Jesus said: "Put out into deep water and let down your nets for a catch."
...They did so and made such a huge catch of fish that their nets began to split. (Luke 5)

Fujian Church Calls For Return Of Property 95.4.1
Gansu Christians Set Example For Society 95.4.2
Christians Face Hardships in Hebei Province 95.4.3
Young Church Workers Meet On Patriotism, Three-Self 95.4.4
US Organization To Subsidize Distribution Of Five Million Bibles 95.4.5

News In Brief 95.4.6

ANS Focus: Women In The Church

Churches Need To Do More For Women, Says Female Church Leader 95.4.7
Female Church Workers Surveyed 95.4.8
Woman Evangelist Talks About Countryside Superstition 95.4.9

ANS Feature:

How Many Christians Are There In China? Questions And Answers 95.4.10
Quantity And Quality 95.4.11
Fujian Church Calls For Return Of Property

The church in Xianyou, Fujian Province, has publicly called on all concerned government agencies to help settle its dispute with the local county government and recover the land and buildings which it originally owned.

The original church compound in Xianyou comprised more than 20 mu of land with a church, a primary and a middle school, a hospital and residences. Since 1980, only about 6 mu of land with six buildings have been returned to the church, while 14.8 mu with 13 buildings are still occupied by the county government. Even though the Religious Affairs Bureau of the State Council ruled in 1992 that all land and buildings should be returned to the church, the county government has not complied. Numerous petitions to government agencies at all levels have led nowhere.

In 1992, redevelopment started in the old section of Xianyou. To make way for a new road, the church agreed to tear down two of the six buildings returned to them. After this new road was finished, plans were made for yet another new road to run right across the area where the church now stands. As the congregation in Xianyou has only a small portion of its original property for its own use, the Christians are not willing to tear down their church to make way for a new road. The Xianyou Christian Council and TSPM made their protest public in an article for the August issue of the church magazine, Tian Feng. They said they would protest the planned destruction of the church, which is over 100 years old, and claimed support of the over 30,000 Christians in the county for their action. The article calls on all government agencies concerned to help resolve the conflict. [ANS]

Gansu Christians Set Example For Society

Yangwan Village in Dingxi County, Gansu Province, has a large number of Christians. While the growth of Christianity in the area was first viewed with suspicion by local government officials, the Christians' efforts for the common good have made them a community held in high regard.

According to a report from the area, a primary school teacher, Wang Weihe, encountered problems a few years ago after becoming a Christian. Even though he was one of the best teachers in the school, local government officials told him to stop attending church or face losing his job. When Wang insisted that becoming a Christian was a liberty guaranteed in the constitution, he was fired. The church then reported this matter to the provincial authorities which ensured that Wang was reinstated.

Over the past years, the Christians in Yangwan have become well-known for their community spirit. In 1991, they decided to improve the only road that connects Yangwan with the [OVER]
Gansu Christians Set Example.../2

Outside world. Unpaved and leading through rough mountain terrain, the road was difficult even under the best circumstances and suffered from regular flooding and landslips in rainy weather. Organizing all able-bodied people from the congregation, the Christians from Yangwan worked for several months to widen and improve the road. After it was finished, they were praised by the local government for their activism.

In 1993, farmland in the entire county was reallocated. The reallocation process proved very difficult in most villages, with peasants fighting over the best pieces of land. In Yangwan Village, however, reallocation went smoothly, with the Christians cooperating with one another.

In 1994, the government of Fuxun Township, of which Yangwan Village is a part, decided to plant trees on a barren mountainside. The response to their call for volunteers from the local population was very discouraging. The Christian congregation then organized a work team of 44 members which planted trees on 20 mu of mountainside. Again, they were praised by the local government.

The report from the area concludes that Christians in Yangwan see their actions as being "salt and light" for the surrounding countryside. [ANS]

Christians Face Hardships In Hebei Mountain Area

About half a dozen Christians started a home worship gathering in Xinglong County, Hebei Province, in 1983. Since then, the Christian community in the county has grown to almost 6,000 members worshipping in five meeting points.

Because of the rapid growth of Christianity in the area, there is a lack of trained church workers. So far, there is only one seminary graduate and one ordained elder, and no church organization has been established in the county yet.

The five meeting points in the county are far from adequate. Buildings are too small, and worshippers have to brave the winter cold and summer rains in open courtyards. Even worse, many believers have to spend up to nine hours on tortuous mountain roads to get to the nearest place of worship. They usually start the journey on Saturdays, returning home after the Sunday service. On a normal Saturday night, there are between 100 and 200 worshippers camping out in Christian family homes close to each meeting point.

As a first step to improve the situation in Xinglong County, the Hebei Christian Council recently held a month-long lay training class there. There were 49 participants, 26 of whom were women between 25 and 69 years old. [ANS]
Young Church Workers Meet On Patriotism, Three-Self

"Three-Self is not just about getting rid of the 'foreign religion' label, neither is it just about promoting political patriotism. Three-Self is about improving the environment in which the church can be built up, and the Three-Self Principle must be followed from the beginning to the end when building the church." This was the consensus of a group of 34 young to middle-aged church workers from all over China who recently attended a seminar in Shanghai to discuss patriotism and the Three-Self Principle.

During the first part of the seminar, participants listened to lectures about China's domestic and foreign policy, and had a chance to visit Shanghai's Pudong district to study the effects of China's policies of reform and openness.

During the second part of the seminar, the church workers exchanged their experiences of building up churches, sorting out church finances, and training lay workers. Some participants shared how Christians from national minority groups pooled their resources not just to build up their churches, but also to improve the economic situation in the poor mountain areas where they live.

Participants agreed that church councils needed to be strengthened, and that more training was necessary for both ordained and lay church workers. Finally, some expressed the need for more inculturated, Chinese ways of expressing their faith. [ANS]

US Organization To Subsidize Distribution Of Five Million Bibles

The printing and distribution of up to one million Bibles per year will be subsidized by a US-based Christian organization, East Gates Ministries International (EGMI). The agreement between the China Christian Council and EGMI, an extension of a joint agreement made in 1992, covers the five years from 1996 to 2000.

According to the letter of agreement signed by the CCC and EGMI, EGMI will subsidize the cost of paper for Bible printing as well as pay the mailing or shipping of Bibles to believers who have placed orders. The CCC will be in charge of the actual distribution, but will work in cooperation with EGMI. According to CCC Associate General Secretary Rev. Bao Jiayuan, the Bibles will be distributed to Christians wherever they meet, with the emphasis on those meeting in homes. The Bibles will be printed at the Amity Printing Press in Nanjing which was built with funding from the United Bible Societies.

EGMI has been working with the CCC since 1992 to subsidize Bible distribution. At that time, the organization's chief operations officer, Doug Sutphen, said in an EGMI press release that "the era of Bible smuggling is now past." [ANS]
News In Brief

The Commission on Women’s Work of the CCC and the Chinese YWCA will co-sponsor a workshop at the Non-Governmental Forum on Women to be held in conjunction with the UN Women’s Conference in Beijing in September 1995. The workshop, titled “Women, Christianity, Society”, will feature Dr. Zhen Hua Mei, president of the YWCA and Rev. Cao Shengjie, vice-president of the CCC. In preparation, the CCC has published a brochure on women in the church in China, and also prepared a short videotape.

More than 30 Chinese Christian women, among them YWCA staff and members, pastors, seminary teachers and staff of the Amity Foundation, will participate in the NGO Forum.

**********

More than 300 women have learned to read and write in literacy classes organized by the church in Lanzhou, Gansu Province. The year-long classes were started in 1986, using the Chinese catechism as teaching material, though more recent classes have switched to the Christian primer published by the China Christian Council. The youngest woman to learn to read and write was only 16 years old, while some participants were older than 70.

**********

Several places in the Xinjiang Autonomous Region, previously thought to be without Christians, do in fact have functioning congregations. As Wen Yongsheng, a visitor from Shaanxi Province, reports, there are more than 1,000 Christians in Hami. They worship in two church buildings, and a third church is currently being built. There are also several hundred Christians in the mining areas of Aiwei'ergou, southeast of Urumqi, and Sandaoling, south of Hami.

**********

An article in the July issue of the church magazine, Tian Peng, calls for the sharing of resources among Christians in China. Quoting the example of a very poor mountain area in Hubei Province where Christians have been unable to raise enough money for church buildings, the author asks Christians in the richer cities and coastal areas to consider helping their brothers and sisters further inland. Churches in China usually use all their funds locally, and there is little contact between churches in rich and poor areas.

**********

Among the churches newly built in recent months: The first church ever in Weikou Township, Taining County, a poor area in northern Fujian Province; a church designed by the members themselves and built within only two months in Jixi.
News In Brief.../2

Heilongjiang Province; a church for Christians of the Miao nationality in Wangtong Township, Guangxi Province who so far have only been able to worship in private homes; and six new churches in the counties surrounding Ruijin, a city of revolutionary fame in Jiangxi Province.

********

Christians in Neixiang County, Henan Province, have set up almost a hundred cooperatives with altogether more than 6,700 workers, producing woolen sweaters, shoes and Chinese herbal medicines. The cooperatives were set up with the help and encouragement of the local government which also organized some joint ventures with investors from outside the county.

********

In Yueyang City, Hunan Province, the Christian population has grown from 30 in 1984 to more than 1,000 within the city and about 10,000 in the surrounding countryside. As there are only four pastoral workers in Yueyang, the city Christian Council has established a four-tiered system of training. During spring and autumn festival times, three-day revival meetings are held in all of the 60 churches and meeting points, aimed at building up the faith and knowledge of grassroots Christians. For lay workers, there are one-week, two-week and one-month training courses. While the one-week course deals with the catechism, the two-week course concentrates on important concepts of faith like grace, the Holy Spirit, and the church. The month-long course follows a national curriculum developed by the China Christian Council and comprises Biblical knowledge, evangelism, music, church administration and religious law.

********

A lay training center has been opened in Shaoxing City, Zhejiang Province. The four-storey building can house up to 70 participants. *** A four-month training course for lay-workers was held this spring in Hubei Province, with 78 participants from more than 30 cities and counties. The course was held at Zhongnan Seminary in Wuhan, which provided many opportunities for interaction between seminary students and course participants. *** And a training course for lay workers from minority nationalities was recently held at Luquan, a minority nationality area in Yunnan Province. Sixty-two lay workers from 17 townships in the area participated.

********

In the first ordination service ever in Yichang, Hubei Province, a pastor and a teacher (assistant pastor) were ordained. Eight young pastors were ordained by the Anhui Christian Council in Hefei in April. A young pastor was ordained in Anshun, Guizhou Province, and two pastors were ordained in Shanghai. The first pastors and elders were ordained in Ankang, Shaanxi Province. And 13 elders were ordained in Shijiazhuang, Hebei Province. [ANS]
Churches Need To Do More For Women, Says Female Church Leader

In a recent survey by the Committee on Women's Work of the China Christian Council, more than 90% of the female church workers polled stated that "churches did not properly value women's contributions." This was disclosed by Rev. Cao Shengjie, one of the vice-presidents of the CCC, in an article for the July issue of the church monthly, Tian Feng. She added that many women in the church had said they felt excluded from decision making processes, and that women were rarely asked to preach or lead worship services.

Looking back on the history of the Chinese churches, Rev. Cao stressed that from the beginning of Protestant missions to China, women have played an important role. Missionaries stressed women's evangelism and education, starting the first school for women in 1844. By the year 1917, the Chinese churches were served by 2,179 women evangelists.

Rev. Cao said that despite this tradition and the changes brought about by the Communist revolution, problems remained. She added that there was a pressing need for more church activities geared particularly towards women, who make up about 70% of believers. Regarding the fact that more than 100 million Chinese women are illiterate, Cao called on all churches to stress literacy work and education for women, especially in the countryside where many female believers cannot read and write.

Finally, Cao stressed that women's contributions to the life of the church are invaluable, and that women need to play a bigger role in decision making and church leadership. Cao said that in 1994, there were 387 female pastors and assistant pastors in China, constituting less than 14% of the ordained ministry. There was reason for hope, though, because women currently made up almost 57% of the theological students. She expressed her expectation that the gifts God had given to women would not be neglected in the future. [ANS]
**Female Church Workers Surveyed**

The Commission on Women's Work of the China Christian Council recently undertook a survey of female church workers. Some of the results follow:

**Respondents:** 657 women, of whom
- 41.8% are theological students,
- 24.6% are lay workers,
- 21.9% are pastors or evangelists.

62.9% of the respondents are 20-40 years old.

**How did these women become Christians?**
- 57.1% were brought up in the Christian faith,
- 29.2% became Christians because they were searching for the meaning of life,
- 7.3% became Christians through faith healing experiences,
- 4.6% became Christians through setbacks in their lives.

Almost half of the respondents have been active in the church for more than 10 years, and 63.5% have received at least some theological education.

**What constitutes the greatest hardship for your work?**
- 69.2% "My own lack of ability and knowledge."
- 3% "I receive no help from my male colleagues."

A large majority, 77.5% of the respondents, said that their families were "very supportive" of their work, 21.8% said their families "did not disagree", and only 1.26% reported that their families "disagree" with what they are doing.

Of the respondents, .94% said that they see male and female church workers as "equal in every respect", 2% said that "women can evangelize, but should not be ordained", and 3.4% said that "women should only take responsibility for a church if there is no male pastor".

**What should be the most important element of women's work?**
- 51.8% "Encouraging women to evangelize"
- 30.5% "Focus on women's issues and help women to unite and take care of each other's needs."

**In your life and work, are men and women equal?**
- 53.9% "Men and women are basically equal."
- 31.2% "There are still some inequalities."

**If you feel that churches do not properly value women's contributions, where do you see this expressed most clearly?**
- 71.8% "Women lack participation in decision-making processes"
- 21.3% "Women are not asked to preach or lead the service on important occasions". [ANS]
Woman Evangelist Talks About Countryside Superstitions

The daily life of Christian women in the Chinese countryside is still beset with all kinds of superstitions. This was revealed in an article in the July issue of the church magazine, Tian Feng.

The young evangelist, Xue Yingchun, describes how women seek her out with specific questions and problems. Soon after her arrival in Xiangshui, Jiangsu Province, a group of women came to her house to ask her whether sharing their beds with their husbands meant living in sin. These women had been told somewhere that living holy, Christian lives implied that they should not sleep with their husbands on Wednesdays, Fridays and Sundays. This superstition had rocked a large number of marriages in the area, with many men suspecting their wives of infidelity.

A problem evangelist Xue regularly encounters is that newly converted women are afraid to be baptized. For some, the reason is fear that their husbands, who are not Christians themselves, will not agree to their wives' baptisms. Others do not want to be baptized as young women because they are afraid that they will not be able to avoid "sin" in the future. Many young women also do not participate in communion services, because they feel that the sexual relationship in marriage makes them "unclean" and unfit to receive the elements. Xue recalls the example of one woman whose migrant laborer husband returned home just before a communion Sunday. The couple was driven out of their shared bed by fellow Christians intent on keeping sin at bay.

So strong is the notion of sexuality as sin, that many woman Christians will not keep a Bible close to their beds for fear of "polluting" it. Similarly, many women do not dare to pray while sitting or lying on their bed, assuming it to be an "unholy" place.

Xue calls on the churches to stop ignoring these problems and to specifically address them in their work with women.
ANS Feature:

How Many Christians Are There In China? Questions And Answers

There is a broad international controversy about the number of Protestant Christians in China. In the following interview, ANS editor Claudia Währisch-Oblau tries to answer some of the questions most often asked.

In many publications one can read that there are at least 65 million Protestant Christians in China, perhaps more. Is this figure accurate?

No, I don't think so. We have been working on statistics of the Protestant church in China for seven years and we do not find evidence of such large numbers. Our own statistics, updated this year, give a minimum figure of 8.55 million and a maximum figure of 12.635 million Protestant Christians. We provide minimum and maximum figures because we are getting different figures from various sources. Most of these figures are estimates, some no better than informed guesses.

Where does the figure "65 million" come from?

This figure was originally published by the Chinese Church Research Centre (CCRC) in Hongkong. According to CCRC, it is based on a secret Chinese government report on the growth of Protestant Christianity within the country. CCRC has never published a copy of this document, and there has been no independent confirmation of its existence.

The statistics you publish only count Christians in the "registered churches". But aren't there millions of evangelicals meeting in "underground house churches"?

This question needs a longer answer, with some clarification of terms first:

1. Government registration for places of worship only became compulsory under the "Regulations Concerning Places Of Religious Worship", which were passed in January 1994. Prior to this, government registration of churches existed in only a few parts of China. The registration process under the new law has started slowly, therefore there are many congregations that are still not registered with the government, even though they are part of the China Christian Council (CCC) network.

2. The China Christian Council and provincial and local Christian Councils see themselves as an umbrella and support organization for all Protestant congregations in China. They organize the training of lay leaders and pastoral workers, the printing and distribution of the Bible and Christian literature, and help congregations in their dealings with local governments. In some areas, though, there are tensions between local churches and the local Christian Council, and some local churches prefer to remain separate from the local CC. But in most places, congregations, whether in or outside of the local CC network, know of one another. To speak of secret "underground" [OVER]
churches in China is inaccurate: Even those called "underground churches" in foreign press reports usually function openly.

3. The vast majority of all Christians in China could be called "evangelical", including provincial and national church leaders, even if they prefer not to use this label themselves.

4. Most of the congregations organized under the Christian Councils on different levels are meeting in homes or meeting points. The CCC counts only about 8,000 churches in China, but tens of thousands of meeting points which may be private homes or simple halls where believers gather for worship.

To answer the question now: In our estimates we include all Christians in China, whether they worship in churches or homes, whether their congregations are part of a Christian Council or not. (The CCC's goal is to protect the rights of all Christian groups in China to practise their faith freely, including their right not to participate in the Three-Self Movement.) But as the large majority of congregations do not have membership lists -- they aren't necessary for registration with the government -- all figures can only be estimates.

Finally: Who should be counted as a Chinese Christian? Due to the lack of ordained pastors, in many rural areas less than 50% of the regular churchgoers are baptized. Should those who have not been baptized be counted? Similarly, there are many groups who use the name Christian but have limited understanding of the Christian faith, such as those who have only heard that prayer in the name of Jesus heals the sick. Should they be counted as Christians, or should one wait until they have a better knowledge of what Christian faith entails? Such problems of definition mean that any statistics must be used with care.

Don't the Provincial Christian Councils deliberately give very low numbers of Christians, because they are afraid of trouble with the government?

The Christian Councils certainly tend to make conservative estimates. Why should they be interested in inflating their figures? On the other hand, I suspect that foreign groups smuggling Bibles into China or organizing radio broadcasts tend to give rather high figures to prove the necessity of their work.

Haven't churches in China grown enormously over the last few decades?

Yes, of course. Just one example: According to the Religious Affairs Bureau of Jiangsu Province, the number of Christians in the province increased as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1985</td>
<td>125,000</td>
</tr>
<tr>
<td>1988</td>
<td>250,000</td>
</tr>
<tr>
<td>1989</td>
<td>400,000</td>
</tr>
<tr>
<td>1991</td>
<td>640,000</td>
</tr>
<tr>
<td>1995</td>
<td>900,000</td>
</tr>
</tbody>
</table>

[OVER]
ANS Feature: How Many Christians In China.../3

In Jiangsu, the number of Christians has grown sevenfold in just ten years! But these figures are not representative for the whole of China. Even within Jiangsu, the growth of Christianity has been uneven. Similarly, while churches are growing fast in provinces such as Jiangsu, Zhejiang, Anhui and Henan, there is much less or even no church growth in other areas.

Researchers agree that there were less than 1 million Christians in China in 1949, and that serious church growth did not start until the 1970s. To assume that the church in China has grown not tenfold, but sixty-fold in the last 50 years, seems rather fantastic. There has been no statistical proof for such a claim, not even a provincial breakdown by those who propagate such large figures. I believe that while our margin of error may in some cases be as high as 50%, our figures give an order of magnitude that comes quite close to the truth.

How Many Christians Are There In China?

<table>
<thead>
<tr>
<th>Province/City</th>
<th>Minimum</th>
<th>Maximum</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anhui</td>
<td>850,000</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Beijing</td>
<td>20,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Fujian</td>
<td>400,000</td>
<td>900,000</td>
</tr>
<tr>
<td>Gansu</td>
<td>?</td>
<td>200,000</td>
</tr>
<tr>
<td>Guangdong</td>
<td>160,000</td>
<td>200,000</td>
</tr>
<tr>
<td>Guangxi</td>
<td>50,000</td>
<td>60,000</td>
</tr>
<tr>
<td>Guizhou</td>
<td>170,000</td>
<td>300,000</td>
</tr>
<tr>
<td>Hainan</td>
<td>10,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Hebei</td>
<td>?</td>
<td>200,000</td>
</tr>
<tr>
<td>Heilongjiang</td>
<td>300,000</td>
<td>400,000</td>
</tr>
<tr>
<td>Henan</td>
<td>2,000,000</td>
<td>3,000,000</td>
</tr>
<tr>
<td>Hubei</td>
<td>50,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Hunan</td>
<td>60,000</td>
<td>?</td>
</tr>
<tr>
<td>Inner Mongolia</td>
<td>50,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Jiangsu</td>
<td>900,000</td>
<td>1,200,000</td>
</tr>
<tr>
<td>Jiangxi</td>
<td>200,000</td>
<td>300,000</td>
</tr>
<tr>
<td>Jilin</td>
<td>200,000</td>
<td>?</td>
</tr>
<tr>
<td>Liaoning</td>
<td>200,000</td>
<td>?</td>
</tr>
<tr>
<td>Ningxia</td>
<td>5,000</td>
<td>50,000</td>
</tr>
<tr>
<td>Qinghai</td>
<td>?</td>
<td>10,000</td>
</tr>
<tr>
<td>Shaanxi</td>
<td>350,000</td>
<td>360,000</td>
</tr>
<tr>
<td>Shandong</td>
<td>600,000</td>
<td>900,000</td>
</tr>
<tr>
<td>Shanghai</td>
<td>100,000</td>
<td>120,000</td>
</tr>
<tr>
<td>Shanxi</td>
<td>80,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Sichuan</td>
<td>200,000</td>
<td>?</td>
</tr>
<tr>
<td>Tianjin</td>
<td>15,000</td>
<td>?</td>
</tr>
<tr>
<td>Tibet</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>Xinjiang</td>
<td>30,000</td>
<td>100,000</td>
</tr>
<tr>
<td>Yunnan</td>
<td>300,000</td>
<td>700,000</td>
</tr>
<tr>
<td>Zhejiang</td>
<td>1,250,000</td>
<td>1,400,000</td>
</tr>
</tbody>
</table>

Totals: 8,550,000 - 12,635,000
ANS Feature: Quantity Or Quality?

China's church growth has its problems, as Amity's Gotthard Oblau reports.

"Why are you foreigners so interested in big numbers?" asked Rev. Chen Guangxu, pastor in Weifang, Shandong Province. "Whenever we have church visitors from foreign countries, they always want to know about our church growth. The more the better. But that so many new converts stream into our church is not all good. After all, one wonders about the quality of their faith."

Rev. Chen went on to tell me about the lack of education in the countryside, about heresies, superstition and flourishing sects. According to Chen, many believers know hardly anything about the Bible. They use the name of Jesus like a magic formula when they pray for health, good harvests, or baby sons. Or the name of Jesus is merely connected with some concepts of moralistic behavior: Christians don't drink, don't fight, don't cheat the village head. Those who act in this manner can also call themselves Christian.

Sometimes, there are debates about who belongs and who doesn't. "Only those who cry when they pray are real Christians", some say. "No, real Christians dance and shout while worshipping", contend others. Splits and confusion grow. And these are the problems Rev. Chen faces when he preaches sermons and teaches lay training classes. Most often, though, he has to contradict the notion that sick people who don't get healed even after prayer are children of the devil.

Only those who attend a baptism class and pass an exam are eligible for baptism. In Gaoli, a rural area near Weifang, two thirds of the Christians are illiterate. About 40% of the candidates fail their first baptism exam and have to repeat the class a year later. Typical questions in the (oral) exam are: "Where was Jesus born? Why do you believe in Jesus?" Candidates who answer the second question "Because I can make more money with Jesus' help", fail. An acceptable answer is: "Because Jesus saved my soul."

"People should have at least some idea what the Gospel is about", says Rev. Chen. "After all, Jesus must be more than just a new ornament in their village temple." [ANS]
CHINA:
Cities and Counties mentioned in this issue