

Notable Features and Incidents of the Work in French Indo-China

Evangelistic Bands at Tourane

God has been pleased to bless the work in Tourane and souls are being saved each week. The most encouraging work is of course in the country districts. At the beginning of March we sent out evangelistic bands each week-end. The men (Bible School students) went out two by two into allotted areas. As far as possible they entered each house, explained the Gospel, gave out tracts, and sold Scripture portions. In this way a great number have been reached who would probably never have heard the Gospel. The results have been splendid! Nearly one hundred have prayed for salvation each week. We have also received offers of chapels in three different localities in which to hold weekly and fortnightly services.

A Firebrand for the Lord

The Faifoo work has also branched out. Pastor Thua and the Faifoo evangelist took a trip to Ha-Chanh at the request of one of the Christians. After they had fully explained the Gospel forty-two people prayed. These requested that an evangelist might be sent them each month in order to instruct and prepare them for baptism. The headman in this village was the first to be saved, and he has been a real firebrand for the Lord. Over two hundred and fifty have since prayed, and seventy have been baptized. A chapel has been given to the Mission at this place, but as yet there is no native evangelist to place there.—H. CURWEN SMITH, TOURANE.

Going Through With Jesus

An Annamese-speaking Cambodian woman had an illness with which she had been afflicted from her childhood. The night before she left for the hospital the priest came in to baptize her. She refused, telling him she was a Christian and already baptized. He was angry, and told her she would go to hell, if she died, because she had become a Protestant. She was somewhat troubled, but that night Jesus appeared to her in a vision, and said: "Fear not, you are mine and I will care for you." She came through the serious operation, and is happy in telling

others of Jesus.—MRS. A. L. HAMMOND, PNOMPENH.

"The Lord Working With Them"

I had the privilege of opening a new station at Vinh-Long in April last. Vinh-Long is centrally located, and easy of access from Saigon, Sadec, and Cantho. From the beginning the Lord has set His seal upon the work by "working with us." At our very first meeting an old man came forward and told us that on the morrow he would bring his family and they would all pray together. But finally, after a little persuasion, he decided to pray that night. Soon afterwards two other men came forward, pub-

home about a quarter of a mile away, she followed us without any assistance. There were five people who accepted the Lord that day, and four children were consecrated to God. Of course the whole countryside was moved by this manifestation of the power of Jesus' Name.—WM. ROBINSON, SAIGON.

Healed Through Prayer

No doubt you received our telegrams regarding "Cô Thái." She is much better today, and is able to eat rice porridge. But her recovery is because God answered prayer! She was dying when we sent you word. The doctor in the French hospital gave us no hope: but God touched her and she is healed, although still very weak.

I really do not know what was the matter with her. Yesterday, a week ago, she testified that she had been so well since school opened, and she was praising God for it. But that night she became violently ill. She had a very high fever, chills, and a pain in her chest. At first she went to the doctor's, but they could do nothing for her there so they took her to the hospital. Now she is practically well, for which I know you will be glad as well as her sister.—MRS. E. F. IRWIN, TOURANE.

Opium Smoker Cured

One remarkable answer to prayer was that of an Annamese who has been a heavy opium smoker. He accepted the Lord, but did not stop smoking entirely, hoping to be able to stop a little at a time. I advised him against this, but he suffered from fever and was afraid to stop all at once. After some time his attacks of fever became more frequent and he smoked more frequently, until finally he ceased to come to meetings and returned to his former mode of living. I went to see him, and God graciously used my words to help this poor man. Before I left he had chopped up his opium pipe and thrown out all the wretched stuff. We then got down on our knees and asked the Lord to save and heal. Later we learned that he has neither had the fever nor smoked again. At first he was very weak, but God most certainly an-



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licly confessed their sin, and acknowledged Christ as their Saviour.

"Confirming Their Word With Signs"

The following day we visited an Annamese home across the river from Vinh-Long. A large number of natives were gathered to meet us. We had been talking with them a few hours when some men entered bringing a woman who appeared very weak and sickly. They laid her on one of the wooden beds in the room. It was evident the poor soul would soon pass out from this world. The natives crowded around her. We soon discovered that she was a woman who had been baptized a few weeks previously at Sadec. We explained to her that God was able to work a miracle in her body if she believed and was willing to pray and have us pray. She made a sign of assent, so we knelt beside her, imploring the Lord to heal, at the same time anointing her with oil in the Name of Jesus. A few minutes afterwards she sat up, and engaged the others in conversation. Finally, when we left to visit another

swered prayer. Praise His Name!—
DAVID ELLISON, BATTAMBANG.

Giving God the Glory

Another instance of God's healing power was manifested in the little village of "Cheke Kaun," about thirty-five kilometers from Battambang. Here a number have prayed. We try and make monthly visits to this place. On one visit we found a man very weak and burning with high fever. At his side on a little shelf were incense sticks and candles with offerings they had made to evil spirits. He had heard of Jesus through his neighbors who had been to our home. As he listened again to a few simple words about Jesus and His power, he asked if Jesus would help him. But we told him that before we could pray all these offerings must be thrown away. He consented. When the shelf was cleared we prayed with him. Then, explaining that he must never invoke the evil spirits again but trust Jesus wholly, we left him. On our next visit we met this man, well and strong, giving God the glory for healing him. He is very anxious to follow the Lord Jesus.—MRS. D. W. ELLISON, BATTAMBANG.

Miracle of God's Love

In connection with the Binh-Long work the leading Christian, who was formerly a Catholic, has been going through a time of severe persecution. When things seemed darkest a ray of hope and cheer appeared, the Lord raising up his wife from what, to all appearances, seemed to be her death-bed. This miracle of God's love has been the means of turning aside many darts of the enemy.—MRS. H. A. JACKSON, CANTHO.

The Moi Tribes of Indo-China

WM. ROBINSON, SAIGON

Compared with other races in Indo-China such as the Annamese, the Chams, the Tai, etc., who have an old and interesting civilization, there is none that engages our attention more than the Moi tribes. They live in the heart of French Indo-China, and are practically surrounded by the above-mentioned civilized races; but their very name reveals to us the fact that they are mere savages. The Annamese designate them by the name of "Moi," which means savage; the Laosians name them "Kha," which has the same meaning; and the Cambodians call them "Pnong," which is derived from

"Mnong," the name of a great Moi family.

The Moies are especially interesting to those who wish to obey the command of Christ to "preach the Gospel to every creature." But, as they are divided into many families and present such a diversity of tribes claiming a different origin, mostly imaginary, it is very difficult to obtain accurate information concerning them.

As a whole, although somewhat turbulent, they are credulous and loyal, and for that very reason are kept under by



I. Stebbins and Family in Annamese Costume

their sorcerers, whom they greatly fear. They have no written language of their own, but on the outskirts of the Moi region some of them use foreign words, while others completely adopt the language of the neighboring country. It is said that in northern Annam some of these tribes write, as well as speak, the Tai language.

Their Origin

At the present time it is very difficult to find out much about the origin of the Moies. Their past seems to be hidden in a dark cloud of mystery. As we have written, it is useless to seek for information from the Moies themselves, for their minds are filled with all kinds of legends regarding their history. We know, however, that they belong to a branch of the Malayo-Polynesians, and that they fought

against the Chams when the latter were in possession of the Darlac Plateau. Today the Chams are scattered and exist only in small groups, but they have left behind them some very interesting monuments, many of them dating from about the twelfth century.

Their Location

The Moi region, known as "Le Moi Plateau," or Darlac Plateau, is situated between Djirinh, south of Annam, and Ha-Tanh, north of Hue, and extends from near the Mekong River across to where the Annamese Mountains reach down toward the sea. This plateau forms part of four countries; namely, Cambodia, Laos, Annam and Cochin-China. Along the border in each of these countries, the Moies intermarry a great deal, and consequently their customs, as well as their language, are very much mixed. In the south many Moies are found far below this region, and there are even some working on plantations within eighty miles of Saigon.

Three great Moi tribes occupy the Darlac Plateau: the Radé, which is in possession of the greatest part of this region and is the most intelligent of all the Moi tribes; the Pnong, which is located west and southwest of the plateau; and the powerful and warlike tribe, Jarai, whose first villages are found north towards Kontoum. Between the Radé and Jarai are found tribes of less degree, such as the Kroung, the Chur, and the Blo, etc. The mountain tribe Mnong came to Annam from Cochin-China and Cambodia, and is divided into numerous families. The Moies of Lang-Biang belong for the most part to that large tribe.

Their Languages

The number of languages spoken by the Moi tribes is extremely large, therefore it is only possible to range in groups the tribes whose language show somewhat of a similarity. In this way the number can be reduced to four groups as follows:

1. In the centre of French Indo-China, the Kancho, Jarai, Radé, Bi, Raglai, and Kha use a dialect which is related to that of the Chams and is mixed with a large number of Malayo-Polynesian words.

2. The tribes in Cambodia and neighboring territory, the Stieng, Pnong, Chong, Por, Samré, and Chrau use a great many words of Cambodian origin.

3. The Annamese mountain tribes, those along the Mekong River, the tribes of Lang-Biang and of the Boloven,

i etc., express themselves in lan-
55 of which that of the Bahmar tribe

oulJ be
irhat related to the languages of the tribes
forth of Luang-Prabang: the To, Na-
pang, M'. " " Khmu, and resemble in
Cruciure that second group.

4 The tribes of the extreme north of
jos and Tonkin, the Man, Meo, Khas,
Ihos etc., use dialects absolutely distinct
from those of the other groups. They
ire more or less Tibeto-Birman, Tai, or
Chinese.

Their Mentality

In mentality and customs the Moi fam-
ilies are much alike, and by their actions
their daily life it is easy to see a char-
acteristic resemblance between them.
)-v are very credulous. In fact the
•edulity of the Moi, exploited and de-
eoped by their sorcerers, is so great that
:e could obtain from him, by means of
j> superstitions, what he would not give
•en for friendship's sake. He has a cer-
in amount of race pride, and cannot be
riven, but he may be led by gentleness
d firmness.

The Moi is so revengeful that he will
> forget the least offense, and when the
avorable moment arrives always remem-
ber- to take vengeance. It matters little
thither he has to wait months or years.
Time is of small value to him. Although
K is thus faithful to pay his debt of ven-
geance, yet he could not be said to be
trustworthy, and will, without a sign of
jcgret, abandon the most important work
in order to give himself over to feasting
ind drinking, which to his mind are of
"ar greater consequence.

The Mois are naturally lazy, and culti-
le scarcely enough to nourish their fam-
jes. They prefer to hunt in the moun-
ns or to ramble through the woods.
Oiten their dislike of work leads them to
obtain by plunder what they are loath to
gain by honest labor. It is said that the
Jarai, the Sedang, and some other tribes
hear Kontoum make pillage their only
means of existence. The great Rade tribe
and the Mnong are more peaceful.

There is a small school for Mois at
.Chua-Chang, near Giaray station, sixty-
pwo miles north of Saigon. Although
newly opened yet it has an enrollment of
^thirty-six boys. Mr. Honore Odera,
chief of the local French delegation, who
established this school, is justly proud of
the progress the children are making.
They are very clever in arithmetic, write
PW, and read French clearly and dis-
tinctly.

Their Superstitions

The Mois' religion is very simple.
Everything possesses a spirit of some
kind. Many rocks, waterfalls and trees
are held sacred because of the spirits that
are supposed to inhabit them. They say
that formerly the whole surface of the
earth touched the sky, making it possible
for their ancestors to have communica-
tion with the great Spirit of Creation,
who then lived among men. But, as the
heavens and the earth have long since
been separated, they have forgotten the
name of this great spirit. To them the
wind, thunder and rain are all manifesta-
tions of the anger of the Spirit of the
Heavens. They have no idea of a Su-
preme Being, in the true sense of the
word, for it is evident that they fear and
worship the evil spirits that they think
are in the trees and stones, as much as
they worship the one whom they call the
Spirit of the Heavens. Nevertheless they
respect very highly the spirit that sends
the rain and sunshine, and commands the
elements. They often speak of the P6-
The (Buddha), who pretended to be the
mediator between the Spirit of the
Heavens and mankind. It hardly speaks
well for the Buddhist religion in that
today God is unknown to the Mois,
while they exalt Buddha as "the great
benefactor of mankind."

That death is inevitable does not seem
to trouble the Mois very much. They
have a vague belief that the dead come
back to life again, and often undergo
transmigration. Some believe that when
the dead return from the grave they are
usually invisible, if they have no evil in-
tentions; but, if they return to have ven-
geance, they take the form of a wild beast
such as a tiger.

The Mois also believe that there is a
wicked spirit in every person which, at
the death of its possessor, roams about
the village causing sickness and death.
When one falls a victim to this terrible
demon, he must at once send for the
sorcerer in whom the Mois place a good
deal of confidence. If the sorcerer fails
in healing the sick he invariably declares
that the offering was not sufficient to
appease the anger of the evil spirit. It
has happened, however, that this simple
explanation has not proven sufficient, and
the sorcerer has paid with his life for his
lack of success!

In conclusion it must be rememl>ered
that there are at least seven points of con-
tact which may help in giving the Gospel
to the Mois. They are as follows: The
Mois believe in the Spirit of the Heavens;
in the Creation; that the Creator once
lived among men; that their ancestors
once had communion with this Creator;
that death does not end all; that the dead
rise again; and that the Spirit of the
Heavens commands the elements. It is
only natural that the Mois should have a
hazy idea of these things. They cannot
even begin to explain any of their super-
stitions. Truly, unless God intervenes,
the vain strife of their hopeless life must
end in eternal night!

Oh, the sad unrest that rends the breast
Of the heathen who have no Light!
And vain the strife of a hopeless life
That ends in eternal night!

The Holy Spirit can quicken their
minds and bring them to a knowledge
and understanding of the Truth, if only
we are faithful in breaking to them the
"Bread of Life." Please pray.

A.W. January 16, 1926

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