0 people aged 100 or more		Hui 326
Immigrants to City	: 8,323		Mongol 23
From same province:	5,853 (70.3%)		Others 60 (15 groups)
From other provinces:	2,465 (29.7%)	Christians (2003)	: 30,000 (1.7%)

Weinan

渭南

Weinan City is located on the Guanzhong plain in central Shaanxi Province, about 45 km (28 miles) northeast of the ancient Chinese capital city of Xian.

Although Weinan (“South of the Wei River”) City itself contains just 884,000 people according to 2000 figures, the larger Weinan Prefecture is home to 5.3 million inhabitants.

Being part of the cradle of Chinese civilization, Weinan possesses a long and auspicious history, dating back to at least 500 BC. Many armies fought over the city in the past. Today visitors can see many remnants from past wars, including part of the

Great Wall. There are 619 “historical spots” in Weinan City, some of the most famous including the Xiye Temple, and the Tomb of the Tang Dynasty Emperor.

The city’s long history is attested to by numerous archaeological finds, including a white marble horse and a jade ox that were unearthed in Weinan. These treasures date from the Qin and Han dynasties (221 BC to 220 AD).

Many famous people in Chinese history came from Weinan, including the famous historian Sima Qian, and Baijuyi, a renown poet.

Weinan is a rich, well-watered agricultural region. Major cash crops include cotton, rape, and

Population:
766,268 (1990)
884,399 (2000)
1,020,700 (2010)

Province:
Shaanxi

Major Ethnic Groups:
Han 99.6%
Hui 0.2%
Manchu 0.1%
Miao 0.1%

Christians:
17,000 (1.9%)

various fruit. The main mineral resources in the area are iron, manganese, chromium, titanium, aluminium, copper, gold and silver; as well as limestone, graphite, quartzite and jade.

Although Weinan City is highly industrialized, the prefecture contains some lovely nature spots. It’s home to more than 300 species of protected animals, including cranes and swans, and contains more than 2,500 species of wild plants.

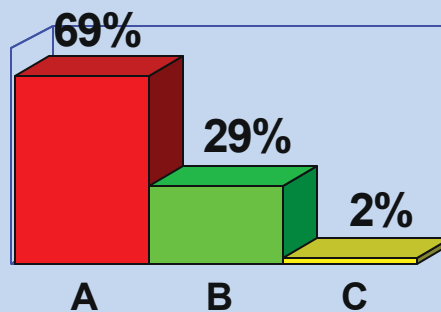
In 1988 the government set up the Weinan High and New Technology Industrial Development Zone, to encourage business and foreign invest-

ment in the city. Numerous factories have sprung up, bringing billions of dollars into the local economy each year.

The economic growth has not always been smooth, however. Several major disputes and riots have taken place in recent years. During one incident in November 1999, a thousand laid off workers from a textile factory in Weinan protested for four days against government corruption and poor management. They blocked three roads into the city. Riot police were called in to attack the demonstrators. They injured six women, dragging them by the hair and throwing them into a ditch, causing one of them to suffer a broken arm.



Status of Evangelization (Awareness of Christ and the Gospel)



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Weinan has also produced some of China's leading political dissidents. Xu Jianxiong was one of the leaders of the 1989 Tiananmen Square protests. He was imprisoned in Weinan, before his release in 2001. Another pro-democracy leader, Liu Qing, staged hunger strikes while imprisoned in Weinan. Liu was charged as an "enemy of the people."

Although central Shaanxi first received the Gospel via Nestorian merchants in 635 AD, the Gospel has only started to flourish again in recent years. Weinan contains a number of officially-recognized Three-Self churches as well as unregistered house churches. Just ten years ago the house church networks in Shaanxi Province had few members, but their boundless zeal and fervor for soul winning has resulted in rapid growth. Today Weinan contains an estimated 17,000 Christians of all descriptions.

The growth of the Church in Weinan has been stunted by the presence of the Mentu Hui (Discipleship) cult, founded by a man named Ji Sanbao. They are particularly strong in Shaanxi and have led many Christians astray with their false teaching. Their movement is characterized by extreme control and legalism. Disciples are taught to obey their teaching and not the Bible.

Pray for Weinan

- 1** Pray God will breath His revival life into the churches in Weinan, resulting in tens of thousands of salvations.
- 2** Ask God to protect his sheep against the false teachings of cults.
- 3** Pray all people in Weinan will soon clearly hear the Gospel of Jesus.

Overview of Weinan (based on 1990 census)

Pronunciation	: "Way-nahn"	Employed People	: 445,958 (58.2% of total population)
Old Spelling	:	Main Industries	: Agriculture 79.3%, Industrial 7.8%
Location	: central Shaanxi Province, north China	Education	: University: 2.3%
Population	: 766,268 (1990 census)	(highest level attended):	: High School: 48.7%
Males	: 386,603 (50.45%)		: Primary school: 36.3%
Females	: 379,665 (49.55%)		: Never attended any school: 12.7%
Households	: 182,459	Population under 15:	: 210,707 (27.5%)
Average Household	: 4.2 people	Adult Illiteracy	: 13.5% (men 6.6%; women 20.5%)
Divorced People	: 2,811	Major Nationalities	: Han 764,439
% divorced of Population:	: 0.37		: Hui 1,530
Centurions (1990)	: 1 person aged 100 or more		: Manchu 161
Immigrants to City	: 29,161		: Miao 28
From same province:	: 21,570 (74.0%)		: Others 110 (14 groups)
From other provinces:	: 7,573 (25.9%)	Christians (2003)	: 17,000 (1.9%)

Wuwei

武威

Located 280 km (173 miles) north of the provincial capital Lanzhou, Wuwei (“Mighty Fighting”) City is the second largest city in Gansu Province in northwest China. In the year 2003 the population of Wuwei surpassed one million for the first time.

Although today almost all of Wuwei’s inhabitants are Han Chinese (apart from small numbers of Hui Muslims, Manchu, and less than one thousand Tibetans), there was a time in history when Wuwei was considered part of Tibetan territory and was the location for many fierce battles between the Chinese and Tibetans

for its control. Part of the original Great Wall was constructed here in a bid to separate the Chinese from the ‘barbarians’ to the north and west.

Traditionally Wuwei was one of the furthest reaches of the Chinese empire, near the western end of the Great Wall, where the Chinese believed

Population:
876,073 (1990)
977,435 (2000)
1,090,500 (2010)

Province:
Gansu

Major Ethnic Groups:

Han	99.6%
Hui	0.3%
Manchu	0.1%
Tibetan	0.1%

Christians:
22,000 (2.2%)

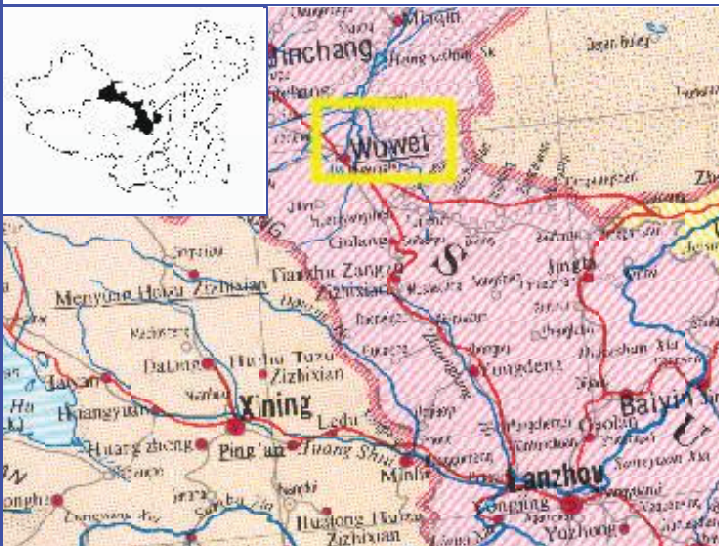
‘civilization’ stopped and the world of the barbarians began. It was the key city to capturing the whole Gansu corridor, and as a result, Wuwei today is a city of rich historical and cultural traditions, home to many important ruins and artefacts. Indeed, Wuwei is one of the centers of Buddhism in northern China today.

Wuwei was the first oasis city along the ancient Silk Road which linked China with the Middle East and Central Asia.

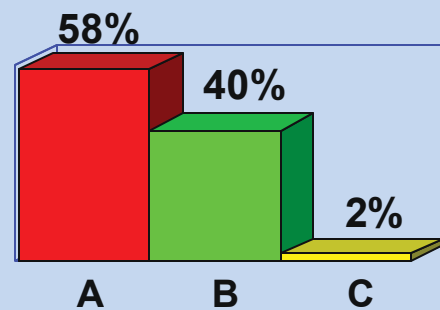
Wuwei became the first large capital city west of Chang’an (Xian) during the Tang Dynasty (618-907 AD).

Only after the Han Dynasty (206 BC - AD 220), when the Chinese built fortifications there, was Wuwei considered part of China. It became an important political, economic, and cultural exchange center.

The dry climate has helped to preserve the more than 40,000 ancient an-



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tiquities in Wuwei. The 2,000 year-old *Bronze Galloping Horse*, the symbol of Chinese tourism, was unearthed in Wuwei. Wuwei was also an important place during the Mongol world empire. In 1247 Sagya Pandit Gonggar Gyamcan, the religious leader of Tibet, met the Mongol prince Gotan at Wuwei, where they decided on terms for Tibetan submission to the Mongols. The Chinese conveniently claim this treaty is evidence of China's ownership over Tibet for many centuries.

Although most people in Wuwei today consider themselves non-religious, it was one of the major centers of Buddhism during the Tang Dynasty. One of the religious strongholds remaining today is called Leiguantai, or the Platform of the Thunder Temple. The temple gets its name because of its platform of packed earth about 25 feet high. The main hall of the temple is called the Hall of the Thunder god.

Protestant missionaries first arrived in Wuwei (then known as Liangchow) in 1888. By 1922 there were only 106 baptized believers meeting in four churches. Today things have improved a little, but still only about two percent of the city confess Christ, a number evenly divided between Protestants and Catholics. Wuwei remains a spiritually needy city.

Pray for Wuwei

- 1** Pray for God's glory to be manifest in the lives of men and women, boys and girls in every part of Wuwei City.
- 2** Ask the Lord to burden His Church in Wuwei with a zeal for evangelism.
- 3** Pray many Buddhists in Wuwei will hear and embrace Jesus Christ.

Overview of Wuwei (based on 1990 census)

Pronunciation	: "Woo-way"	Employed People	: 520,283 (59.4% of total population)
Old Name	: Liangchow	Main Industries	: Agriculture 83.9%, Industrial 4.9%
Location	: central Gansu Province, NW China	Education	University: 1.9%
Population	: 876,073 (1990 census)	(highest level	High School: 33.5%
Males	: 446,355 (50.95%)	attended):	Primary school: 49.7%
Females	: 429,718 (49.05%)		Never attended any school: 14.9%
Households	: 193,508	Population under 15:	245,137 (28.0%)
Average Household	: 4.5 people	Adult Illiteracy	: 15.9% (men 10.0%; women 21.8%)
Divorced People	: 1,838	Major Nationalities	: Han 871,449
% divorced of Population:	0.21		Hui 2,329
Centurions (1990)	: 0 people aged 100 or more		Manchu 960
Immigrants to City	: 20,278		Tibetan 876
From same province:	15,058 (74.3%)		Others 459 (21 groups)
From other provinces:	5,214 (25.7%)	Christians (2003)	: 22,000 (2.2%)

Xianyang

咸阳

Xianyang ("Salty Sun") is a satellite city of Xian, the ancient capital of China and world famous as the starting point of the Silk Road that went all the way to Europe and Jerusalem.

More than 99% of the 920,000 residents of Xianyang are Han Chinese. The largest communities of ethnic minorities within the city are the 4,100 Hui Muslims, 740 Manchus and 530 Tibetans.

Xianyang could almost be considered an outer suburb of Xian, but the Chinese authorities view it as a distinct city. Xianyang is located just 25 km (15 miles) west of downtown Xian, and is in fact closer to Xian's

International Airport than Xian itself. Xianyang is located on the northern bank of the Wei River, and is bordered on the north by the Wuling Plateau.

Xianyang has been continually inhabited for at least three thousand years, ever since King Wu of the Western Zhou Dynasty (11th century - 770 BC) established his kingdom in the region. By the time Emperor Qin Shihuang was buried along with 2,000 Terracotta soldiers two thousand years ago, Xianyang was a thriving town, prospering from the trade that came up and down the Silk Road from faraway nations.

The first emperor of the Qin Dynasty lived from

Population:

736,869 (1990)
918,908 (2000)
1,145,900 (2010)

Province:

Shaanxi

Major Ethnic Groups:

Han 99.2%
Hui 0.6%
Manchu 0.1%
Tibetan 0.1%

Christians:

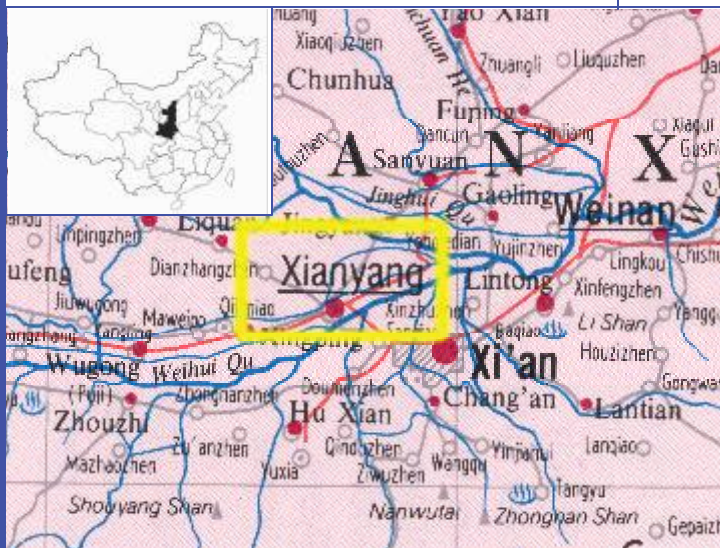
19,000 (2.0%)

259 to 210 BC. He was enthroned at the age of 13. He launched a unification campaign at the age of 22, instituting provincial and prefectural borders throughout the Chinese empire that still mirror today's boundaries remarkably closely. He standardized the written script, legal system and currency. He was also the first emperor to start construction of the Great Wall. Despite these accomplishments, he is also remembered as a ruthless tyrant who killed thousands of suspected political enemies. In order to continue his reign after his death (at the age of 49), the emperor ordered the construction of the Terracotta army

to guard his tomb.

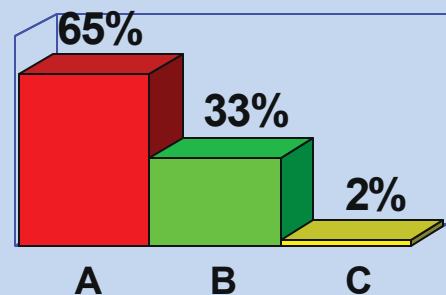
During Qin's reign, Xianyang served as an important political and military center. This ancient Xianyang is now located a few miles east of today's Xianyang City. Some of the most remarkable relics relating to Christian history have been found in and around the city.

In 1625 Jesuit missionaries in Beijing were informed that a large slab referring to the Christian religion had been discovered in Zhouzhi, to the west of Xianyang. Father Nicholas Trigault was dispatched to inspect the stone, which measured 7 feet 9 inches high, 2 feet 9 inches wide, and ten inches thick. The Jesuits were shocked to find the Nestorian Stone



Status of Evangelization

(Awareness of Christ and the Gospel)



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documented the history of the arrival of Christianity in China, starting in 635 AD when an Assyrian named Alopen arrived in the capital, bringing the holy Scriptures with him. The Nestorian Stone listed a number of monks who assisted in bringing the 'Luminous Religion' to China. At the time nothing was known about the start of the Nestorian missionary effort, and the confirmed arrival date of Christianity in China was some 500 years earlier than thought. The Nestorian Stone is now housed in the Xian Museum.

In 2001 the British Siniologist and theologian Martin Palmer made another startling discovery when he came across the remnants of the first known Christian church in China, located in the middle of a collection of Daoist temples not far from where the Nestorian Stone had been discovered. As he approached the site a Buddhist nun told him it was "the most famous Christian site in all of China," even though nobody except the few monks and nuns in the area were aware it existed! Palmer has dated the chapel to the 7th century.

Despite the Xianyang area's remarkable Christian history, not many people in Xianyang know Jesus Christ as their personal Saviour today. Most have never heard the Gospel and few that have can see any need for it in their daily lives.

Pray for Xianyang

- 1** Pray the people of Xianyang would have a strong Christian future to match their ancient Christian past.
- 2** Ask the Lord to glorify the Name of Jesus among all people in Xianyang.
- 3** Pray Christians in Xianyang would be strong in faith and evangelistic zeal.

Overview of Xianyang (based on 1990 census)

Pronunciation	: "Shee-ahn-yung"	Employed People	: 408,625 (55.5% of total population)
Old Spelling	: Sienyang	Main Industries	: Agriculture 48.7%, Industrial 26.8%
Location	: central Shaanxi Province, north China	Education	University: 7.6%
Population	: 736,869 (1990 census)	(highest level attended):	High School: 53.7%
Males	: 381,686 (51.80%)		Primary school: 28.3%
Females	: 355,183 (48.20%)		Never attended any school: 10.4%
Households	: 173,303	Population under 15:	195,237 (26.5%)
Average Household	: 4.3 people	Adult Illiteracy	: 10.8% (men 5.6%; women 16.4%)
Divorced People	: 2,687	Major Nationalities	: Han 730,799
% divorced of Population:	0.36		Hui 4,116
Centurions (1990)	: 5 people aged 100 or more		Manchu 736
Immigrants to City	: 69,008		Tibetan 531
From same province:	47,953 (69.6%)		Others 687 (23 groups)
From other provinces:	21,004 (30.4%)	Christians (2003)	: 19,000 (2.0%)

Xiaogan

孝感

Xiaogan is a little known city in central China, even though it is home to approximately 1.5 million people. Located in the center of Hubei Province. Xiaogan is dwarfed by the provincial capital Wuhan, which sits about 60 km (37 miles) to the south-east of Xiaogan.

Xiaogan City is also a prefectural seat. It governs four other smaller cities and three counties. The entire Xiaogan Prefecture contains a total of 5.8 million people, making it a large strategic city for evangelism and church planting.

Xiaogan has a remarkably high number of youth. According to the 1990 census, almost 404,000 people were aged under 15, representing 31% of the population.

Population:

1,302,061 (1990)
1,471,328 (2000)
1,662,600 (2010)

Province:

Hubei

Major Ethnic Groups:

Han 99.7%
Hui 0.1%
Tujia 0.1%
Manchu 0.1%

Christians:

19,000 (1.3%)

This percentage is significantly higher than the national urban average.

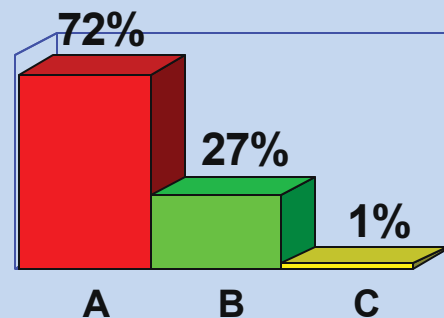
The city also has a high rate of illiteracy. In 1990, 23.6% of adults were unable to read. There was a large discrepancy between genders, with just 12.1% of men found to be illiterate compared to a whopping 35.3% of women. Although government programs throughout the 1990s have probably improved this figure somewhat, there is still a high level of illiteracy found among the people of Xiaogan.

Xiaogan ("Filial Piety") gets its name from a moving legend from the Eastern Han Dynasty (206 BC - AD 200).

A young but pious peasant named Dong Yong sold himself into slavery in order to pay for the burial of



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his dead father. His deed of filial piety is said to have moved heaven.

The wider Xiaogan area is highly dependent on the agricultural sector, with 85% of the work-force employed directly or indirectly from the land. Xiaogan's fertile soil is ideal for the production of cotton, grain and oil. Over the past two decades the leaders of Xiaogan have also focused the city's economic development on the production of farm products, automobiles, optics, electronics, and phosphate chemical industries. The Xiaogan City Hightech Industrial Development Zone was set up in 1989. Today more than 260 foreign investment enterprises are working in the city.

Although Catholic missionaries have been active in Hubei Province since the 1600s, the first Protestant missionaries to start work in Xiaogan were members of the London Missionary Society in 1894. Progress was slow, and reaction to the Gospel hostile. By 1922 (twenty-eight years of labor later), Xiaogan boasted just 385 baptized Protestants, and 12 full time Chinese evangelists.

For the past decade house church evangelists have been working in Xiaogan. Today there are a total of about 19,000 Christians in the city, which is just 1.3% of the population.

Pray for Xiaogan

- 1** Pray against the demonic structures that have kept the Gospel away from the people of Xiaogan for centuries.
- 2** Ask the Lord to bless and anoint His children in Xiaogan for evangelism.
- 3** Pray God's Kingdom will soon come with mighty power in this needy city.

Overview of Xiaogan (based on 1990 census)

Pronunciation	: "Sheeow-gun"	Employed People	: 751,643 (57.7% of total population)
Old Spelling	: Hsiao-kan, Siaokan	Main Industries	: Agriculture 85.8%, Industrial 4.1%
Location	: central Hubei Province, central China	Education	University: 1.9%
Population	: 1,302,061 (1990 census)	(highest level	High School: 35.0%
Males	: 664,902 (51.07%)	attended):	Primary school: 42.2%
Females	: 637,159 (48.93%)		Never attended any school: 20.9%
Households	: 294,598	Population under 15:	403,748 (31.0%)
Average Household	: 4.4 people	Adult Illiteracy	: 23.6% (men 12.1%; women 35.3%)
Divorced People	: 3,224	Major Nationalities	: Han 1,301,074
% divorced of Population:	0.25		Hui 446
Centurions (1990)	: 0 people aged 100 or more		Tujia 268
Immigrants to City	: 18,486		Manchu 102
From same province:	13,974 (75.6%)		Others 171 (20 groups)
From other provinces:	4,508 (24.4%)	Christians (2003)	: 19,000 (1.3%)

Yangjiang

阳江

With a population just over one million, Yangjiang (“Sunny River”) is a fast growing city located on the southern coast of China, in Guangdong Province.

The ethnic makeup of Yangjiang is almost exclusively Han Chinese. The only minority group with a significant representation here are the 1,300 Zhuang people. Surprisingly, the third highest minority group in Yangjiang are the 49 Tibetan individuals who make Yangjiang their home; geographically and culturally as far from their homeland as is possible in China.

Although the recorded population of the city is just one million, Yangjiang also has jurisdiction over two counties, one district and Hailing Island. Altogether the population is 2.24

Population:
885,817 (1990)
1,000,973 (2000)
1,131,100 (2010)

Province:
Guangdong

Major Ethnic Groups:

Han	99.7%
Zhuang	0.1%
Yao	0.1%
Tibetan	0.1%

Christians:
13,000 (1.3%)

million people.

Yangjiang is a city of beaches. The business district and larger buildings are located just a short distance from the beach. Zhapo, Dongping, Shapa, Xitou and Dui’an are among the fishing ports from which thousands of Yangjiang residents make their livelihood in the South China Sea.

Life is far from easy for the fishermen however. Yangjiang is situated right in the path of the many severe typhoons that lash the south China coastline every year. During one 24-hour period from June 7-8, 2001, Yangjiang recorded 650 mm (25 inches) of rainfall. At least 17 people

died in the storm. In 1998 more than 100,000 residents of Yangjiang were stranded by a flood which badly damaged 4,100 houses.

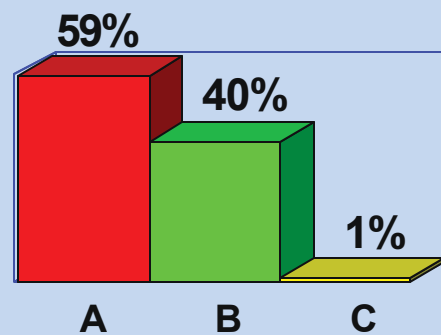
The main mineral resources found in Yangjiang are iron, copper, sulphur, tin, quartz sand, and gold ore. The city has announced a list of “ten pillar industries.” They are: mechanics, electronics, building materials, metallurgy, refined sugar, food, hardware, textiles/clothing, and forestry. Yangjiang also has a large nuclear power plant that is presently under construction.

During the course of its 1,300 year history Yangjiang has gained notoriety in other parts of China for some of its distinctive local products. These in-



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clude the Yangjiang pocketknife, lacquerware, and kites. Kite making has a long and distinguished history in the city. The annual kite festival attracts large crowds of people from all over China and overseas.

The economic progress achieved by Yangjiang City in recent years has come at a cost to many of its residents. Yan Wenya, a member of the Yangjiang City Party Standing Committee, was sentenced to 19 years in prison in 2000 for accepting bribes. Yan had accumulated a vast amount of money by corrupt means.

Although the first Protestant work in China took place in Guangdong in 1807, the province has fallen behind most other parts of China as far as the work of the Gospel is concerned. The first American Presbyterian missionaries arrived in Yangjiang in 1892. By 1922 they had established 22 churches with 1,235 converts.

Today most people in Yangjiang seem more concerned with accumulating wealth than in spiritual matters. The city has become highly secularized with little apparent interest in the Gospel. Most Christians in Yangjiang attend one of the several Three-Self churches in the city. House churches have made little impact in this part of Guangdong Province.

Pray for Yangjiang

- 1** Pray God would convict the people of Yangjiang of their sin, helping them see their need for Jesus' salvation.
- 2** Pray the house churches would send able workers to Yangjiang.
- 3** Ask the Lord to glorify His holy Name in every part of Yangjiang.

Overview of Yangjiang (based on 1990 census)

Pronunciation	: "Yung-jeeung"	Employed People	: 458,397 (51.7% of total population)
Old Spelling	: Yangkiang, Yeungkong	Main Industries	: Agriculture 72.2%, Industrial 10.0%
Location	: SW Guangdong Province, south China	Education	University: 1.1%
Population	: 885,817 (1990 census)	(highest level attended):	High School: 34.3%
Males	: 458,230 (51.73%)		Primary school: 47.4%
Females	: 427,587 (48.27%)		Never attended any school: 17.2%
Households	: 188,218	Population under 15:	273,366 (30.9%)
Average Household	: 4.7 people	Adult Illiteracy	: 17.6% (men 8.2%; women 27.4%)
Divorced People	: 2,986	Major Nationalities	: Han 884,228
% divorced of Population:	0.34		Zhuang 1,310
Centurions (1990)	: 9 people aged 100 or more		Yao 86
Immigrants to City	: 15,170		Tibetan 49
From same province:	10,365 (68.3%)		Others 144 (17 groups)
From other provinces:	4,796 (31.7%)	Christians (2003)	: 13,000 (1.3%)

Yichun

宜春

Situated among the hills and forests of farwestern Jiangxi Province, Yichun contains approximately 950,000 people. The population of the city is almost completely made up of ethnic Han Chinese people, with no significant communities of minority people living in Yichun at all.

Yichun lies within the linguistic sphere of the Gan Chinese language, which differs greatly from spoken Mandarin although almost everyone is now also able to speak the national language. Gan is spoken by about 36 million people in Jiangxi and southeastern Hubei province, as well as pockets of Anhui, Hunan, and Fujian.

Unlike many of China's large cities, Yichun is a beautiful place with clean air. Forests occupy 50.9% of the city's area. There are 496 historical sites and 54 officially-designated scenic spots in Yichun. The city slopes from west to east, with many small hills, rivers and streams enabling hydro electric projects to flourish here. Yichun was given the title of the first ecological city in China. The city contains an astonishing 270 bridges, while the Gan River has 52 different places for boats to dock, making it easily accessible to the rest of the province by road and by water.

Yichun means 'Pleasant spring'. The city is fa-

Population:
836,105 (1990)
933,071 (2000)
1,041,300 (2010)

Province:
Jiangxi

Major Ethnic Groups:

Han	99.7%
Hui	0.1%
Manchu	0.1%
Zhuang	0.1%

Christians:
18,000 (1.9%)

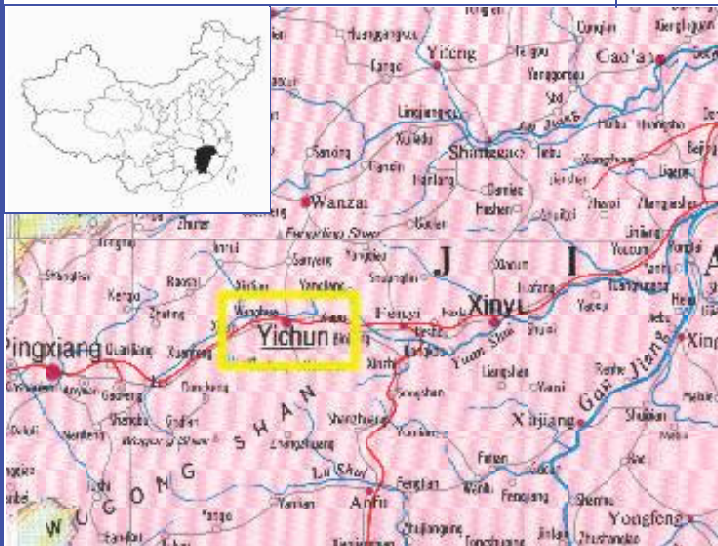
mous for its hot springs and natural beauty spots, including the Yunhua Mountain Scenic Area. The Moon Mountain, standing 1,736 meters (5,700 feet) above sea-level, contains many waterfalls. It is also home to various rare plants that are not found anywhere else in China. Other beauty spots in and around Yichun include the Baizhang Mountain, which is usually shrouded with mist, and the peaceful Jing'an River, which attracts film makers and tourists who take bamboo raft rides on the river.

Today the economy in Yichun has become a base for mechanical goods, construction, and food processing.

The area contains some rich mineral deposits, especially oil and coal.

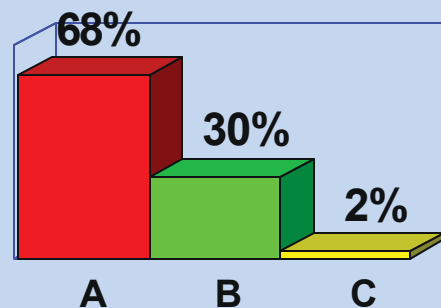
Despite Yichun's economic diversity, however, the majority of the city's work-force (almost 80%) are employed in the agricultural sector. Indeed, Yichun is commonly known as the 'Rice bowl of Jiangxi Province' such is its abundance of rice. The climate in Yichun is generally wet and cool most of the year, making it an ideal location for rice production, as well as for grapes, pears, kiwi fruit and peaches.

Yichun made international headlines in 2001 for all the wrong reasons when a huge explosion ripped through a primary school in Fanglin Village, north of Yichun. Forty-one children and teachers were



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killed and a further 27 badly injured. Initial revelations that the blast was caused by an illegal fireworks factory operating on school premises were dismissed by the Chinese authorities, embarrassed by the worldwide negative publicity.

The 1990 Chinese census revealed the people of Yichun had an extremely low educational attainment level, with just one in 300 people having attended university; and only 29% of adults having ever attended high school. As a result, the city also returned high rates of illiteracy, with 34,300 illiterate men and 60,400 illiterate women residing in the city.

Buddhism and Daoism were established in Yichun many centuries ago. Zhao Mountain (one of the three most famous mountains of Daoism) is located here, along with several old Buddhist and Daoist temples.

The first Protestant missionaries arrived in Yichun in 1903. By 1922 they had established three churches with a total of 328 believers. Today about 18,000 people confess Christ in Yichun, almost evenly divided between Protestant and Catholic believers. This figure accounts for less than 2% of the city's population. Yichun remains a largely unreached and unevangelized city.

Pray for Yichun

- 1** Pray the Holy Spirit would convict Yichun of sin, righteousness and judgment, leading to revival.
- 2** Pray Yichun would be saturated with God's Word.
- 3** Ask the Lord of the Harvest to send choice workers to Yichun.

Overview of Yichun (based on 1990 census)

Pronunciation	: "Yee-choon"	Employed People	: 453,955 (54.3% of total population)
Old Spelling	: Ichun, Yuanchow	Main Industries	: Agriculture 79.9%, Industrial 8.6%
Location	: western Jiangxi Province, central China	Education	University: 0.4%
Population	: 836,105 (1990 census)	(highest level attended):	High School: 29.0%
Males	: 434,592 (51.98%)		Primary school: 52.7%
Females	: 401,513 (48.02%)		Never attended any school: 17.9%
Households	: 189,980	Population under 15:	258,801 (30.9%)
Average Household	: 4.4 people	Adult Illiteracy	: 16.4% (men 11.4%; women 21.8%)
Divorced People	: 2,826	Major Nationalities	: Han 835,812
% divorced of Population:	0.34		Hui 124
Centurions (1990)	: 8 people aged 100 or more		Manchu 50
Immigrants to City	: 21,245		Zhuang 31
From same province:	18,447 (86.8%)		Others 88 (13 groups)
From other provinces:	2,795 (13.2%)	Christians (2003)	: 18,000 (1.9%)

Yinchuan

银川

Yinchuan is the capital of the Ningxia Hui Autonomous Region, a mostly barren area in north-central China that was created by the government in 1958 to be a symbolic “home” for the Hui minority group. Although some leading politicians and leaders in Ningxia are Hui, the “autonomy” is strictly nominal. China rules the region with whatever force they deem necessary. Muslim riots in recent years have been crushed with an iron fist by the central government.

Yinchuan (“Silver River”) City recorded a population of 502,000 in the 1990 census, which grew to 641,000 by 2000. The greater city area, which includes some districts not administratively un-

Population:
502,080 (1990)
641,723 (2000)
820,200 (2010)

Province:
Ningxia

Major Ethnic Groups:

Han	80.4%
Hui	17.7%
Manchu	1.7%
Mongol	0.2%

Christians:
15,000 (2.3%)

der the direct control of Yinchuan, is just under one million.

Although people know Ningxia as the home of the Hui people, Yinchuan itself is only 17.7% Hui. More than 80% are Han Chinese, in addition to 8,600 Manchus and 1,200 Mongols. The predominantly Hui parts of Ningxia are in the arid central and southern regions.

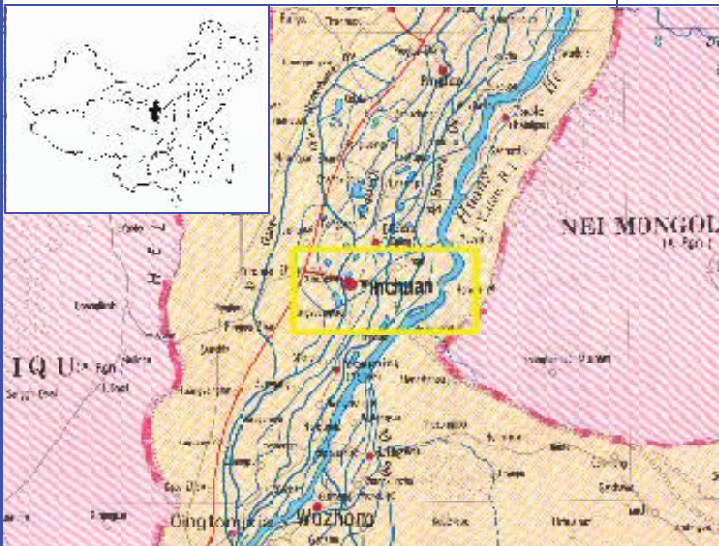
The Chinese census reveals Yinchuan as one of the most highly educated cities in all of China, with 10.1% of all adults having attended university or another form of tertiary education, a figure not far off that of Beijing.

Yinchuan has been a strategic city for more than two thousand years. During the 11th century it was the capital of the Western Xia kingdom. The Western Xia was founded by Li Yuanhao in 1038. Its territory included today’s Ningxia, and parts of Shaanxi, Gansu, Qinghai and Inner Mongolia, before it was toppled by the ruthless Mongolian hordes in 1227. Burial mounds of nine Xia emperors are found about 35 km (22 miles) outside Yinchuan.

The city owes its growth to the Yellow River. Most of the population lives near its banks or the irrigation canals that run off it. Without the Yellow River Yinchuan would be a barren wasteland, like much of Ningxia. The canals were first constructed during

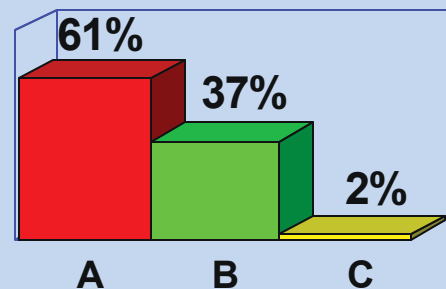


One of the ancient royal burial mounds near Yinchuan (note two people to the left of the mound).



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the Han Dynasty in century before Christ. It was during this time that the Chinese first settled in the area. Yinchuan was named Xingchuan for most of its history, only taking on its present name in 1944.

Yinchuan today is divided into two main parts. The Old City is where most of the historic sights, mosques, restaurants and hotels are situated while the New City contains the modern industrialized complex and train station. The climate of Yinchuan is harsh, with freezing winter temperatures and icy winds blowing from the Mongolian plains to the north, followed by sizzling hot summers. The Helanshan Mountain Range begins just 17 km (11 miles) northwest of Yinchuan, and rise to a height of 3,550 meters (11,640 feet). They have served as a barricade against desert sands and foreign invaders. Several ancient Buddhist temples and pagodas are scattered throughout Yinchuan, including the 5th-century Haibao Pagoda, and the Chentiansi Tower built in 1050.

Both the Three-Self Church and house churches in Yinchuan has grown significantly in the past decade, but Christians still constitute only about 2.3% of the city's population. The 90,000 Hui Muslims in Yinchuan remain completely untouched by the Gospel, as they do throughout the whole of China.

Pray for Yinchuan

- 1** Pray the millions of Hui Muslims in Ningxia would soon find God's love through Jesus Christ.
- 2** Ask God to give dreams and visions to Muslims that lead to their salvation.
- 3** Pray barren Ningxia will become a spiritual oasis for God's kingdom.

Overview of Yinchuan (based on 1990 census)

Pronunciation	: "In-chwan"	Employed People	: 282,756 (56.3% of total population)
Old Spelling	: Ningsia City, Ning-hsia, Xingchuan	Main Industries	: Industrial 29.6%, Agriculture 23.7%
Location	: North Ningxia Region, northern China	Education (highest level attended):	University: 10.1% High School: 53.2% Primary school: 24.9% Never attended any school: 11.8%
Population	: 502,080 (1990 census)	Population under 15:	111,920 (22.3%)
Males	: 260,035 (51.79%)	Adult Illiteracy	: 11.9% (men 7.3%; women 16.9%)
Females	: 242,045 (48.21%)	Major Nationalities	: Han 402,375 Hui 88,952 Manchu 8,610 Mongol 1,169 Others 974 (28 groups)
Households	: 130,761	Christians (2003)	: 15,000 (2.3%)
Average Household	: 3.8 people		
Divorced People	: 3,963		
% divorced of Population:	0.79		
Centurions (1990)	: 10 people aged 100 or more		
Immigrants to City	: 77,451		
From same province:	48,146 (62.2%)		
From other provinces:	29,237 (37.8%)		

Yueyang

岳阳

Yueyang (“High Mountain Sun”) is a medium size city of approximately 900,000 people located in the extreme northeastern part of Hunan Province in south-central China. The whole Yueyang Prefecture is home to more than 5.1 million people. Yueyang is situated just a few miles away from the Hubei provincial border, on the northern bank of the huge Dongting Lake, which at 3,900 sq. km (1,521 sq. miles) is the second largest freshwater lake in China. Indeed, Hunan (“South of the Lake”) takes its name from Dongting Lake’s location in the north of the province.

Among those people living in Yu-

Population:
529,843 (1990)
875,332 (2000)
989,100 (2010)

Province:
Hunan

Major Ethnic Groups:

Han	99.7%
Tujia	0.1%
Hui	0.1%
Miao	0.1%

Christians:
13,500 (1.5%)

eyang City, more than 99% are Han. Minority groups are represented by 650 Tujia, 500 Hui, 450 Miao, 250 Manchu, 240 Dong, 200 Tibetans, 170 Zhuang and 100 Yao.

Yueyang is an ancient port city. It is connected to the rest of China by the Yangtze River that forms the borderline between Hunan and Hubei. Hundreds of boats and ferries ply the river between the massive cities of Chongqing to the west and Wuhan to the northeast.

At various times during its history Yueyang has been named Baqiu, Baling and Yuezhou. Today it is described by one guide book as having

“a working-class atmosphere, and its narrow, old backstreets are a colorful contrast to China’s modernization drive.” [China: Lonely Planet, p.592]

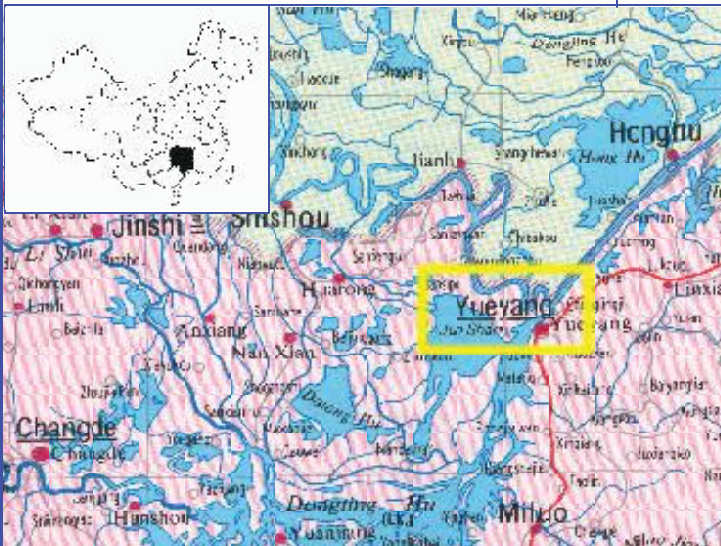
The Yueyang Tower is considered one of the great towers in China. Constructed in 716 AD and rebuilt on numerous occasions, the 20 meter (66 feet) high tower was made without the use of a single nail.

Yueyang is divided into two separate parts. Yueyang City proper is the main area on the banks of the Dongting Lake, while 17 km (11 miles) further north is Chenglingji, the city’s main port on the Yangtze.

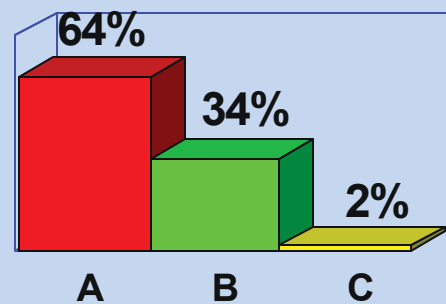
The economy in Yueyang is based on factories, fishing, and farming. Rice, cotton, oil, lotus, poul-



The 1,300 year-old Yueyang Tower



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try and eggs are among the city's main products. Even though many office complexes, hotels and shops have sprung up in Yueyang, giving it a modern atmosphere, the city still manages to retain its character.

For countless centuries the people of Yueyang have been deeply religious. Fishermen pray for Buddha's protection and blessing before they start out on the Yangtze River or Dongting Lake. To this day, many fishermen observe the superstition of circling the front of the ship once before stepping on board, as well as avoiding many taboos relating to speech and the sleeping positions of crew members. All of these are designed to keep the spirits happy, to ensure a successful journey.

Several old Buddhist and Daoist temples and places of worship are found scattered throughout the streets and alleys of Yueyang, as well as shops that sell idols, lucky charms, and other religious paraphernalia (such as in the above picture).

The first Protestant mission to work in Yueyang was the London Missionary Society in 1902. Progress was slow. Twenty years later, in 1922, they reported only 243 church members in the city. Today most people in Yueyang have never heard about God's plan of salvation through the death and resurrection of Jesus Christ.

Pray for Yueyang

- 1** Yueyang has a famous ancient tower. Pray the people will soon make Jesus Christ their strong tower and refuge.
- 2** Ask God to bless and empower the witness of Christians in Yueyang.
- 3** Pray tens of thousands of people in Yueyang would soon know Jesus.

Overview of Yueyang (based on 1990 census)

Pronunciation	: "Yeew-yung"	Employed People	: 309,855 (58.5% of total population)
Old Spelling	: Yoyang, Yochow, Yochau	Main Industries	: Industrial 33.5%, Agriculture 31.8%
Location	: NE Hunan Province, S-central China	Education	University: 6.1%
Population	: 529,843 (1990 census)	(highest level attended):	High School: 53.3%
Males	: 280,478 (52.94%)		Primary school: 31.2%
Females	: 249,365 (47.06%)		Never attended any school: 9.4%
Households	: 140,129	Population under 15:	120,979 (22.8%)
Average Household	: 3.8 people	Adult Illiteracy	: 9.9% (men 5.3%; women 15.1%)
Divorced People	: 3,530	Major Nationalities	: Han 527,085
% divorced of Population:	0.67		Tujia 639
Centurions (1990)	: 0 people aged 100 or more		Hui 491
Immigrants to City	: 98,553		Miao 436
From same province:	80,384 (81.6%)		Others 1,192 (20 groups)
From other provinces:	18,158 (18.4%)	Christians (2003)	: 13,500 (1.5%)

Yulin

玉林

The 1.5 million inhabitants of Yulin (“Jade Woods”) City live in the rolling green hills of southeastern Guangxi Zhuang Autonomous Region in southern China. Apart from the overwhelming Han Chinese majority in Yulin, the city is also inhabited by 15,300 ethnic Zhuang people, 500 Yao and 250 Bouyei.

According to the 1990 national census, Yulin contained almost 100,000 more males than females - one of the largest gender variations of major cities in China. Yulin also has an extremely young population, with about 434,000 people aged under 15. This figure represents about one-third of the total population and is significantly higher than the national average.

Although Guangxi is officially labelled an “Autonomous Region” of the Zhuang minority group, the fact is that the majority of the population of Guangxi are Han Chinese.

The Zhuang are a Tai people group, historically related to the Thais of Thailand, the Lao of Laos, and other Tai-speaking minority groups in southern China such as the Dai, Bouyei and Li. Over the past

Population:
1,323,410 (1990)
1,495,453 (2000)
1,689,800 (2010)

Province:
Guangxi

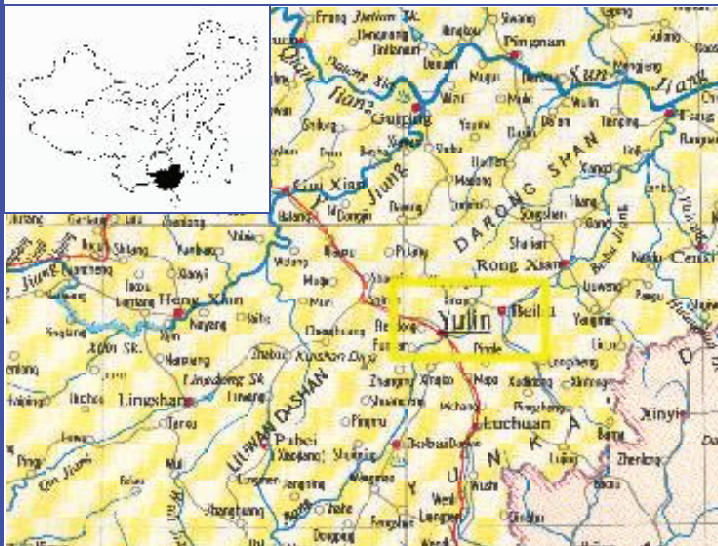
Major Ethnic Groups:

Han	98.6%
Zhuang	1.2%
Yao	0.1%
Bouyei	0.1%

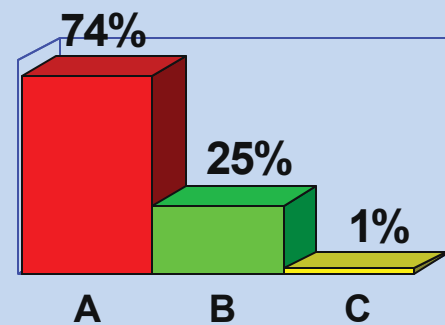
Christians:
12,000 (0.8%)

thousand years the Han pressed southward into Guangxi, fleeing war and overpopulation in the north. When they came to Guangxi they often found the tribal people in possession of the best land, and so engaged them in conflict and took over the fertile plains. Many fled into the remote mountains where they could be left alone. Their descendants today are mostly the Zhuang. The rural Zhuang today better retain their own culture and language; while those who decided to remain on the plains and coexist with the Chinese have found themselves gradually consumed by the all-pervasive Chinese culture, “in the same way that stomach juices treat a steak” according to one historian.

Consequently, many millions of Zhuang people today - including most of those living in Yulin City - are completely indistinguishable from the Chinese in dress and appearance. The assimilation of the Zhuang was so complete in some areas of Guangxi that when government experts started to classify them as a minority nationality in the 1950s some Zhuang clans even went so far as to



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falsify their family names and ancestries to “prove” that they were Han Chinese. One source states, “of 152 clans examined in one district of Guangxi Province, not one claimed to be non-Han. Many are reported to be so anxious to be Chinese they have falsified genealogical records in order to find a suitable Han ancestor.” [Robert Ramsey, *The Languages of China*, p.167, 205]

The first Protestant missionaries to work in Yulin (then called Watlam) were members of the Christian & Missionary Alliance in 1904. The CMA were the main mission in Guangxi. They concentrated on Guangxi more than anywhere else in China and labored for many decades before they were expelled from China in the early 1950s. The CMA had a vision to establish teams of missionaries in every single city and county within Guangxi.

By 1922 the CMA had established one congregation in Yulin, containing 98 baptized believers. Today the number of Christians in Yulin City has grown, but they still represent less than one percent of the population. There are several Three-Self churches in the city, as well as Catholics. The house churches have very little work in Yulin, and indeed in most of Guangxi, compared to their broad influence in most other parts of China.

Pray for Yulin

- 1** Pray the Gospel will saturate Yulin City, changing the lives of people from every single ethnic group.
- 2** Pray the house churches will send able workers to Yulin and all of Guangxi.
- 3** Ask the Lord to make His Name great among the people of Yulin.

Overview of Yulin (based on 1990 census)

Pronunciation	: “Yoo-lin”	Employed People	: 730,311 (55.2% of total population)
Old Spelling	: Watlam	Main Industries	: Agriculture 82.1%, Industrial 5.9%
Location	: SE Guangxi Region, southern China	Education	University: 1.8%
Population	: 1,323,410 (1990 census)	(highest level attended):	High School: 33.2%
Males	: 709,550 (53.61%)		Primary school: 52.0%
Females	: 613,860 (46.39%)		Never attended any school: 13.0%
Households	: 284,178	Population under 15:	434,456 (32.8%)
Average Household	: 4.7 people	Adult Illiteracy	: 12.3% (men 5.9%; women 19.2%)
Divorced People	: 3,246	Major Nationalities	: Han 1,306,670
% divorced of Population:	0.25		Zhuang 15,371
Centurions (1990)	: 17 people aged 100 or more		Yao 496
Immigrants to City	: 26,133		Bouyei 236
From same province:	22,611 (86.5%)		Others 637 (20 groups)
From other provinces:	3,521 (13.5%)	Christians (2003)	: 12,000 (0.8%)

Zhanjiang

湛江

The ancient coastal port of Zhanjiang is located in the southern arm of Guangdong Province in southern China. Zhanjiang faces outward to the South China Sea, not far from northern Vietnam,

In 1990 the population of Zhanjiang was just under 1.1 million. 809,900 lived in Zhanjiang City itself, while an additional 289,600 lived in the nearby Potou District, which is also administered by Zhanjiang City. By 2000 Zhanjiang had grown to just under 1.4 million inhabitants. For the purpose of this book, we have combined the two administrative figures into one. The



larger Zhanjiang Prefecture is home to 6.2 million people. One of the standout statistics from Zhanjiang is the wide discrepancy between the sexes living in the city. In 1990 there were 53,000 more males than females in the city. This is due to the practice of infanticide, where many unborn girls are aborted or killed at birth; and also

Population:
1,099,569 (1990)
1,399,375 (2000)
1,780,900 (2010)

Province:
Guangdong

Major Ethnic Groups:
Han 99.6%
Zhuang 0.2%
Manchu 0.1%
Bouyei 0.1%

Christians:
26,500 (1.9%)

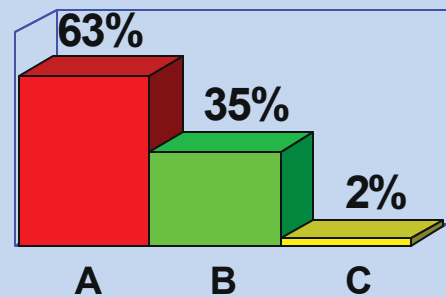
to the fact that Zhanjiang has become a popular place for migrant laborers to look for work (most job seekers are men).

In ancient times the Leizhou Peninsula was regarded as the territory of the southern barbarians. Corrupt officials were sent to this last outpost as punishment. Zhanjiang was the first port in China to open to foreign trade. When France took over today's Vietnam, Laos and Cambodia in the 1890s, nearby Zhanjiang was caught up in the military and political struggle. As a result, the city was forcibly ceded to France in 1898. The French, who were not to let go of the

rich possession until World War II, renamed the city Guangzhou Bay. Today French-style houses, churches and other buildings remain in the city.



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Today Zhanjiang is still famous for its port, the eight largest in China. Five berths capable of handling 10,000 ton ships are presently being constructed. Although they have long since dropped their claims to the city, the French today are permitted to use Zhanjiang as a base for their oil exploration projects in the South China Sea. Many ships haul cargo from Zhanjiang. The city produces one-seventh of the national sugar cane quota, and two-thirds of China's pearls. Other important products from Zhanjiang include salt, sugar, pineapples, mangos, petroleum, silver, rubber, and coffee.

Zhanjiang contains several important religious strongholds, including the large Sanyuan Pagoda in the southern part of the city. The Lei Family Ancestral Temple is the largest temple for ancestor worship in all of Guangdong and Guangxi provinces. It contains the ancestral tablets of hundreds of people who have lived and died without Christ in the city.

Incredibly, despite its size, there had never been a single Protestant missionary working in Zhanjiang at the time of a nationwide survey in 1922. Today less than two percent of the city confess Christ as their Lord. Many of the Christians in Zhanjiang were led to faith by overseas Chinese relatives visiting their hometown.

Pray for Zhanjiang

- 1** Pray the people of Zhanjiang would have the scales lifted from their eyes so they can see their need of Jesus.
- 2** Ask God to bring powerful and life-changing revival to Zhanjiang.
- 3** Pray against ancestor worship that keeps people from knowing the truth.

Overview of Zhanjiang (based on 1990 census)

Pronunciation	: "Jahn-jeeung"	Employed People	: 562,429 (51.1% of total population)
Old Name	: Hoihong, Luichow, Leichau	Main Industries	: Agriculture 49.6%, Industrial 17.3%
Location	: SW Guangdong Province, south China	Education	University: 4.3%
Population	: 1,099,569 (1990 census)	(highest level attended):	High School: 39.9%
Males	: 576,543 (52.43%)		Primary school: 37.8%
Females	: 523,026 (47.57%)		Never attended any school: 18.0%
Households	: 246,285	Population under 15:	352,888 (32.1%)
Average Household	: 4.5 people	Adult Illiteracy	: 17.8% (men 10.5%; women 25.6%)
Divorced People	: 4,067	Major Nationalities	: Han 1,095,695
% divorced of Population:	0.37		Zhuang 2,468
Centurions (1990)	: 5 people aged 100 or more		Manchu 209
Immigrants to City	: 67,171		Bouyei 148
From same province:	49,009 (73.0%)		Others 1,049 (28 groups)
From other provinces:	18,112 (27.0%)	Christians (2003)	: 26,500 (1.9%)

Zhaodong

肇东

Zhaodong City is located in the southwestern part of Heilongjiang Province in northeast China. It is home to 900,000 people, 98% of whom belong to the majority Han Chinese ethnic group. Zhaodong also contains 8,300 Manchu people, 3,200 Muslims belonging to the Hui nationality, 2,800 Mongols, and about 650 Daur. The Daur, who speak a language related to Mongolian, are found in Heilongjiang Province and neighboring parts of Inner Mongolia.

Zhaodong is sandwiched between two giant cities. Harbin, the provincial capital, is located just 53 km (33 miles) south of Zhaodong, while Daqing is 74 km (46 miles) to the north. Temperatures in Heilongjiang plummet to around minus 20 for most of the winter. Almost all homes and offices use oil or gas heating to keep warm.

By Chinese standards Zhaodong is a new city, constructed in 1735. Today it is known as the "Spring city of the north." The city planners have placed many overpasses, elevated roads, trees and street lamps throughout the city in a bid to make Zhaodong's appearance modern and beautiful.

Although coal and oil production form an important part of Zhaodong's economic base, agriculture still plays the most significant role for the

Population:
797,432 (1990)
892,511 (2000)
998,900 (2010)

Province:
Heilongjiang

Major Ethnic Groups:

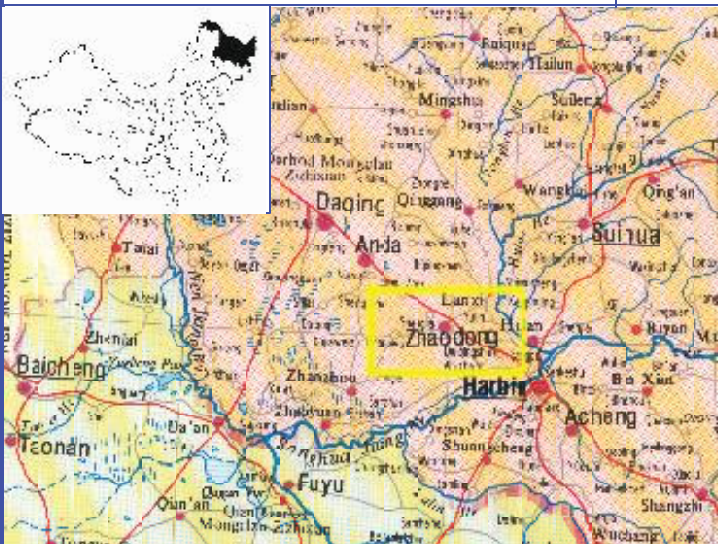
Han	98.1%
Manchu	1.0%
Hui	0.4%
Mongol	0.4%

Christians:
27,000 (3.0%)

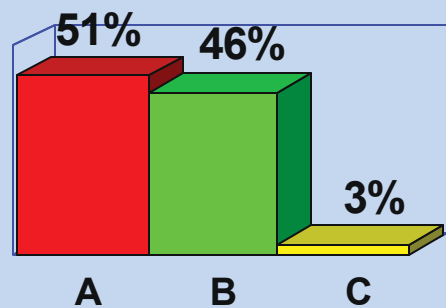
city's people, with over 73% of the work-force employed in the agricultural sector. Corn, rice, beans, and sorghum are the main crops produced in and around Zhaodong. In recent years the city's leaders have tried to transform Zhaodong into a chemical and petrochemical production center. Several large foreign-Chinese joint venture projects have commenced. The city's drive to modernize and go high-tech has been slowed by the low levels of educational attainment among Zhaodong's workers. In 1990, just 683 people living in the city had ever attended university, while 27% of adult women were

unable to read. Efforts since that time have improved these figures, but Zhaodong still seems to remain a farming city struggling to fit the new course the city's leaders have plotted for it.

Although Zhaodong is little known outside of the province, locals are eager to tell visitors about several major events that have taken place locally in recent years. One such incident took place when Shi Yansheng, a railroad worker, was wrongly sentenced to life in prison for the murder of a video store worker in 1993. Shi was arrested simply because he turned up at the store to return a video soon after the murder had taken place. Seven of Shi's family members were also sentenced to long prison terms after



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the police forced confessions from them by torture. A few years ago the case was thrown out on appeal, after the eight people had already spent a combined total of 5,101 days in prison.

The Gospel reached Heilongjiang Province later than almost any other part of China. While Catholic missionaries have been active in China since the 13th century, they never made a concerted attempt to establish churches in northern Manchuria. To this day the Catholic Church in Heilongjiang has very minimal influence. Protestant missionaries first worked in Heilongjiang in 1890. Even in Harbin City, the capital of the province, work was established as recently as 1912, when members of the Danish Missionary Society secured premises within the city walls.

A remarkable revival has impacted the city of Daqing to the north of Zhaodong. One house church movement that had 80 members in 1991 counts more than 200,000 today! They have sent evangelistic teams out to different parts of the province, with varying degrees of success.

Today the Church in Zhaodong is growing, though not at the phenomenal rate as in Daqing and other parts of the province. The total number of Christians in Zhaodong City is believed to be about three percent of the population.

Pray for Zhaodong

- 1** Pray all barriers separating the people of Zhaodong from faith in God would crumble in the Name of Jesus.
- 2** Ask the Lord to take full possession of the city of Zhaodong.
- 3** Pray the Church in Zhaodong would be bold and evangelistic.

Overview of Zhaodong (based on 1990 census)

Pronunciation : "Jaow-dong"
 Old Spelling : Chaotung
 Location : SW Heilongjiang Province, NE China
 Population : 797,432 (1990 census)
 Males : 405,684 (50.87%)
 Females : 391,748 (49.13%)
 Households : 187,340
 Average Household : 4.3 people
 Divorced People : 2,274
 % divorced of Population: 0.29
 Centurions (1990) : 0 people aged 100 or more
 Immigrants to City : 9,970
 From same province: 8,716 (87.4%)
 From other provinces: 1,254 (12.6%)

Employed People : 380,167 (47.7% of total population)
 Main Industries : Agriculture 73.2%, Industrial 10.9%
 Education : University: 1.4%
 (highest level : High School: 36.3%
 attended): Primary school: 43.8%
 Never attended any school: 18.5%
 Population under 15: 245,762 (30.8%)
 Adult Illiteracy : 19.4% (men 12.0%; women 27.0%)
 Major Nationalities : Han 782,137
 Manchu 8,265
 Hui 3,185
 Mongol 2,792
 Others 1,053 (14 groups)
 Christians (2003) : 27,000 (3.0%)

Zhucheng

诸城

With a population of approximately 1.1 million people, Zhucheng (“City of Variety”) is one of a dozen large cities in densely-populated Shandong Province in eastern China.

Zhucheng, which was formerly known as Mizhou, is located in east-central Shandong about 75 km (46 miles) west of Qingdao City. Zhucheng is a ‘sister city’ with the city of Bellevue in Ontario, Canada.

Zhucheng has produced some famous people throughout its long history. Zhang Zeduan, a great artist from the Song Dynasty (960 - 1279) was born here.

In more recent times Zhucheng produced the notorious Jiang Qing, the second wife of Chairman Mao Zedong. Jiang was a moderately successful actress in Shanghai in the 1930s, but her life changed when she was introduced to Mao. Jiang married Mao in 1939, even though he was still married to his first wife He Zizhen. The Communist Party leadership strongly opposed Mao’s second marriage and they forced her to remain a housewife and keep out of politics. Jiang was far too ambitious for such restrictions, and in the early 1960s she sided with Lin Biao and made a bid for power. By the 1970s she had seized a prominent role in important government activities, supported by the ‘Gang of Four.’ After Mao’s

Population:
1,030,658 (1990)
1,057,313 (2000)
1,194,800 (2010)

Province:
Shandong

Major Ethnic Groups:

Han	99.7%
Manchu	0.1%
Korean	0.1%
Hui	0.1%

Christians:
19,000 (1.8%)

death in 1976 the Gang of Four were punished and Jiang fell from influence, not to be seen again in national life.

In the 1970s a Christian delegation from the United States toured China, on a trip designed to scope out the state of the Chinese Church after so many decades of brutal oppression. Jiang Qing arrogantly told them, “Christianity in China has been confined to the historical section of the museum. There is not a single Christian left.”

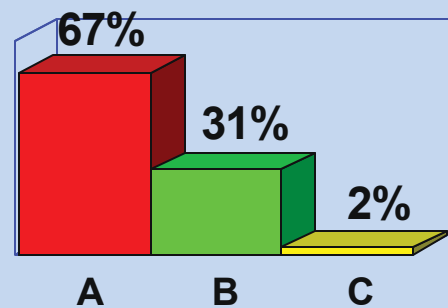
She was wrong.

The economy in Zhucheng has been growing steadily, though at a slower rate than many other cities in the province. Part of the reason for Zhucheng lagging behind economically is the low rate of education and high illiteracy among the city’s residents. At the time of the 1990 census, 110,377 (27.9%) of adult women in Zhucheng were found to be illiterate, compared to 15.4% of men. A mere 786 people had ever attended university, though a further 10,000 had managed to attend a tertiary technical college at some stage in their lives. Almost 20% of adults had never attended any formal schooling (including primary school) at any stage of their upbringing.

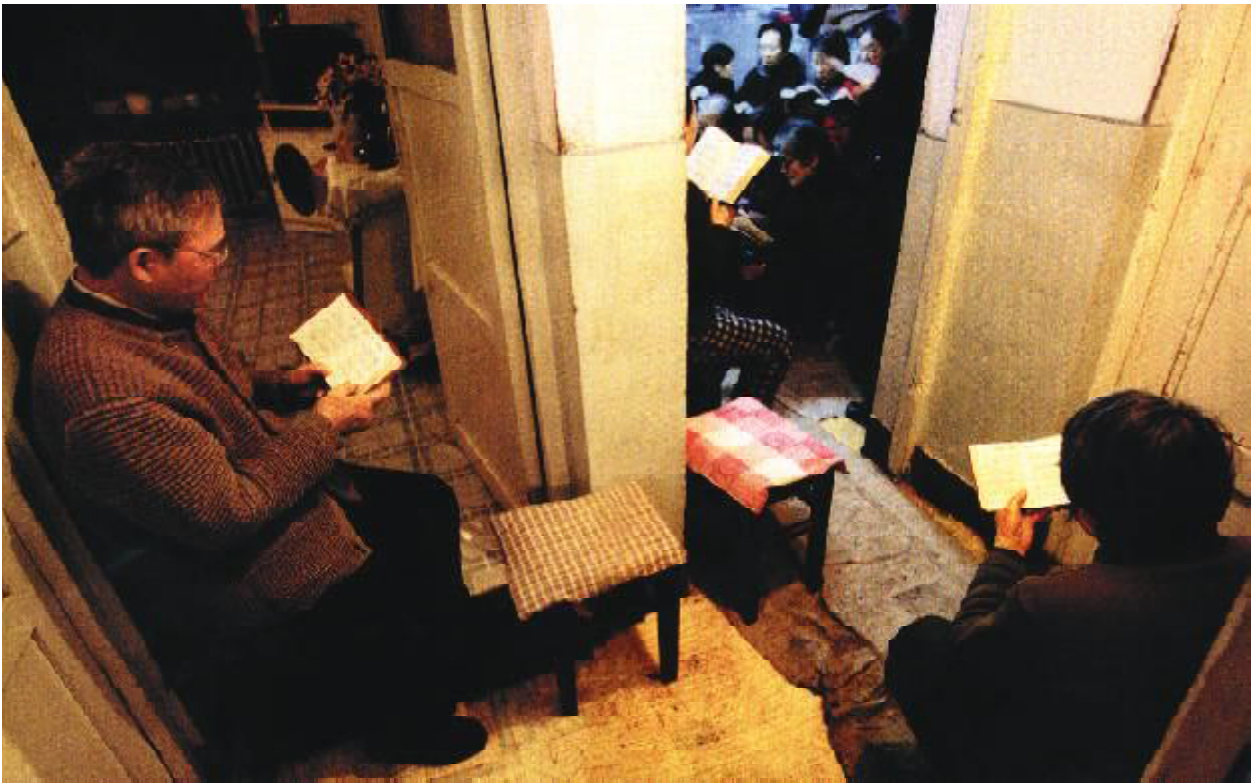
Traditionally Zhucheng has been a farming town. For centuries the main crops have been grain, cot-



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ton, seed oil and tobacco. A large amount of pork is produced here also, and exported throughout the country. In the past few decades a manufacturing industry has also emerged, with garments, tires, electronic goods and machinery being the major products.

There are several recognized churches in Zhucheng today, including some fellowships of the Jesus Family tradition. The Jesus Family was founded in 1921 by Jing Dianying in Mazhuang County, Shandong. Members of the Jesus Family were required to sell all their possessions and distribute their wealth among the other family members. Their slogan summarized their commitment and frugal existence: "Sacrifice, abandonment, poverty, suffering, death."

The style of communal life practiced by the Jesus Family attracted those who were searching for answers and those who were homeless, destitute and despised. Many blind people and beggars joined the Jesus Family and gained eternal life in Jesus Christ. Not surprisingly, the lifestyle of the Jesus Family made them targets of the Communists after 1949. At one time there were some 20,000 Christians enlisted in more than 100 different Jesus families throughout China. Today there remains a small yet faithful body of believers in Zhucheng.

Pray for Zhucheng

- 1** Pray the believers in Zhucheng today will also live with the sacrifice and commitment of their forefathers.
- 2** Ask God to make His Church in Zhucheng like a sharp arrow.
- 3** Pray for a rapid increase in the number of disciples in Zhucheng City.

Overview of Zhucheng (based on 1990 census)

Pronunciation	: "Jooh-cheng"	Employed People	: 653,231 (63.4% of total population)
Old Names	: Mizhou, Chucheng	Main Industries	: Agriculture 84.8%, Industrial 7.4%
Location	: E-central Shandong Province, E China	Education	University: 1.2%
Population	: 1,030,658 (1990 census)	(highest level attended):	High School: 37.2%
Males	: 523,425 (50.79%)		Primary school: 42.1%
Females	: 507,233 (49.21%)		Never attended any school: 19.5%
Households	: 260,678	Population under 15:	236,487 (22.9%)
Average Household	: 4.0 people	Adult Illiteracy	: 21.6% (men 15.4%; women 27.9%)
Divorced People	: 1,870	Major Nationalities	: Han 1,030,361
% divorced of Population:	0.18		Manchu 144
Centurions (1990)	: 3 people aged 100 or more		Korean 55
Immigrants to City	: 15,637		Hui 31
From same province:	6,294 (40.3%)		Others 67 (14 groups)
From other provinces:	9,335 (59.7%)	Christians (2003)	: 19,000 (1.8%)

Zunyi

遵义

Zunyi, with a population of around 600,000, is the second largest city in Guizhou behind the provincial capital Guiyang. Zunyi, is made up of two characters, *Zun*, which means “To obey or observe” and *yi* (“Justice or righteousness”). Today it sits on the railway line and major roads linking Guizhou Province with Sichuan Province and Chongqing Municipality further north.

Although the large majority of Zunyi residents are Han Chinese, the city is also home to pockets of people belonging to minority groups. In 1990 Zunyi was home to 2,200 Miao, 1,950 Gelao, 1,600 Tujia, 920 Bouyei, 850 Hui, 670 Manchu, 620 Dong, 360 Zhuang, and 320 Yi. In all, Zunyi contains people from 29 of China’s 55 officially-recognized minority nationalities.

Zunyi has enjoyed a long history. It is known as “a land of wine,” as some of the strongest alcohol in China is produced here. Iron and manganese ore are mined, and cotton, silk, chemicals and machinery are among the prominent products manufactured in the city.

Throughout history Zunyi has been an important military outpost. In the mid-1960s the government decided to develop the city as a base for scientific and industrial enterprises relating to na-

Population:
435,136 (1990)
588,781 (2000)
796,600 (2010)

Province:
Guizhou

Major Ethnic Groups:

Han	97.7%
Miao	0.5%
Gelao	0.4%
Tujia	0.4%

Christians:
13,000 (2.2%)

tional defense.

Despite these new economic projects, Zunyi and the whole of Guizhou Province remains one of the most impoverished in China. Many women and children have been kidnapped from Zunyi in recent years, and sold as wives or sex-slaves to Chinese men in other provinces. The *South China Morning Post* newspaper (18 September, 2000) reported that the police had rescued 123,000 women and children during a six-month nationwide crackdown on human trafficking. The abducted women were sold as brides or into prostitution, while most of the children were sold to childless couples. In one case, the police in Zunyi cracked a gang that had abducted and sexually abused 84 women and children.

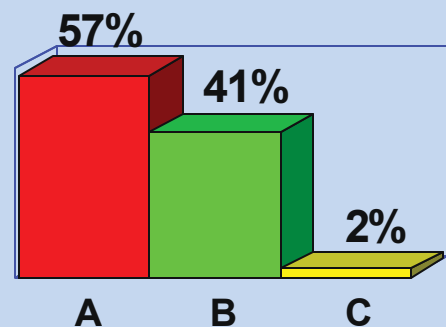
This demonic practice has been exacerbated by the one child policy in China, and the historical preference for boys over girls. Many couples abort their baby when they learn it is a girl. The result is a shocking imbalance between the number of males and females. Even in Zunyi the 1990 census revealed there to be 24,700 more males than females in the city.

Zunyi is famous throughout China for being the first major stop for the Communist forces during the Long March. In January 1935 the army entered Zunyi, decimated by their experiences in crossing



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the Xiang River. The Red Army started the march with 85,000 men and women. At the end of 1934 they encountered their first battle as they crossed the Xiang. By the time they reached Zunyi a month later they had only about 30,000 troops left. A special meeting was held in Zunyi at which Mao Zedong emerged as the new leader of the Communist Party and the commander of the Red Army.

Christianity has failed to make much of an impact in Zunyi, although both Protestant and Catholic missionaries were based in the city. The Catholic Church suffered martyrdoms in Zunyi as long ago as 1862, when Wu Xuesheng was put to death during an anti-Christian persecution. In 1856 he had been arrested and remained in prison six years before being beheaded in 1862. Beijing was infuriated when the Pope canonized Wu and more than a hundred other Catholic martyrs in 2000.

The first Protestant missionaries in Zunyi were members of the China Inland Mission who arrived in 1902. Twenty years of work later they reported just 80 baptized believers.

Today most of the Christians in Zunyi are Catholics. Evangelism has been held back by linguistic and cultural barriers among the ethnic groups living in the city.

Pray for Zunyi

- 1** Pray Zunyi would truly be known as a city true to its name, "observing justice and righteousness."
- 2** Ask God to send house church workers to reach the people of Zunyi.
- 3** Pray God would change and renew all lukewarm churches in Zunyi.

Overview of Zunyi (based on 1990 census)

Pronunciation	: "Zoon-ye"	Employed People	: 246,999 (56.8% of total population)
Old Spelling	: Tsunyi	Main Industries	: Industrial 41.4%, Agriculture 23.6%
Location	: northern Guizhou Province, SW China	Education	University: 7.7%
Population	: 435,146 (1990 census)	(highest level	High School: 49.9%
Males	: 229,929 (52.84%)	attended):	Primary school: 32.6%
Females	: 205,217 (47.16%)		Never attended any school: 9.8%
Households	: 106,563	Population under 15:	97,885 (22.5%)
Average Household	: 4.1 people	Adult Illiteracy	: 10.3% (men 5.5%; women 15.6%)
Divorced People	: 4,174	Major Nationalities	: Han 425,223
% divorced of Population:	0.96		Miao 2,210
Centurions (1990)	: 1 person aged 100 or more		Gelao 1,949
Immigrants to City	: 59,738		Tujia 1,610
From same province:	42,680 (71.4%)		Others 4,154 (26 groups)
From other provinces:	17,049 (28.5%)	Christians (2003)	: 13,000 (2.2%)