

Christians all over the world have been looking for the return of our Savior Jesus Christ. Yet He Himself said in Matthew 24:14, “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.” Thousands of people groups throughout the world have yet to hear the Gospel of Jesus Christ, and about 180 of them are located in China. These are known as Unengaged Unreached People Groups (UUPGs) because there is no evangelical church-planting strategy being implemented among them. How will these final UUPGs be able to hear the Gospel and worship our God before His heavenly throne?

You can be a part of reaching these remaining UUPGs with the Gospel through your prayers—prayers for the Lord to send workers into the harvest fields of each of these ethnic groups. The 31 UUPGs in China represented in this booklet are sorted by language and ethnicity. They were selected not only because of their larger population size, but also because they have maintained their own cultural identity and language. Please join with us in committing to pray for these UUPGs daily by using this 31-Day Prayer Guide.

If you would like more information on how you can be involved in reaching these UUPGs for Christ, please contact us at

gowest@pobox.com



**AFTER THIS I SAW A VAST
CROWD, TOO GREAT TO COUNT,
FROM EVERY NATION AND TRIBE
AND PEOPLE AND LANGUAGE,
STANDING IN FRONT OF THE
THRONE AND BEFORE THE LAMB.
THEY WERE CLOTHED IN WHITE
ROBES AND HELD PALM BRANCHES
IN THEIR HANDS. AND THEY
WERE SHOUTING WITH A MIGHTY
SHOUT, "SALVATION COMES FROM
OUR GOD WHO SITS ON THE
THRONE AND FROM THE LAMB".
REVELATION 7:9-10**



The Cun (tsoon) people are the descendents of Han Chinese who migrated to Hainan Island about 1,000 years ago, and the Li people of Hainan Island. Through generations of intermarriage, they eventually developed their own language, culture and ethnic identity.

There are now 88,000 Cun living along the Changhua River on the west coast of Hainan Island, a tropical island off the coast of southern China. The Cun people are fishermen and farmers, and their main crops are rice, coconuts, coffee, cashews, rubber, mangoes and other tropical fruits. The warm, wet climate of Hainan allows them to grow crops year-round. The Cun have historically been very poor and they have no traditional dress.

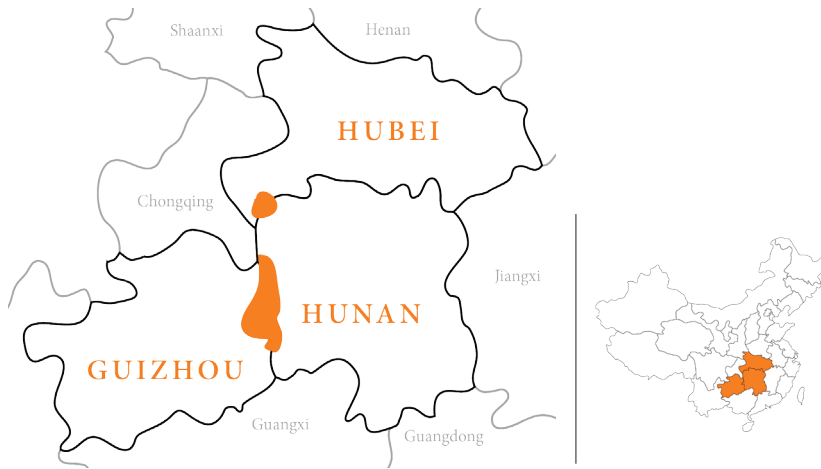
The Cun people speak the Cun language, although they refer to it as “village speech.” The language is derived from Mandarin Chinese but contains many borrowed words from other minority groups. Most Cun are very superstitious, consulting astrological guides

to determine their choices. Many also follow Chinese folk religion and animist beliefs. But most appear to live in complete spiritual darkness as they toil in the fields and try to provide for their families.

Almost 20 years ago, a Hong Kong-based mission brought the Gospel to a handful of Cun people. Several of them accepted the Good News with joy and shared with their fellow villagers. There are now approximately 200 believers among the Cun, but more than four in five Cun still have not yet heard the Gospel. Neither the Bible nor any evangelistic materials are available in the Cun language.

PRAYER STARTERS

- > *Pray that linguists will soon translate the Bible into Cun so that the Cun people will be able to hear the Good News in their heart language.*
- > *Pray that the few Cun believers will boldly share the truth and hope of Christ with their fellow villagers.*
- > *Pray that as the Lord reveals Himself to the Cun people, they will begin to seek the Creator of the heavens instead of trusting in the stars.*



Living in the rolling hills of south central China are the approximately 1.3 million precious people known as the Northern Dong. Less than one in 1,000 believe in Jesus Christ; the rest are living with no hope. Since they have no written language, reaching the largely illiterate Northern Dong people will require that the Gospel be shared orally.

The Northern Dong people have a very family-oriented culture. Each village has between 50 to 600 families, all of whom share only one or two surnames. When the farming is less demanding, the village families will gather at the “drum towers.” These extravagant buildings, towering over 100 feet tall and built without nails, are the center of village social community. The Dong will gather around the tower to sing, tell stories, share news, or play games.

Festivals are an important part of the Northern Dong culture, and traditional courting rituals give young Northern Dong men and women an opportunity to meet a future spouse. During times of courting it is expected that a Dong girl

should be able to sing songs straight for 2-3 days without repeating herself. A huge singing festival is held every February, drawing 25,000 to 30,000 people as competitors or spectators. Beautiful melodies sung in the Northern Dong language fill the valleys and tell of the wonders of the Dong culture.

The Northern Dong believe that all things in nature have a spirit, including rivers, trees, mountains, rocks, and fields. Fear has gripped their hearts, consuming their lives with attempts to appease the spirits. Ancestor worship also permeates the culture as they look to the dead to mediate between the spirits and the living. The Northern Dong need to know Jesus Christ, the mediator between God and men.

PRAYER STARTERS

- > *Pray God will give the Northern Dong a hunger for Him, and that the veil would be lifted from their eyes so they can see Him as He truly is.*
- > *Pray that one day the songs that fill the valleys will be songs of praise offered to the One True God.*
- > *Pray for the few existing Northern Dong believers. Pray that they will grow daily in their walk with God and that they live as bold and passionate witnesses for their Savior, Jesus Christ.*

2

Daic

NORTHERN
DONG
OF CHINA





PRAYER STARTERS

- > *Pray that even though the Mulao people are not a religious people, they will become aware of the need for a relationship with God through Jesus Christ.*
- > *Pray that those living in the midst of such beauty will desire to know the God who created it all and will be able to hear the Good News in their own language.*
- > *Pray that the name of Jesus will spread among the people so that not one Mulao person can say that he or she does not know what it means to follow Jesus as their Lord and Savior.*

Guangxi Province contains some of the most spectacular scenery in the world. The landscape is dotted with jagged limestone peaks that stretch hundreds of feet in the air, resembling sharp knives. In the midst of this breathtaking natural scenery live 250,000 Mulao people. Although Mulao is spoken by most members of the Mulao nationality, many are bilingual or multilingual in Mandarin Chinese, Zhuang, and Dong. Today in the main center of Mulao civilization, the Mulao no longer wear their traditional clothing and many Mulao youth speak Chinese as their mother tongue.

The Mulao were once a religious people believing in multiple gods, but now religion does not play a major role in their lives. In the past, during the Yifan Festival, Mulao people performed sacrifices of pigs and sheep and performed the traditional lion and dragon dances while the “shaman” (sorcerers) repeated special chants.

While many of the people in this area of China eat exotic foods such as dog, cat, and monkey brains, the Mulao people are forbidden by their culture to eat dog or the internal organs of any animal.

There was no known mission work among these people prior to 1949 and while some sources report over 2000 believers, recent visitors to the area have met Mulao people who say they have never met a Christian before and do not even know what the word Christian means.



**MU
LAO
OF CHINA**

3
Daic



4
Daic

MULAO JIA OF CHINA



Harsh terrain and government restrictions have served together with other barriers to deny the 34,600 Mulao Jia (Moo-laow-jeeah) of China's eastern Guizhou province a chance to hear about the God of love.

Little is known about the Mulao Jia people, who are not to be confused with the Mulao people of Guangxi province. Mulao Jia villages are perched upon the steep mountains of Majiang, Kaili, Huangping, Duyun, Fuquan and Weng'an counties in Guizhou, mainly among the Miao and Han people groups. Their neighbors often refer to them as Miao, although the Mulao Jia reject that identity, seeing themselves as a separate people group.

PRAYER STARTERS

- > *Pray God will give the Mulao Jia people a hunger for Him.*
- > *Pray He will bring Christians, Bibles and Chinese radio broadcasts into their path so they can hear the Good News. Pray He will give them dreams and visions pointing to His truth so when they hear, they will run to Him.*
- > *Pray God will raise up believers with hearts for the Mulao Jia to present the Gospel to them in ways that can be easily understood.*



The origin of the Mulao Jia language is unknown, and many of their communities have forgotten their native tongue, functioning now in Chinese. They have adopted local Han customs as well, including the celebration of certain festivals. But one unique trait they are still known for is their skill for knife-making.

When a couple agrees to marry, the parents often negotiate a bride price counted in cows. The more cows a family owns, the wealthier they are viewed to be by other Mulao Jia villagers.

The Mulao Jia venerate a number of ghosts and false gods, including the rice, water, tree and forest spirits. Complicated rituals are performed during weddings, funerals, and other important events to appease these spirits. Trapped in bondage to demons, the Mulao Jia desperately need to know of the God who wants to set them free.

SHUI OF CHINA

5

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The Shui (shway) is an unreached people group of Guizhou province, China. They live in villages of about 200 people or 45 families on average. The Shui people are a friendly people and love to entertain visitors. They are isolated from all realms of society and are self-sufficient in every area of life. The population of the Shui is small compared to many other minority groups in China, running somewhere around 444,250. Less than one percent of the Shui people are Christians.

Shui people are primarily farmers. They do terrace-farming and use mainly water buffalo for plowing. The men do the plowing and trading in town and the women both plant and harvest the fields, often with babies on their backs.



PRAYER STARTERS

- > *Pray that Shui eyes will be opened to the One True God and that they will follow Him with all of their heart, mind, soul and strength.*
- > *The Shui villages are located in some very hard-to-reach places. Pray that the Gospel will be spread from village to village, reaching further and further into the rural areas.*
- > *Pray that the few believers among the Shui will boldly proclaim the Gospel among their people, and that the hearts of many will be changed as they follow after Christ.*

The religions of the Shui are very typical of isolated groups in China. These include polytheism, animism, ancestor worship, and some syncretistic Catholic beliefs. Ancestor worship is the main religion. Many of the Shui people do not classify ancestor worship as a religion but more as a way of life. Animism is a big part of their culture and the Shui believe that everything in nature has its own spirit. Catholicism was added in the 1800s when Catholic missionaries worked among the Shui. At that time they established 30 churches with 5,000 Shui believers. However, none of the fruit of those efforts remains today. All these religions have mixed and merged to form their contemporary religious belief system.



6

Manchu

WESTERN XIBE OF CHINA



More than 200 years ago a Manchu garrison of 3,000 men was sent from eastern China to the far western province of Xinjiang to rule the territory on behalf of the emperor. The Western Xibe (She-buh), now numbering around 31,000, are the descendants of these people and continue to live in Xinjiang, on the border with Kazakhstan, an area known for ethnic unrest and predominantly Muslim culture.

Although the Western Xibe are surrounded by Muslim groups, they still adhere largely to shamanism, while some have turned to Tibetan Buddhism and others to polytheism. Recently, however, a few of the Xibe have become believers in Jesus Christ! There are a few audio Bible stories available in their language, but no Bible.

The Western Xibe have preserved their distinctive language, clothing and houses. They are known for their excellent skills in archery and horsemanship. The importance of these skills is evidenced in their custom of hanging an archer's bow above the door of their home when a son is born. If the child is a daughter, they hang a red banner.



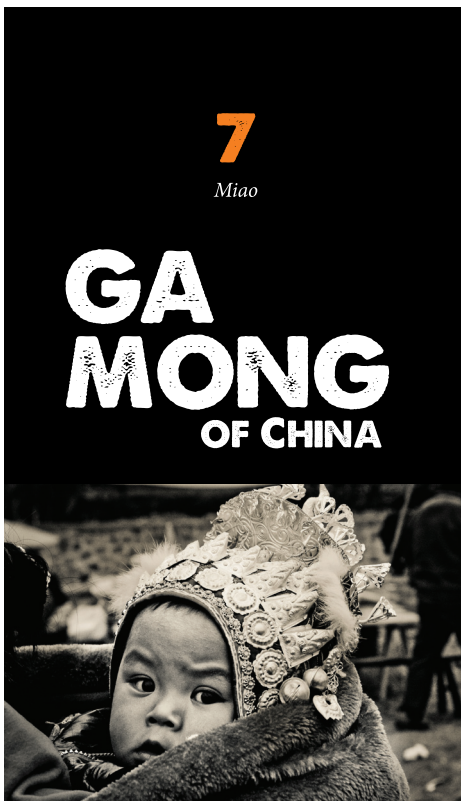
Many of the Western Xibe are either bilingual or multilingual because of the many language groups that surround them, including Chinese, Kazak, Uyгур, Russian and Mongolian. They have also preserved their own written language, a form of the Manchu script, although only about half of them can still speak their native Xibe dialect.

PRAYER STARTERS

> *Pray that God will raise up national workers with a burden for the Western Xibe who will travel west and share the truth of Jesus Christ with them.*

> *Pray that God will give the Western Xibe a hunger for Him and provide opportunities for them to hear and know Him.*

> *Pray that God will protect the few Western Xibe believers and give them the courage to boldly proclaim the truth of Jesus Christ among their own people.*



For over 1,000 years the Ga Mong people have lived in villages spread across central Guizhou (gway-joe) in southern China. Hundreds of years ago, the Ga Mong wielded power across the region as they battled to defend their land rights. Now they are marginalized and powerless. Beautiful Guizhou is covered with velvety green fields and craggy mountains, but it is one of the poorest provinces in China and the Ga Mong are an impoverished people.

They are classified by the Chinese government as part of either the Miao or She people groups, but the Ga Mong reject that identification and desire recognition as a distinct people group. They speak a Miao language related to that of the Ge, wear traditional clothing and have customs and festivals unique to their group. Every October the Ga Mong people hold a large festival with cock and bull fighting and a community feast.

They adhere to no specific religion, but all Ga Mong people worship their ancestors. Every home has an altar at which to make offerings and pray to the ancestors and family spirits. The

Ga Mong people consider any action that may offend the ancestors a serious offense that could bring disaster on a household.

There are over 50,000 Ga Mong people and there are no known Christians among them. The region where they live is remote and neglected. Some neighboring people groups have small clusters of Christians among them, but most Ga Mong have never heard the Gospel or met a believer. They have no scriptures or evangelistic materials in their dialect.

PRAYER STARTERS

- > *Pray that after years of being marginalized, the hearts of Ga Mong people will be open to the Gospel and that they will find their true identity in Christ.*
- > *Pray that believers from nearby people groups will cross cultural and geographical barriers and bring the Gospel to the Ga Mong people.*
- > *Pray that the Ga Mong people will be released from the burden and darkness of superstition and ancestor worship, and will instead worship and seek the Living Father.*

PRAYER STARTERS

- > *Pray that Ge believers will stand firm in their faith in Christ. Pray that they will not become discouraged.*
- > *Pray for the formation of vibrant, reproducing Ge churches full of believers that love to share the Good News.*
- > *Pray for God's Word and the Spirit to break down barriers. Pray that the Ge will realize that Creator God loves them and offers them deliverance.*

The Ge people first heard of Jesus when missionaries entered their area in the 1920's. M. H. Hutton, an Australian missionary, worked diligently to create a writing system for the Ge language. By 1937, a hymn book and catechism were published, although there is no record of any distribution. The missionaries were thrilled when the first Ge person believed in Christ. M.H. Hutton said, "It reminds me of the nine years of prayer and work to get an entrance into that tribe and the one soul—now there are six men and I hear their wives and families are interested in the Gospel too."

A handful of Ge people accepted Christ before foreign missionaries were expelled in 1951 and the Ge believers were harassed. Today, the faith of those early Ge believers seems to have disappeared with no evidence of seeds originally sown. Even the written language has disappeared; so a Bible translation in written form is impossible. There is great need for an oral Bible translation.



8

Miao

GE
OF CHINA

The Ge people live in the beautiful mountains of Guizhou. Most Ge practice a combination of traditional religions, with aspects of animism, polytheism, and ancestor worship. They have no knowledge that Creator God wants to have a personal relationship with them. Of 125,000 Ge, less than 130 have accepted God's offer of salvation. Are you willing to commit to praying for the salvation of the Ge people?





Hidden away in the mountains of southwest China, cut off from the Good News by poverty, government restrictions, animism and language barriers, most of the more than 94,000 Luobohe Miao (Lwoh-boh-huh Meeow) people of central Guizhou province have never heard the name of Jesus.

Their villages perch on steep mountain slopes where good farmland and adequate water sources are minimal. Poverty has denied some children the opportunity to receive education past the sixth grade, and many Luobohe Miao cannot read, write or speak Chinese.

Their unique Miao language has isolated them, even from the other Miao peoples around them whose languages are different than their own. No Bible or Christian materials exist in Luobohe Miao, and no believers are known among them.

9

Miao

LUOBOHE MIAO OF CHINA



They are an animistic people, believing in spirits who inhabit trees, bridges, wells, mountains and doorposts. An altar to the ancestors is prominently displayed in each Miao home, and families must consult with shamans to mediate with the spirit world whenever someone falls ill. The Luobohe Miao believe that proper sacrifices must be given at certain times in specific ways to each spirit or angry retribution will result in fire, calamity, sickness or even death.

Theirs is a life of fear, with no chance to know of the God whose love will set them free.

PRAYER STARTERS

- > *Pray God will give the Luobohe Miao a hunger for Him, and that He will open a way for them to know Him. Pray the Bible will be translated into their language and made accessible to them in audible form.*
- > *Pray God will raise up believers with a heart for the Luobohe Miao, who will present the Gospel to them in a way they can easily understand.*
- > *Pray the Miao who travel to other areas to find work will come in contact with the Gospel, receive His love with open arms and carry the Message home to share with families and neighbors.*

As American missionary William Clifton Dodd traveled through southern China in the area of the Mashan Miao in the 1920s he wrote: “It was a Christless land that we passed through. A man can endure a few days of absolute heathenism if he has a few Christian companions. But to foot it for a thousand miles without any sight or sound giving any evidence of anything Christian, to march as boldly as may be for so long and so far against such a blank wall of heathenism; this is to enter the land of darkness that may be felt.”

Out of the extensive history of brutality waged by the Chinese against the Miao, what was probably the most vicious war commenced in 1800. A vast Chinese army was mobilized from provinces all over China in a bid to completely exterminate the Miao. An estimated 500,000 Miao in Guizhou were butchered in the carnage, forcing the survivors to flee to more remote and mountainous regions. This and many similar historical influences have scattered the Miao, resulting in a wide variety of Miao languages today. In fact, the Mashan Miao themselves are divided into four languages, each named according to the region of Guizhou in which they live: northern, southern, central and western.

There are great differences in dialect and customs among the four groups. However, each practices both ethnic religions and animism. There are no known churches among the Mashan Miao, and only a few Gospel audio recordings are available in dialects that they can comprehend. Their social and community structures are very exclusive, creating an additional barrier to the introduction of the Gospel. With a collective population of over 200,000 there are only 250 known believers living among them.

PRAYER STARTERS

- > *Pray that the Mashan Miao, who have lived in darkness for so long, will come to know the Light, Jesus, as their Lord and Savior. Pray that Christ will change the lives and culture of the Mashan Miao to reflect God's love to those around them.*
- > *Pray that even though the Mashan Miao have scattered into the mountains, Christians will be able to reach even the most remote villages with the Gospel. Pray that each of the four distinct groups will receive the Good News in their own specific dialect.*
- > *Pray that the 250 Mashan Miao believers will have boldness to proclaim the love of Christ to those around them. Pray that the existing believers will encourage one another and meet together for Bible study and fellowship. Pray that these groups will become churches.*



10
Miao

MASHAN
MIAO
OF CHINA



Scattered about the chocolate-kiss-shaped mountains surrounding Guizhou's provincial capital are 284,163 Guiyang Miao (Guay-yahng Meow). Their languages are so varied and unwritten that few of this unreached people group have ever heard about the God who created the lush, green landscape and limestone cliffs where their villages perch.

Most Guiyang Miao are farmers, carving their fields out of rocky terrain. Depending on the closest available resource, some of their homes are made of wood, and others of thin slate slabs pieced together in squares. They are a friendly, hospitable people who enjoy singing, dancing, and playing their bamboo pipes called lushengs, especially during Miao festivals.

The Miao are animists, who live in fear of evil spirits they believe inhabit such places as mountains, bridges, doorframes, stoves, wells, and trees. Whenever a Miao person falls sick, his family must consult a shaman to communicate with the spirit world. Rituals for healing might include sacrificing a chicken, burning incense, or even drinking down a spider.

The Guiyang Miao speak five distinct languages, none of which have a Bible or any evangelistic materials available to them. Their proximity to the city of Guiyang, which houses several Christian churches, has made little difference in their coming to Christ. While it is possible that some who have wandered into the city looking for work have met Christians, the majority of Guiyang Miao have never heard the Good News.

11

Miao

GUIYANG MIAO OF CHINA



PRAYER STARTERS

- > Give the Guiyang Miao a hunger for You, and tear down their idols. Show Yourself as the God of mercy, love, and miracles. Make a way for every Miao, every village, to hear Your Good News in a way they can easily understand.
- > Protect Christians who live among the Guiyang Miao from harm and persecution. Ground them in the truth, and guard them from cults and lies. Bless them such that the lost will see those blessings and want to know this God of love.
- > Call out believers from Guiyang to reach into Miao villages. Give them a vision to cross over language and culture barriers to see the lost saved. May Your kingdom come among every tribe and language of the Guiyang Miao!

PRAYER STARTERS

- > *Pray God will give the Mjuniang a hunger for Him.*
- > *Pray God will raise up believers with a heart for the Mjuniang, who will learn their language, take the Gospel into their lost villages and share in ways that they can easily understand.*
- > *Pray He will frustrate the efforts of the shamans, so the Mjuniang will long for the higher power of the God who wants to save them.*

Crouching upon steep mountainsides at the intersection of southern China's Guangxi, Guizhou and Hunan provinces are the quaint wooden villages of the Mjuniang (JooH-nee-ah). Known as the "Cao Miao" or "Grass Miao" by their neighbors, most of these 95,500 unreached people have never heard of Jesus.

Although the Mjuniang are descended from the Miao people both ethnically and historically, their close proximity to the Dong has vastly changed their culture. They speak a Dong language, and many of their villages boast strikingly beautiful and intricately built drum towers native to the Dong people. These octagonal structures rise above the village in many tiers of upturned eaves, usually with a



multi-eave pavilion on top. During special festivals, such as Chinese New Year, several Mjuniang villages come together to celebrate.

The Mjuniang's Dong neighbors do not view them as Dong, but as a separate people group. In fact, one Dong village tells of a time when they expelled the Mjuniang living among them and forced them to build their own village. But after three years of poor harvests, the Dong made peace with their Mjuniang neighbors, believing their actions to be the cause of their misfortune.

The Mjuniang are an animistic people, worshipping spirits and ancestors. They trust in the village shamans to guide them in subduing the anger of these spirits through sacrifices and rituals. There is a life of fear, without any knowledge of the One who created them, without any awareness that He desires them to know Him and to experience His love that casts out all fear.



12
Miao

MJUNIANG
OF CHINA

BURYAT OF CHINA

13

Mongolian



PRAYER STARTERS

- > *Pray that the Bible will be translated into the Buryat language.*
- > *Pray that Christians will have great freedom to live and work among the Buryat people.*
- > *Pray that spiritual strongholds will be broken down, and that the Buryat will be open to the Gospel.*



The majority of Buryats live in southern Siberia, but about 78,000 are located in northern China in the Inner Mongolia Autonomous Region. They live in the extreme northern part of this region near China's border with Russia and Mongolia. They moved there in the 1700s.

The Buryat are closely related to the Mongols, sharing similar history, culture, belief, lifestyle and language. Traditionally the Buryat are nomadic herdsmen. Their culture and economy are based on raising horses, sheep, goats, cattle and reindeer. Some also make a living by farming. Traditionally, the Buryat lived in felt yurts, but now that they are less nomadic, they often build circular shaped homes.

The Buryat people follow Tibetan Buddhism, but also have animistic beliefs. They believe that many objects have spirits. They practice rituals in an effort to protect themselves and their families from evil spirits. They also try to deceive these spirits to protect themselves. For instance, they might name their children with names of the opposite gender to try and confuse the spirits that might try to harm their children.

Living in geographical isolation, in a harsh climate, under a communist regime, the Buryat have largely been prevented from hearing the Gospel. Only portions of the scripture are available in the Buryat language and the Jesus film has not been translated into their language.

14

Mongolian

OIRAT OF CHINA



The Oirat are a Mongolian people group. Their population in China is 250,708, concentrated in the Qinghai (Cheeng Hi) Province, as well as in parts of Gansu Province and Xinjiang (Sheen-jee-ang) Province.

In 1618, the Oirat fled west to Russia due to conflict with other Mongol groups. In the 18th century they came under oppression in Russia and fled back to their ancestral homeland in China in 1771. It was a difficult journey, plagued by hostile attacks and famine. Only about 20 percent of the Oirat made it back to Xinjiang. Some of the Oirat stayed behind in Russia at that time and became known as the Kalmyk, meaning “to remain or stay behind.”

The language of the Oirat people is known as Kalmyk-Oirat. The Oirat follow the religion of Tibetan Buddhism. Many also retain shamanistic beliefs, and shamans still perform rituals and ceremonies among the Oirat people. The Oirat are known for leaving their dead out in fields instead of burying them because of their belief that the spirit immediately leaves the body upon death.

There was a New Testament translated into Kalmyk Oirat in 1827, but it went out of print in 1894. An updated version of the Bible is being produced.

PRAYER STARTERS

- > *Pray that the translation of Scripture into the Kalmyk-Oirat language will soon be completed.*
- > *Pray that the Han Chinese Christians, living as neighbors to the Oirat, will share the Gospel with them.*
- > *Pray for churches to be planted among the Oirat people of China.*



Nestled in the mountains of southern Gansu province in China are approximately 40,000 Zhugqu (Joog-choo) Tibetans living in darkness without the light of Christ.

Traditionally they are polytheists who also adhere to the pre-Buddhist tradition called Bon. Their beliefs include the worship of “holy mountains,” the highest of which they believe are inhabited by powerful demons. Prayers are lifted to the mountains to ask for success, peace and riches.

In fact, each year the Zhugqu Tibetan men perform an arrow-planting ceremony. During this celebration, men ride their horses to the summit of a tall mountain where they plant prayer flags. There they burn offerings of flour, butter, tea and barley to the “god of the mountain”.

PRAYER STARTERS

- > *Pray that God will give the Zhugqu Tibetans a hunger for the Truth; that they would no longer be satisfied by demon worship, but long for the God of Love.*
- > *Pray that the Lord of the Harvest will bring workers to this field and that the hearts of the Zhugqu Tibetans will be prepared to receive the Good News.*
- > *Pray for workers to take up the challenge of translating the Scriptures into the language of the Zhugqu Tibetans, and that audio recordings will be made available to those searching for the Truth.*



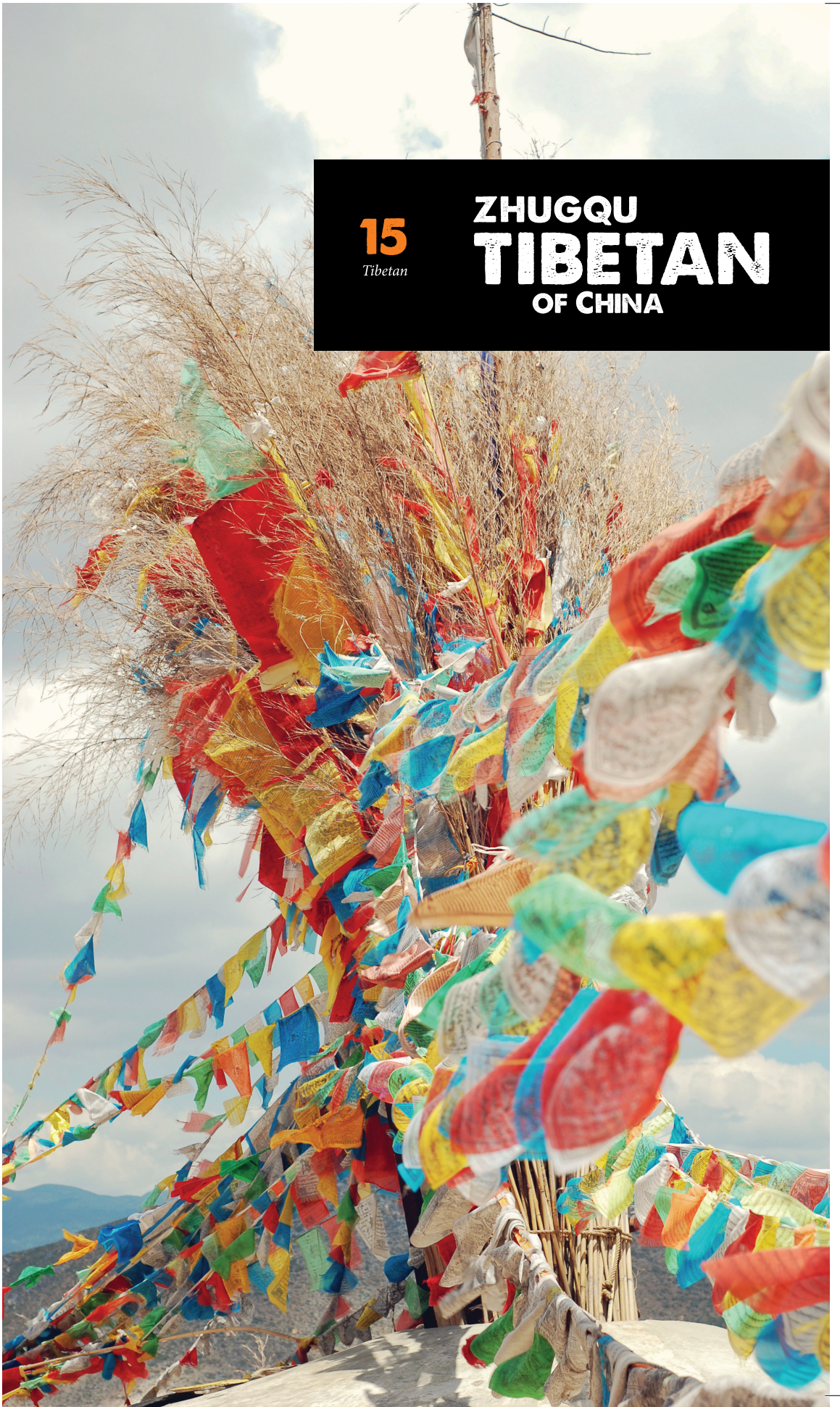
Because their mud, wood and stone villages are built upon steep mountain slopes, it is common for a flat platform-like extension of any home to form the roof of their neighbor’s house below.

The Zhugqu speak a Khampa Tibetan language that is mutually unintelligible with other Khampa Tibetan languages in the vicinity. No Christian materials are available in their language, and no known efforts are directed at evangelizing them.



15
Tibetan

**ZHUGQU
TIBETAN
OF CHINA**





High upon a frigid plateau of Qinghai province in China live 45,000 Sogwo Arig people cut off from the Gospel message.

At an elevation of more than 11,500 feet above sea level, the Sogwo Arig live upon land covered in snow all but three months of the year, when the ground turns to mud.

Their language and many of their religious customs now resemble those of the Tibetan peoples surrounding them. But their heritage is Mongol. In fact, they still live in Mongolian-style yurts, circular tents with wooden frames covered over with felt made from wool.

The Sogwo Arig have lost their original language, and have taken on the Amdo Hbrogpa Tibetan language, with some words of Mongolian origin thrown into the mix. They were ruled by a succession of kings up until the 1950s, when Communist authorities cut off the Sogwo Arig royal family's rulership.

PRAYER STARTERS

- > *Pray that God will frustrate every practice of demon worship among the Sogwo Arig, and give them a hunger for the Truth so they can be set free.*
- > *Pray that God will make a way where there seems to be no way for the Sogwo Arig to know Him. Pray that He will raise up believers who have a burden for the Sogwo Arig to courageously take His message to them.*
- > *Pray that He will place within the possession of the Sogwo Arig people Gospel recordings, the Bible, and the Jesus film produced in related languages, and that they will understand the message and receive Christ with open arms.*

They now adhere to either Tibetan Buddhism or Bon, a Tibetan form of Buddhism with shamanistic and animistic traditions. Animals are regularly sacrificed to demons and deities atop a high altar composed of yak dung.

Severe weather, rugged terrain, language, and religion are not the only deterrents to the Gospel message. The Sogwo Arig also train large packs of guard dogs to attack outsiders who try to enter their villages.





17
Yao

SANJIANG BAHENG OF CHINA



“At the beginning of time, a frog created the world, and this creation was perfect. Then man, sinful in nature, destroyed this perfect harmony by killing the frog. As it was dying, the frog separated man from the spirit world and introduced pain, sickness and mortality. Ever since that time, man has suffered misfortune and spirits have brought calamity upon creation.” So believe the Sanjiang Baheng.

The Baheng are an unengaged unreached people group (UUPG) primarily located in far southern China, near the border of Vietnam. The Sanjiang Baheng (SAN-jyanhg BAH-hung) are the largest of two subsets of this people group. Most of the 50,000 members of this group live in small villages in Guangxi and Guizhou provinces.

The Sanjiang Baheng divide themselves into strictly defined family clans and always marry outside the clan. Their primary language is Pa-Hng.

There are few Christians among the Sanjiang Baheng and no churches. Most Baheng engage in a mix of folk religion, animism and ancestor worship. They believe that each person has 12 souls and that upon death a person's souls must travel back to his ancestors' spiritual village. Each Baheng home has a family altar where ancestors are worshiped and asked for protection and for healing of illness.

There are Gospel recordings in the Baheng people's heart language, but no written Bible translations, and there has been no active church planting among this people in recent years.

PRAYER STARTERS

- > *Pray that Christ will be proclaimed among the Sanjiang Baheng and that the Gospel will spread from family clan to family clan and from village to village.*
- > *Pray that eyes will be opened among the Sanjiang Baheng and that their hearts will bow to the One True God instead of to their ancestors.*
- > *Pray that the few believers among the Sanjiang Baheng and neighboring people groups will boldly share the Gospel with their neighbors, and that whole villages will come to know and glorify Him.*

18

Yao

NUNU OF CHINA



To escape persecution by their Zhuang and Han neighbors, the Nunu (Noo-noo) people of southern China fled into the rocky, mountainous region of western Guangxi province, where today they eke out a living on the difficult landscape, not knowing of the God who created its beauty.

The Nunu are also called Beilong Yao. They speak a Hmongic (Miao) language, and are one of the 11 distinct Bunu people subgroups in China.

For the more than 61,000 Nunu, life is hard and water is scarce. At one time, their region was inhabited by tigers, bears, deer, wild boars and small game; so the Nunu men fed their families by hunting, while the women foraged in the forests for vegetables and mushrooms. But today, game is scarce and farming difficult. Some Nunu must travel long distances just to reach the nearest water source.

Their animistic traditions have led them to worship their ancestors, as well as a false deity named Pan Hu. On the 16th day of the tenth lunar month each year, the Nunu hold a lively festival to honor Pan Hu, during which villagers engage in rituals that resemble demon possession.

No known believers exist among the Nunu, and no Scripture has been translated into their language. Their life is wrought with hardship, poverty and fear of demons, as they live and die without ever knowing the sacrifice Jesus paid to set them free.

PRAYER STARTERS

- > *Pray the Nunu will hunger for God, so that when Gospel seeds are planted in their villages, they will fall on fertile ground, take root, and grow unto salvation.*
- > *Pray God will raise up local believers with a burden for the lost Nunu, who will learn their language and present the message of truth to them in a way they can easily understand.*
- > *Pray that as the Nunu worship the spirits, they will see the futility of their rituals and long for something more. Pray that when God's love is presented to them, they will receive Him with open arms.*





Hidden away in the hills of southern Guizhou province are 55,000 Yanghuang (Yahng-hwahng) people who have yet to hear the name of Jesus.

Their villages are nestled among other people groups in the area. As a result, most Yanghuang are bilingual and even trilingual, speaking Chinese or Bouyei in addition to their own native tongue.

They are an ethnic mixture of a Maonan people called the Ten and a Shui people called the Rao. Consequently, the Yanghuang call themselves both Ten and Rao, although all Yanghuang speak the same dialect. It is possible their Shui-related language is the same as the nearby Mo people, who have some Christians among them due to missionary work in the late 1800s.

With the Yanghuang's language abilities and a nearby Mo church, the possibility exists of their hearing the Gospel message through radio broadcasts or local evangelistic efforts. And yet the Yanghuang continue in the darkness of polytheism and animism without any knowledge of the God who created them and loves them.

They believe in spirits and deities who control their lives and must be appeased in order for them to succeed in life. Performing proper rituals, with sacrifices and offerings to these spirits, is a must if they hope to succeed in life. Failing to do so could mean disaster, illness or death.

They desperately need to know the One who will set them free.

PRAYER STARTERS

> *Pray God will give the Yanghuang a hunger for Him, and that He will open a way for them to know Him. Pray their hunger will drive them to find Christian radio broadcasts in Chinese, wander into the Mo church to ask questions, or seek out believers in other cities who can share the Good News with them.*

> *Pray He will open their eyes to see Him as He truly is, so that when they hear the truth about Christ, they will receive Him with open arms.*

> *Pray God will raise up believers with a heart for the Yanghuang who will take the Gospel to them in a way they can easily understand.*



19
Yao

**YANG
HUANG
OF CHINA**

20

Yi

EASTERN GEPPO OF CHINA



The Gepo people live in Yunnan province in southwestern China and are classified by the Chinese government as part of the Yi nationality. The Gepo are further divided into two groups, Eastern and Western, and each group has distinct customs and language. Until 1949, the Eastern Gepo were considered a lower caste people group by neighboring groups and were even enslaved by other Yi people. Marriage was restricted between the Eastern Gepo and other nearby Yi groups, but those social rules have broken down in recent years. There are over 78,000 Eastern Gepo today. They carefully guard their cultural identity and continue to wear traditional dress, including large headdresses for women.

Most Eastern Gepo people are polytheistic and animistic and they also follow elements of Buddhism, Taoism and ancestor worship. They worship many gods and spirits, including the “harvest god”, to whom they sacrifice chickens and other livestock to ensure a bountiful harvest each year. The Eastern Gepo also observe a variety of rules related to health and hygiene, a practice that stems from past outbreaks of disease and residual fears related to illness and death. They believe that disease is controlled by spirits who must be appeased and manipulated lest they bring death to a household.

There are few Christians among the Eastern Gepo and they have often faced intense persecution in recent years. Believers have endured the confiscation of their land, beatings, torture and even death.



PRAYER STARTERS

- > *Pray for protection for Christians among the Eastern Gepo; pray that they will be allowed to practice and share their faith freely and openly.*
- > *Pray that the Eastern Gepo will turn away from the gods and spirits that they worship and will seek the One True God.*
- > *Pray that the Eastern Gepo will be released from their intense fears of death and disease as they turn to the One who has conquered death.*





The Yi people are one of only 55 ethnic minority groups officially recognized by the Chinese government. Yet the Yi are comprised of many small diverse subgroups, most of whom have never heard the Gospel. One of these unreached people groups is the Yangliu Lulu (Yahng-leeyoo Lah-loo).

The 45,000 Yangliu Lulu are scattered throughout the remote, mountainous region of central and western Yunnan Province near its border with Myanmar. They migrated there during the Ming and Qing dynasties to flee wars between the Yi people and Han Chinese immigrants.

The Yangliu Lulu celebrate many festivals, one of which is called “Girls’ Day.” On this unique occasion, women joyfully travel back to their parents’ homes to rest from their usual work of caring for their own families.

Yangliu Lulu families traditionally live in three-room wooden houses, using the central room as a hub where guests are received and where all the cooking and eating occurs.

The Yangliu Lulu worship their ancestors and believe that the soul of a dead person does not go to the next world, but rather stays to roam the earth.

Most Yangliu Lulu have never had the opportunity to hear about Jesus, and no known churches exist among them. No Bible or other evangelistic materials are available in their language.

However, more and more Yangliu Lulu are unable to speak their native language today, functioning instead solely in Chinese. This should mean that it will be easier for them to access and understand existing Chinese-language Gospel materials.

PRAYER STARTERS

- > *Pray that God will give the Yangliu Lulu a hunger to know Him so that when the Gospel is presented, they will listen and believe.*
- > *Pray that the believers God raises up among the Yangliu Lulu will boldly share with their brothers and sisters and that churches will be formed.*
- > *Pray that those who falsely believe that the souls of their ancestors roam the earth will come to know the One whose eyes roam the earth seeking those who are faithful to Him (II Chronicles 16:9). Pray that they will one day be among the multitude praising and worshiping the Most High God.*

22

Yi

LIMI OF CHINA



Yunnan Province in southwest China is home to many minority groups that have never heard the Good News of salvation through Jesus Christ. The Limi (Lee-mee) people are one of those groups.

Considered part of the Yi nationality by the Chinese government, the Limi still maintain their own unique language, culture and customs. Only recently have they begun to allow intermarriage outside of their minority group.

Approximately 35,000 Limi people live in a remote mountainous area of western Yunnan and are considered to be even more isolated and “inward-looking” than members of other surrounding minority groups. They speak their own language and have little contact with outsiders, making it difficult for the Gospel message to penetrate their villages.

Various forms of spirit worship make up their religious practices, including ancestor worship, polytheism and animism. Rituals and ceremonies are performed to venerate the spirits and honor the ancestors.

With no Bible or any other evangelistic materials available in their language, and with hearts closed to outsiders, the Limi remain one of the most unreached of Yunnan’s minorities.

PRAYER STARTERS

> *Pray that God will raise up short-term and long-term workers to go into Limi villages to share the Good News of Jesus Christ in ways that can be easily understood.*

> *Pray that the hearts of the Limi will be opened to hear and respond to the Gospel of Jesus Christ.*

> *Pray that the Limi who receive the Gospel will have a burden to share and start churches among their Limi brothers and sisters.*

Spread across the southeastern region of China's Yunnan Province and spilling over into Vietnam are the Southeastern Lolo (Low-low), a people group in desperate need of the Gospel.

Categorized by the Chinese government as a Yi subgroup, they are also called the Southeastern Luoluopo. But the 36,000 Lolo people speak a completely different language than other Luoluopo groups in China.

The Southeastern Lolo are superstitious, believing in numerous spirits and practicing ancestor worship. For example, when someone dies, the family organizes a “dance of the spirits,” during which the son-in-law carries a cloth ball in a bag over his shoulder. The ceremony is meant to help the person’s soul find its way to the place where the ancestors rest.

Each Lolo home contains an altar to the spirit of the house, set against the back wall. To the left is the kitchen, where the ancestral altar stands. The oldest member of the family is responsible for maintaining those altars and carrying out the various rituals to honor the ancestors. The Lolo

also worship two deities they believe created the world. They believe falsely that “Ket Do” created the universe and its people and “Mit Do” rules over the earth and looks after the Lolo tribe.

There are no known believers or churches among the Southeastern Lolo, and no written, audio or video evangelistic materials in their language. Their cultural and linguistic distinctiveness is quickly declining, however, as they blend more and more into the surrounding Han Chinese culture.

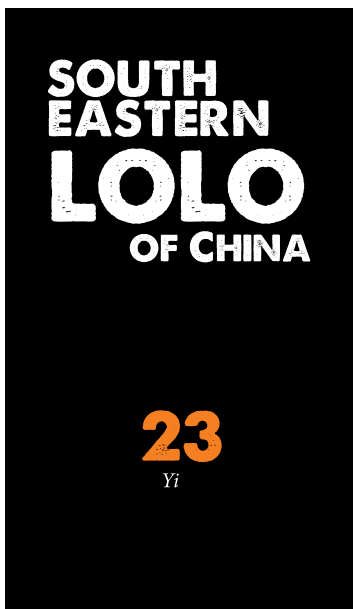
Although their ability to speak Chinese opens them up to more opportunities to hear the Gospel, the Southeastern Lolo still remain in darkness.

PRAYER STARTERS

> *Pray that the God of the harvest will raise up workers who have a burden to see the Southeastern Lolo come to saving faith in Jesus Christ.*

> *Pray that the Holy Spirit will help the Southeastern Lolo see the futility of their superstitious beliefs and turn toward the one true God.*

> *Pray that God will free the Southeastern Lolo from the lies and bondage of ancestor worship that Satan is using to keep them from the freedom that comes through relationship with Jesus Christ.*



24

Yi

CENTRAL NIESU OF CHINA



Yunnan Province in Southwestern China has many different ethnic minority groups sprinkled throughout its mountains. The 34,000 Central Niesu (pronounced “NYEH-soo”) people live in a remote area of this province, far removed from bearers of the Good News of salvation through Jesus Christ. The surrounding minority groups are also unreached with the Gospel, which has further isolated the Central Niesu from opportunity to know the God of love.

Their culture does not consider a couple to be officially married until they have had a child together. At age 16, a girl is given her own room in her parents’ home, which her boyfriend is invited to visit. Before a child is born, the tie between the young couple can be broken through a small ceremony involving breaking a stick. But after the birth of their first child, the marriage bond is irrevocably sealed and the couple is free to move into their own home.

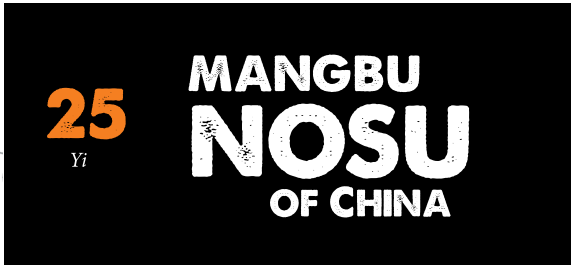
The Central Niesu worship many gods and spirits: some benevolent, but most dangerous. They live in constant fear, trying to appease the gods and spirits in order to avert harm and receive blessings in return.

Although some audio Bible stories and the Jesus film do exist in their language, the vast majority of the Niesu have had no access to the Gospel. They desperately need to know the God whose love can free them from fear and sin.

PRAYER STARTERS

- > *Pray that God will give the Central Niesu people a hunger for Him and Him alone.*
- > *Pray that God will raise up believers with hearts committed to sharing with the Central Niesu about the One True God who loves them and wants to have a relationship with them.*
- > *Pray that God will remove the spiritual blindness of the Central Niesu and open their eyes to His love for them.*





Once known for their cannibalism, the Mangbu Nosu (pronounced “Mahng-boo Noh-soo”) have abandoned such war-time practices and now live peaceably with neighboring peoples along the border of China’s Yunnan and Guizhou provinces. But true peace still evades them, as few have ever heard the Good News of Christ.

For several centuries, the Mangbu Nosu and five other powerful tribes in the area formed an alliance to resist Chinese rule. In the early 1900s, missionaries traveling through the area found them still at war with the Chinese, eating their enemies’ hearts in the hope of gaining strength and courage. But the missionaries also found the Mangbu Nosu fiercely dedicated to polytheism and idol worship. One leader even vowed he would rather lose his life than turn to Christianity.



Although most of the 79,000 Mangbu Nosu have either never heard the Gospel or have refused to consider it, some 1,000 in Guizhou have turned to Christ. Their unbelieving neighbors, however, have ostracized them, forcing the Christians to live in separate communities.

A sub-group of the Yi nationality, the Mangbu Nosu speak their own language, which is related to Nasu Wusa. Although no Christian materials have been translated into Mangbu Nosu, there are a reported 60,000 Nasu Wusa believers in other regions of Yunnan.

PRAYER STARTERS

- > *Pray God will strengthen and encourage Christians among the Mangbu Nosu. Pray for believers from surrounding areas to step up and offer support and biblical training in how to reach the rest of their people for Christ.*
- > *Pray God will call out someone to translate the Bible into the Mangbu Nosu language, and to make it available in audible form.*
- > *Pray that many Mangbu Nosu will turn from their polytheism and find hope and comfort in God. Pray that when the Gospel is presented, the Holy Spirit will open their eyes to the truth and they will receive Jesus with open arms.*

26

Yi

SHUIXI NOSU OF CHINA



PRAYER STARTERS

- > *Praise God for the thousands of Shuixi Nosu who have accepted Christ. Pray for strong, reproducing churches to spread out among households that have not yet received Him, and even out to neighboring villages.*
- > *Pray for God to work in such a way that even barriers of language, culture, and belief in spirits will not prevent the Shuixi Nosu from hearing the Gospel and receiving Christ.*
- > *Pray for the Good News to be proclaimed fearlessly, clearly, and with love to the Shuixi Nosu.*



The Shuixi Nosu people are trapped in spiritual bondage, relying on the “shaman” (sorcerer) to perform rituals protecting them from the demons and ghosts. They try to appease a variety of spirits to bring a sense of peace and happiness to their communities. They have knowledge of Creator God but are unaware of His power over the demon world and the salvation he offers them in Christ.

The 280,000 Shuixi Nosu people live in northwestern Guizhou province. Although they call themselves Nosu, their language is completely different from other groups known as the Nosu. They live in beautiful hills known for their large variety of azaleas.

Several Shuixi Nosu first heard the Good News 100 years ago when a missionary by the name of Samuel Pollard was in the area. More recently, some have heard the Good News from a neighboring minority group called the Miao. About 6,700 have responded to the Gospel and professed Christ as Lord and Savior. However, many who heard did not receive Christ and many thousands have yet to hear.



27

Yi

PANXIAN NASU

The Panxian Nasu number about 290,000 and live mostly in western Guizhou Province as well as parts of Guangxi and Yunnan Provinces. They are officially considered a part of the Yi people. Even though they have centuries of history, the Chinese culture has dominated the areas where they live, causing the Panxian Nasu to lose much of their distinct dress and culture. Very few women are seen today in their traditional dress: long flowing black or blue gowns buttoned on the right side, complimented by a black apron adorned by floral streamers. The Panxian Nasu people speak two different dialects that are not easily interchanged.

There is a strong group of about 5,000 Panxian Nasu Christians in one specific county who have worshipped in house churches for several decades. Although they have impacted their immediate community, there is no evidence that they have had much outreach to other Panxian Nasu communities. The Gospel seed still has not been broadly sown among the Panxian Nasu.



PRAYER STARTERS

- > *Pray that Nasu Christians will grow strong and bold in their faith. Pray they will not hide their light under a bushel but will allow it to shine further than their immediate neighborhood.*
- > *Pray the Nasu Christians will catch a vision to share the Gospel with all the Nasu people in the region.*
- > *Pray that Chinese Christians will reach out to the Panxian Nasu people in the areas where they live.*





PRAYER STARTERS

- > *Pray that the Bible will be translated into the Guibian Zhuang dialect so that they may read or hear the Word and understand the love of God.*
- > *Pray that just as the rooster's crow is heard in all three provinces, the Gospel of Jesus will be heard even more so.*
- > *Pray for a Guibian Zhuang church to be started in every village across the mountainous terrain, and for them to experience a great harvest of new brothers and sisters in Christ.*



Known as “people of the earth,” the Guibian Zhuang people spend many long laborious days tending to their fields in the beautiful mountains of northwestern Guangxi province and also in neighboring Yunnan and Guizhou. It is said that a rooster’s crow can be heard in all of the three provinces that converge. The working days of the Guibian Zhuang people start when the sun comes up and end long after sunset. They wear traditional clothing styles unique to their

culture. Some of the women still wear collarless, embroidered jackets that button on the left along with loose wide trousers, or pleated skirts and embroidered belts.

The Ox Soul Festival is celebrated by the Zhuang on April 8th of the lunar calendar to honor the birthday of the king of oxen and to show their love and respect to the ox. On that day, each ox is relieved from its yoke and freed from plowing. People give the ox a bath accompanied by beating drums. Parents of the family sing folksongs while feeding the ox five-colored glutinous rice. The festival represents their great hope for a good harvest.

The Guibian Zhuang greatly need to hear the Gospel. There are only 3,000 known believers among the 1.1 million Guibian Zhuang. Currently there is no Bible or Gospel radio broadcast in their language. Though the Jesus film has been translated and some Gospel recordings are available, many laborers are needed to share the Good News with the Guibian Zhuang.



GUI BIAN ZHUANG

28
Zhuang

Nestled in the picturesque mountains of the northwestern corner of China's Guangdong province are 49,000 Lianshan Zhuang (LEEAN-shahn Jwahng) people in need of the Gospel.

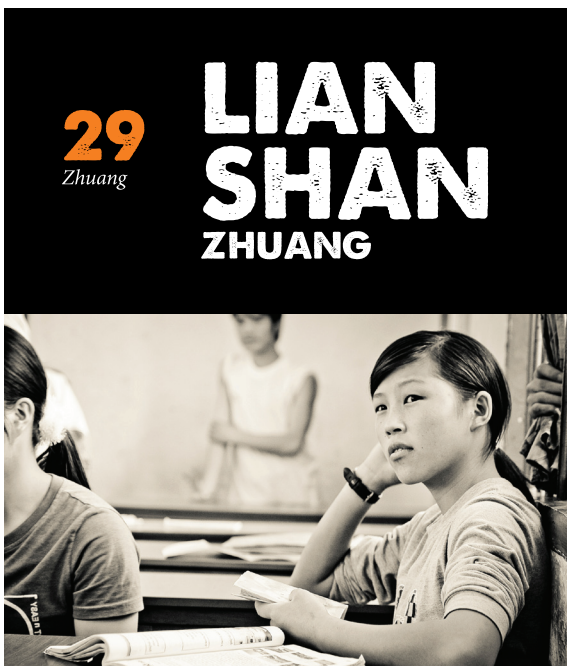
They are only one of hundreds of Zhuang people subgroups who speak many mutually unintelligible languages. With more than 17 million Zhuang scattered throughout more than 15 of China's 29 provinces, the task of reaching all of the Zhuang with the Good News has been a daunting one.

The Lianshan Zhuang are no exception. While a reported 40,000 or more Northern Zhuang in neighboring Guangxi province have come to Christ, meeting in more than 250 house churches, little has been reported about the Lianshan Zhuang in Guangdong.

Most Lianshan Zhuang are agriculturalists and foresters, making their living off the green landscape that abundant rainfall and humid weather have provided. The karst mountains and rushing waterfalls make for dramatic views. Yet the Lianshan Zhuang do not yet know the Creator God whose power can free them from their bondage to sin and spirits.

A series of audio Bible stories called "Words of Life" is available in the Lianshan Zhuang language. But the majority of Zhuang continue to worship their ancestors through rituals and ceremonies. Some are also polytheists, worshipping such things as trees, rocks, dragons, snakes, mountains and birds.

They need to know the Good News of Jesus who came to set them free.



PRAYER STARTERS

- > *Pray God will give the Lianshan Zhuang a hunger for Him and that He will open a way for them to know Him. Pray the Bible will be translated into their language and made accessible to them in audible form.*
- > *Pray God will raise up believers with a heart for the Lianshan Zhuang, who will share the Gospel with them in a way they can easily understand.*
- > *Pray the Lianshan Zhuang who travel to other areas to find work will hear the Gospel, receive His love with open arms, and carry the message home to share with their families and neighbors.*





Numbering 17 million, the Zhuang people are the largest ethnic minority group in China. A 1922 report described villages throughout the Zhuang peoples' land as "teeming with human lives for whom no effort whatever is being put forth." Since that time, many Christians have poured their lives into reaching the Zhuang people.

Yet there are still Zhuang subgroups that have little or no concerted Christian witness. The Liu Qian Zhuang is one such group. Comprised of approximately 375,000 people, no more than 1,000 of them confess Christ as their Savior.

The Liu Qian Zhuang are a superstitious people living in fear. They are careful not to offend the spirit world, and they consistently use numerous festivals to worship their ancestors while attempting to appease false gods of all kinds. Animal sacrifice is a regular occurrence. They need to hear about Jesus and His perfect sacrifice.

PRAYER STARTERS

- > *Pray that the Liu Qian Zhuang will call out to God in truth, fear Him and be saved.*
- > *Pray for workers who will commit long-term to reaching the Liu Qian Zhuang in their own language.*
- > *Pray for a movement of Liu Qian Zhuang believers and churches to spread throughout the land.*

The Liu Qian Zhuang people live in farming communities surrounded by beautiful mountains in Guangxi Province. The outside world often wrongly assumes they have assimilated into the Han majority culture, yet the Liu Qian Zhuang continue to speak their own dialect. Generation after generation die without knowledge of the Savior.

Please pray church planters will commit to bring Christ to the Liu Qian Zhuang people in their own language. Will you pray with an open heart that God may call you?



**LIU
QIAN
ZHUANG**

30
Zhuang



31

Zhuang

QIUBEI ZHUANG

Against the striking background of fairy-tale mountains rising straight up from short flat stretches of earth, the small, mud-brick villages of the Qiubei Zhuang (pronounced “Chyo-bay Jwahng”) in China’s southern Yunnan province huddle in spiritual darkness without the light of Christ.

Numbering more than 215,000, the Qiubei Zhuang sometimes call themselves Pu-Joi or Pu-Yi, and their northern Zhuang dialect is in fact related to the language of the Puyi or Bouyei people in neighboring Guizhou province. They are considered part of the Sha branch of the Zhuang, and their differing clothing styles usually reflect their various names for themselves, such as Bu Yai, Bu Ha, and Bu Yue.

The Zhuang venerate a myriad of spirits they believe inhabit such places as mountains, villages, water sources and forests. They live in constant fear of offending these spirits, and sometimes attach red banners and other items

to their doors to ward off evil demons. Most also worship their ancestors, performing certain ceremonies to appease them.

No Gospel materials are available in Qiubei Zhuang language, and no known efforts are focused on evangelizing them. They continue in darkness, not knowing of the love of Christ, who gave His life for them so they could be set free from the bondage of sin and fear.

PRAYER STARTERS

- > *Pray that God will give the Qiubei Zhuang a hunger for Him, and that He will prepare their hearts to be fertile ground, so that when the seeds of the Gospel are planted, they will grow unto salvation.*
- > *Pray that God will raise up believers with a burden for the Qiubei Zhuang who will carry His light into their darkness, sharing the Good News in a way they can easily understand.*
- > *Pray that Qiubei Zhuang who travel to other areas to find work will also find Jesus, and bring His Good News of salvation home to their villages, sharing with their family and neighbors the love that knows no boundaries.*



