

Thinking about China

Dr. Carol Lee Hamrin

Before we can make wise decisions about how to relate to China, we must seriously wrestle with the current confusion of information and ideas about China and think through the basic nature of change underway there. In trying to understand the rather emotional debate in the United States over China policy, it is important to question the underlying assumptions and perspectives behind the arguments. There are several competing frameworks, each of them oversimplified to the point of becoming “myths” about China.

MYTH #1: **China undergoing democratic reform**

The myth that dominated thinking about China after Mao’s death through the late Cold War period of the 70s and 80s, which was agreed to by most China specialists and people from both political parties, saw China and Eastern Europe as progressive countries trying to humanize socialism—the “good guys” trying to break away from the Soviet model and camp. This tended to be a top-down, elitist perspective held by U.S. government and academic specialists as well as by many social and church leaders in the west who went to China and interacted with their counterparts—the relatively moderate, progressive, better-educated people of China, who speak English and travel overseas; people with whom we thought we could work.

At the time, we tended to see China as a “glass of water half-full,” ignoring or minimizing signs of injustice and inequality. It was assumed that, gradually, China would be Westernized, if not Americanized, through the inevitable process of development. People expected a rather smooth, straight-line progression of change. Government policy focused on geopolitical cooperation against the Soviet Union, U.S. business sought to open the China market and academic and religious leaders tried to set up exchange programs.

This framework suggested we should just be friends, or even allies, with the Chinese government and official organizations and be patient

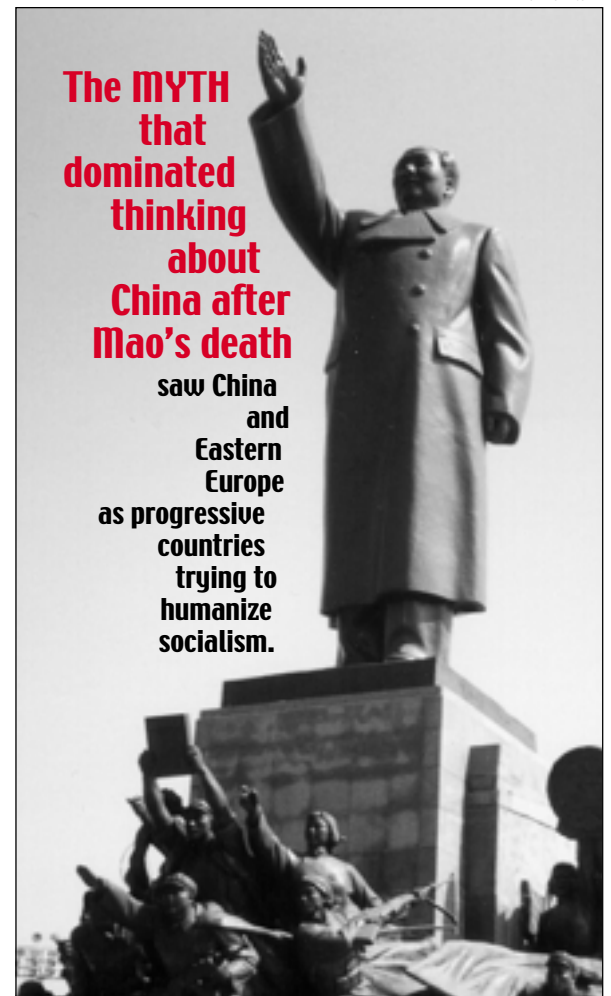
rather than critical. But the brutality of the 1989 crackdown (followed by political and religious repression and hostility toward Taiwan) compared with the sudden emergence of friendly democracies in Europe following the collapse of communism, undermined the legitimacy of this framework. It opened up debate, which continues today, regarding the best approach to China.

MYTH #2: **China as a Totalitarian Communist Power**

During much of the 1990s, as consensus favoring U.S.-China cooperation fell apart, there was a

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Ken Benintendi



The MYTH that dominated thinking about China after Mao's death saw China and Eastern Europe as progressive countries trying to humanize socialism.

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reversion to a myth about China more appropriate to the Mao era. China was seen as the last remaining target of triumphant Western civilization, doomed to sudden collapse like European communism. The voices of U.S. human rights NGOs and labor and religious groups gained influence in the debate. Based on greater information available about grass-roots abuses of power in China, they pointed to the plight of social groups that, suffering discrimination and repression by the bureaucracy, are marginalized in the economy and society. These critics have a populist perspective. They look from the bottom up seeing the glass half empty, ignoring or minimizing signs of positive change and growing freedoms. There is an assumption that a stronger communist China would automatically become an enemy of the U.S. with few, if any, areas where we could cooperate.

This framework would suggest that we should not cooperate with officials, but work to overthrow this “evil empire,” assuming the people would then thrive in a succeeding democratic state. But over the past year, post-communist Russia has gone from bad to worse while, in China, there has been continuing stability and openness to the outside. Therefore, these assumptions are also being called into question.

MYTH #3:

China as an Asian Authoritarian Nation

A third framework provides a more balanced perspective that is better able to take in the complexities of reality in China in the late 1990s. It is based on the Asian model of development that Chinese leaders and officials have been consciously pursuing as they have

struggled to come to grips with the global forces of industrial modernization and post-industrial globalization. In the early 1980s, they had already given up the Soviet totalitarian model based on a massive defense industrial complex and social welfare state of Brezhnev’s Soviet Union; they simply couldn’t afford it. Deng Xiaoping first traded that in for the East European model of reform communism—trying to make state-run industry more efficient and shifting resources to light industry through trade and investment

China is not a static, unchanging monolithic regime, but neither is the change underway linear and progressive.

from the outside.

Even before the collapse of European communism, the government began shifting to the Japanese-Korean economic model of government-business collaboration to direct an export-fueled market economy, but using the authoritarian political model of Singapore, Malaysia and Indonesia. Until quite recently, most Asian nations were run by highly authoritarian, unjust and corrupt bureaucracies—or were even police states to some degree—but there was a strong trend toward democratization in the region that gave hope for gradual change.

This framework is the basis for the current U.S. government policy of comprehensive engagement. The idea is to work pragmatically on problems and opportunities in all arenas with the goal of committing China to international norms—in trade, security, human rights, cultural and educational exchange and global issues. But now,

suddenly, this framework too is being called into question. The “Asian miracle” seems to be dissipating into thin air as the financial crisis spreads to Russia and Latin America. Nervous Chinese leaders have cracked down on political and religious dissent out of fear growing unemployment may spur instability. “Crony” capitalism is coming into disrepute both inside and outside China. Pragmatic Chinese are taking note that those countries coping best with the crisis are those that are most democratic, including Thailand,

the Philippines, Hong Kong and Taiwan along with Japan and Korea. They see the strength of the U.S. and other Western consumer economies.

All of these frameworks are based to some extent on facts that need to be taken into account. But all are partly “myths” due to oversimplification. They focus on the “hard,” quantifiable, material factors of politics and economics and they neglect the “soft” intangible factors of social relations and cultural-spiritual values. China is not a static, unchanging monolithic regime, but neither is the change underway linear and progressive. Rather, it is more erratic in nature and unevenly distributed.

Actually, to some extent, each of these frameworks may be applicable to some place at some time in China! Geographic differences are striking. Some coastal cities and Hong Kong have been competing well in the post-

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industrial global economy using wealthy Asia-wide overseas Chinese networks. But in China's rust-belts in the northeast and southwest, aging "smoke-stack" industrial cities are beginning to resemble post-communist scavenger nations of Europe with high unemployment and rising crime rates. Differences in education and outlook between pragmatic coastal leaders with technical educations who make use of scholars with Western educations as economic advisors, and feudalistic grass-roots tyrants in the interior who retain a Maoist mentality, make them seem a century apart. Generational differences are stark, with mutual incomprehension and disdain between the middle-aged Cultural Revolution generation, the "me generation" and the older Soviet-trained engineers who now run the show.

Is all this just a roundabout way to admit we don't understand China? Certainly, it is very hard to say whether China over the next five to twenty years will go through a major crisis like Indonesia or Russia, or will have a relatively smooth transformation to a more democratic system as Taiwan did. In any case, we should be prepared for continuation of a distinctly Chinese society with certain characteristics that were evident before the communist takeover and which would persist even under a multi-party electoral system: economic scarcity that will foster corruption and abuse of power; state institutions that will dominate society; personal networks that will have more influence than legal mechanisms; and civic groups that will remain weak. We can also identify key dynamics that will continue to reshape China: marketization of the economy; de-regulation of society and social conflict; political transformation to rule of law; expansion of many different values and belief systems; and spiritual struggle.

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The challenge

Striving toward the Chinese Century

Dr. John K. Chang

World famous historian Arnold Toynbee said that the 21st century would be the Chinese century. That was not a prophecy, but a conclusion based on his life-long research of world history and cultural changes. At the time he said this, there seemed to be no supporting evidence, but recent developments indicate that these words of Toynbee will indeed become reality.

The Glorious Past

China was a strong country throughout history, calling itself the "Middle" Kingdom. From an economic point of view, China was the world's major economy during the Middle Ages. It is estimated that on the eve of the Industrial Revolution China's output reached as high as half of the world's total and its per capita income was the world's highest. As the Industrial Revolution brought prosperity to Britain and other European nations, China's portion of the world's production shrank. Still, China's output accounted for one third of the world's total.

During the time between the late Qing Dynasty and the beginning of the Republic, under the pressure of domestic problems and foreign conflicts, China went through a series of upheavals. Even so, by the eve of World War I, China's economic output was still 8% of the world's total.¹ During the war-torn Republican period, the national economy was still able to maintain growth. Before the Sino-Japanese war, China's industry grew at an average annual rate of almost 10%. The success of the Northern Expedition brought China a period of stability; the decade of 1927 to 1936 saw the laying of China's national economic foundation.²

During these ten years of construc-

tion, the Chinese church had greater progress than previously. Church leaders launched a series of revivals echoing the national construction movement. One of these revival efforts was called the "Five Year Endeavor," short for the Five Year Evangelical Endeavor. This endeavor was a nation-wide spiritual revival effort with the purposes of rekindling the faith of the existing be-



lievers and doubling the number of believers during a five-year period, and was undertaken by a church that was expressing its ideal of saving the nation and its people.

During this period, the government had shown new vitality, and reforms in the areas of politics and economy were carried out. The Chinese church, realizing its influence and strength, felt responsible to assist the government and was eager to contribute. Its leaders hoped, through the "Five Year Endeavor," to touch the hearts of people, create a new morality in them, increase the number of moral citizens in the na-

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tion, and directly assist the government's construction programs.³

In the meantime, another type of revival phenomenon was emerging within the Chinese church. These revivals, occurring at different times and locations, were led by various individuals; there was no communication between revival groups, neither was there any careful planning. These phenomena are called "spontaneous" revivals. It is, without doubt, the work of the Holy Spirit that accomplished these. God raised up church leaders such as Andrew Gih, John Sung, Wang Mingdao, Timothy Dzao, Watchman Nee, Chia Yu-ming and Leland Wang. Though these leaders had different personalities and styles, they were all pure in faith and doctrine. Andrew Gih, John Sung and Wang Mingdao, especially, saw themselves as part of the big picture of the fate of the nation and devoted their hearts to evangelistic work as a way of fulfilling their duties to the nation. The devotional spirit of these forefathers sets an example for us today. Their contributions and achievements are a part of the glorious history of China and will have a deep impact on future generations.⁴

The Grand Future

China has had an admirable past and the 21st century will see an even greater future. It is predicted that the 21st century's biggest change will be the reshaping of the world economic order. During the past century, the world economy has been almost completely dominated by the more advanced European and American nations. It is predicted that in 25 years, the countries that, at present, have been left behind, will turn the tide. The major element for this economic reshaping is the rise of the Southeast Asian countries. The Four Little Asian Dragons that have maintained a high economic growth for the last 30 years are the strongest evidence of this trend. The Asian economic crisis, in my view, is a short-term setback in the long-term perspective. The rise of China, compared with these Four Little

Asian Dragons, is truly like a giant dinosaur. During the past 10 to 20 years, China enjoyed an annual average economic growth rate of about 10%. According to the World Bank's estimate (using purchasing power to value production), China ranks number three among the 15 most powerful economies in the world, next only to the U.S. and Japan. By the year 2020, China will be the number one economy in the world, followed by the U.S. and Japan—with a large margin in between! If China maintains an annual growth rate of 6% - 7% (experience shows that this is a conservative estimate), average personal income in China will be \$13,000; it is not surprising, then, that by 2150 China's per capita income could surpass that of the U.S. and Japan.⁵

The emergence of a middle class with strong buying power has been the major reason for the economic take-off of Southeast Asia. Consumers' needs range from cars and refrigerators to telephones. Consumption stimulates production, production increases in-

80% of the 40 billion dollars of annual foreign investment to China is overseas Chinese capital. It is no wonder then, that some people say China's economic development is a result of the 5% of Chinese who live overseas supporting the 95% who live in China.⁶ This overseas Chinese capital concentrates in Southeast Asian countries where it has a monopoly over local economies and where the majority of billionaires are of Chinese origin. Surveying the changing faces of the world economic powers, the Chinese economic rim is an unavoidable force. The World Bank estimates total production (using purchasing power to estimate production) of the "Chinese economic area" (including mainland China, Taiwan and Hong Kong) will catch up with or even surpass U.S. production by the year 2002,⁷ and, in the near future, Chinese economic power will replace the Japanese economic monopoly in Asia.⁸

The past fifty years also saw considerable progress by the Chinese church. Fifty years ago China had one to two

China has had an admirable past and the 21st century will see an even greater future.

come; therefore, a cycle of sustained economic growth and increased buying power exists. For example, Western aircraft manufacturers confirm that China is their biggest market. It is estimated that by the year 2000 there will be over 1000 aircraft per year sold to China. China's buying power is already enormous, while its potential buying power is beyond imagination. Another example is telephone service. China currently has 12 million lines, averaging one line per 100 persons, while in nearby Hong Kong the ratio is one for every two persons. This shows the amazing potential of the undeveloped market in China.

The economic power of the overseas Chinese is even more impressive. The overseas Chinese have been great contributors to today's economic growth in mainland China. It is estimated that

million Christians. Today, there are various estimates of the current number of Christians: the conservative estimate suggests 20 to 30 million; it may be 60 million, and it is possible the number could even be higher. Based on the above estimates the average annual rate of increase has been close to 7% for the last 50 years although growth has not been steady during this period. If the rate of increase is maintained at 7%, 25 years later the total number of Chinese Christians might reach 300 to 400 million. This is not just dreaming or guessing, but rather a conclusion based on evidence. The number of Chinese Christians will then surpass the number of Christians in any other ethnic group and China will be the country with the greatest number of Christians.

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Today there are few ethnic Chinese missionaries, but, in the future, Chinese Christians may contribute the largest and strongest missionary force. Besides providing human resources, Chinese Christians may also be the major financial source for world evangelism due to China's economic prosperity, its number one economic power status and the growth of personal income and increase in the standard of living.

Studying the overall trend of world history, we see that industrial development and economic growth have often been accompanied by church revival and the rise of Christian civilization. It is a historical fact that, whenever the number of Christians with a world vision has increased, worldwide evangelistic work has expanded and missionaries have been sent to foreign countries. This happened in 18th and 19th century Britain and Europe, and in 20th century U.S. and Canada. (Japan is not an example because of its re-

and his kingdom ruleth over all." China's history, its fate and future are all in the hands of God. It is God's miraculous plan for China to become the number one economic power and have the biggest Christian population in the world. Someone put it humorously that "For God so loved the Chinese, He created a great many of them!" If you give further thought to this comment, you may see the deep spiritual meaning behind the humor. The deeds of the Lord of history are shown. In surveying trends in mainland China, not only should we have unshakable faith in the Lord of the history, but also the historical viewpoint to see the miraculous deeds of God.⁹

God has done miraculous things in mainland China, starting with Mao Zedong who tried to unify the language and eliminate cultural obstacles. Unexpectedly, Mao made straight the way for the wide dissemination of the Gospel. With the launching of economic reform, the religious policy of Deng Xiaoping's era benefited church

against the Christian faith; the expressions of their opposition have ranged from rejection to all out attack. They even took action to eliminate any foreign religions. Since the 1980s, a group of researchers on Christianity has started to emerge from among mainland Chinese intellectuals. Among these scholars of Christianity, a large number are scholars of philosophy due to the fact that philosophy and religion have much in common in their research focus and analytical constructs. After years of research on Christian literature and theological works, and under the impact of Christian "spiritual civilization," some of these have expressed their desire to accept the Christian belief and have become Christians. They are called "Culture Christians."

We cannot be sure of the authenticity of the faith of this group of people. They tend to embrace the European theological ideas that have academic emphasis, which makes them dangerously vulnerable to being derailed from fundamental theological tracks. They may bring harmful influences to the church in the future. This is an undeniable, hidden problem; however, the positive influence of this group of people has been quite evident. Through years of research, the publications of the scholars in mainland China's cultural circles have corrected some mistakes on religious theory and destroyed the mistaken notion of "religion as the opiate of the people." This was a revolutionary and foundational theoretical change. It should be considered a significant contribution of the "Culture Christians."

Through translating and introducing Christian literature via the history and works of theology in the 20th century, the "Culture Christians" provided contemporary research materials on world religions and cultivated interest in, and favor for, Christianity among many scholars and intellectuals.¹¹ We deeply believe God will use these cultural elite in harmoniously penetrating the Chinese culture with Christian truth to accomplish the

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God has done miraculous things in mainland China starting with Mao Zedong.

cent and relatively brief rising and declining period. Japan's rise has been a phenomenon of the past 20 years only; it may fade in 20 years.) It should not come as a surprise that mainland China will take its turn in the 21st century. It will soon be a reality that China is the number one economic power with the world's biggest Christian population and the strongest mission resources. We should be looking forward to the coming of this great day and be encouraged to join in ministries to fulfill Christ's great commission.

Difficult Challenges Ahead

God is Lord of history. The development of world history is part of His plan. He is the King of kings, the Lord reigning over the fate of each nation. As Psalm 103:19 says, "The LORD hath prepared his throne in the heavens;

growth. Some house church leaders believe that despite persecution, the church had been "free" enough to spread the Gospel. They believe it has been one of the most "ideal" environments because the church, after going through long trials, has grown through painful experiences; believers became enthusiastic for evangelism and carried the gospel to remote and rural areas. The church grew rapidly. If there had been no persecution, then there would not be this kind of harvest. However, if the persecution had been too severe, the Gospel would not have been spread and the church would have stopped growing. Some have said that God used Deng Xiaoping to accomplish revival in China.¹⁰

Another miracle has been the emergence of "Culture Christians." Chinese intellectuals have historically been

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Christianization of the Chinese culture and make a way for Christian truth to rebuild the political, social and economic foundations of the country.

It is also God's plan that the Chinese elite are found all over the world. Currently, there are about 600,000 Chinese scholars and students abroad, scattered in the U.S., Canada, Britain and the rest of Europe. About half of them are in the U.S. and are very open to the Gospel. Evidence shows that about 10% of them have accepted Christ as their Savior, and many of these believers, who have committed themselves to full-time ministry, are receiving training in theological seminaries. This is a late-twentieth century miracle. When these students return

Yuan Zhiming, one of the writers of the popular Chinese television series *River Elegy*, said, "...if these problems remain undealt with, the Chinese will become a species of people with a distorted and horrifying face. The relationships between their people will be like those of wolves. Then, . . . the Chinese as an ethnic group will lose a real chance to rise among the world's peoples. What difference will it make even if China has half of the world's fortune? Everyone will have lost his consciousness and morality, living like a wolf, destroying and being destroyed by one another."

China has experienced two "liberations" during the past 50 years. The communist Party overthrew the Nationalist Party and "liberated" China in 1949. The 40 years of planned eco-

churches and agencies rushed into this Chinese mission field. Their lack of knowledge of the mainland church has often caused setbacks and difficulties in their work. The overseas Chinese church should understand clearly the strength and potential of the mainland church and view it as a partner in evangelism while, at the same time, it strengthens itself and prepares for effective cooperation.

Let's look back at history. During the 1911 revolution, the overseas Chinese made a great contribution. During the Sino-Japanese War, the Chinese government was running a constant deficit; overseas Chinese provided generous donations. Today, China's economic development owes a great deal to this investment from overseas Chinese. For the Gospel to be heard in every corner of China, overseas Chinese will also have to have appropriate involvement. Right now, professionals are able to work in the fields of education and health care while having a low profile witness. Overseas Christians need to have a comprehensive plan ready to put into action when the opportunity presents itself. Overseas Chinese mission agencies need to do long-term planning to train workers for China and to be prepared to shoulder the task of world evangelism. This is a challenge for overseas Chinese.

Finally, of the mainland Chinese scholars and students that are scattered all over the world, half are in the U.S. Former *Time* magazine Beijing bureau chief David Aikman said that reaching out to students from the People's Republic of China in the West is simply the most strategically important Christian missionary endeavor anywhere in the world.¹³ Christians in North America have a unique opportunity which we Chinese, especially, need to seize in order to see our blood brothers and sisters come to know Christ. When these students finish their studies and return to China, they will have extensive influence within the elite class and will be able to help the Christian faith take root and grow within the lives of Chinese people. This is a spe-

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For the Gospel to be heard in every corner of China, overseas Chinese will also have to have appropriate involvement.

to China after their training, along with the elite in China, they will be a powerful army for the Christianization of 21st century China.

The "miracle" before us constitutes these difficult challenges: First, 21st century China will have the biggest Christian population in the world. At the same time, the Chinese still constitute the world's largest concentration of unevangelized people. Twenty-five or fifty years from now, their numbers will be amazingly large. The challenge is for the gospel to penetrate all of China.

Secondly, 21st century China will be the world's number one economic power, but today's China is still a society of distorted values that need to be straightened out. Individualism, pragmatism and utilitarianism are the mainstream of current Chinese society. People care only for their own interests and financial gain. They seek only material enjoyment and possessions; China has lost a clear sense of values. To look at China from a spiritual viewpoint, it is an empty and lost society.

economic development that followed in which they attempted to utilize resources and stimulate production and market distribution did not make the communist ideal a reality. Deng Xiaoping's policies of reform and liberalization constituted the "re-liberation,"—the liberation from the control of the communist system. Now, China has stepped into the post-communist era and, though the economy is growing and private enterprise and foreign investment are increasing dramatically, China still needs a real "liberation" to bring forth democracy and freedom, human rights and the restoration of human dignity. This is the challenge of the spiritual and moral restoration.¹²

Thirdly, the mainland Chinese Christians have gone through decades of trials; they are equipped with worthy spiritual traits and rich experience in personal evangelism. China is the world's biggest mission field, but, at the same time, its church probably represents a tremendous missionary reserve army. With the re-opening of China to the outside world, non-Chinese

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cial challenge for Chinese believers in North America!

Conclusion

Dr. Philip Teng talked about *xiangchou*, a Chinese word which has no English equivalent, but which he described as “a kind of deep feeling, an intense sense of loneliness which reveals a root in our hearts. This root binds us tightly to the motherland. When that root is tugging at our heart strings, the result is *xiangchou*.” So, within our hearts, there comes naturally a kind of “China call.”¹⁴ May we be empowered by God through this “root” within us to effectively answer the above challenges.

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Television: Window to a Changing China

Huo Shui

What do you do in your spare time? If you would ask a Chinese this question today, the answer could well include aerobics, studying, dancing, traveling, making friends, playing “majiang,” keeping up on the news, marketing and so on. But, for the majority of households, one answer is certain: watching TV.

According to government statistics, China had 300 million TV sets by the end of 1998, and the country’s 2,100 TV stations’ broadcasting covered 90% of the population. The average time spent on TV watching was 185 minutes per person per day. There is little question that China has become the world’s largest TV market. Watching TV has become an indispensable part of everyday life. This is due, in part, to the fact that China’s recreation and tourism industries are not as developed as those in the West and leisure time for the average Chinese is very much constrained by limited economic resources. Another important reason is the fact that, for Chinese, TV is the most effective and most convenient means for getting to know about the outside world and for acquiring new

knowledge or information. It was through TV that the ordinary Chinese learned about the Apollo project, the Gulf War, Dolly—the cloned lamb, the impeachment trial of Clinton, the resignation of Michael Jordan and other happenings from all corners of the

TV is the most effective and most convenient means for getting to know about the outside world.

world. With its unprecedented speed and overwhelming flow of information, minute by minute, TV is slowly and steadily changing the life styles and thinking patterns of the Chinese people.

The Chinese government understands quite clearly TV’s huge impact on people’s thinking and life. In order to guarantee the “political correctness” and “purity of ideology” of programming, all levels of government have set up a “broadcast and TV bureau” to specifically control TV programming. At

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the same time, the Chinese government has tried to utilize this modern tool to promote party policies and principles, thus serving the political purposes of the government.

To carry out these purposes, the Chinese government set aside huge amounts of governmental funds to provide TV coverage for every village in China by the year 2000. It believes that the mere repetition of any information or doctrine will eventually wear down the people's resistance to accepting it. The government believes that any doubt or disbelief about Communist Party propaganda that people currently exhibit has nothing to do with the irrelevance of its contents, but has a great deal to do with lack of promotion; thus, more promotion is badly needed. Based on this mentality, Communist Party propaganda bureaus, at various levels, put TV stations under their total control. In other words, all TV programs in China must meet the Party's political criteria before being aired.

This is the general background of the TV industry in China. However, government control over TV broadcasting does not mean that TV stations can rely totally on the government to provide funds. On the contrary, for a TV station to survive in the Chinese market, it has to rely on its commercial advertisement income. In one sense, it is the invisible hands of the market economy that are pushing forward the progress of TV broadcasting in China. As long as a TV station promises to promote party rule and not conflict with the government line, it may broadcast whatever programs it chooses. The result: foreign TV distributors have rushed into the market providing a variety of programs. The Chinese producers, encouraged, have released numerous programs of their own, quickly driving China to become a TV programming buyers' market. It was reported in 1997-1998 that there were at least 1000 new TV dramas gathering dust on the shelf. This situation forced TV stations and program producers to constantly ponder the question, "What do Chinese people want to watch?"

What on earth do they like?"

These are simple as well as complicated questions. In the past, people were generally attracted to TV drama series as *Yearning*, *Stories at the Editor's Office* and *Liu Luoguo*. While these enjoyed extensive viewership, the great majority are simply uncreative works. Imported TV drama series are extremely few due to governmental control. This gave rise to TV feature programs introducing science & technology, nature, the environment, travel and so on, which quickly became popular.

The traditional cultural and entertainment programs continue to play their major roles in Chinese TV. People enjoy these relaxing, engaging programs that do not contain much political color. However, in recent years, the real rising star of TV programming has not been dramas, martial arts programs, police stories or science fiction series, nor even the colorful feature programs, but rather, a new type of program covering current political and social affairs. These "current affairs" programs are a new phenomenon to the Chinese audience. *Issues In Focus* and *Oriental Horizon* are the best of these. After they aired and achieved extremely high viewer ratings, numerous provincial TV stations followed in their footsteps by presenting their own "current affairs" programs with interviews and analyses. For quite some time now, these programs have been the subject of everyday conversation. This can be seen as a sign of so-

cial progress in China, for, at least on TV, people can now view criticism of current social ills. Although these criticisms are currently limited to the provincial and local levels, they attract the attention of wide audiences and are well accepted by the people. The influence of these new programs was shown when Prime Minister Zhu Rongji paid a personal visit to the *Issues In Focus* program.

As we try to predict the future TV market in China, it is certain that intelligent, interesting and well-produced programs will replace dry, indoctrinating and dogmatic ones. The TV broadcasting industry will become more and more capitalistic, while the Chinese audience will become more and more selective. Competition between programs will become intense and go international; even children's programming will face increasing challenges in the area of visual arts skills. Chinese people will no longer be satisfied with just a simple variety of selections such as dramas or features, but will look for program value and content. Each program will have its own loyal audience. Diversity of program types and differing audiences are the future trend of Chinese TV development. With this trend, outdated political indoctrination will be ignored. What, then, will next fill the spiritual vacuum? People are searching for the answer.

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Christian Broadcasting —Facing the Challenges

Jaw-Ann Sheng

I became a Christian because of listening to evangelical broadcasting!" Many times we have heard this statement in the testimonies of Christians in mainland China. While the conservative attitude of China's government since the 1950s closed the door to overseas missionaries, at the same time it paved the way for Christian evangelical broadcast ministry.

The positive forces for the development of this ministry included two aspects. First, in the suppressive era under Mao, China's government strictly filtered outside information so that listening to overseas radio programs became a popular way for the Chinese to make their own connection to the world. Moreover, since locally produced Chinese radio programs were, at that time, limited in both quantity and quality, disappointed and bored audiences often accidentally tuned in to Christian radio stations. The style of Christian broadcasters, which was gentle and compassionate in comparison to the typical aggressive "Red Guard" style, proved to be highly attractive to the audience. In this way, evangelical programs won many people to Christ.

Nevertheless, the political and social climate changed dramatically after Deng Xiaoping came to power in 1978, resulting in liberalization and technological advances. Over time, the changes that this produced have unavoidably brought many new challenges to broadcasting ministries.

Upgrading of Local Programming

The first challenge has been the rapid progress seen in the upgrading by secular stations of local programming that is aimed at a contemporary Chinese audience. Broadcasters have become cordial and humorous and programs are related to real life rather

than being political propaganda. Shanghai Eastern Radio Station provides several examples of this. For one of their programs, they invited the mayor of Shanghai to answer call-in inquiries from city residents. Their DJs now play the latest pop songs. Entertainment programs are produced. More recently, their radio/TV station purchased a helicopter for their news programs. Needless to say, these programs have gained wide popularity among local audiences.

As a result of the recent "open door" policy of the Chinese government, items such as televisions, video cassette players, and VCDs have become more popular in Chinese households.

These changes exemplify secular radio's strong ambition and capability for producing inviting, first-class programs. The successful experience of Shanghai Eastern Radio Station acted as a stimulant for other broadcasting stations in China, many of which have been making stunning changes and progress in their own productions. Unfortunately, overseas evangelical programs often cannot compete with this upgraded local programming in terms of their immediacy and relevancy to the local audience. As a result, today, Chinese audiences tend to choose local programs over evangelical ones.

Availability of Technology

As a result of the recent "open door" policy of the Chinese government,

items such as televisions, video cassette players and VCDs have become more and more popular in Chinese households. VCDs of popular movies are sold in the streets for only ten yuan (around US\$1.25). According to an article entitled "Internet Heat in China" published by *Reader's Digest* (November, 1998, Chinese version), by the year 2000, mainland China will become one of the major international markets for personal computers; moreover, the number of internet users will increase to 10,000,000. These new technologies have rapidly been replacing the previous dominant role of radio broadcasting, and, as a result, the attraction that evangelical broadcasting has had for non-believers in the past has been greatly reduced. Thus, the probability that people unfamiliar with gospel programming will tune in to it by chance is declining.

Frequency Restriction

Typically, local broadcast stations use the midwave frequency. To avoid jams caused by the repetitive use of the same frequency in one area, each broadcasting station must register its broadcasting region and frequency with its national administration office prior to starting its operations. Due to geographical restrictions, the same frequency may be used in different areas.

To date, the Chinese government continues to prohibit the operation of local evangelical broadcast stations; therefore, all current Christian programs must be broadcast from overseas stations. In past decades, the number of local Chinese stations was quite limited, which enabled the overseas evangelical stations to easily avoid the frequencies used by the local stations. However, in recent years, the number of local stations has been growing rapidly and the task of avoiding frequencies already in use has become much more difficult for evangelical stations. In the case of repetitive frequencies, an evangelical program may barely be audible for its audience. In the future, this problem will become even more severe.

Continued on page 15

Peoples of China

How many unreached peoples are there in China?

Jim Nickel

People-group thinking has gripped the minds of mission-minded churches and Christians for some time now. A growing number of individuals, agencies, and churches have accepted the premise that the fulfillment of the Great Commission requires not only that we take the gospel to every person on earth, but that we also seek to see a church raised up among every people group. Significant effort has been made to identify those people groups without access to the gospel (i.e., unreached

cuses on self-perception (“we-they” distinctions); the second on communication barriers. As we apply this definition to the challenge of discipling the peoples of China, we soon realize that we must go quite beyond the 56 official nationality classifications devised by the government of China. Most of the 55 minority nationalities are actually umbrella groups, gathering together hundreds of different people groups.

Under the Miao umbrella, for example, are at least 34 mutually unintelligible languages, each of which has

A people group is a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another.

people groups), and to see every one of them targeted for evangelism and church planting.

How many unreached people groups are there in China? The answer depends on how one defines a people group. The first chapter of the Lausanne Committee on World Evangelization publication *Unreached Peoples: Clarifying the Task* contains a very helpful discussion of the various ways we might define a people group. It suggests the following as a starting point: “A people group is a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another. From the viewpoint of evangelization, this is the largest possible group within which the gospel can spread without encountering barriers of understanding or acceptance.”¹

Two definitions of a people group are actually given here. The first fo-

numerous dialects and sub-dialects. There are also significant cultural differences between these groups, resulting in strong “we-they” perceptions and major barriers to communication between the groups. In other words, it is highly unlikely that the gospel will spread from the few Miao groups in which the church has been established to those that are as yet unreached without intentional cross-cultural missionary effort. The same is true for most of the other official groupings in China, including the Han majority.

In *The Chinese Mosaic: The Peoples and Provinces of China*² Leo Moser identifies 12 major sub-cultures of the Han majority, the smallest of which is well over four million people. Eight of the 12 are bound together by heart languages that are quite distinct from Mandarin. And even those who speak one of the four major dialects of Mandarin do so with local variants that complicate the

communication process significantly.

To what extent do these subcultural differences create barriers to the spread of the gospel? That is difficult to determine. What is clear is that the gospel has spread and the church has grown far more rapidly in some parts of China than in others. To determine the extent to which linguistic and cultural differences have hindered the spread of the gospel in China will require quite a bit more information than we currently have at our disposal.

So, the answer to the question of



Ken Benintendi

how many unreached people groups there are in China is: we don't know. The ethnologue lists 205 ethno-linguistic groups in China, some of which could be classified as reached. Paul Hattaway of Asian Minorities Outreach has identified over 400 groups, again, some of whom may be classified as reached. The vast majority of the groups on both lists are officially classified as belonging to one of the 55 minorities, which comprise somewhere around 8% of the population.

What of the other 92%, the Han

Continued on page 11

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Chinese? The largest number of Han people groups I have seen on any list is 29.³ The Joshua Project 2000 list of unreached peoples over 10,000 in size only includes four Han people groups in China! Can we seriously believe that these numbers begin to approach the reality of the number of unreached people groups among a population of nearly 1.3 billion people? I am convinced that the only reason we have identified so few is that the research necessary to determine the true number of people groups among them has not been done.⁴

The Institute of Chinese Studies is currently seeking the resources to launch a major project to search out the as yet hidden unreached peoples among the Han majority of China. We believe that as much as half the population of China—over 600 million people—is effectively denied access to the gospel by significant linguistic or cultural barriers. To reach them will require a massive effort on the part of the church around the world. We invite those who sense God's call to join us in confronting this great challenge to get in touch with us.

Rev. Jim Nickel has worked in Taiwan and is currently the President of the Institute of Chinese Studies in Colorado Springs, CO.

ENDNOTES

1. *Unreached Peoples: Clarifying the Task*, Harley Schreck and David Barrett, eds. (Monrovia, CA: MARC, 1987), page 7.

2. *The Chinese Mosaic: The Peoples and Provinces of China*, Leo J. Moser (Boulder, CO: Westview Press, 1985)

3. This list, as well as profiles of most of these groups, will be included in Paul Hattaway's forthcoming book *Precious In His Sight: Unreached Peoples of China*, due out later this year from William Carey Library Publishers, Pasadena.

4. In fairness, it should be noted that the stated purpose of Paul Hattaway's research is to identify the minority (i.e., non-Han) groups of China. The fact that he "by accident" has identified more people groups among the Han Chinese than anyone else lends credence to the hypothesis that there are a lot more people groups among the Han than any of us suspects. 13

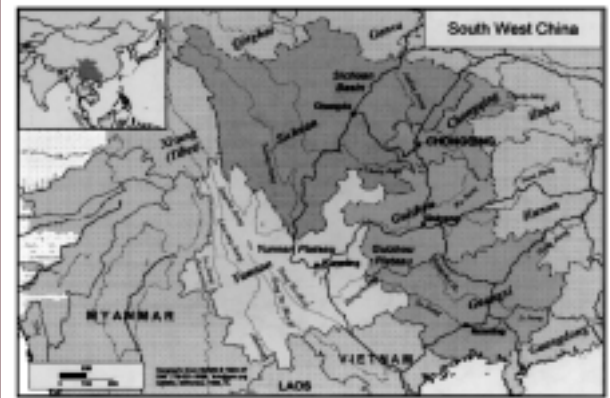
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ChinaSource Resources

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Samuel Ling, PhD., editor

This collection of essays is divided into three parts: Historical Perspectives on China; China Today; and Partnership in Chinese Service. Authors include Samuel Ling, Anthony Lambert, Jonathan Chao, Carol Lee Hamrin, Daniel Su, Wilson Chow, Mark Elliott and James H. Taylor III. 79 pages, 1996, spiral bound

Toward a Breakthrough in Transition: Strategic Considerations for China Service.

This monograph deals with economic, social and political change in China, provides an explanation of China's government system, the official church and unregistered groups and how to deal with each; and discusses suggestions for overcoming weaknesses in China service. 13 pages, 1999, paper binder

Serving China: A Primer for Pastors, Churches and Ministries.

Intended as an overview, this remarkable prayer and resource guide examines China's current modernization efforts, political transition and social tensions and their implications for contemporary Christian service in China. 29 pages, 1998, spiral bound

Song of a Chinese Sparrow

Based on a true story, this video chronicles the journey to faith of one young woman in China who was exposed to the Gospel through Christian radio, literature and the witness of Christian professionals serving in China. 12 1/2 minutes, NTSC or PAL format, English or Chinese.

Megatrends: The Chinese, Asia and the World

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Dr. Ling discusses the church in China within the broader perspective of the Chinese church worldwide and its relationship to the church in the West. 30 minutes, NTSC, English

Why China Needs Christians Now More Than Ever

Dr. David Aikman

Using examples from post-Communist Eastern Europe and drawing upon his own intimate knowledge of China, Dr. Aikman presents a challenging case for the role of Christianity in guiding China's future development. 42 minutes, NTSC, English

IN PRINT

- Serving China Together*, Samuel Ling, PhD., editor
- Toward a Breakthrough in Transition: Strategic Considerations for China Service*
- U.S. and Canadian Theological Education and Ministry to the Chinese People*, Greg Zjaba
- Select papers from China Consultation '87*, C. Isaac Tam, Ph.D. editor
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Venturing a glimpse into 21st-century China

Scott Mathias

With 2000 only months away and the new millennium beginning January 1, 2001, people everywhere are trying to predict what the future may hold. Predictions of China's future are especially wide-ranging. Given the massive change underway in China, it is perhaps futile to try and predict what the new millennium will bring. At the same time, it is possible to anticipate some of the trends and issues that will emerge as key factors in shaping China's future. The following suggestions are offered by a panel of Christian China specialists that met last year to consider the conditions and scenarios that China will likely face in the 21st century. Included are possible trends and events in the areas of politics, economics, education, society and culture.

IN POLITICS

- Relations with the West, particularly the United States, may be precarious. The United States could easily misstep in its foreign policy with China simply through misunderstanding. For example, over-reaction to possible protests on June 4, 1999, (the 10th anniversary of the Tiananmen Square Massacre) could cause the United States to distance itself from China on human rights grounds should such protests occur.
- Popular discontent in China could increase because of widespread government corruption or the actions of political separatists, especially in the heavily Muslim-populated regions.
- The pressures for reform and democracy could spark a leadership struggle within the 16th Party Congress.
- Debate as to whether or not to open the spring 2003 National People's Congress (NPC) election to multiple party competition could develop.
- The Chinese government will be faced with the lingering question of when and how to reevaluate the Tiananmen Square incident, including how to deal with those responsible for the events of June fourth and the students and scholars who have sought refuge in the United States and abroad.

IN ECONOMICS

- China's state banking system, which is currently billions of dollars in debt, will be reorganized.
- There will be reform in China's enterprises and business practices, especially where foreign businesses are involved. Relaxed restrictions on foreign ownership and management of businesses

within China will make it easier for foreign businesspeople to introduce efficient management procedures and influence business policy. China will not relinquish complete control, but partial foreign ownership of its enterprises will be allowed.

- China's eventual admission to the World Trade Organization will require its entering into some sort of an anti-corruption compliance agreement with other member nations.
- Because of its immense population, China will require natural resources from outside its borders. Energy resources and technology will be of particular importance.

IN EDUCATION

- Educational exchange between China and other nations will be expanded to include programs for school-aged children.
- To accommodate cross-cultural communication between the East and West, Chinese, Japanese, or Korean language instruction will become more common—perhaps required—in schools in the West.
- Christian institutions of higher education outside China will become increasingly involved in medical, business, and other higher education incentives in China.

IN SOCIETY and CULTURE

- Social unrest may occur as a result of increased crime.

- By 2001, China's culture will be so westernized that the goal of cultural exchange programs will be to remind Chinese of the value of their own culture. There will be increased cultural exchange on all levels.
- In the press, a series of exposés on corruption will encourage the government to launch an anti-corruption campaign. Corruption, however, will also exist in the media since journalists will find it difficult to act with integrity after having operated under a corrupt system for so long. Ownership and monopoly rules as

By 2001, will China's culture be so westernized that the goal of cultural exchange programs will be to remind Chinese of the value of their own culture?



Ken Benintendi

well as other regulations will need to be addressed before freedom of the press is attempted in China.

- American and European news media professionals sent to major Chinese cities will act as advisors on issues of press freedom. They will also be legal advisors to China's Ministry of Justice, explaining the legal ramifications of libel, slander, and other free speech issues.

Watch for the full report on the roundtable of China specialists upon which this article was based. Soon to be released by ChinaSource.

Scott Mathias is completing his master's degree in communications at Wheaton College while working in public relations and as a free-lance writer and editor.

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CORRECTION

In our last issue, Fall 1998, in the article, "Hong Kong: A Bridge to China" the number of Protestant churches in Hong Kong was inadvertently listed as 12,000-plus. The correct figure is 1,200-plus Protestant churches. ChinaSource regrets the error.

Book Review

The Cry at the End of the Century: Escaping the Trap of Modernization

Huo Shui

The Trap of Modernization by 42-year-old part-time economist He Qinglian became a bestseller when it was released in China last year. Here Huo Shui comments on this important book and its spiritual implications. (Chinese text; not available in English.)

For the past 20 years, China has been undergoing economic reform with modernization as its objective. From an economic point of view, reform means the transition from a planned economy to a free market economic system; this is common knowledge to almost everyone in China. For the average person, the purpose of reform is to escape poverty and raise the standard of living; for the Chinese government reform is the only road to modernization.

These notions about China's reform program are full of romantic ideals, which are repeated in the newspaper, on radio and TV, in the discourses of leaders and at numerous conferences, and which have become the common belief of the Chinese people. The government utilizes this common belief as a governing tool. Thus, in the eyes of certain people, the revolution prior to the year 1949 becomes the revolution of freedom for the Chinese people, liberating them from the oppression of the "three big mountains" (the mountains of feudalism, imperialism and bureaucratic-capitalism), liberating China from foreign bullies and letting the Chinese people rise up to independence. Reform since 1979, aiming at modernizing China and enriching the Chinese people, becomes the second revolution.

Twenty years have passed since the initiation of reform. What has this eagerly pursued modernization brought to people?

Without doubt, it has brought material abundance. Although 50 million Chinese still live below the poverty level, the majority of Chinese have seen their living standards rise dramatically. The Chinese, for almost 100 years, have never been so "full of money;" China has enjoyed unprecedented economic growth.

However, at the very moment the Chinese people excitedly taste the firstfruits of wealth, virtually all of them have suddenly recognized the "trap of

At the very moment the Chinese people excitedly taste the firstfruits of wealth, virtually all of them have suddenly recognized the "trap of modernization" that they are falling into.

modernization" that they are falling into. With hardly any time to enjoy the taste of the "happy meal" delivered by the first course of modernization to these long-deprived people, agonizing pain is served next. The troubles that modernization has brought to the Chinese are well beyond most people's imagination. No longer do they have sweet dreams about the modernization ideal; rather, they dream about how to get out of its trap.

He Qinglian's book *The Trap of Modernization* is the outcry released as a result of this situation. It faithfully reveals the social dilemma of China's modernization process and frankly admits the new pains brought about by it.

It points out a rather obvious truth: modernization is not a cure for all ills. China needs more than material modernization.

He Qinglian raises such questions as: While people facing poverty have a reason to pursue modernization, what really is modernization? Is the modernization process only an economic transition without a place for morality or ethical principles? What really are the roots of economic and social problems in China? Is it necessary to sacrifice ethics and morality to accomplish modernization in China? Should fairness and justice be included as criteria for measuring its success?

In response to these questions, He Qinglian says: "Unfortunately, during ten years of the Reform, no one has ever done any systematic research on these topics of political economy from the angle of ethics." Thus, as a member of the Chinese intellectuals, she has done the "ethical questioning" regarding the object, method, effect and problems of the reform. In her book, she makes a thoughtful analysis of many serious social issues and economic phenomena, such as stock mar-

ket system reform, state-owned enterprise reform, original accumulation of capital, the expanding gap between the rich and the poor, employment and crime, black market and underground society, political corruption and money, power exchange and similar issues. According to her analysis, "Today in China, all problems of economy, while occurring in the arena of economics, have been deeply rooted in the non-economic arena." The origin of these problems, apart from their political causes, "has more to do with cultural elements."

It requires courage to speak out in this way in today's China. Daring to

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Book Review—continued from page 14

face reality, Qinglian has done exactly that. The Chinese modernization process, according to her analysis, actually had birth defects from the very beginning. There was no consideration of social justice and fairness in its design. It lacked not only a balancing mechanism within the political system, but, most importantly, a spiritual support system with ethical principles and moral values as its essence. The moment China was shifted onto the track of modernization, it also fell into modernization's trap, as indeed, was doomed to happen.

However, what is left unsaid by He Qinglian should probably draw even greater attention. Why has China been pursuing only material modernization, but ignoring fairness and justice? Is there really any value in modernization if there are no moral values? Is it really true that Chinese care only for material interests but neither pay attention to spiritual life nor need any belief?

In answer to these questions we would say that the Chinese need social fairness and justice as well as modernization. What's more, changing the heart and soul is the first thing that is needed. Chinese need the restoration of ethical principles and moral values, the establishment of the right spiritual belief system. Changing the economic system may bring about material modernization, and reforming political systems and perfecting the rule of law may enhance fairness and justice. But, if there is no determination of a spiritual belief, no fundamental change in people's hearts, no moral values to back it up and no trust in God, but only in people, the questions He Qinglian raises will not disappear, but will only be transformed into other questions that will appear again in different forms—and the trap will remain open. China needs modernization, but not traps. The only way to get out of the trap is to seek eternal spiritual truth. Man cannot save man; only God can.

Huo Shui is a former government political analyst now out of China. Translation by Ping and Martha Dong.

Broadcast—continued from page 9

Facing the Challenges

Over the centuries, the church has always needed to face the challenges of its time. When government restrictions terminated the presence of foreign missionaries in the 1950s, the use of evangelical broadcasting to share the Gospel with the Chinese people was explored. As the pages of history have again turned, Chinese broadcast ministry has encountered new challenges and must again adjust its strategy. Today, evangelical stations are seeking new methods and strategies. For several years now, Kairos Communication Service International has been seriously considering these challenges and planning the necessary adjustments it must make. As a result, it will make the following changes in its future work.

Style and format change of broadcast programs. Although evangelical broadcast ministry is facing many challenges, traditional broadcasting still has room to develop in the remote countryside of China. Thus, target audience and program types will be adjusted for this. While the impact of evangelical programming to non-believers is weakening, the potential of using radio to provide spiritual guidance to new believers in China's harsh environment should not be neglected. Therefore, program production will be shifted to focus on programs aimed at discipleship and Christian growth. Churches in mainland China today are facing serious problems of insufficient numbers of servant leaders as well as rising waves of heresy. The development of discipleship programs can offer significant

help for the growing Chinese churches. Moreover, educating believers to share the Gospel may provide a remedy to the weakening impact of evangelical broadcasting to local non-believers.

Broadcasting is a highly competitive commercial market. Whether it be pre-evangelical or Christian-targeted programming, trite and prosaic programs will not stand up in the intense competition. Programs in which the Gospel message impacts the life of contemporary audiences must be produced.

Use of modern technology and media. In addition to broadcast ministry, Kairos is expanding to share the Gospel via other multi-media. Audio books, video books, CDs, Karaoke, hymn master and internet ministry have all received very positive responses in both mainland China and overseas leading us to believe there is a great need in all these areas. As we seek to meet the new challenges that face us, we recognize that each age has its own unique needs, and the tools and techniques that are available to us for sharing the Gospel must be used accordingly. Nevertheless, passing the message of Jesus Christ to our fellow countrymen has been, and always will be, our foremost purpose and mission.

Jaw-Ann Sheng is Program Manager of the Radio Programming Department of Kairos Communication Service International and oversees the production of two programs. Adapted and reprinted with permission from "Interflow", published by Kairos Communication Services International, December 1998, Vol 98-III.

PRAY FOR BEIJING

From April 1 to May 10, Christians in Beijing, throughout China, and around the world will be engaging in 40 days of prayer and fasting for Beijing. Prayers will be offered up for the church in Beijing, the pastors, and leaders, and the Christians in that city. Christians will also be praying for the government leaders of Beijing and national leaders of China. You are invited to join in intercession for the 99.5 percent of Beijing's people who do not know Jesus Christ as Lord and Savior. A daily prayer guide is available on the web at: www.strategicnetwork.org. Look for the China button.

Measuring Change in China: Whose Yardstick?

Someone has said that change is the only constant in today's fast-paced world. In the case of China, social and economic change seem to be pulling the country inexorably forward. To the Western observer, it may appear that the Chinese are becoming "more like us" as cellular phones, business suits and McDonald's signs proliferate on the crowded streets of China's cities.

Yet, as China's leaders cautiously navigate their way down an uncharted path of reform, political change is—to the Western mind—all too slow in coming. Penetrate beneath the effervescent surface of Chinese society and it soon becomes evident that many things haven't changed.

Since we tend to measure change in terms of that with which we are familiar, we may find ourselves caught between two conceptual poles: the Western ideal of a free society with a high degree of individual autonomy and the haunting paragon of a totalitarian society, exemplified by the former Soviet Union. Neither model fits

today's China. As Dr. Carol Hamrin suggests in her cover article, those seeking to understand China would do well to view China within the context of its Asian environment rather than attempting comparisons with either Western liberal democratic or Soviet models. Yes, China is changing, but perhaps not in the way we expect.



Brent Fulton

Looking at the church in China, there is a similar danger in equating positive change with conformity to Western Christian ideals. How many times have foreign visitors ventured warily into one of China's large urban churches, visions of "Potemkin Village" dancing in their heads, only to emerge an hour later remarking that the service was "just like anything you'd experience in a church in America" (or Singapore, or Canada ...)?

Of course there are similarities, but to conclude that Chinese Christians are becoming "more like us," as if we were somehow the yardstick by which Christians in other cultures should be measured, is to miss the extraordinary work of God in China during the last five decades. Through the often painful experiences of Chi-

nese Christians, God has been carefully crafting a church that is in many ways very different from its Western counterparts. Rather than desiring that our Chinese brothers and sisters become "more like us," should we not instead rejoice in these differences, which have so much to teach us about how God deals with His children and, specifically, His plan for the church in China?

The Lord of history is intimately involved in changing China, but He is not necessarily interested in the kinds of change which we instinctively view as positive. By all accounts the Tiananmen Square incident of nearly ten years ago was a step backward for China, but out of this tragedy came one of the most remarkable Christ-ward movements of intellectuals in Chinese history.

Lasting change in China is not measured by McDonald's or cell phones or Western-style worship, but by lives transformed by the unchanging truth and love of Jesus Christ.

Dr. Brent Fulton is the Executive Director of ChinaSource and Editor of the ChinaSource journal.