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The author asks the question: "Is the Chinese church truly ready to face the task of world evangelism?" He goes on to discuss ten issues facing the mission endeavor as Chinese churches begin to send out workers. He addresses the focus of missions, its work, management, and goals among other topics. He also highlights the need for supportive care for the missionaries themselves.

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Ryn Chang

Many indigenous mission agencies have already been born in China; however, most are still in the beginning stages needing nurture, help, and support. Since Mr. Chang has worked with international mission agencies in China, he understands many of the issues faced by these new, indigenous organizations. More recently he, along with key leaders from several churches, got together and started to brainstorm about forming a local mission organization to bring God's word to minority people groups in China.

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Chinese physicians who want to be missionaries outside of China face significant challenges. One of these is maintaining a Chinese medical license once outside the country. Another is obtaining the required continuing medical education units required by law. In addition, obtaining a license to practice medicine in another country is a difficult process. The author addresses these and other issues facing medical doctors who desire to do mission work and also suggests possible solutions for some of the difficulties.

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Reviewed by Wei Ver

Edited by two Chinese missiologists and available only in Chinese, this prayer guide lists the top 100 unreached people groups in China with the purpose of encouraging China's churches to adopt these groups. In addition to listing China's minority groups, it also contains an extensive article on the status of evangelization among minority people groups.

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## Editorial

### China Emerging as a Mission Sending Country: Be Watchful of Pitfalls

By Wu Xi, Guest Editor, with TT

The dialogue on sending missionaries from China has moved from theoretical discussions to implementation, and the slowly increasing, cumulative experience of Chinese working overseas has added substance to this exploding phenomenon. While it is still premature (and missiologically incorrect) to claim that China will become the leading country in mission sending, one can say with confidence that China is emerging as a significant player in this arena as it learns to partner with other sending nations. The variety of articles in this issue is a vivid illustration of this.



[Keyboard by Ash Kyd via Flickr.](#)

However, warning signs are looming on the horizon.

First, there has been an unhealthy introduction of controversial topics into the cutting edge of missiological debates about China as a mission sending country—debates that have no conclusive final verdict as yet. High on this list is the insider movement,\* a topic that has occupied center stage in Muslim ministry. The relationship between Chinese mission and Muslim ministry is like love at first sight, an emotional chemistry that cannot be explained. Regardless of our position on the insider movement, the concern is the strong, inflammatory rhetoric being used by opponents of this movement, accusing its supporters of diluting the biblical demand for a public confession of faith. Muslim ministry workers from mainland China who were invited to missiological meetings left such conferences in a state of confusion but were too polite to voice any of their feelings. The lessons here are simple. Do not expose a child to an adult presidential debate no matter how important the issue may be. Be respectful of other believers with differing opinions—Western and Chinese worldviews have very different understandings of opposing opinions, particularly when strong language is used.

Second, in trying to connect and support Chinese involvement in missions, we often ask the leaders to give their opinions on missiological issues—as if they are qualified experts on the subject matter. We have observed many leaders being asked to describe their church’s involvement in a certain field. The reality is this “expert” is no more than a novice by all standards, having spent two or three short visits of no more than three to six months each in the field. The Chinese proverb “揠苗助長” (*ya miao zhu zhang*, pulling up a rice seedling to help it grow) is an apt metaphor here. Careful planning and critical evaluation are absolutely necessary if we want to help Chinese missions grow. There is no magic bullet and no short cut.

Third, there is a resurgence of outside agencies reopening recruitment offices in China to invite aspiring missionaries to join their teams. This is akin to undoing the task of eliminating colonialism, a process that, by the hand of God, has taken several decades to give China a truly indigenous church. Hoisting an outside agency’s flag will not help China build its own mission program unless an explicit agreement is reached to train such aspiring missionaries for a specific period of time and then release them back to their own church or sending structure in China. What China does not need is a structure of branch offices of outside agencies similar to the way Western denominations organized as they carved up China as a mission field before the 1940s. What China does need is to develop its own mission leaders so they can build mission structures that can be owned by the Chinese church. In the spring 2013 issue of *ChinaSource Quarterly*, we pointed out the urgent need for field directors to be trained—and this is a unique void that outside agencies, specifically, can fill.

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\* “In Christian missiology, an insider movement is a group or network of people from a non-Christian religion who consider themselves followers of Jesus while remaining relationally, culturally and socially a part of the religious community of their birth.” Wikipedia, “Insider Movement,” [https://en.wikipedia.org/wiki/Insider\\_movement](https://en.wikipedia.org/wiki/Insider_movement), (accessed December 7, 2016).

*Wu Xi began serving China during the mid-70s, just before China's Open Door policy was implemented. He served in many different capacities including working with Chinese scholars studying in the West, front-line evangelistic programs, and church mobilization for China. Wu now lives in Asia.*

*TT is the founder and director of one of the most mature sending structures in China.*

# The Church in China and World Evangelism

By Roy

The May 12, 2008 earthquake brought with it not only bitter anguish but also doors that God opened for evangelism and missions. At that time, our brothers and sisters experienced ups and downs in the face of both disaster relief and outreach. Some had come with great ambition and enthusiasm as they passionately threw themselves into the work. However, due to many factors, these workers ultimately left the work, themselves wounded. Others arrived fairly ignorant of the needs and realities they were about to face, but through several years of service they and those they served grew and matured, managing the work in an orderly fashion. Seeing these assorted phenomena causes one to wonder: Is the Chinese church truly ready to face the task of world evangelism? What does the church in China still lack in the realm of addressing the Great Commission? How can we better understand the work of evangelism and missions?



## 1. The Goal of Missions: Not to Control but to Fulfill

The purpose of “missions” is not simply to go to the field to develop one’s own disciples; rather, it is to bring rich grace and truth in a manner the local people can receive. We must start from the point of felt need wherein we will live out the gospel and establish friendships in order to share the Good News that will cause people to turn to God. Concurrently, we must help local Christians mature and establish the local church, empowering it to become a blessing to the area.

## 2. The Management of Missions: Not Laissez-Faire but Wise Oversight

As a sending church, we must offer appropriate oversight to those we commission. This oversight must be neither unwarranted intervention and remote control, nor indifference or permissiveness. In regards to specific strategies, we must work hard to respect the plans of those on the front lines and at the same time supervise work attitudes and direction. Moreover, we must be attentive to the spiritual and family needs of workers and shepherd them well.

Often workers find their hands tied and fail to launch new outreaches simply because their home churches lack understanding of the local situation. Their home churches rely on their own experience to set boundaries and often exercise excessive control that comes from a place of blindness to the realities of the local situation.

Many workers become injured on the field having no one to shepherd or care for them. Even if the sending church gives them a call, the church does not understand how to care for the missionary and simply asks about the state of the work being done. This gives the missionary the sense that the church is only interested in performance. The church not only fails to support the missionary but also increases the pressure on the individual to perform, even to the point that some, in order to please their church, create false achievement reports.

## 3. The Focus of Missions: Not the Parent Church but the Local Field

While some people put everything having to do with the gospel under the title of “missions,” here I am referring to missions that involve sending workers to an outside field using a holistic method to spread the gospel of the Kingdom. The focal point should not be on what the sending church wants to see accomplished or how they want it done. Instead, the question is: What does the field need? In what way can we best serve the local populace?

Nevertheless, many brothers and sisters carry a heavy burden stemming from the traditional ways their home church has always done ministry. We hear from them, “In my hometown we did things this or that way....” When they hit a problem, their immediate response is, “Where I came from we would do such and such.” The result of such attitudes is a failure to ultimately acclimate to the local situation.

If we think back to our ultimate missionary role model, Jesus, we see that while he came from heaven to earth, he rarely used objects or metaphors from things seen in heaven to offer examples. Instead, he used familiar things seen here on earth in his parables. We too must change our methods accordingly.

## 4. The Method of Missions: Not Duplication but Creativity

The missionary must make the specific mission field his or her focus, and therefore should not attempt to simply duplicate methods and characteristics native to his or her hometown without making necessary alterations in order to appropriately suit the local situation.

When Jesus was on this earth, he rarely spoke of specifics regarding the church, but more often spoke of the Kingdom of Heaven. He only spoke of the church twice—and he never spoke of specifics regarding church methods. Instead, he focused on church authority. He did not use the language of heaven to communicate with people; rather, he used a language familiar to those around him so they would understand all he had to say.

Some co-laborers in Sichuan immediately attempted to carry over the styles of their home churches into the lives of new believers. In addition, some of the sending churches repeatedly used their own church models and criteria to assess what was happening in these new works.

Since we have left home to expand the Kingdom of God, we must base our tactics and methods on the unchanging principles in the Word of God and boldly innovate our work adapting it to fit the local circumstances.

### **5. The Work of Missions: Not Singular in Nature but Holistic**

The very nature of the gospel of the Kingdom of Heaven is holistic. However, some churches tend to emphasize a one dimensional gospel of spiritual salvation, while other modern churches emphasize what could be called a “social gospel.” The Bible sums up the work of Jesus in this way: “Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom, and healing different disease and sickness. When he saw the crowds he had compassion on them” (Matthew 9:35-36).

Jesus’ method was to go from village to village. The substance of his work was to teach in the synagogues (educational work), to preach the gospel of the Kingdom (the work of preaching), and to heal every disease (medical work, or works of compassion). The impact of human sin is not merely the demise of the soul but, in fact, a complete corruption of every part of the human being. Thus, the salvation Jesus brings not only addresses the needs of the soul but also equips for the salvation of the whole person. This mission we carry out is a holistic one, including both social gospel and spiritual salvation. We give love with care, using integrated strategies in our work.

### **6. The Result of Missions: Not Immediate, but Far Reaching**

Thinking back to the missionaries of 200 years ago who came from distant lands to offer their whole lives to this land, we see that they brought a holistic blessing to Chinese culture: scientific knowledge, medical understanding, education, and other societal expertise. Their influence brought long-lasting, positive impact to our nation.

However, today we have been impacted by the fast-food culture. We have developed a desire to see immediate fruit from the gospel. Driven by this desire, we have failed to consider the importance of holistic care in our ministry and to contemplate the influence of biblical culture on society. In my opinion, when a worker comes to do outreach ministries, he must not come with a blitzkrieg, quick-fix mentality. Instead, he should come ready to offer life-long service.

Once in conversation with a senior missionary, I asked him, “What expectation does your church have for you?” His answer surprised me. He said, “When our church’s pastor sent me off to China, he simply said that he hoped I would live well in China. Another pastor said, “When you go to China, follow Jesus well.”

In Acts 1:8 Jesus said, “The Holy Spirit will come upon you, and you will receive power to be my witnesses in Jerusalem, Judea, Samaria, and the ends of the earth.” The phrase “be my witnesses” can also be translated as “are my witnesses.” In fact, our mission is to minister and live among the people. Recalling our service in Sichuan, the reason many came to faith was not because of what we said but because the people saw how we lived and what we did in that place.

### **7. The Promotion of Missions: Not Slogans, but Practical Implementation**

It has been said: “America, having sent the most missionaries, has never sung out ‘USA, the Missionary Country.’ Korea, having sent the highest per capita number of missionaries also never sings ‘Korea, the Country Sending Missionaries.’” “China, the Missionary Country” has been sung for 20 years, but we have yet to see an analogous sending forth of laborers.

Often in services or large gatherings, we hear brothers and sisters shouting, “We want to evangelize!” We also often hear the call for people to sacrifice their lives for the mission field, but how many churches actually implement a concrete action towards the spreading of the gospel? How many churches actually organize the brothers and sisters who have been persuaded to commit their lives to service, following up with them, training them, and creating a tactical plan to send them out? Again and again we organize missionary mobilization meetings, but when will we see some concrete action?

Of the offerings given specifically for the spreading of the gospel, what portion is actually used in a meaningful way in gospel work? When we are introducing others to the missionary work of our church and how we go about it, how much of what we say is actually dealing with practical, pragmatic outworkings?

### **8. The Purpose of Missions: Not to Receive, but to Give**

Acts 20:35 exhorts us that it is more blessed to give than to receive. For those of us skilled at business, one of the great missionary challenges is to give without asking for anything in return.

Our mission is not to go out and develop our strength and influence, but to simply and humbly serve in God’s kingdom, to help people receive salvation from God and to do so with a willing heart.

Recalling the history of missions in China, we can think of many missionaries who left their comfortable homes, gave up their enjoyments and came to China. Many were willing to dedicate their lives to this land, even to die, without ever having a personal benefit from this place! What was so special about us in China that qualified us to receive such human sacrifice?

For 200 years we have constantly received grace from God given to us through the Western church. Over 60 years ago, Pastor Mark, of the Back to Jerusalem Evangelistic Band, had a vision of water from all directions flowing into a big pond—which was never satisfied. When will our churches, our brothers and sisters, say, “We have received enough... now it is time we give”? We have more than enough! This is the time for us to sacrifice for the kingdom of God.

### **9. The Achievement of Missions: Not Our Church, but God’s Kingdom**

Pastor Hay Chun Maak, of Singapore, explains that evangelism is the work of spreading the gospel in our own area, the fruit being affiliated with our own church. Missions is bringing the gospel to a place that has no church, the fruit being affiliated with God’s kingdom.

In China, we often say that in the past God used the Cultural Revolution to demolish sectarianism in the Chinese church. How is it that this sectarianism originally came about? Is it not because the missionaries of that time brought their own church experiences and the culture of their own churches and denominations into their work? We have not yet begun the work of missions, but already we have started to argue about the distribution of future harvest fields. Do we want to simply repeat history?

In the future, when we stand before the Lord and our work is judged, the standard of the Lord will not be how many followers we have, how many lands we have evangelized, how many people we have brought to the Lord, or how many we have baptized. Rather, the standard will be whether or not each of us did his will.

### **10. The Point of Missions: Not an Organization, but the Church**

God’s plan is that the church will be the demonstration of God’s kingdom on earth, a representative of the authority of the Kingdom of Heaven. If the church does not do missionary work, there is no need for it on this earth. The existence of the church and the work of missions are intimately connected, so the church ought to bear the burden of missions, not simply hand it over to some mission agency. The role of missionary agencies should be to promote missions and train the church to do missions well and also help the church to better implement the Great Commission in practical ways.

The problem now is that many organizations do not recognize the church as the missions-sending body. They do not work to help the church implement missionary endeavors, nor do they work to teach churches how to spread the gospel. Instead, they see the church as their own personal resource warehouse. When they share with churches, their goal is to get workers, money, and resources to make their own institutions larger, stronger, and more effective.

Many churches simply ask others to do the work and give them money. Then they confidently announce: “Our church is doing missions.” Others think, “Missions is just like such and such . . .,” and they are unwilling to learn from mission agencies ways in which they could better think about missions. They are unable to implement practical actions, yet they comfort themselves with fringe materials regarding missions and feel self-satisfied.

In order for our church to think rightly about the Great Commission, keep pace with the will of God, and meet the needs of our times we must not only strengthen our missions awareness but also have a concrete plan for action. In these areas, the Western Church already has a few hundred years of historical experience. We should humbly learn from them in order to avoid unnecessary detours.

In order to do the work of missions well, we must not think it is enough just to send people out. Instead, we should offer a detailed plan with supportive measures that address issues such as the following:

- What arrangements will be made for their children’s education?
- How will their rest and recuperation be addressed?
- How will pastoral care be provided?
- How will their work be supervised?
- In what capacity will they enter the mission field?
- What ways will they use to connect with the local people?

There are many additional questions to consider. May God have mercy on us and bless us, and cause his face to shine on us, so that his ways may be known on the earth, his salvation among all nations.

*Roy was sent by his church many years ago to serve among unreached people groups in a minority area in China. He has since built a team of workers from all over China to work alongside him. This article is a ChinaSource translation.*

## Working for, in, and with International Agencies

By Ryn Chang

Ten years ago when I visited a Western country, many people were excited to see me, a mainland Chinese, who was able to exit China to attend a conference for pastors and ministers. Many people came up to me and asked countless questions about the “persecutions in China.” However, more recently, whenever I visit another country, the most common questions people have been asking are about the “indigenous movements in China.” When they hear true stories of what is happening in China, they start to ask for cooperation or introductions to international mission agencies that have mission activities in China. When I am asked for partnerships in missions, my answer is always, “I am willing,”—even though sometimes I know that I cannot (since I am already busy enough), but at least I am willing to introduce them to some other local people, churches, or agencies for possible partnerships. However, there are always difficulties in connecting the local with the international. In this short article, I would like to share with you my experience of working for, working in, and working with international agencies.



Gaylan Yeung

Fifteen years ago, I received a clear call from the Lord that I should become involved in missions to minority people groups in my own country. I obeyed the call and started preparation and self-equipping. I went to underground training programs to be trained theologically, and I went overseas to learn mission strategies. A Western missionary in my town saw my biblical knowledge and field practice, became interested in me, and invited me to work in some of his projects in China. Because of my English skills and faithful laboring, he gave me many tasks to accomplish. After working five years for that missionary and his sending agency, I thought that I would like to be not only a hired hand but an official member of that organization. Therefore, I sent my request to them and the answer from their top leader was: “We don’t accept Chinese nationals on our team because of security issues.” I was discouraged by the rejection but still returned to my previous work with that international agency. At the same time, I worked on projects for a few other international agencies, but none of them showed interest in having me join their organizations.

It is not easy for a Chinese national to join an international agency, not only because of security reasons, but also due to structure and trust. Some agencies have policies of not having a local Chinese on their team, and some do not even believe that a local Chinese is trustworthy enough to be given important mission tasks that he/she can finish independently. However, there was an international agency that focused on bringing the word of God to minority people groups in China that saw my abilities and faithfulness and started negotiating with me about working in their organization. I was very happy that I eventually had the opportunity of working in an international agency; furthermore, the nature of the work was something that I had been longing for. I started the application process, was approved and signed a memo of understanding with that organization.

Working as part of an agency is different from working for an agency. I was no longer a hired hand but a member with many responsibilities. The mystery of an international agency from an outsider’s eyes no longer existed. As an insider, I saw more of the cross-cultural conflicts between our local workers and the expatriate leaders. It took time for all of us to understand one another. The expats wanted us to follow plans strictly, but we wanted flexibility. The expats wanted us to make plans for our own projects; however, most of the national workers wanted them to give us orders or assignments. The expats wanted us to do critical thinking, but we had been educated in a dogmatic, Chinese system. The expats wanted us to get focused on “work only,” but we wanted to build relationships first. We owned the same visions, ran towards the same goals, but because of cultural differences, we could only advance by taking challenging steps at a slow pace.

The revival of Chinese churches, the growing number of mature, mission-minded local Chinese Christians, the large population of unreached people groups (UPGs), and the difficulties that international agencies in China face all call for the birth of Chinese indigenous mission organizations and sending agencies. While many indigenous mission agencies have already been born in China, most of them are still in the infancy stage or that of a child. They need nurture, help, and support.

It is exciting to see many Chinese indigenous agencies established and working together with international agencies, either in a coaching relationship or a pure partnership. Some international organizations are thinking about fading out of China, so they are very eager to press Chinese local people to form new indigenous organizations. However, it is impossible for Chinese people to legally register mission agencies in China’s current political environment. Therefore, local mission agencies have to run underground and partner with international agencies in “hidden ways.” Then the problem becomes this: If a Chinese, local, mission organization is not officially registered or is just a virtual organization, it is difficult for the overseas partner to report or practice its financial audit system.

Following the trend of missions in this special century, some key leaders from a few churches and I got our heads together and started to brainstorm on forming a local mission organization to bring God’s word to minority people groups in China. We have communicated with four well-known international organizations and some churches in the east about the new organization that we are bringing into existence. They are eager to see such an organization and willing to cooperate with us in certain areas.

With the applause and excitement of supporters, I now feel strongly that I need to quiet myself before the Lord and seek his guidance on this initiative and cooperating with international agencies. While in a store buying a slow cooker, the Lord spoke to me about the “slow cooker approach” regarding this new organization. This decreased my anxiety about establishing the new organization as well as my eagerness for working with international agencies. If we put all these networks of international and local agencies in a “slow cooker,” a new functional, indigenous mission organization will be born naturally and healthfully in God’s timing.

*Ryn Chang is a mainland Chinese and visionary who served among tribal people groups in China for more than ten years. He helped several overseas mission organizations fulfill their mission goals in China. His working experiences inspired him to form a new indigenous organization that serves wider groups of people and organizations.*

## Problems and Proposed Solutions for Medical Missionaries Coming from China

### Navigating a Pathway to Sustainable Chinese Medical Mission Participation

By Si Shi with GJ



Compassion ministries, including medical missions, have a long track record of effectiveness in missionary work. They demonstrate God's unconditional love for people. They also meet a practical need, caring for people in action and in truth—not in word only (1 John 3:18). Medical mission work opens hearts making people more receptive to the gospel. It is one potential avenue the Chinese church might use in facilitating a forward missionary thrust.

However, Chinese physicians who want to be missionaries face significant challenges. I recently conducted three focus groups with a total of 14 Chinese Christian physicians who had previously participated in short-term medical mission service. From the perspective of these short-term missionaries, I will first discuss some difficulties prospective, long-term, Chinese medical missionaries face. Then, I will discuss possible solutions.

#### Problem #1: Medical Licensure

Focus group participants emphasized the difficulties in maintaining a Chinese medical license when a doctor leaves China. According to the *Interim Measures for Physician Practice Registration*, "For a doctor registered in any of the following circumstances, the institution ... where he/she worked shall report to the department in charge of registration within thirty days, to cancel the registration if the doctor discontinues medical practice for two years."<sup>1</sup> If licensure is canceled, a physician returning from missionary service would need to reapply for medical licensure in order to resume practice. Reapplication entails a variable length of training and testing as determined by each individual local health licensing administration.<sup>2</sup> Chinese medical licensure is put at risk by missionary service that extends continuously beyond a two-year period.

#### Problem #2: Maintenance of Continuing Medical Education

A further difficulty is how to obtain the required Continuing Medical Education (CME) readily available in China but not easily accessed when abroad. For a Chinese doctor at the "Attending Physician" level and above, "Category I credits," approved by the national or provincial accrediting bodies, are required for professional advancement as a physician.<sup>3</sup> Tenuous opportunity to attend such CME when outside of China means that Chinese doctors leaving for long-term missionary service potentially sacrifice medical career advancement goals, a prospect not at all welcomed by focus group participants.

#### Problem #3: Loss of Medical Employment

In addition to licensing and CME issues, finding medical employment upon returning to China after missionary service can be challenging. In China, hospitals, as opposed to individual physicians, are the center of the health care system. After medical school, doctors all vie for positions at top hospitals which offer the best salaries and working environments. Highly valued "permanent contracts" with such hospitals are sometimes offered. A permanent contract gives physicians an added measure of security as they cannot be fired easily in cases of alleged misdiagnosis or malpractice. A physician exiting a permanent contract burns the relational bridge with that hospital. The physician would have no way to return to previous employment. A Chinese physician returning from completed missionary service would be an outsider to the Chinese medical system, likely needing to settle for a lower paying job in a weaker supporting hospital or clinic. Even if a Chinese physician is not leaving a permanent contract, opportunities to scale the professional "career ladder" are sacrificed by leaving the country for any significant length of time.

#### Problem #4: Difficulty Obtaining a Foreign Medical License

Obtaining a license to practice medicine in another country is a difficult process for a Chinese physician and may involve going through licensure testing either in a local language or in English.<sup>4</sup> One focus group participant held that obtaining an active local license would be contingent on maintenance of an active Chinese license which, as noted above, entails several difficulties and uncertainties. Focus group participants, nevertheless, voiced a strong desire to continue practicing medicine during proposed missionary service.

#### Solution #1: Non-Clinical Service

One option open to prospective Chinese medical missionaries is to not practice medicine. Chinese medical missionaries could potentially focus on teaching, or for example, support the local Christian medical fellowships in countries of service. However, this option is unattractive to Chinese physicians.

#### Solution #2: Government Service

Another potential option for service available to Chinese medical doctors is the Chinese government program which employs Chinese doctors for international medical care. The Chinese government, as part of a diplomatic policy to build friendly transnational relationships, has a system for placing Chinese physicians in places like the Middle East or North Africa. Doctors who participate in that system enjoy a base salary with bonuses and promotion benefits. Medical licensure and registration are maintained by a supportive Chinese government.

Limitations on freedom to conduct gospel-centered activity make this option less attractive. Those who participate in the program are

required to have a “high degree of political awareness.”<sup>5</sup> Some traditional missionary strategies directed toward indigenous peoples might need modification allowing for the context of government employment. Indeed, the Chinese government has no motivation to smooth the way for Chinese missionary activity. Further, only specialists from high-level government hospitals need apply. Finally, as the amount of time that a physician may commit to this medical service program is restricted to two, or at the most three years, this option may be at best an acceptable starting place for missionary service, but not an ideal long-term career option.

### **Solution #3: Joining Existing Teams of Western Medical Missionaries**

A third potential platform for sustainable medical missionary service available to Chinese doctors is to join existing teams of Western medical missionaries who are already serving in target locations. However, joining a Western team poses several difficulties, including high expectations regarding levels of medical training and English language proficiency. Western missionaries who are already established on teams in host countries can be resources to a newly sent team from China. Nevertheless, Chinese medical missionaries serving together in a limited number of locations may prove more beneficial than scattering missionaries into a greater number of isolated locations where they then must find support from workers who are culturally and linguistically different.

### **Solution #4: Tentmaking Medical Clinics**

In the wake of China’s economic rise, Chinese businessmen have relocated around the world, including strategic locations within the 10/40 Window. According to the Chinese Academy of Social Sciences, there are now 35 million Chinese living abroad, making Chinese the world’s largest migrant population.<sup>6</sup> Doctors who are tentmaking missionaries could go to serve these Chinese business communities, working in “international clinics” serving the Chinese business diaspora community currently scattered all over the Middle East, North Africa, and many central Asian nations.

Chinese doctors have expressed willingness to serve as tentmaking missionaries. Professional needs would necessitate frequent furloughs with at least some time spent in China every two years for medical practice in order to maintain Chinese medical licensure and to meet ongoing CME requirements. Local medical licensure must also be obtained in the country of service. Although many countries in the 10/40 Window refuse to license Chinese doctors to see patients from their general population, qualified Chinese doctors have been able to secure medical licenses to attend Chinese patients in these countries. Expat Chinese serving as doctors for expat Chinese businessmen makes sense to local governments. Chinese businessmen are, after all, more likely to settle and stimulate the economy of places where available health care providers understand their language, culture, and expectations. Secular Chinese international clinics serve as potential models, and these clinics have been able to provide Chinese doctors competitive compensation. Wages for Chinese physicians willing to serve abroad may be as much as two to three times the average wage for similarly trained Chinese physicians working within China.

Chinese tentmaking doctors can be trained in China using a medical and missiological curriculum. Teams of tentmaking doctors might enter 10/40 Window countries, establish profitable practices, learn the language, develop relationships with locals, and then be useful in Kingdom expansion work (including medical missionary service) through doors that God would open once the missionary community is firmly planted linguistically and culturally. Strategic partnerships with local churches and other missionaries can be formed to facilitate missionary objectives.

Tentmaking by means of international clinics will demand time from the Chinese medical mission worker, hindering language and culture acquisition and slowing the development of relationships with the local people that the mission worker wants to serve. Yet, tentmaking is still attractive in that it affords a path to local licensure, an ability for the physician to stay clinically sharp through ongoing practice, an intelligible platform within a host country from which to begin building relationships, and, as a bonus, a means of generating needed revenue to cover living expenses that the local church in China may at this stage in its mission-sending development have difficulty raising. Further, tentmaking medical service is not incongruent with concurrent service through one or another of the developing Chinese missionary sending organizations. It can work in tandem with or independent of these sending structures, depending on the need.

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<sup>1</sup> The Central People's Government of the People's Republic of China, 2015. *Interim Measures for Physician Practice Registration* 医师执业注册暂行办法. China Ministry of Health, 2013, 1999 (cited May 8, 2015). Available from [http://www.gov.cn/banshi/2005-08/02/content\\_19342.htm](http://www.gov.cn/banshi/2005-08/02/content_19342.htm).

<sup>2</sup> Standing Committee of the Ninth National People's Congress, 1998. The Law for Licensed Physician in People's Republic of China. Issuing Department, Chapter 4, Item 31.

<sup>3</sup> Ministry of Health of China 2007, Article 2.1, Category I Credits, Article 4.3, *The Credit Registration and Examination*, “Continuing Medical Education Credit Granting and Management Measures.” Available from <http://www.cha.org.cn/plus/view.php?aid=8437>

<sup>4</sup> The situation is variable depending on the country. For example, Chinese licensed physicians can reportedly become medically licensed relatively easily in Zimbabwe, though local officials might ask for bribes. In Cambodia, Chinese medical licensure is recognized and is sufficient to practice medicine.

<sup>5</sup> People's Republic of China Ministry of Health Bulletin. 2015. *Ministry of Health Issued Advice to Further Strengthen and Improve the [Chinese] International Medical Teams* (Chinese Government Public Information Online). Ministry of Health (China) 2008 (cited April 25, 2015) Item 7. Available from [http://govinfo.nlc.gov.cn/gtfz/zfgb/wsb/20084057/201010/t20101011\\_447025.html?classid=434](http://govinfo.nlc.gov.cn/gtfz/zfgb/wsb/20084057/201010/t20101011_447025.html?classid=434)

<sup>6</sup> Embassy of the People's Republic of China in the United States of America. *CASS Report: Number of Overseas Chinese up to 35 Mln*. Embassy of the People's Republic of China in the United States of America 2015 (cited 2/24/2015). Available from <http://www.china-embassy.org/eng/qwgz/t297510.htm>.

*Si Shi has lived in China for more than five years and has many friends who work in the medical profession. GJ is a doctor working in China.*

## View from the Wall These Thirty Days

By Rev. Mark

*This essay, written by Rev. Mark on July 7, 2016 immediately following the last day of Ramadan, is dedicated to his wife and daughter who often do not have him by their side because of his mission work. It is also written for all of his fellow workers in missions who labor tirelessly, without ceasing!*

The following major events occurred over the past thirty days: China's college entrance examination, the Turkish airport terrorist attack, the Jiangu-su cyclone, the "second" Brexit<sup>1</sup>— and, of course, the Muslim celebration of Ramadan (June 6 to July 6, 2016).

For me, those thirty days were by no means ordinary in the sense that they could be expressed in a span of thirty days. Nor were they a simple physical concept of time—one month of measured time. Whether we are talking about the cycle of evening to morning, or the alternating sequence of sunrise to sunset, I was suddenly aware that those thirty days seemed like a unique winter, summer, spring, and fall. Those days made people see the depths of winter and discover the abundance of spring; they allowed all to appreciate the summer heat but also to set foot in the autumn harvest. Those thirty days were a particularly emotional journey for me.

People hold differing views about keeping Ramadan and will handle it in different ways. Some people, with a surprised look or a questioning tone, seem to believe you have become weird if you keep it. However, in order to experience my Muslim friends' Ramadan period, I chose to practically observe this Muslim holy month. I say "practically" because I did not strictly follow what is forbidden during Ramadan. Except for not eating breakfast and lunch, I still swallowed saliva, drank water normally, and ate a small amount of fruit. During the thirty days, I not only lost nearly five kilograms but also gave birth to the words on this page. I also experienced some things I had never experienced in the past.

### First issue: Hunger

Eating habits during the month of Ramadan are different from the "fasting" we are familiar with in our own spiritual disciplines. Hunger becomes an everyday problem to confront, and it continues for thirty days. This is a great challenge.

Those thirty days, aside from the changes brought on by dietary restrictions, continued as normal with other life and ministry matters. There were no changes to my travel plans. My scheduled intensive classes lasting five consecutive days were not adjusted. Ministry tasks such as short-term mission team trainings, evangelism mobilization, and Sunday preaching went on as always. I also needed to visit my aged mother, spend time with my child who returned home for the holidays, as well as enjoy time with my wife of 23 years. I could not just cut short all these things because of my own personal experience with Ramadan. While abnormal elements produced by Ramadan entered into my normal life, it seemed as if everything was still normal. In fact, for me, everything actually became a new kind of normal. In Muslim areas, the control of dietary restrictions during Ramadan is normal.<sup>2</sup>

When reflecting on mission work (to all people, not just Muslims), it is worth thinking about this a bit more. On the mission field (including mobilization, training, and other aspects) the missionary or ministry is in a state of "hunger" which is the "normal" state of affairs.<sup>3</sup> "Normal," for example, includes insufficient financial provisions, a lack of ministry manpower, incomplete cross-cultural preparation, inadequate spiritual care, lonely and helpless lives, as well as deep, daily longings for Chinese goods and food. It is not that we lack these, but we are short of these things—and that is exactly what missionary life often is. Someone who serves on the field, or who wants to serve on the field, needs to have sufficient knowledge and understanding about this. Those who are rearguard supporters or senders also need to know that, aside from Jesus Christ who rose from the dead, nothing can make a field worker truly "satisfied."

### Second issue: Loneliness

Those thirty days, loneliness was not necessarily tied to quietness. Loneliness existed in the hubbub of the city. I have experienced loneliness during times when there is no slowing down in life. In the past, I have often used lunch time to meet with coworkers and friends. Not only do we enjoy good fellowship, but we also discuss work together. However, thirty days of keeping Ramadan led to many meetings falling through or being postponed. For someone of my physical makeup, maintaining a good figure is not easy, so missing some delicious delicacies did not cause me a lot of grief, but missing my brothers caused me a great deal of pain.

Those thirty days of blank calendar dates reflected loneliness in my life. I was meeting myself face-to-face. This is a true portrayal of everyday life for workers serving others in cross-cultural missions. This, then, is another issue in missions that needs to be faced.

Loneliness is especially prominent among those serving unreached people groups in closed-off areas. The healthy, happy lifestyles of workers in the field as well as their mature living are important in influencing the people around them. This author calls people who have these characteristics mature workers. When people who have these characteristics are placed in the field, it can then be called a mature field. Each area first needs to have one mature worker. Only then you can send in other people (young people, people who lack cross-cultural training). The leadership of mature workers causes younger workers, teams, and fields to gradually mature.

Good mental attitudes, healthy active spiritual lives, awareness and ability to self-heal, a disciplined, deep, devotional life, solid biblical and cross-cultural training, and a sense of which team is a good match for a specific country are all important factors in whether



or not loneliness can be confronted and overcome. Workers about to head to the field need to ask themselves: "Can I live a healthy, happy life and use my life to influence other lives in the place where I am going?" Supporters and senders must continually ask: "What kind of person is this individual?" "Which individuals have priority for being sent?" "Where is the best place this person can be sent?"

### **Third issue: Spiritual Warfare**

My initial posture for those thirty days was one of obtaining experience. However, over time, hunger and loneliness crept in. The experience also brought additional unexpected ramifications. Although I was reading the Bible every day, praying, serving, and having fellowship to some extent, yet I was unknowingly sinking into depression. It was not until the last week that I realized the cause of my depression. This kind of experience was like putting myself in the heart of a fierce battle. Up to this point, I did not realize what was happening, and no one had given me any warning that this could happen.

Those thirty days I was still actively promoting missionary work, praying for Muslims during Ramadan, and fulfilling other ministries associated with missions. Nevertheless, there was one thing I profoundly ignored: my own prayer life. In addition, those thirty days I did not feel other people praying for me.<sup>4</sup> This sort of internal struggle left me speechless. Hunger is temporary, loneliness is also momentary, but this indescribable force from the abyss of my soul left me in a deep valley, a place of shadowy death. Disappointment, helplessness—I had never experienced these before. As the thirty days drew to a close, these feelings grew more intense.

Jesus' words on the cross, "My God, my God! Why have you forsaken me?" (Matt 27:46) became my prayer during my depression. This not only helped me to understand what was happening but also enabled me to get out of this dilemma! My Lord Jesus expressed the same loneliness and powerlessness on the cross! Discouragement and depression are issues that need to be considered in mission work.

As cross-cultural field workers serving unreached people groups engage in a variety of ministries they need to shoulder the "suffering" these ministries produce, suffering similar to what Christ experienced on the cross. Such suffering may even be related to their own action or rebelliousness. They need to demonstrate the spirit of "substitutive atonement" through their ministry. That is ultimately what will "win" those they serve to the gospel.

The fundamental expression of this spirit is revealed in "the Word became flesh and dwelt among 'them' (original text: 'us'), full of grace and truth" (John 1:14), so that they can say, "We have seen his glory," (the Bible refers to Jesus as the worker sent by God to live among them), "glory as of the only Son from the Father" (John 1:14).

### **Conclusion**

The apostle Paul, Hudson Taylor, Samuel Pollard, Che Yinggui,<sup>5</sup> and many other distinguished predecessors experienced not only hunger and loneliness but even gave their lives to manifest Christ-likeness so others would receive the gospel. They became disciples of Jesus Christ and continually spread his glory so that the gospel would illumine the land of China. This is the most effective way to spread the gospel.

The thirty days have passed; Ramadan and the Ramadan experience have ended. However, this moving experience from God remains.

Chapters remain to be written on the history of the Chinese church. The chapter on the Chinese church's road to missions is still blank. We can write something worth remembering, something that will stand the test of time.

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<sup>1</sup> The first was the British referendum to secede from the EU. The second was on the football field when the Icelandic team defeated Britain and forced its early exit from the 2016 European Cup tournament. On the second point, see the article: 《从 33 万人口的冰岛队迫使英国过早脱离欧洲杯赛事看跨文化宣教》

<sup>2</sup> For non-Muslims living in Muslim areas, it is a choice whether or not to observe Ramadan dietary restrictions.

<sup>3</sup> The accurate description should be: the things which happen regularly, or will often happen. To echo the statement above, I use the word "normal."

<sup>4</sup> When on the mission field, experiencing the power of prayer is common.

<sup>5</sup> A Korean missionary who came to China thirty years ago. He died in a traffic accident and is buried at Beijing Huaqiao Cemetery.

*Rev. Mark has been a pastor and theology teacher for many years. He currently focuses on promoting cross-cultural missions, especially in the area of Muslim evangelism. He is the president of a domestic mission organization.*

*This article is a ChinaSource translation.*

## Peoples of China

### The Tibetans in Gyairong Region: A Research Report

By Johnny

*Editor's note: This article is an abridged version of a longer research report on a Tibetan people group in the Gyairong region in Sichuan. The original Chinese language research report is 38-pages long and is available through ChinaSource.*



The Tibetan people of the Gyairong region historically referred to a much larger group of people than that found in today's Gyairong (GR) region in Sichuan. It covered much more than today's Qiang speaking Tibetans (QST) of that region. Rather, it carried a political connotation that covered 18 GR Kingdoms with as many as 150,000 people and extends to today's Aba Prefecture, Ganzi Prefecture, and Ya'an Region. The Qiang language group is further divided into a northwestern region (GR Stropda), a northeastern region (GR Japhug), and an eastern region. Whereas the northwestern and northeastern GR languages are not mutually communicative, the eastern dialect is the most common GR language spoken today across rural areas outside of the major cities, regardless of age groups. Today, the younger and middle-age groups in the larger cities use the Mandarin and Sichuan dialects; the GR language is only spoken among the older generation.

The GR people are mountain dwellers. Most are farmers but some raise yaks. Their culture carries the essence of the minorities with stone houses, flying banners, stone fortresses, and beautifully ornamented women.

On the surface, they look like they are Tibetan Buddhist, but in reality, they are more animistic with a religious system that is more like a pre-Buddhist faith (佛教前宗教苯教). Ten percent still adhere to that religious faith.

Our church's involvement with this people group can be traced back to the earthquake in 2008. A young, GR wife was injured and her leg had to be amputated. She, along with her family, moved to Chengdu for medical treatment and later became believers. Eventually, they moved back to their homeland, Aba Prefecture, and our church followed them. Every three months for the past few years, we have visited and stayed three or four days each time, managing to sustain this ministry.

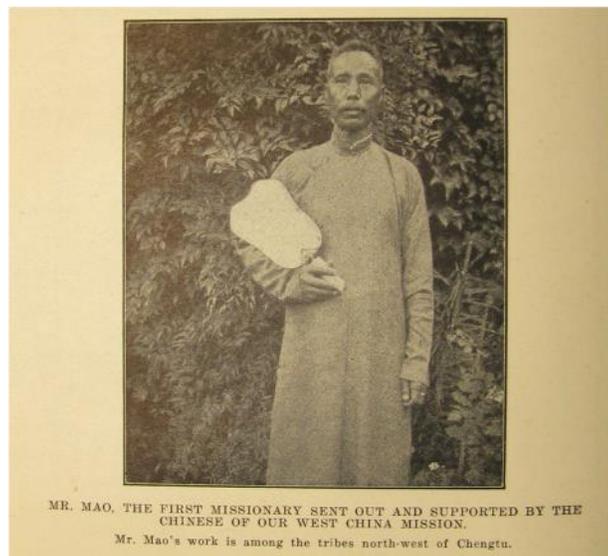


Distribution of Tibetans in the Gyairong Region:

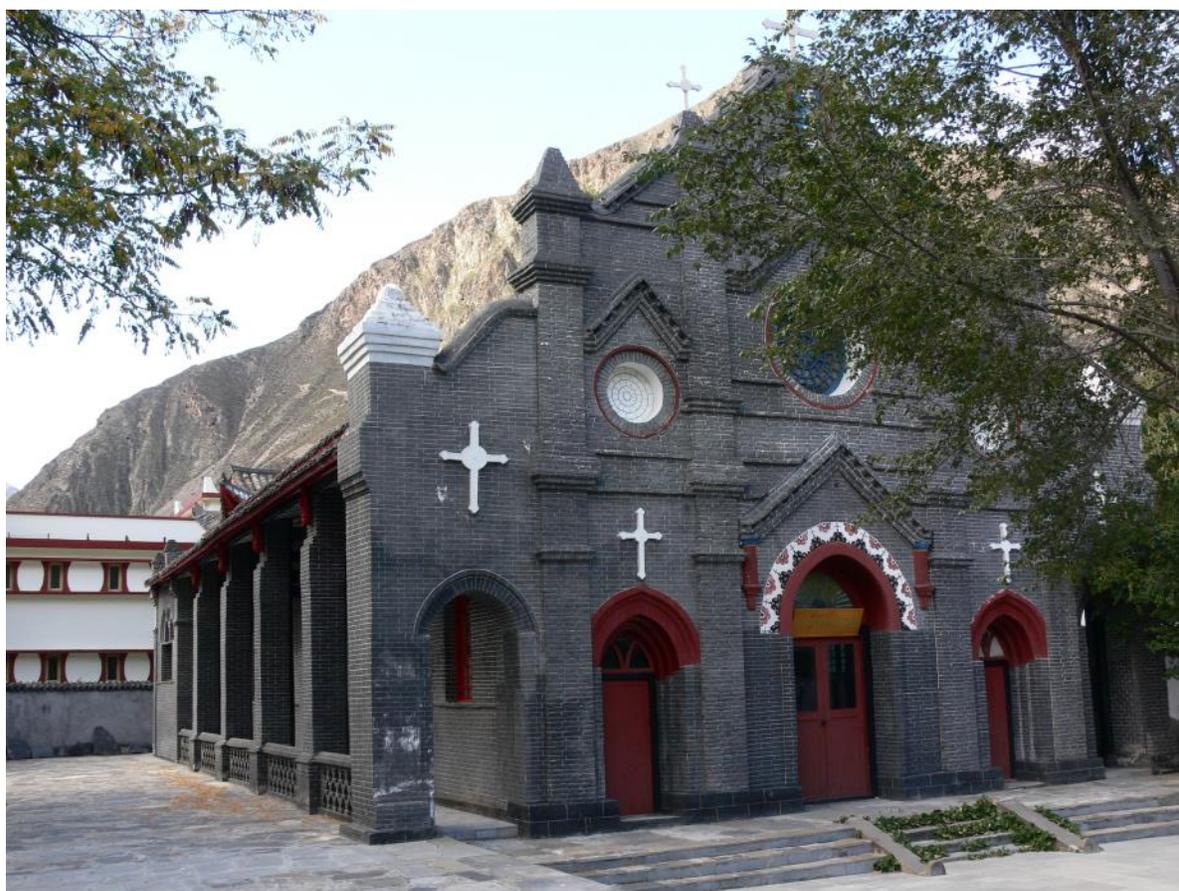


There has been over 100 years of history of missionary work among the GR people, starting with the Catholics during the Qing Dynasty. The first Protestant missionary to work there was J. H. Edgar, an Australian who arrived in 1902 on a donkey. He learned the local language, studied the grammar and edited a vocabulary list. He wrote gospel tracts and also translated the book of Jonah. Unfortunately, his translation is now lost. In 1908, Bishop W. W. and Joseph Taylor jointly issued a call for 300 missionaries to be sent to the GR people.

In addition to foreigners, Chinese nationals have also served in these areas. The picture of the first Chinese missionary, Mr. Mao (his full name is untraceable), is shown below. He was able to establish his first church after two years of ministry.



Today, the only church building left standing in the GR area is a Catholic church established by a French missionary in 1919. Today, it has been turned into a museum in Aba Prefecture.



Records indicate that there were 34 believers in 1934. However, these believers came under severe persecution by the Red Army during the Long March when it passed through the GR region. The persecution was so severe that the believers buried their Bibles with the hope that they could unearth them after the persecution. Nevertheless, the door to the gospel remained closed for 50 years until 1987 when Dutch workers landed in their midst again.

Today, among the 250,000 GR people, there is not a single church, and believers number less than 30, about 1 in 10,000. The irony is that this land is no more than four hours drive from Chengdu. This truly is a hidden, unreached people.

Many lessons can be learned from the history and limited experience of today's attempt to serve among these people. There is still a huge gap between the oral history of the Tibetan people and the government's official version. The Tibetans carry a high level of animosity towards the Han people who are viewed as the aggressors. However, not every Tibetan shares that same hatred. Among students, many do not feel the impact of their history as heavily as others. I wish that more missionaries could better understand this history and the underlying factors so that the gospel could be brought to the Tibetans. I personally believe that love takes away fear and Christ's love can take away ever greater hatred.

There is much room for partnership, not only between foreigners and nationals but also among nationals. More freedom should be given to national workers to allow them to partner with each other and not be hampered by differing approaches and tensions that exist in their sending bases.

As we interviewed national workers who left the Tibetan ministry prematurely (estimated at 75 – 85%), we found that most of them had no cross-cultural training or Tibetan culture and language training before they arrived. Many came as a response to the Sichuan earthquake and only realized their shortcomings after they had arrived. However, most of them expressed the desire to return to serve in the same location after they received proper training.

The most common reason for workers to leave is the lack of financial support. Some national workers have a budget that is about one-tenth of a typical, foreign worker's—definitely not enough for their family to survive in a cross-cultural setting. Loneliness and lack of member care are also significant factors cited by workers.

The issue of language learning is very important. Many national workers think that they do not need to learn the local language since the GR people are bilingual knowing Chinese (Mandarin or Sichuan dialect) and Tibetan. Nevertheless, when it comes to important issues, Tibetans will use their heart language. We cannot overemphasize the importance of language learning.

The original report further describes the outlook for future ministry among the GR people. Factors discussed include:

- Training of missionaries
- Sending structure that is needed
- Member care
- Mission mobilization in churches
- Financial policies
- Mission strategies
- Joint sending
- Business as mission
- Tentmaking

*If you would like a copy of the full report in Chinese, please contact ChinaSource at [info@chinasource.org](mailto:info@chinasource.org).*

***Corrections: The original version of this English summary mistakenly identified J. H. Edgar as being Canadian rather than Australian and that he translated the book of Job rather than the book of Jonah. The article has been corrected; we regret the errors.***

*Johnny has been involved in ministry in the Gyairong Region for several years and now heads up a sending structure that focuses on this people group.*

## Book Review

### Adopting an Unreached People Group

*首要推荐的100个国内族群* (*100 Priority Unreached People Groups in China*), in Chinese only, published by 宣教中国2030 (Mission China 2030), September 2016, 81 pages, with color photos. Available by request through ChinaSource.

*Reviewed by Wei Ver*

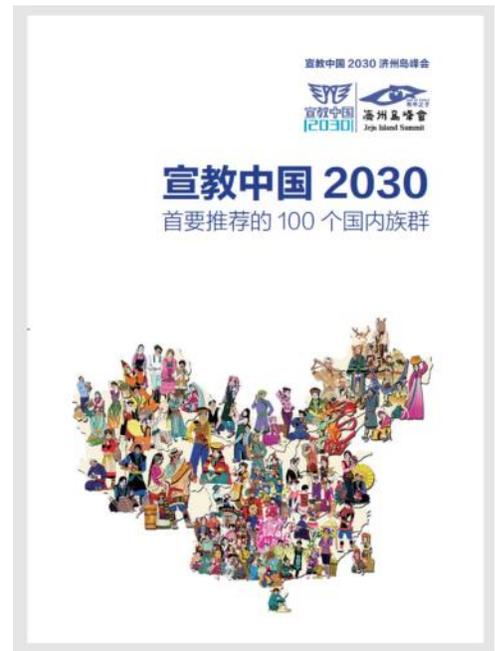
The church in China is riding high as if surfing the tsunami of mission awareness and endeavor. At the height of every wave, one can see an increasing, widespread, interest in mission work among the churches in China. As part of this interest, there are more and more activities and publications that feed the thirst and hunger of their huge appetite for missions. Mission China 2030 is but one of the several major events addressing this.<sup>1</sup>

During the recent Mission China 2030 conference held last September, a prayer guide listing the top 100 unreached people groups (UPG) in China was distributed to all 800-plus participants. The purpose of the book is to encourage the churches represented at the conference to each adopt one group before the end of the gathering.

As far as this reviewer is aware, this book is the first of its kind published in China that focuses on unreached people groups within China.<sup>2</sup> All previous publications were in the form of occasional articles or magazines (a magazine was published for only several issues some fifteen years ago and then stopped). This book is the first attempt to put together a comprehensive list of UPGs and highlights the top 100 priority groups to be adopted. While edited by two of the most seasoned UPG researchers in China, they have opted to not give their names or any publishing information.<sup>3</sup> Nevertheless, these two researchers must be commended for putting together such urgently needed information and placing it before the church.

The first section, “Who Will Care for Us” is the lead article on the status of evangelization among minority people groups. Occupying almost one quarter of the book, this summary is based on three published articles by a well-known Chinese missiologist and is an expanded version put together by him. It is a comprehensive overview of missions among minorities. The following is an abridged outline:

1. Religious beliefs in general of each minority.
2. Vision for mission to reach minorities, most of whom live in western China.
3. Status of mission to the minorities:
  - a. History of mission to minorities; focus is on development over the last twenty years.
  - b. Positive factors for mission to minorities: a vision from God; strong commitment; focus on the short term; financial support.
  - c. Negative factors for mission to minorities: groups working independently of each other; lack of training; deficiency of strategy; need for ministry platform; financial dependency; lack of supervision and care.
4. Attitude of missionaries: Confession of historical treatment of minorities by the Han majority; love and concern for their souls; honoring their culture; incarnational ministry.
5. Challenge of mission to minorities: governmental, political, and religious pressures; difficulty of pastoral and discipleship ministries due to accessibility; training and leadership development for minority believers; training of missionaries to be sent from the minorities; perfecting of mission sending structures; feasibility study of mission strategy.
6. Suggested strategy for mission to minorities: overview of steps for adopting a UPG; specific strategies including:
  - a. Indigenous mission movement,
  - b. Dual track covering both cultural mandate and evangelistic mandate,
  - c. Professional service.
  - d. Partnership with the indigenous church,
  - e. Linguistic and literature ministries including Bible translation,



- f. Contextualization issues,
- g. Top-down and bottom-up strategies (between societal elites and grass-root class).

It is worth noting that this missiologist includes the issue of minorities being historically mistreated by the Han majority (point #4 above). To the reviewer’s knowledge, this is the first time a Han Chinese missiologist has suggested it as an important issue to be addressed. Most Chinese mission leaders do not consider this. Nevertheless, the author stops short of suggesting the importance of doing ministry in the heart language of the minorities, stating instead that their leadership training can be conducted in Mandarin alone. The author also gives some practical steps on adopting a UPG, starting with research and prayer, moving on to the training and sending of missionaries, and finally, passing the church to the local believers.

### 蒙古族

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编号: MC2-002                      人口: 约 598 万人

官方分类: 蒙古族                      福音资源: 基督徒人数 6 万人左右

**现状:**

主要分布在内蒙古、东北, 新疆、河北、青海等地。“蒙古”其意为“永恒之火”, 也称之为“马背上的民族”。蒙古人有自己的语言文字, 主要从事畜牧业, 还有加工业和农业。蒙古人善于歌舞, 主要乐器是马头琴, 喜爱摔跤运动。蒙古族主要信奉藏传佛教格鲁派, 萨满教的影响也很大。

Section two continues with the 100 priority minority UPGs and takes up almost another quarter of the book. It lists 103 UPGs that are clearly identified as being recommended by the Mission China 2030 conference for adoption by a church. A typical introduction to an UPG includes:

- Name and picture,
- Population,
- Official government designation (one of 55 official minorities or “unrecognized” as one of the 60-plus designated minorities in the 2010 census),
- Christian resources available about the UPG (including number of believers),
- Short description of general livelihood.

This list contains the most obvious UPGs with huge populations of ten million or more such as the Hui, Uyghurs, and Zhuang. There are however, some surprises. Some very small UPGs are listed with populations as little as 300 (see entry MC2-055 Lao Pin people 老品人 with 233 people). No explanation is given for the criteria used to put the groups in order. Rather, the list appears to be ordered randomly, not according to pinyin or population size.

Section three contains a short article outlining how the Chinese government conducted its people group research in each unique societal and historical setting. Written by another Chinese missiologist, it is titled “To Search for the Lost Minority.” In this detailed analysis, the unspoken assumptions of the government’s minority policy are clearly identified—that the majority Han people is superior, and the Chinese worldview is that of being the central kingdom. It shows how government policy since the 1950s is based on these assumptions and how geographical residence became the dominating factor in people group classification with other cultural factors becoming considerations later in the process.

Section four, covering most of the remaining half of the book, provides more detailed information on each people group, its culture, language, religion, geographical spread and some prayer points. However, it lists UPGs according to the Chinese reader’s mindset—in the order of their provincial residence. So the same UPG can be listed twice if they live in two different provinces (eg. the Cai people are listed under Yunnan Province as entry 11.54 with the population in Yunnan and again under Guizhou as entry 12.83 with the population in Guizhou). This arrangement carries an implicit message that is contrary to conventional cross-cultural mission—that the same people group requires different strategies if it is in different provinces.

However, that is not the most serious flaw of the book. One would expect the UPGs in Sections two and four to match each other, but a careful reading shows that the two sections seem to come from different sources. The UPGs overlap by only a little over 20 groups. To make matters more confusing, there is no cross-reference system between the two sections. So, the average reader is left to figure out on his own if UPG MC2-062 in section two is the same as 6.18 in section four, both being the same Deng people (登) in Tibet. However, the detailed information given in the two sections is not always the same; the Deng people have a population of 2000 in section two but 20,000 in section four.

As the first attempt to put together such information, the book is a qualified success. It certainly points out the need and a practical way to engage minority UPGs for the church in China. However, much editorial work is needed to make it more useful. This reviewer has identified the following areas where more work is needed.

- Clear criteria of how these 100 UPGs were selected.
- One list of the 100 UPGs used in sections two and four instead of two lists.
- A cross-reference system between sections two and four.
- No conflicting information between the two sections.
- Whether it is necessary to list the same people group under different provinces.
- In addition, under each group description (perhaps in section two), a small map indicating where the UPG is living would provide the average church leader a deeper understanding of the group.

I look forward to the book being revised and becoming a standard tool to encourage churches in China to adopt in-country UPGs as part of their involvement in missions.

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<sup>1</sup> Whereas Mission China 2030 has taken a rather high profile, many other activities and publications have chosen a low profile approach. They are not referred to by name to honor their security protocols and their modes of operation.

<sup>2</sup> Several overseas Chinese agencies have published prayer guides and a directory of UPGs in China. However, all are written from an overseas Chinese perspective and do not have any in-country follow-up programs to harness any commitment generated by these publications.

<sup>3</sup> It is through personal connections and relationships that ChinaSource has been granted access to the book. The editor urges all readers to take advantage of this and utilize this resource to the greatest extent possible.

*Wei Ver has extensive Chinese ministry experience and now focuses on helping China as a sending nation.*

## Intercessory Notes

### *Please pray*

1. For Christian leaders within China who want to see China become a missionary sending country and are working to create the organizations, programs, and support that are needed.
2. For creative solutions to the difficulties medical doctors face when they desire to do mission work outside China.
3. That churches will catch the vision for mission work outside China and among China's minority groups and want to be a part of these evangelization efforts.
4. For pastors, churches, and missionaries currently working with minority people groups.
5. That minority people will be open to receive the gospel message.



## Resource Corner

### Tools for Cross-Cultural Missions from China

#### 首要推荐的100 个国内族群 (100 Priority Unreached People Groups in China)

This recent resource, available only in Chinese, has been published to encourage churches in China to adopt an unreached people group. A lead article discusses the status of evangelization among minority people groups and provides a comprehensive overview of missions among them. It includes discussions of both positive and negatives factors, attitudes of those reaching out to these groups, and strategies for bringing the gospel to them and discipling them. The major part of the book is given over to detailed information about each minority group including its culture, language, religion, and geographical area. Prayer items for each group are also included.



[IMG\\_0030 by Bill Benson via Flickr.](#)

- Contains a comprehensive list of all the UPG
- Lists the top 100 UPG and encourages their adoption
- Provides detailed information about each group
- Edited by two of the most seasoned Chinese UPG researchers in China
- Contains color photos
- 81 pages in length
- Published by Mission China 2030 in September, 2016

Cost: US\$15

This publication may be obtained by emailing ChinaSource at [info@chinasource.org](mailto:info@chinasource.org).

#### *A Catalog of Websites on Missions*

This list of websites was compiled by mission mobilizers in China and includes a variety of sites that provide information and training on topics pertaining to effectively serving in cross-cultural ministry both in and outside China. Most of these sites are openly accessible in China.

The list includes sites for:

- Mission agencies
- Special platforms
- Informational websites
- Focus on special people groups or areas
- Prayer
- Bible translation
- Education by extension

The list is available on request from ChinaSource by emailing [info@chinasource.org](mailto:info@chinasource.org).