

Spring '52



Vietnamese



Cambodian



Laotian

IMPRIMERIE EVANGELIQUE
DALAT, VIETNAM
JEAN FUNÉ
Director

Censor N° 2.268 TTD. Apr. 15, 1952.

THE CALL OF
INDO-CHINA

THE COVER

VIETNAMESE WOMAN

Vietnam is divided into three parts: North Vietnam (Tonkin), Central Vietnam (Annam), and South Vietnam (Cochin-China).

Physically the people are slight of build, small-boned, and lissome. They are alert and industrious, demonstrating more initiative than their Laotian and Cambodian neighbors. Vietnamese make up four-fifths of the population of Indo-China. This woman comes from the North.

CAMBODIAN WOMAN

The Cambodians have a far more marked affinity with their Siamese than with their Vietnamese neighbors. The race is probably the result of a fusion of the Malay aborigines of Indo-China with the Aryan and Mongolian invaders of the country. The men are taller and more muscular than the Siamese and Vietnamese. Their skin is dark brown; their hair, black. (Ency. Brit.)

LAOTIAN WOMAN

Laotians are an important division of the Thai race, which is found in parts of Indo-China, Siam, and the Malay Peninsula. They are distinguished by high cheekbones, small flat noses, oblique eyes, black hair, and yellow complexions. In disposition they are indolent, peace-loving and pleasant. (Ency. Brit.)

THE CALL OF INDO-CHINA

News Magazine of the Indo-China Field of the Christian & Missionary Alliance.
Spring Issue, 1952.

Editor: T. Robert Moseley. Assistant Editor: Robert N. Ziemer
Associate Editors: Ellen Owens, Ruth Chamberlin,
Peggy Bowen, Lois Chandler.

Regional Representatives: G. E. Roffe, H. A. Jackson,
I. R. Stebbins, Jack Revelle, M. B. Steiner, R. H. Taylor.

THE CALL

MISSIONARIES

SPIRITUAL REFRESHING

Miss Moenich has travelled widely in recent years ministering the unsearchable riches of Christ in many countries. Her visit to Indo-China in February was signally used of God to refresh and strengthen the Church in South Vietnam.

Shortly after arriving at the Saigon airport, Miss Moenich instructed those who were arranging for her meetings not to spare her, for the more meetings there were, the happier she would be. They didn't.

From Sunday through Friday during the second full week in February she ministered three times a day in the blessing and power of the Holy Spirit. The Vietnamese pastors had been called in from the surrounding area, and every morning two services were held especially for them — though others were cordially invited. In the evening, crowds poured into the church to hear the word of God.

The services throughout were marked by the deep moving of the Holy Ghost. A Vietnamese pastor afterwards remarked, "There was not much crying, but God wonderfully stirred the hearts of His servants."

Few were more thoroughly refreshed than the pastors, who sat amazed as Miss Moenich related the story of God's remarkable guidance in her own life.

The messages were interpreted by Mr. Carlson and Mr. Stebbins.

From Saigon Miss Moenich proceeded to Tourane, where she spoke six times in two days, and once again the morning she left. There, too, the meetings were wonderfully blessed.

With HongKong, the Philippines, and Australia still on her itinerary, Miss Moenich had to leave Indo-China after only ten days of gracious ministry, but behind her there remained the fragrance of heaven.

SUDDEN TERROR

Early in the morning on December 20th, the Chairman's pale green Dodge moved slowly past the long line of trucks which were forming into a military convoy for Dalat. At the head of the line, a white-helmeted French soldier waved the car to a stop, and convoy papers were carefully checked.

The Rev. E. F. Irwin and his family were driving home for Christmas, and expected to be in Dalat late that afternoon. It was not until the first week in March, however, that their journey was completed.

After a short delay, the radio car (which leads the convoys) pulled out ahead, followed by the first three passenger cars. Thereafter, at five-minute intervals, the others were signalled on in groups of three.

Now and then along the highway they passed armored vehicles and tanks, manned by soldiers constantly alert for immediate action. Occasionally the passengers could hear snatches of conversation in rapid French, as the radio car checked with tank crews. Rarely could the cars in front and behind be seen, for the road twisted a good deal through the tall grass.

Suddenly, on a lonely stretch of the road, there was a crash of machine gun fire. Bullets kicked up little clouds of dust all around the Irwin's car, and Mrs. Irwin cried that she had been hit.

Several kilometers farther on Mr. Irwin reported the attack to a tank crew and then proceeded to the next stopping point, where Mrs. Irwin received first-aid. Here they found to their amazement that no one else had heard the shots, and the cars which were following had passed the spot unmolested.

The rest of the convoy went through to Dalat, but the Irwins raced back to Saigon, where Mrs. Irwin was taken immediately to the hospital. Upon examination it was found that a large number of fragments from the body of the car had embedded themselves in her legs, though she had not actually received a bullet wound.

Healing came slowly, but the skin-graft was remarkably successful. Mrs. Irwin looks better than ever, and all are grateful to the Lord for her complete recovery.

EXCERPTS FROM THE FLIGHT RECORDS

of the North Laos Plane

Laos is mountainous and the roads are generally bad, so travel is arduous and time-consuming. In 1949 the mission purchased a light French airplane called the «Norecrin», hoping by its use to save valuable time previously wasted in getting from place to place. These expectations have been amply fulfilled.

Both Mr. Roffe and Mr. Gustafson hold pilot's licenses, which fact has increased considerably the plane's usefulness to the Laos Field.

The information given below covers the period from the plane's first flight through February, 1952.

| | |
|---|--------|
| Total number of hours flown | 188 |
| Total number of miles flown | 17,000 |
| Total number of passengers carried | 167 |
| Total number of passenger-miles flown | 32,700 |
| Total weight of baggage, supplies, mail etc. carried (tons) | 8.6 |
| Approximate mileage of longest single trip | 310 |
| Approximate time taken for the above | 2h55 |

What seemed to be the longest time in the air actually lasted only twenty minutes. The landing mechanism stuck on a test flight over Saigon, and the plane was forced to circle the airport, while crash-cars and fire-fighting equipment moved into positions for

the crash landing. The latter was made with only minor damage to the plane, and injury to no one. It was another demonstration of "the good hand of our God upon us."

Recently the mission plane helped to establish a record. In years past, the children of Laos missionaries lost precious time travelling from Dalat to their homes for Christmas vacation. They would leave for Saigon one day, stay overnight, and fly to Vientiane in Laos the next day. Here, however, they were sometimes delayed two or more weeks while waiting for airstrips farther north to harden sufficiently to take the big commercial planes. (The rainy season in Laos is ending when school lets out.) Last October the youngsters left Dalat in the morning, and were all the way home by 2 p.m. of the same day.

For children who see their parents only twice a year, that kind of record is more important than flying faster than sound.

HOMEBOUND

Just before, or just after, Conference in May, the following will have left Indo-China on furlough. Names of places in brackets indicate their probable headquarters in the United States.

| |
|--|
| Rev. & Mrs. J.D. Olsen (Nyack, N.Y.) |
| Rev. & Mrs. G.E. Roffe (Orlando, Fla.) |
| Rev. & Mrs. J.W. Whipple (Nyack, N.Y.) |
| Rev. & Mrs. M.M. Sawyer (Louisville, Ky.) |
| Rev. & Mrs. T.J. Andrianoff (Cleveland, O.) |
| Rev. & Mrs. J.E. Doty (Schenectady, N.Y.) |
| Rev. & Mrs. M.B. Steiner (Indianapolis, Ind.) |
| Rev. & Mrs. R.H. Taylor (Long Island, N.Y.) |
| Rev. & Mrs. R.M. Ziemer (Toledo, O.) |
| Rev. & Mrs. B. R. Houck (Nyack, N.Y.) |
| Rev. & Mrs. A. E. Mitchell (Ellensburg, Wash.) |
| Rev. & Mrs. T. R. Moseley (Nyack, N.Y.) |
| Miss K. E. Mack (Newcastle, Penna.) |
| Miss E. I. Arnold (Rochester, N.Y.) |
| Miss E.M. Owens (Aliquippa, Penna.) |

THE THIRD-BORN

Steven Keith Andrianoff was born on December 2, 1951, at Xieng Khouang in the mountains of Laos.

The attending physician was a French army doctor from the West Indies. Miss Chandler, the school nurse at Dalat, was also on hand, having flown up to look after Mrs. Andrianoff.

Since there were no baby scales on which to weigh the newcomer, they tied the corners of his blanket together, slipped the hook of the native marketing scales under the knots, and found his approximate weight in kilograms.

It was cold too, for even in the tropics December is cold in the mountains. But Steven never knew the difference, for his father and Miss Chandler maintained a comfortable temperature by use of a tin bathtub, a "Primus" pump stove, and a portable oven.

Hospital beds are designed to stand higher off the ground than their household counterparts, thus making it much easier to look after patients. The simple expedient of slipping wooden horses under Mrs. Andrianoff's bed achieved the same effect, but it amazed the doctor. His English vocabulary was very limited, so on seeing the arrangement he confined himself to «Hmm, upstairs!», and broke into a grin.

To celebrate the arrival of his second son, Ted Andrianoff baked a cake.

Steven was dedicated to the Lord in a native chapel by Nai Saly, the man of God who is being remarkably used

by the Holy Spirit to expand and consolidate the far-reaching effects of the North Laos revival.

LIKE FATHER...

Of the hundred or so missionaries which make up the staff of the Indo-China Field, fourteen are themselves the children of missionaries.

Although the parents of most of these labored on other Fields, more than a third are second-generation Indo-China missionaries. The record is interesting, so here it is.

Parents' Field has been enclosed in rounded brackets, maiden names in square brackets.

Dorothy Taylor (Africa),
Mary Stebbins (West Indies),
Gordon Smith (South America),
Ruth Jeffrey (China),
Robert Moseley (China),
Miriam [Breaden] Taylor (Palestine),
Evelyn [Breaden] Mangham (Palestine),
William Smalley (Palestine),
George Irwin (Indo-China),
Harriet [Stebbins] Irwin (Indo-China),

Franklin Irwin (Indo-China), Ruth [Stebbins] Thompson (Indo-China),
Esther [Van Hine] Fitzstevens (Indo-China), Ruth [Jeffrey] Houck (Indo-China).

Do M.K.'s often marry other M.K.'s? Not generally. At least that is the case among the second-generation missionaries on this Field. George Irwin married Harriet Stebbins, with whom he went to school at Dalat, but all the others married New Englanders, Southerners, Pennsylvanians, or Canadians — for the most part.



A Wouni tribeswoman of Indo-China

PRONUNCIATION GUIDE

There is no real agreement — even among the natives — as to the correct pronunciation of the names of the following places. However, people enjoy praying for mission stations much more if they feel that their pronunciation of strange names is reasonably correct. Therefore, at the risk of stepping on a great many toes, this section is included as a guide to what the average person says when speaking of the places listed below.

Since the press does not have the standard pronunciation markings which are used by dictionaries, the best alternative is to use something akin to the Reader's Digest's system of describing sounds in its feature, "It Pays to Increase Your Word Power".

The symbol "ə" stands for a sound that does not occur in English, but is roughly the vowel sound in "the" when spoken quickly in such phrases as "the man" or "the table".

The symbol / indicates stress on the syllable which precedes it.

| | | | |
|--------------|--------------------------|---------------|-----------------------|
| Annam | a-nam/ ("a" - as in cat) | Laos | lay-awss |
| Banmethuot | bahn-me-too/-it | Luang Prabang | luahng/ - pruh-bahng/ |
| Battambang | baht/m-bahng/ | Nam Dinh | nahm/-din/ |
| Cambodia | kam-bo/-dia | Nhatrang | nyah-trahng/ |
| Cantho | kan-tə/ | Pleiku | play-koo/ |
| Cochin-china | ko/-chin chi/-na | Phnom Penh | nahm/-pen/ |
| Dalat | duh-laht/ | Saigon | si-gon/ |
| Djiring | jer-ring/ | Siem Reap | se-uhm re-uhp |
| Giadinh | yah-din/ | Ta Khmau | tah/-kmow |
| Haiduong | hi-zə/-ung | Tonkin | tong-kin/ |
| Haiphong | hi-fong/ | Tourane | toor/-an/ |
| Hanoi | hah/-noy/ | Vientiane | ve/-uhn-chen/ |
| Kompong Cham | kəmp-əng/-dyahm | Viet Nam | ve-et nahm/ |
| Kratie | krah/-chye/ | Xiang Khouang | se/-uhng kwang/ |

MYSTERIOUS DEATH

Suddenly a man falls strangely ill, becomes worse and finally dies. What was the cause? No one really knows, but he may have died from eating finely chopped tigers' whiskers which were quietly slipped into his food by an enemy.

When tigers' whiskers are cut into very small particles and taken into the body along with soups or food, they act like powdered glass, perforating the stomach and intestine walls. The victim suffers a gradual decline, which results in almost certain death.

MAP OF INDO-CHINA SHOWING

C. & M. A. MISSION STATIONS and

Location of Missionaries

(March 1952)



On Furlough: Jeffreys, Ellisons, Hammonds, Clingens, G. H. Smith, H. M. Taylors, Tubbs, Gustafsons, Sechrists, Sawins, Holtons, Manghams, Miss Heikkinen, Miss Schon. En route to field: H. C. Smiths.

ON WINGS OF THE WIND

The gospel is now being broadcasted in Vietnamese.

Interestingly enough, the programs must travel 800 miles across the South China Sea before they can be picked up by radios in Vietnam, for they originate in the Philippines, not in Indo-China.

Therein lies a story of vision and hard work which is worth telling.

In September of 1950, Mr. and Mrs. Travis returned to the Field. Among other things, they hoped to make gospel recordings in the Vietnamese language, but at that time little dreamed what would develop from their plans.

At the same time the Far East Broadcasting Co. located in Manila (see accompanying article) was on the lookout for a chance to broadcast the gospel to Indo-China. Contacts were made and plans completed — with the result that hundreds have heard the Good News for the first time, over the air.

EQUIPMENT

The Traveses brought to the Field a high fidelity tape recorder, as well as a wire recorder put out by Webster. The F. E. B. C. agreed to furnish another tape recorder to facilitate the transcription and editing of programs, and to supply all of the tapes. Six P. M. s (Portable Missionaries), which are battery-powered radios, have been sent over for testing purposes; and these may soon be adjusted to operate on six volt car batteries instead of the 72 dry cells they now use.

GETTING PROGRAM MATERIAL

As the Traveses itinerate in the course of their regular missionary work, they take their recording equipment wherever there is a possibility of getting program material.

Most of the talent, however, is to be found in the larger cities such as Saigon, Tourane, Dalat, and Cantho. In these centers, preachers, laymen, choirs, Bible School students, and Young People's Societies provide the music and messages which are later incorporated into programs.

RECORDING

When a reasonably quiet place can be found, the Traveses turn it into a "recording studio".

These recording rooms are a far cry from the expensively equipped, sound-proofed studios in America. The sound-proofing is done with whatever is at hand — woven grass, cardboard, blankets, thatch, coconut leaves, or coffee sacks. (The people usually look on in amazement as the Traveses put thatch or coconut leaves inside the houses to absorb the echoes. This roofing on the inside is the strangest thing they have ever seen!)

Then follow hours of patient testing. Both instruments and voices must be carefully worked on to insure results of broadcasting quality.

Even when recording starts, parts may have to be repeated three or four times. But if all goes well, fifteen minute programs can be recorded and edited in half an hour. Half-hour programs usually take close to two hours before they are ready for broadcasting.

PROGRAMS

As far as possible the programs are kept native. Vietnamese Christians do the preaching and singing. Mr. and Mrs. Travis concentrate on the actual recording, as well as teaching the national workers to put together attractive programs which will win souls. The broadcasts are, of course, primarily evangelistic.

The F.E.B.C. has been most gracious in putting the Vietnamese programs on the air at the best times during the day. Every morning and evening, except Sundays, there is a broadcast at 7:30. The morning programs, which are fifteen minutes in length, reach the great mass of people before they go off to work, and in the evenings they can tune in on a half-hour program when the working day is over. Three days a week another half-hour program can be heard at 12:30, when they return for lunch. The Sunday morning program is at seven o'clock.

RECEPTION

Reception of these programs has steadily improved. At first they were being drowned out by larger stations nearby, but that difficulty has been overcome. What interference yet remains is comparatively insignificant, and should be eliminated in the near future.

So far there has been no accurate way of determining the size of the listening audience. As soon as it is financially possible, however, the Traveses hope to encourage written reports from those who tune in by

offering a New Testament or Scripture portion to all who write.

IMPORTANCE

Heretofore it has been impossible to reach millions of Vietnamese-speaking people in Indo-China, including those who are behind Communist lines. Into our hands God has now put the miracle of radio, by means of which the Word of Life can be heard wherever there are receiving sets.

Devote earnest prayers to this work. It has promise of a most important and far-reaching ministry.

THE FAR EAST BROADCASTING COMPANY

Scientists tell us that a radio wave travels around the world in less than one-fifth of a second! That tremendous power and speed is being used today to preach the gospel throughout the world. Here in Asia a broadcasting company operates for the sole purpose of spreading the Good News. Because gospel broadcasting itself is a far-reaching Christian enterprise, and because the facilities of this company are available to our missionaries, we are happy to present this work as a most worthy object of your prayers.

After years of careful planning and arduous work by the founders, the Far East Broadcasting Company began sending out the gospel in June, 1948, from Christian Radio City, a 12 1/2 acre plot of land just seven miles north of Manila. In the four years of operation the Company has continually enlarged and expanded its facilities. Today, in 32 languages and dialects, the six "Call of the Orient" transmitters broadcast the gospel nineteen hours each week day and twenty hours on Sunday. An estimated 10 million people make up the daily audience in the Philippines, Australia, New Zealand, China, Japan, Russia, India, Southeast Asia, the Near East, Africa, Europe, the islands of the sea, and America. To keep this heavy broadcasting schedule operating smoothly requires the work of forty American and national staff-workers who make their homes at Christian Radio City.

COMPANY POLICY AND ADMINISTRATION

The Far East Broadcasting Company does not represent any one particular denomination, but labors for the Lord in cooperation with all evangelical denominations, churches, individual Christians, and missionary groups. It believes that the task of preaching the gospel to every kindred, tribe, and nation can be accomplished only by the united effort of all Christians everywhere, and for this reason offers the facilities of its stations freely to those preaching the everlasting gospel of salvation through Jesus Christ.

This non-profit, non-commercial, interdenominational company has its business office in Whittier, California, where it was incorporated in 1945. The administration of the Company is in the hands of an executive committee which has consecrated its entire energy, under the guidance of the Holy Spirit, to the carrying out of the Far East gospel radio ministry. The advisory Board of Directors, providing the spiritual and judicial counsel, is composed of laymen and ministers who are widely representative of international evangelical Christianity and who are experienced in this field of work. Dr. J. T. Zamrazil, pastor of the Christian and Missionary Alliance Church in Los Angeles, serves on this board.

To emphasize the necessity for presenting Christ the Truth as the only means of freedom for Asia, and to determine the most effective way of presenting this Truth, the Far East Broadcasting Company sponsored an "Asiatic Seminar" for national pastors and missionaries from those countries into which the broadcasts are beamed. The expenses of all these representatives were paid by the Company. Included among the delegates from nine Asiatic countries were Mr. and Mrs. Chester Travis, who are in charge of the Vietnamese recordings, and Mr. Le-van-Thai, the president of the Vietnamese National Church.

EXTENSION WORK OF THE COMPANY

Into remote villages, mountain-hidden, lying on far-off islands or in dense jungles, are pouring ambassadors of Christ in the form of portable radio-receiving sets often called "P M's" or Portable Missionaries. The purpose of the P.M., distributed by the Company, is to assist in the work of the missionary and Christian worker, and to get the gospel by radio into remote areas where missionaries have not gone and where electricity is not available for operation of ordinary receiving sets.

These battery-operated envoys of Christ, which are pre-tuned to the "Call of the Orient" stations, are loaned, free of charge, to missionaries, native workers, and pastors. The holder of these sets must agree to arrange for as many people as possible to hear the broadcasts, must write a monthly report to headquarters, and must assume the responsibility for maintenance costs. The results have been most gratifying in regions where

the sets have been used. The Company hopes that soon these little "talking boxes" will be scattered throughout the entire Orient so that the message of salvation might be heard by all.

LEADERSHIP

No account of the activities of the Far East Broadcasting Company would be complete without some mention of John Broger, one of the Company's founders and the present-time dynamic leader of this radio movement to spearhead the gospel to the unreached in the most remote sections of the earth.



A Vietnamese girl.

The hat is made of straw, the chin strap of velvet or some less expensive cloth.

A former electronics instructor in the U. S. Navy, Mr. Broger is well qualified to head such an organization. His vibrant Christian testimony makes those with whom he comes in contact want to know the Christ Whom he serves. His untiring efforts in behalf of the work to which God has called him have taken him around the world in the capacities of administrator, radio

authority, and minister of the gospel. His preaching opportunities have not been limited to missionary and church groups, for he has ministered in schools, leper colonies, and resettlement areas. To know this man is to understand, in a measure, why the work of the Far East Broadcasting Company has been so signally blessed of God during its few years of operation. He and his staff merit our prayers as they carry on this tremendous, earth-circling ministry.

(The material in this article was taken from publications of the Far East Broadcasting Company and from addresses given by Mr. Broger.)

CHURCHES AND STATIONS

FIRST MEO CHRISTIANS IN LUANG PRABANG

Just before Mr. and Mrs. Roffe came to the Dalat Conference last year they were visited by a group of Meo, one of whom asked them to come to his village and rid him of his spirit-worship paraphernalia. Against all advice to the contrary, and in spite of roving bands of rebels in that area, Mr. Roffe decided to make an attempt to reach this village. At the last moment, when all the trail equipment had been packed, and the party was ready to leave, the owner of the vehicle which had been rented to take them as far as there were roads refused to take the risk.

The Roffes left for Conference, praying that the Lord would keep interest high in the hearts of these folks in spite of disappointment. To their joy on their return, the same man visited them and said that there were now four households ready to believe.

CLINICS

A part of each day is given over to station clinics. During a specified hour, or sporadically through the day, the people come with their sore eyes, ulcers, burns, stomach-aches and fevers. Giving a pill or two, dropping medicine into running eyes, swabbing out oozing sores, and listening to the many complaints may not be a very romantic part of missionary work, but it has a vital place. Through this contact, the missionary shows his love and interest in the people, and can thus manifest Christ.

With some, the more the antiseptic hurts, the more effective they think it is. For this reason in some sections of the Field injections are preferred by the natives as the most effective form of medication — no matter what the complaint!

Only the more common ailments are treated. (However in Cambodia the missionaries are sometimes called on to treat a peculiar fish bite. The fish

takes out a piece of flesh about the size of a half dollar). If anything serious arises, the person is taken to the nearest hospital.

Clinics are also held in the villages following services. In this way, those who come for bodily healing first hear about healing for their souls.

CAMBODIAN CHILDREN

Children's work throughout Cambodia is one of the brightest spots in the over-all missionary picture. Before leaving for furlough, Mrs. Hammond organized a fine Sunday School in the Cambodian chapel. Now the children flock in on Sunday until they are, in the words of Mrs. Peterson, "squeezed in like sardines", and there is absolutely no room for another class.

In Kompong Thom a national worker, Kru Toum, and his wife, have had remarkable results with children. They come to study on Thursday morning as well as in the Sunday School hour. Not long ago four boys in their early teens accepted Christ in the children's service. Eight or ten adults have also professed salvation recently under the ministry of this young man.

In this land of Buddha, missionaries seldom see people accepting the Lord in groups, and Kru Toum's ministry has been most encouraging.

FINGERNAIL TRAILS

In the Dalat tribal area 43 of the 46 groups of Christians live in the remote mountain villages which take from one to five days travel on horseback to reach.

Hazardous fingernail trails are one of the problems of contacting these people. Sometimes quick thinking is necessary to save a life, as Mrs. H. A. Jackson discovered recently.

The mountain was steep on the right, and the bottom of the gully was out of sight on the left. Rains had beaten into the side of the mountain wall until the ground had been washed

away directly under the trail. Several of the party had passed over this dangerous spot without realizing that it was an overhanging trail. When Mrs. Jackson's horse reached that spot, one of his hind feet broke through the thin surface. He struggled to regain his balance, but had it not been for the quick action of one of the student-preachers, the horse and his rider would certainly have gone over the precipice. Brong, the preacher, pulled on the bridle with all his might until the horse could fight its way to firmer ground.

LEAPING FIRE

Believers the world around are constantly reminded of the mysterious way in which God works to show His power. Those in Indo-China are no exception, as the Steinners discovered shortly after their arrival in Kompong Cham, Cambodia.

One day a Vietnamese Christian who lives in Cambodia came rushing in with the following account of God's mysterious working. He and his family lived on the edge of the Mekong River in a floating bamboo-and-leaf-house, the fourth in a row of five such structures. Another Vietnamese Christian lived in the third house, but unbelievers lived in houses one, two, and five. During siesta hour on this particular day, an unintended charcoal fire began to burn in the first house. Number two was soon on fire. Suddenly the wind caught a glowing ember and dropped it on house number five. Though the three homes of unbelievers were destroyed, those in which the Christians lived were untouched. Both to the believers and to the unsaved in the neighborhood this incident was a great testimony of God's care for His own.

IT COSTS OUT HERE

In the West, some believers have trouble forsaking the world, but out here the believer is usually the one who is forsaken. Not only is he socially ostracized, but he is left to do his work without community help. Whole villages often work in one man's rice field, and when that is finished move

on to the next, until all are done. But when a man becomes a Christian, because of his faith, he is left to harvest his crop alone.

Often the acceptance of Christ creates serious domestic trouble. In one Cambodian village, not far from Siem Reap, a man wanted very much to accept the Lord, but he feared his wife. Finally he professed to take the Lord as his Saviour, but later renounced his faith when his wife threatened to leave him.

Some, however, refuse to back down even when it means the breaking up of their homes. A woman in the same village has continued faithful to Christ despite cruel persecution from her husband. After throwing her gospels into the fire, he entered the priesthood, leaving his wife and family to shift for themselves. Her continued faith in adversity has caused unbelieving villagers to begin to inquire into the gospel.

BANMETHUOT TRIBES CONFERENCE

This year the church among the tribes of Central Vietnam made a most significant advance.

For some time, the need for development of self-government among these people has been increasingly apparent. The troubled conditions that exist in Indo-China have made it necessary to take immediate action toward meeting this need, so that the tribesmen may become thoroughly familiar with sound church organization while missionaries are still here to counsel and advise. Accordingly, 81 voting delegates, representatives of the four Southern Tribes Districts — Pleiku, Banmethuot, Djiring, and Dalat—met at Banmethuot early in March.

Each delegate had studied the proposed constitution before coming to the Conference. During the Conference the constitution was discussed in regional groups and then in general assembly, where, with minor modifications, it was adopted.

Now the work of organizing each of the districts according to the constitution must be done.

THEY SHARE THE SKY

According to ancient mythology, Atlas is supposed to have held the sky upon his shoulders. Mr. and Mrs. Floyd Peterson must sometimes feel that he has shifted at least the Cambodian section of the heavens to their's, for they have the responsibility of overseeing the general work of the entire Cambodian field, and are wholly responsible for the Phnom Penh district as well.

As Sub-Regional Chairman, Mr. Peterson is general supervisor of all Cambodian field stations. This past year, during Mr. and Mrs. Hammond's furlough, he has also directed the work of the Cambodian printing press, with Mr. Sechrist's help. He helped at the Ta Khmau Bible school during its last session. He makes traveling arrangements and secures all the official permits for national workers passing through Phnom Penh. Often he does shopping for missionaries in the outlying districts.

No less busy is Mrs. Peterson. All missionaries traveling through the city of Phnom Penh are graciously welcomed by her in the Receiving Hostel. Even a stranger soon feels at home. Each week the Cambodian children of the city eagerly look forward to her meetings with them. She too, was "drafted" into Bible school work at Ta Khmau.

Such a multiplicity of tasks is spiritually, mentally, and physically taxing, but the Petersons carry the load with easy-going cheerfulness — drawing from the Lord the strength needed for each day's tasks.

PHNOM PENH

Renowned throughout Southeast Asia for its colorful water fête, its beautiful palace grounds, and its cleanliness, Phnom Penh, the lovely capital city of Cambodia, presents a gripping challenge to the bearers of the gospel. In this ever-growing city, upwards of 300,000 inhabitants speak one or more of three main languages — Cambodian, Chinese, and Vietnamese. The C. and M. A. has a chapel for each language group from which the gospel goes forth each week, a faint glimmer in a vast darkness of heathenism.



An old-time mandarin — of official class.

Each church group has made progress during the past year. The Cambodians have increased their offerings to such an extent that they probably will be self-supporting in this current year; the Chinese have added two young ladies from the Wuchow Bible school to their staff of workers; and the Vietnamese have organized gospel

bands which go out in visitation work every week.

Lest we think however, that because chapels have been established the task is finished, we must remind ourselves that on the average there are two Buddhist priests for every hundred people in Cambodia. Thus in the city of Phnom Penh alone, there may be as many as six thousand priests. Compare that number with the three pastors in our chapels, and you can readily understand that the work of reaching the lost in Phnom Penh has just begun.

TEN DEACONS

When Mr. and Mrs. Stebbins returned to the Field in 1950, they were anxious to engage in pioneer work. The city of Saigon and its environs, with a population of approximately two million, affords plenty of opportunity for this sort of ministry.

The large number of war refugees who have poured into the city for the past few years has brought about an acute housing shortage, and at first it seemed that there was no place for Mr. and Mrs. Stebbins to live. Finally, a house was rented in Giadinh, an outlying section of the city.

Several serious obstacles had to be overcome before the work at Giadinh could be opened.

There was no building which could be used as a preaching center. Fortunately, the house in which Mr. and Mrs. Stebbins were living was large, so they decided to use their dining-room, front hall, office, and outside porch as a meeting place.

The national worker who had asked to help in the work was a man who had previously made serious mistakes as a pastor, and the missionaries accepted his proffered aid with much

misgiving. However, God has subsequently led this man, whom everyone regarded as a failure, to a place of power through much suffering. Twice he was seriously injured in bicycle accidents, but the Christians prayed earnestly for him, and his life was spared. Then his eighteen-year old son was kidnapped and has not been heard of since.

There were some Christians, war refugees from interior churches, living in the neighborhood. These and a group of Christians from the large Saigon church attended the first services.

Soon the Christians began to bring the unsaved to the meetings, and souls were saved in almost every service. The work grew so rapidly that Giadinh soon had an organized church, and the pastor had to appoint ten deacons to help him in the work. Now, in answer to prayer, there is money available for the erection of a commodious church building which will probably be built during the coming year.

Not every church out here grows as rapidly as the new work at Giadinh. But its founding is a good example of the way in which new churches are being established, even in this time of warfare.

CAMBODIAN MUSIC

The Cambodians are a music-loving people. They hire musicians for every important occasion — weddings, funerals, royal dances, parades, to collect money for religious purposes, the induction of a boy into the priesthood, and religious fêtes to earn merit for the dead.

The musicians are well-trained; and can play for hours with few pauses. Often they continue for two or three days and nights. It is possible to go to sleep at night with the repetitious tune of one of these heathen orchestras ringing in one's ears, and awake the next morning with the same tune breaking in upon one's half-slumbering senses.

Funeral music, dance music, and religious music may sound exactly the

same to the person unfamiliar with Cambodian melodies. But, after one has heard the native orchestra dozens of times, he begins to distinguish between funeral music and music for happy occasions—although none of the music is really joyous.

The orchestras are composed of a number of different types of instruments, some crudely made of rough, unpolished materials, others delicately made and assembled from the finest materials available — depending on the financial status of the owner. Instruments used in the royal dancing pavilion in Phnom Penh have designs of silver and inlaid ivory.

The largest, most expensive instrument in the orchestra is the Kong
(*Cont'd. on last page*)

THE LAOS REVIVAL

"This is the Lord's doing, and it is marvellous in our eyes".

Less than two years ago there was not a single known believer in the entire province of Xieng Khouang, North Laos. At the end of 1951 approximately 3200 individuals in that same area had made a profession of faith in the Lord Jesus Christ.

The stirring story of their salvation is a modern saga of the mighty working of the Spirit of God. Here is the background which serves to highlight the intense divine activity which characterized the period from April, 1950 to December, 1951.

THE BEACHHEAD

Resident missionary work in North Laos began in early 1929. During the next decade missionaries were few, and their converts not much more numerous. By the end of 1938 there were still only two mission stations in the area. Early in 1939 a young missionary couple, still occupied with language study, took up residence in Xieng Khouang and began their missionary career, only to have it interrupted by the war. From then on the work, outwardly at least, was at a standstill until the beginning of 1949. In that year, another young couple moved to Xieng Khouang to resume missionary occupation of that long-neglected region.

In the meantime, a sizeable but widely scattered group of tribespeople had accepted the gospel throughout the vast province of Luang Prabang. When the school year of the Laos Bible school came to an end in 1950, the growing Christian community made such demands on the small number of partially trained student-workers that it was impossible to allocate to Xieng Khouang — where there was no Christian community — anyone but a young first-year student.

Humanly speaking, the situation was none too promising; for to carry on the work, there were only a missionary couple (still engaged largely in language study) and a student-worker of no

experience and with very limited training. Moreover, a short time after the worker's arrival in Xieng Khouang, the missionaries left to attend the annual mission Conference at Dalat. Kheng, the inexperienced young worker, was suddenly all alone in a strange city with no one to counsel or to encourage.

THE BREAK-THROUGH

Kheng started in to do colportage work in the small town of Xieng Khouang. Sales were satisfactory, but apart from that, interest was practically non-existent. So he began to visit his race-relatives, the Kamhu tribespeople, in their nearby villages. Here, too, the response was most discouraging.

Then it happened!

A Meo sorcerer in town accepted the gospel and set off a chain reaction that is still going on. Soon Kheng was receiving invitations from Meo villages in all directions to visit them and rid them of their fetishes. When the missionary returned to his station after Conference, he wired an appeal for help, stating that there were over a thousand new believers where two months before there had been none. Immediate steps were taken to come to his aid; and the work has gone on for a year and a half under the continuing blessing of God, and in spite of severe handicaps in the matter of trained workers.

THE BACKGROUND

The fact of the matter is that long before Kheng started to work in his feeble but faithful fashion, Almighty and Sovereign God had begun to work in His own way. Here is the story in the words of Nai Saly, the only national pastor in North Laos, who was transferred to Xieng Khouang in September, 1950. He wrote that same month:

"It is marvelous the way the Lord has proved the might of His power in order that nobody should boast that it is the work of man. It is like the might of God displayed before

His people in Canaan.... A marvelous thing took place in the Meo village of Ban Phou Hok. When I had finished teaching and exhorting (in that village), they came and told me that two years before they had believed on Jesus an old sorceress one day received a revelation that a 'god' had come down and said to her, 'In another year or two the God of Grace will come to deliver you from all spirits, enabling you to walk in His statutes. I am not that God, but only a mouthpiece bringing the message to you'.

"When the worker (Kheng) came to destroy the fetishes in that village, the old sorceress was the first to accept the Saviour with joy. Neighbors and folks from nearby, whom she was accustomed to protecting with her sorcery, then asked her, 'Is this one that God of Grace?' She answered, 'Yes! Look at me; even I have accepted Him. From now on He alone will rule over us'. As a result, they all agreed to accept the gospel wholeheartedly".

But God's purpose was not restricted to the Meo. He began to move upon the hearts of the Kamhu tribespeople in the neighboring province of Luang Prabang, hundreds of whom had previously turned to the Lord. Again, let Nai Saly tell about it in his own way:

"One day I went to drive out the spirits from a Kamhu village to the east of Xieng Khouang. After I had returned to Xieng Khouang, people came from two other Kamhu villages where they had received an astonishing revelation. The very same night

that I was in the village to the east, a spirit took possession of a sorcerer (in the village to the west) and gave instructions to have the villagers come to listen. He said, 'From today henceforth we spirits are going to return to our original abode because the appointed time has come. For the God of Grace (or the God who grants, who pardons, who favors) is come. He it is Who will reign over you. We bid you farewell. After seven years we will return, but it seems we will not be able to come in unto you. Accept Him as your Father and Mother!' "

ADVANCE

Thus, in ways that we dare not scrutinize, God has chosen to work in a remote section of Indo-China. Certainly the time, the place, and the principals added up to the least auspicious and the least promising situation that could be imagined. But God has revealed Himself to these primitive tribespeople, and they have turned to Him by thousands. Today there are believers in more than fifty villages, and in many instances entire villages are professing Christians. Handbuilt chapels dot the land in every direction; elders have been ordained to minister to the immediate needs of the wide-spread community; a Bible school program has been set up, and young folks are being trained to be the eventual leaders of a fast-growing Church. Trained linguists are at work reducing the Kamhu and the Meo languages to writing, working toward the ultimate goal of giving these people the Word of Truth in their own languages.

G. E. Roffe

SELECTED

God does not call His people to a career, but to a life of obedience. For those who leave their future in His hands he builds a career more wonderful and far-reaching than their most glowing hopes had pictured, but with the way, the time, and the cost to themselves they have nothing to do.

A life yielded to God means accepting the will of God in principle, and submitting to it in practice.

—Ruth Paxson

He lifts thee up that He may give thee strength to go further down; He illuminates thee that He may send thee into the night, that He may make thee a help to the helpless.

—George Matheson

TRANSLATION AND PRESS

BIBLE MAGAZINES

Among the most successful Christian publications in the Far East are the Bible Magazines, now being published in at least three languages. Oldest of these is the Chinese, which was started by Dr. R. A. Jaffray. Patterned after it, and next to be published, was the Vietnamese monthly; which, in turn, served as inspiration for the new Cambodian paper.

The importance of these magazines lies in the fact that their deeply spiritual contents cover a remarkably wide range of subjects, and the material is interestingly presented.

The Chinese BIBLE MAGAZINE

For many years the Chinese Bible Magazine has been a source of rich spiritual food to thousands of Christians throughout China.

In isolated villages where there are Christian families, but no pastor to nurture their spiritual growth, the believers often gather together and read one of its articles or sermons. This very thing we have seen take place among Chinese Nationalist soldiers interned in Indo-China.

Today, perhaps more than ever, the Bible Magazine is making an important contribution to the spiritual health of the Chinese Church. Missionaries have had to leave China, many pastors have been killed and others virtually silenced, but the magazine continues to be sent into the country from Hong Kong.

Its ministry is not, however, confined to the mother country. Throughout the whole of Southeast Asia, Chinese are to be found in towns of any size. In some of these, Chinese churches have been established; while in others there are scattered Christian families. Under the able and energetic leadership of Wilson Wang (editor of the magazine) and the Rev. Paul Bartel (director of the Alliance Press in Hong Kong) a concerted effort is being made to greatly increase the number of Bible Magazine subscribers among this large Chinese population living abroad.

The Vietnamese

"THANH KINH BAO"

As early as 1924 the Annual Conference approved publication of a Vietnamese Bible Magazine as soon as the government should drop its objection to such a venture. It was not, however, until 1931 that conditions were favorable; so in that year the first issue of the "Thanh Kinh Bao" ("Bible Magazine" in the Vietnamese language) came off the press.

Since then it has had a profitable ministry among both old and young. Its scholarly and spiritual editor, Mr. Ong-van-Huyen, is also Dean of the Vietnamese Bible School in Tourane. Each month 1500 copies are printed; 200 of which are kept in reserve against the day when churches now behind the bamboo curtain will be able to receive them.

The Cambodian

"BREAD OF LIFE"

Last Fall another Bible Magazine made its appearance.

For some time Cambodian missionaries have been wanting to start a monthly paper patterned after the Chinese and Vietnamese magazines. Finally their dreams were realized when the first issue of the "Bread of Life" was printed by our Cambodian Alliance Press.

Jubilantly Mr. Peterson reported, "the baby has been born at last. It is only 16 pages in extent this first month, but then the baby must be born before it can start growing. We predict a rapid growth for this new infant".

FRUIT FROM LAOTIAN TRACTS

Some months ago a man visited Vientiane in Laos, where he met the Rev. C. E. Gustafson. The latter led him to the Lord, and pressed upon him a considerable quantity of Christian literature. This he took with him upon returning to his village.

In that village lived a man who could read. With great interest he read everything that Mr. Gustafson had sent. He became a Christian, and wrote to Nai Saly (see National Workers) saying that he wanted to take up his cross and follow Christ.

Mr. Saly answered with a letter of encouragement, and invited him to attend the Christmas Conference which was to be held at Xieng Khouang. This he did, with three of his friends.

At the baptismal service, where all four were baptized, one began a long testimony as he stood in the water. Mr. Saly, thinking he had finished speaking, started to immerse him just as the believer shouted, "Praise the..." Down he went! As he broke the surface of the water on the way up, he cried, "Lord" thus completing the sentence!

Since Conference these four men have led ten families to Christ.

AFTER REVIVAL—TRANSLATION

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". (Matt. 4: 4)

Therein lies the importance of translation work.

Since 1950 over 3000 tribesmen have turned to Christ in the great Laos awakening. These new believers need spiritual milk and meat on which to nourish their souls—but where will they get it? From the pastors? There are not nearly enough to go around. From their newly elected elders? Not unless the latter can read Laotian, for the Bible has not been translated into their own languages. In fact their languages have not yet been reduced to writing.

Thus it is that in Laos we are faced with one of the most serious problems of modern missions. Thousands have been newly born again. To be established they need regular spiritual nourishment; but they cannot get it.

The best all-round solution, of course, is to translate the Scriptures into their languages without further delay. But that is more difficult than it sounds.

First of all both Kamhu and Meo must be thoroughly analyzed and reduced to writing. This is being done as swiftly as possible by the Smalleys and Barneys, who are well qualified for the job.

That done, years of painstaking work will be necessary in which the translators and their national informants must search out the best possible rendering in the native idiom of the real meanings of the text.

At the same time, if the completed portions are to be used to best advantage, literacy campaigns must be carried on. The people must be taught to read, for it is important that they be able to get their spiritual food themselves. This too will take time, but modern methods have been successful in teaching people to read in an incredibly short time.

Translation work, with all of its ramifications, is no easy task. However, no work is more important; for where the Bible has not been translated, the building of a strong Church has been impossible. We are now responsible for over 3000 souls whose continued growth in grace depends upon our giving them the Scriptures. It falls to our lot, therefore, to enter upon the long and difficult work of translation.

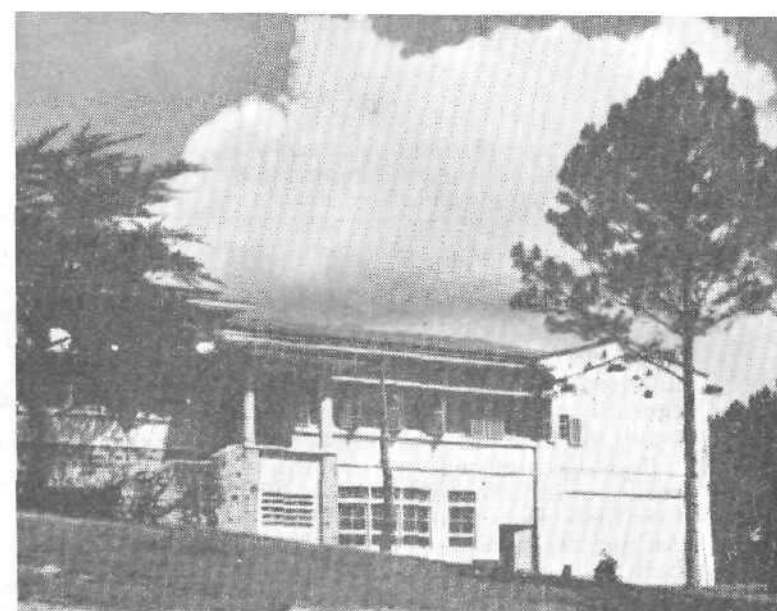
Let us support with our prayers those who will be engaged therein, and let us follow their work with sympathy and interest.

DISTRIBUTION PROBLEM

Last year, literature printed on the Alliance Press at Phnom Penh in Cambodia was not moving out to the people as rapidly as desired. After studying ways in which the difficulty could be remedied, it was decided to try literature display racks in front of the chapels. On these, gospel portions in Cambodian, Vietnamese, Chinese and French are attractively laid out, and the stands are attended by the pastor or some member of his family.

Though it is still too early to determine fully how the experiment will turn out, it is hoped that sales will be considerably increased as a result of the new approach.

Boys' dormitory of the Dalat school for missionaries children. (See "Dalat School" p. 31).



W. E. EVANS

Xu, the only full-time worker among the Chams. (See "The Forgotten Race" p. 38).



BELOW Nai Saly and his family. (See National Workers).



G. E. ROFFE

BELOW Mr. Jeffrey, Miss Bowen, and Mr. Roffe—with the Laos plane. (See Missionaries).

PEGGY BOWEN



SCHOOLS

FIRE!

Each year toward the end of the dry season the hills for miles around Dalat are blackened by fire. Most of the fires are deliberately started and carefully controlled; but some are the result of spontaneous combustion.

Recently one such fire, fanned by a strong wind, moved rapidly uphill toward the Kobo Bible school property. An urgent request that Mr. Mitchell help fight it came just as afternoon classes were starting at the school for missionaries' children. The older boys were glad enough to forget school for a couple of hours and join the fire-fighting crew. With wet gunny sacks, pails of water and shovelfuls of dirt they brought the fire under control, but not before the kitchen, dining room, and guest house at the Bible school were burned to the ground.

A few weeks later fire also destroyed the dormitory buildings of our Bible school at Banmethuot. It started in the military barracks next to our property. Soon thatched roofs were burning furiously. Between the burning buildings and our dormitories was an ammunition dump where the army stored its explosives and drums of gasoline. So serious was the situation that even the commanding general carried out ammunition with his own hands. However, in the mercy of God, the fire jumped over the building housing the explosives.

When the thatch of the Bible school dormitories caught fire, Mr. Nhuong—a Vietnamese missionary to the tribespeople at Banmethuot—tried vainly to tear off the burning straw; and in the attempt was badly burned. But the fire swept irresistibly through the thatch and dried-out wood.

The destruction of these buildings constitutes a serious loss, but good may yet come from it. Even the tragic fires of London and Chicago were not wholly evil in their results. Following both conflagrations, much finer cities than those destroyed were built upon the smoking ruins.

Perhaps God wants to give us better buildings for our Bible schools. If so, there is no better way than a fire to start things moving.

HOSTELS FOR CHILDREN

BATTAMBANG, CAMBODIA

When the missionary is concerned with all phases of the life of his people, he often finds an opening by which he can lead them spiritually deeper. Unhappy that children in the small Cambodian villages had to attend Buddhist temple schools if they wanted an education, Mr. Ellison established a hostel in Battambang in 1947 so that they could come in from the country districts and have a place to stay while attending the public schools. Soon he had a house full.

Most of the children who came to the hostel were from Christian homes, and it was the aim of the Ellisons to create a homelike Christian atmosphere in which youngsters would be strengthened in the faith. They also sought to lead those who did not know Christ into a personal relationship with Him.

The hostel is now in the care of Mr. and Mrs. Graven, who are responsible for the Battambang station and district.

All of the children attend Sunday services at the chapel, Wednesday night prayer services, and the children's meetings on Thursdays. They also have a Bible class on Saturday.

In addition to the above, the life of the missionary (as he lives in consecrated yieldedness to God) serves as an example to the youngsters, and is often the impelling force behind the transformation in their lives.

This hostel serves only one small section of Cambodia, but it is the Gravens' hope that from these children will come the future Bible school students and leaders of the Cambodian church.

LAOS

So far, in the neighboring country of Laos, no such program has been started. But a committee has been appointed to study the possibilities of setting up a home for the children of workers and Bible school students. At the present time, while their parents attend Bible school sessions, the children go to the public schools. When the Bible schools close and the parents go off to their churches, the children must leave their classes. The establishment of a hostel will give the youngsters a chance to study straight through the year, and will result in greater liberty for the parents as they work in the villages.

PRAYERTIME WITH THE YOUNGSTERS

"Dear Lord, bless Mommy and Daddy as they take their exams if they haven't 'taken' them yet".

"Dear God, help my uncle as he drives an airplane".

"Dear God, bless all the kids that are five years old and will be coming to Dalat next year when they are six".

"Dear Jesus, bless the new little boys in school, and if they don't know what it means to be born again, please help them to learn".

"Dear Lord, we thank You for making it possible for us to go swimming today".

"Dear Lord, I thank you for Dalat where we not only can play, but also go to school and church".

CHRISTIAN SCHOOLS—OR ELSE

"Train up a child the way he should go and when he is old, he will not depart from it."

Christian elementary schools are a very definite need in Vietnam. At present Christian parents must either risk not getting their children into public schools, which are terribly overcrowded, or else take the unhappy alternative of sending them to Catholic institutions. In either case these children, at an impressionable age, must take part in religious ceremonies which are contrary to their Christian beliefs.

In a culture which is as advanced as the Vietnamese, it is imperative that Christians be prepared educationally as well as spiritually for leadership in their country. But they cannot get this training without being exposed to indoctrination from non-Christian and non-Protestant sources.



A tribeswoman from the north of Indo-China

It is not the purpose of the Christian and Missionary Alliance to begin an institutional type of ministry in Vietnam, or in any other part of Indo-China. But the mission can give the impetus needed to help the Vietnamese Church and Christians to start Christian schools, and carry them on by themselves.

What is needed?

First of all, teachers. Already an experienced young woman in Nhatrang has offered to teach if only there were classes and a place to teach. In Hanoi there are at least three young men qualified educationally for such work. One has offered to leave his present position and accept a steep cut in salary just to be able to teach Christian children. On the junior high school level there are a number of Christians who could begin teaching immediately. One man, who qualifies as a principal, has already expressed his desire to join the staff of a Christian school.

Secondly, pupils. These will not be hard to find as the children of Christian parents are already going to government and Catholic schools because there is no other choice. There are many more who would go to school if Christian schools were provided.

Thirdly, classroom space. At the beginning it might not be possible to have elaborate school buildings, but most of the churches would give classroom space temporarily. In Nha-trang the local church has property on which an old building stands, which was damaged during the war. It could easily be made into a schoolhouse. In order to make a start, classes could even be held in homes if that were necessary. When junior and senior high schools are set up they will require more extensive plants, but not many schools of this type will be necessary. They can be located in strategic centers, and students can come to them from the smaller communities.

In the fourth place, running expenses. Many Christian students are already paying tuition in the schools they attend. This could be carried over into the new set-up to help make the schools self-supporting. At the beginning it might be necessary for some outside help to finance such a program, but it would be understood that upon the Vietnamese Christians and Church would fall the full responsibility of carrying it forward.

Though many Christian parents are alert to the problem, a great many more will have to be awakened to it before such a plan can be successfully implemented. *This then constitutes the final requisite.* When the national Church becomes sufficiently dissatisfied with the present set-up to do something about it, most of the other difficulties will be quickly taken care of.

NOT SO STRANGE

A list of requirements for admission to one of the full term Bible schools in Indo-China might read as follows:

Minimum age 18; maximum age 30.

Dedication to the Lord and His service.

A desire to study and a willingness to work for board while in school.

Baptism.

Primary school certificate, (or perhaps only an ability to read and write).

One wife, no debts.

Deliverance from opium, betel-nut, tobacco, etc.

At first glance these requirements may seem to be strange indeed. Yet a closer examination reveals the same basic qualifications that our Bible schools in the States demand: a vital experience of salvation, the realization of a call for service, certain educational foundations, and a life that is separated to God.

Entrance into the elementary Model School at the Dalat Tribes Center (which began as a school for the children of the student-preachers) is somewhat less difficult. All that is necessary is a willingness to work for one's board, besides helping the preachers carry the baskets in which they transport their few belongings to and from school.

Simple as these requirements are, they eliminate those who lack the essential characteristics which make for success in school and later life.

BOARD AND ROOM

In our Bible schools we try to maintain an atmosphere which resembles as nearly as possible that which prevails in the villages. Some modification is necessary, however, for the importance of cleanliness and the principles of hygiene are not generally understood by the students.

In most of the schools a common dining room and kitchen serve the students at meal times, though the "stove" may be nothing more than an open fire. Usually the women take turns cooking under the supervision of either a missionary or the wife of one of the national leaders. The diet closely parallels what they are used to in their villages, but, since that consists mostly of rice, it is sometimes necessary to see that adequate supplies of vegetables, meat, and fish are included.

The average cost of boarding a single student for a month is from seven to ten dollars.

LOCAL COLOR

TIGER MEDICINE

To shoot or trap a tiger means great wealth for a tribesman, for he can turn nearly every part of it into money. Strangely enough, he gets less for the skin than for almost any other part.

Highest prices are paid for the bones from which medicine is made, but not one of them can be missing. These are first scraped clean of meat, then disinfected in alcohol and broken into small pieces. Thereupon they are put into a large cauldron with water, and boiled until a gelatin is formed. This is removed and kept. More hot water is immediately added, and the process repeated for four days and nights—the boiling potion being under constant observation.

At the end of four days, the gelatin is all boiled together until it becomes very thick. This substance is poured out into flat pans to a depth of a half inch and allowed to cool. It is then cut into two inch squares and wrapped.

When it is all over, what do they have? Tiger medicine, which sells for fabulous prices.

A small portion is taken daily; either chewed as food, or broken down into powder and mixed with hot rice porridge. The patient is supposed to acquire the strength of a tiger, his bones being reconditioned by the minerals contained in the mixture.

NATIVE SERMONETTES

From a message just before serving communion:

The Lord knows our hearts, whether or not we are sincere. Some of us are truly sorry for our sins and in genuine repentance look to the blood of Christ for cleansing. Some of us are not.

You all know how the young Meo girl as a bride must pretend to cry and hang on to her mother. Sometimes she even hides her face, wets her fingers and rubs her eyes to give an appearance of weeping.

Today we are going to take communion. If there are any tears, let them come from the heart either in genuine repentance for sin or in genuine joy that our sins are beneath the blood.

♦ ♦ ♦

"Resist the devil and he will flee from you".

Before you became Christians, you worshipped Satan, were slaves living in fear of him. But now you are free. However he still comes around and tries to bind you in fear once again.

You all know that when a tiger approaches a herd of buffalo, they will do one of two things. They will either stand and face him, or they will run. If they plan to resist him, they will form a circle—back to back with their heads pointing outward. When this is done, the tiger cannot successfully attack them. However he will make a lot of noise and try to get them to run. If they do run, he will chase one of them and kill him.

The devil will make a lot of noise and try to scare you into running. Don't do it. The Bible teaches, "Resist the devil and he will flee from you." Do not run from the devil, for the power of Christ is greater than the power of Satan.

WEDDING BELLS IN LAOS

In November, the first Christian wedding ceremony was performed for a Meo couple by Nai Saly. The groom was a Bible school student, his bride the fourteen-year-old daughter of a chief. The usual Meo ceremony is but a drinking feast in the bride's village, followed by one in the groom's, using rites connected with their devil worship. This Christian wedding was a break in tribal custom, and has proved to be a real testimony to the villagers.

First Nai Saly gave a message which explained the Christian attitude toward marriage. On the front row of the chapel sat the bride and groom, with

(Cont'd. on last page 40)

NATIONAL WORKERS

THE NAMS

A little seven year old boy from a well-to-do family attended the children's meetings regularly when the outstation of Omon was opened in 1923. Pham van Nam was a bright youngster, always the first among the children to learn the Bible verses and choruses. Even as a young child, he was not content with what he heard in the children's meetings so he also attended the services held for the adults.

In 1931 during a South Vietnam conference held in Omon, Nam heard a message which had a vital part in calling him into the Lord's work. He does not remember the message itself, but the verse upon which it was based remained with him. "I am debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise" (Romans 1: 14). That verse came to this young boy with a special meaning, "I am debtor both to the Vietnamese and to the tribespeople." He consecrated his life for work among the tribes right then and there, but could not start immediately for he was still in high school.

Although his parents had planned that this oldest son should go to France for further study, it did not come as a surprise to them nor to his friends when Nam declared his desire to go to Bible school instead. In 1934 he began his Bible school work at Tourane.

In the meantime, the future Mrs. Nam had also received a call to tribeswork and the two met at a conference. They were married between the first and second years of Bible school. When they finished Bible school, they hoped to be sent out into tribeswork immediately, but, because Mr. Nam was only nineteen years old, the national church would not let him go. Instead, he served for a time in two pastorates. Then in 1941 Mr. and Mrs. Nam joined the Jacksons, who labor among tribespeople at Dalat. Before long they were up to their ears in Bible school work, evangelism, pioneer jungle trips, translation, and work with the local Vietnamese youth.

Both Mr. and Mrs. Nam consistently demonstrate the love of Christ in their daily lives. By their kind, sympathetic spirit, wise counsel, and godly lives they have won the affection and profound respect of the tribesmen to whom they minister.

THE WEAK OF THE WORLD

Cambodia.—In Kompong Kdei, a man was saved from a life of drunkenness. He was unknown to the missionaries but those in the surrounding villages knew him well. He made a pony cart from bicycle parts, and on the back of it he painted a white cross. In this little cart he went from village to village visiting Christians who had no pastor, and encouraging them in the faith. It was while he was thus engaged that the Dotys found him on one of their trips.

Laos.—Some time ago Nai Saly, the only ordained national preacher in Laos, was visiting a Christian village which has no pastor. During the night he heard the death wail followed a few minutes later by a group singing, "There Is A Happy Land Far Far Away"—then quietness.

What a difference! A year ago these people had been dreadfully afraid of death, now they sang of the glorious hope of resurrection in Christ. Later Nai Saly learned that a student who had attended one session of the short term Bible school in Xieng Khouang, and who was thought to be too young to go to the regular Bible school, had been responsible for helping these villagers to grow in the Lord.

Also from Laos comes the report that twenty young tribesmen who had attended Bible school for only six weeks led 220 souls to the Lord.

A MAN FOR THE TASK

A man who is being mightily used of God these days is Nai Saly of Laos. Down through the years the Lord has been preparing this one man for a particular task, and when revival fires

broke out in Xieng Khouang, he was ready to step into the job for which he had been so carefully trained.

Nai Saly was born of believing parents around 1907, in South Laos. He received his early religious training from Swiss Brethren missionaries. In 1931, when we requested help from the Swiss Brethren, Nai Saly, along with an older man, was sent up to Luang Prabang. There they spent three months in colportage work and open-air witnessing. A year later, after marrying a lovely Laotian girl, he requested to return to Luang Prabang to be trained for full-time ministry. Though he was able to spend only one school term in uninterrupted study, Nai Saly quickly became an excellent worker, capable of being placed in charge of a station when the missionaries left for furlough.

Twice he nearly left the work, but as he yielded to the working of God's Spirit in his heart, both times he returned. He is a keen business man and foregoes financial gain in order to serve the Lord.

Because he so fully understands his own people and the tribesmen around him, he is able to deal with all types of people in every kind of circumstance. His keen mind has also made him an effective teacher in the Bible school, and his ability to pick up other languages rather easily, helps him in reaching the many tribesfolk of North Laos.

When the Andrianoffs returned to Xieng Khouang following the annual missionary Conference in 1950 they found that 1,000 tribespeople had come to the Lord in their absence. Previously there had been only one believing family. The need for a worker to help these new converts was desperate.

Nai Saly, who had been trained by the Roffes and proven by God in faithful ministry, was the one whom God chose to assist in this great harvest of souls.

He was transferred therefore from his important work in the Bible school at Luang Prabang to the district work in Xieng Khouang, where there are now approximately 3200 Christians.

In March 1951 he was officially ordained to the gospel ministry.

Nai Saly is an outstanding leader beyond anything his limited formal training and background would give cause to expect. He is a faithful student of the Word, an able preacher and teacher, and works under the anction of the Holy Ghost.

IMPORTANCE OF NATIONAL WORKERS

The place of the national worker—pastor, student, or deacon—in advancing the Church of Christ cannot be over-emphasized. Without him the growth of the Church would be slow, and the ideal of its someday becoming indigenous would manifestly be impossible of achievement.

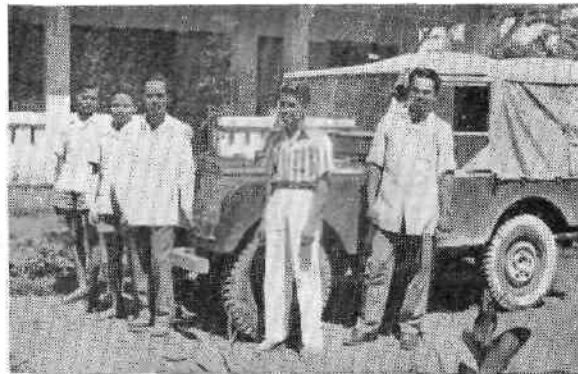
The national worker can go where the missionary cannot, either because of existing conditions or lack of time. On a jungle trip last year the Jacksons met three members of the previously untouched Adlai tribe. Upon their return to Dalat, they sent out a student preacher and a deacon to minister among these people. This year the Jacksons again visited Da Blah and rejoiced to learn that twenty-eight Christians from the distant Adlai tribe had also come to the conference.

In Laos the people usually learn of Christ, not from missionaries, but from other villagers whose lives have been transformed, or from merchants who travel from place to place. After they have decided to accept Christ, they then ask the missionaries to come and assist in the ceremony in which they give up their fetishes and spirit bracelets.

The national worker is not bound by man-made regulations. He has never heard that the proper length of a sermon is 20 to 30 minutes, that a prayer should be reasonably brief. The demands upon his time for other things are not nearly so great as those made upon the time of a missionary, so he preaches and prays around the globe—and the people hear him out.



Mr. Nam, Vietnamese missionary to the Koko tribespeople. (See National Workers).



H. K. SECHRIST

A group of Cambodian Bible school students about to set out on a witnessing trip in the "Land Rover".



W. E. EVANS

One of the many beautiful temples in Cambodia.

Jerai tribesman with a fetish jar. (See footnote on opp. page).



W. E. EVANS

Indo-China's rice fields yield thousands of tons of rice annually.



But most important of all, the national worker is one with the people. There was a time when he was one with them in their sins and their worship. Now he stands as an example of the power of Christ to deliver men from the bondage of Satan. He is one with them in the ordinary things of life. His home, food, and clothing are the same; he can raise rice, shoot an arrow, and pack a basket for his back—yet he is different. The national worker who is one with his people, yet separated unto Christ, is the one who can best win his people to the Lord.

WHERE ARE THEY?

In the tribal region around Dalat there are 500 villages which have no pastor. Around Djiring there are hundreds more. In Banmethout and Pleiku the story is the same—at least 600 villages in each area with no one to point them to Christ.

In Cambodia the situation is no different. There are 700 villages in the province of Kompong Cham. Hundreds more in Phnom Penh and Battambang provinces wait for workers.

In Northern Laos the many, many villages perched on the mountain tops have no knowledge of a Saviour. Others have heard just enough to want to know more, but no one has gone to them, either.

In Central Vietnam there are 2,000 villages, most of them behind the bamboo curtain, which have never heard the name of Christ. The same is true of North and South Vietnam.

We can never send enough foreign missionaries to supply these villages. National workers could begin to meet the need, but where are they? We must pray the Lord of the Harvest to call out laborers from all over Indo-China to win their own people to Himself.

CAMBODIA'S FIRST NATIONAL MISSIONARY

Mr. Chan, a graduate of our Bible school at Ta Khmau, is the first Cambodian to go to a foreign country as a missionary of the gospel. Last November, he and his wife left their homeland for work among the Cambodian-speaking people of Surin, Thailand. During the first week at their new station, they led four souls to Christ.

MISSIONARIES

Who are these
That run along the highways of the world
And seek its meanest suburbs with their feet?
They are the troubadours of God.
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity;
They are the canny merchants
Who buy the hearts of the nations for their Prince;
They are the vivid tailors
Who push the thread of ages through their hands;
They are the white militia
Who take no blood to spill it, save their own;

They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams;
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the brave cross-bearers
Who bear stern wooden gibbets on their backs;
And nail their loves and treasures to the beams;
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.

Henry Barnette

JERAI TRIBESMAN (See picture on opposite page). The price of a jar this size is normally about 100 piasters, or five dollars in American money. This particular one, however, cost 1500 piasters because it contains a good spirit. The rag tied across the top is to keep the spirit from escaping.

THE CHRISTMAS CONFERENCE

AT XIENG KHOUANG, LAOS

Reported by G. Linwood Barney

Fêtes are great social occasions to Meo and Kamhu tribesmen, so they fairly buzzed with conversation when the Christmas Conference was announced. However, Nai Saly, the native pastor, sent messages to the villages explaining that this Conference was to be a time of feasting on spiritual things, rather than simply an excuse for merrymaking. The spirits of the Christians were not dampened in the least. Instead, reports began to drift in that whole villages were coming, bringing rice, meat, and money to provide for themselves and many more besides.

THE FLOOD

Most of the Christians began their trek into Xieng Khouang on Saturday morning. By nightfall Xieng Khouang's citizens knew that something was going on at the Mission Evangelique, for the town was overrun with tribesmen. From near and far, from the mountains and plains they poured in, until they numbered over two thousand. I think we sensed for the first time what the crowds were like that followed Christ during his earthly ministry.

32 BABIES, 41 ELDERS

Since the first day of Conference was Sunday, we had our regular afternoon service, at the close of which 32 babies were dedicated to the Lord. On Monday and Christmas afternoons 387 believers followed Christ in baptism. Two mornings were spent in the selection and instruction of elders, who were chosen by their brethren as already being the spiritual leaders in their villages. In all, 41 elders were ordained to oversee the work in 31 communities.

Christmas morning was set apart for a children's meeting, which 400 youngsters attended. That afternoon, the grounds rang with music as they sang their favorite hymns while tea was being served to their parents and to

local officials who had been invited for the occasion.

The evenings were devoted to preaching services.

Conference closed with a communion and testimony service the night of Christmas. The testimonies did not deal in abstractions, but told of the mighty power of God which had delivered the tribesmen from the grip of Satan.

FETISH DRUM

A former sorcerer testified as follows:

"I want to tell you a story about a drum.

"This was an unusual drum in that it contained an evil spirit. Everyone feared it. Anyone who touched it, other than the sorcerer, died.

"Rumors had come to me about someone called Jesus, but I paid no attention for I was a sorcerer.

"One day a white man came to the village where this drum was, and he told them about Jesus. The sorcerer there believed, and the white man broke up the drum and burned it.

"I was stunned.

"I waited to see what fearful thing would happen to this white man and to the village which had permitted such an outrage. I had a long time to wait, for nothing fearful happened. Instead it seemed that the whole village became more prosperous and the people had hardly any sickness.

"Then I began to think. I thought of that fetish, which I feared more than death, hanging in the middle of my house. It was a fetish that had been passed down for generations and which put to death those who unlawfully touched it; a fetish that always gave us sickness and trouble if we offended it in any way, that demanded sacrifices and offerings. I wondered if

(Con'd on last page)

EXTRACTS

NO MAN'S LAND

Recently I took Pastor De, the Vietnamese District Superintendent of North Vietnam, and two other pastors to visit one of the churches near the enemy line. We were told at the last military post that there was a Vietminh battalion across the river from the church, and that we should be very careful.

When we arrived, there were soldiers around the church for our protection. The Christians had erected a neat, mud-walled building with a brick facade to replace the brick church that had been lost in this civil war.

We had services in the morning and afternoon, but it was not possible to have an evening service because of the danger.

When it came time to leave, we were escorted across a small stream; and then walked briskly for an hour through rice fields and villages to the place where we had left our car. Along the way we saw many soldiers digging in and taking their positions for the night in case of an attack. In spite of the war all about us, the Lord is greatly blessing.

(Van Hines)

GIRLS PREFERRED

The tribal people in some parts of Indo-China follow the matriarchal system, or something very closely related to it. The woman asks for the man, and, in some cases, actually buys her husband. He leaves his village, takes his wife's name, and becomes part of her tribe. The wife is supposed to handle the finances; and the old mother is the head of the house. Baby girls are preferred to baby boys.

(Miscellaneous)

LEPROSARIUM

At the beginning of 1951 the leprosarium at Banmethuot officially opened under the supervision of Mr. and

Mrs. Gordon Smith and Miss Charlotte Schon, R. N. On January 7, 1951, the work there was dedicated to God with special services in the open air for the 23 lepers.

During the course of the year this work has grown rapidly, until at the present time there are 89 lepers at the Banmethuot Leprosarium, and 23 others in the village of Buon Khit.

Miss Mildred Ade, R. N., arrived in Indo-China in May. After two months of study in Siam she returned to assist Miss Schon at the leprosarium. At the end of December, Miss Schon left on furlough and Miss Ade took over the responsibilities of the work.

(Ziemers)

THE BOY AND THE BUFFALO

During a conference at Kon Do, the largest tribal church in the Dalat area, the Holy Spirit moved the congregation to repentance and confession. First the preacher confessed his own need, and then urged the people to put things right with each other.

A wave of confessions followed. One man asked his wife to forgive him because he had blamed her for the disobedience of their son. A woman asked her husband to forgive her for continually fussing about the buffaloes he had sacrificed before he knew about Christ.

Then Ha Wan, a leader from another church, got up and asked a young boy who lives in the same village to forgive him for losing his temper one day. It seems that Ha Wan's buffalo had fallen into a hole; and while he was trying to get it out, the boy came along. Ha Wan asked him to help pull the buffalo out of the hole. When the lad refused, the older man got very angry, grabbed him, and threw him into the hole with the buffalo. Now he asked the lad to forgive him and offered to shake hands.

(H. A. Jacksons)

BURYING ALIVE

One who has fear of being buried alive should not read this incident, for we are sure that many in this land have had that dreadful experience.

Some of the people are very slow to bury the dead. They often keep them in the house for days and even weeks. Others are so fearful of death that they take their loved ones to some inferior building or a mere shed to die. Then, when it is thought that he has passed away, the body is immediately placed in a coffin, and the lid securely nailed down.

Recently the aged mother of a Koho preacher was pronounced dead. The day after she died, friends gathered the necessary materials for the burial, and the coffin was made ready. When the time came to shroud the body, the woman sneezed. This startled the friends and relatives. Soon she sneezed again; later she sat up and looked around.

Today she is active in the village; but if the usual custom had been followed, she would have awakened in her grave.

(H. A. Jacksons)

EFFECTS OF PROPAGANDA

It is becoming exceedingly difficult to bring the unsaved to take a stand for Christ. This is no doubt due to the ever-increasing communistic propaganda which has for its chief aim the uprooting of all that is called religion, especially the Christian religion.

(Olsens)

PROFIT AND LOSS

During the course of 1951, it seemed wise to evacuate our two northernmost out-stations at Buon Hwing and Buon Drun, at least temporarily, because of constant Vietminh activity in these areas. The chapel at our Buon Ho center was burned down in January, making it necessary to close this point also. The work in three other villages was closed because of lack of interest, but thirteen new villages have been opened with resident

student-pastors. This gives evidence of the fact that the victories are much greater than the seeming reversals.

(Ziemers)

THE PRIESTS WERE INTERESTED

Soon after our arrival here, a Cambodian farmer came to the house to buy some empty drums which we had for sale. He came into our office, and as we talked he picked up a gospel portion and started to read it. Seeing that he had become very interested in the book, I asked if he understood what he was reading. He replied that he didn't, so I explained the way of salvation.

Just then the local pastor arrived, and he helped to lead the man to Christ.

When the new believer left rejoicing, he took with him several Scripture portions. Some months later he returned to ask for more books. He explained that the Buddhist priests in his village were greatly interested in the books, and had read all those he had taken home with him the first time.

(Steiners)

FIRST THE COOK

Within the past year services have been started for the Vietnamese here. The Lord began this work in a very spontaneous manner. Shortly after we returned from Conference, we talked with our cook and urged him to take a definite stand for Christ. This he did. His wife prayed the same day, as did the Vietnamese man who works for Mr. and Mrs. Evans.

Then five Vietnamese came from a village about ten kilometers from Pleiku. They said that they were seeking the true religion and wanted to hear the gospel message. Mr. Tin, the Vietnamese worker, talked with them and arranged to have services each Sunday in the Vietnamese language.

More than twenty have since accepted Christ, and the work is growing.

(Manghams)

WHAT HEAVEN IS LIKE

When we were leaving on a recent furlough, three tribesmen accompanied us to Saigon to see us off. While in the big city these forest folks were anxious to visit different places of interest, including Charner's, the largest French department store in South Vietnam. It is a three-story building.

A few months later one of these three student-preachers had a dream in which he went to heaven. When telling of the glory of the celestial city, he described the magnitude of the buildings as being larger than the mayor's home in Dalat, and even better than Charner's in Saigon.

(H. A. Jacksons)

FIRST IMPRESSIONS

On our first Sunday in Laos we went over to visit the church. It was several hours before service time, but a crowd of people was already milling about.

At one P. M. the service started with over three hundred people crowded into the little bamboo, dirt-floored chapel. Some sat on benches or stools. Many squatted on the floor; others who could not find room inside the building stood at the doors and windows. Eagerly and buoyantly they sang "Jesus Loves Me".

Nai Saly, the Laotian pastor, gave a gospel message which was interpreted into Meo by a Bible School student. At the close of the service several came forward for prayer.

What impressed us more than anything else was a middle-aged Meo who said that this was the first time that he had ever heard of the gospel. He wanted to be told more, so that he might throw away his old heart and get a new one.

Thus in a short time we caught a glimpse of the Meo work and of the blessing that was to come as we studied the Meo language.

(Barneys)



An old Vietnamese from the North.

TRANSMUTATION

Most plants can reproduce by self-pollination, but not the papaya. Papaya plants are either male or female, and cross-pollination must take place or the trees will die out. In Laos, however, it is believed that all of the trees will be male unless wrapped with a woman's skirt. When this is done, male plants are supposed to be transmuted into females, and thus begin to bear fruit.

(Roffes)

TRACTS

One Vietnamese pastor writes: "How happy we are to have gospel tracts in the church. The Witness Band can take them when they go visiting. In four months, 145 people have prayed as a result of our visiting and tract distribution".

Several missionaries have written of the blessing of the Lord upon their distribution of Scriptures and tracts.

(Funés)

THE JEEPLESS

Not long ago, as we were returning home from a trip, we came within four kilometers of a village where Christ has never been named by missionary or native worker. Had we had a jeep, we could easily have gone to this village of perhaps 3,000. But it was late in the afternoon, and there was no time to walk such a distance. As yet, no one has been able to go to this village.

(Gravens)

ONLY TWO IN CANADA

Mrs. Funé's sister has made an interesting contact with a Vietnamese college student in Canada. She has had the pleasure of giving him books and other religious literature which were printed here in Dalat. We feel that the Lord has very specially guided in this as there are only two Vietnamese students in the whole of Canada.

(Funés)

DEVELOPMENTS IN THE NORTH

Plans are being made to re-occupy the church building in the county seat of Thai Binh province, North Vietnam. A pastor will be sent there in 1952 if possible. No pastor has resided in the province during 1951.

A Christian secretary at Tien-Hai continues to witness faithfully. There are eight or ten earnest believers there who meet regularly for family worship. On Sunday forty or fifty interested folks meet for a service.

Our own boys are in the homeland, but Vietnamese young people help to fill up the vacancy. Sunday afternoon, a few young men come for conversation and English reading. Usually we read from the Bible, but sometimes we use Christian magazines like the *Alliance Weekly*, *Moody Monthly*, or *Christian Life*.

(R. M. Jacksons)

THEY BURY THEIR BIBLES

We are grieved to report that a man seventy-three years old, who was reading his Bible quietly in his home when soldiers arrived, was strangled to death. The soldiers took his Bible and threw it in a pond near his house. Some Christians later were able to recover the Bible by diving for it. Now they bury their Bibles, putting them in earthen jars in the ground.

(Van Hines)

THE ROAD BACK

Throughout the Vietnamese Church in Cochin-China the Christians are standing steadfast in their faith. During the past six months five former churches have been reopened, and student-pastors have been sent to pastor the flock. Nevertheless, there remains much land to be repossessed. Before the war there were ninety-five churches and outstations: at present writing there are sixty churches.

(Stebbins)

ONLY ONE ANTIDOTE

Christmas day, just after most of the people had left for their homes, an eighteen-year-old girl became possessed of an evil spirit. Tired as we were, we fell on our faces and prayed for more than three hours until the victory came.

(Dotys)

THE KAMHU

The Kamhu are a large tribal group in North Laos inhabiting the mountains in a manner very similar to that of the Cil tribe of the Dalat area. They cover an extensive territory, but not solidly, for the river valleys are occupied by Laotians or other Thai peoples, and many of the high mountain peaks are occupied by the Meo.

Christians in this tribe date back to days before the Alliance came to work in this section of the Field. Presbyterian missionaries who had travelled through here left some fruit in areas both to the north and south of Luang Prabang. These Christian groups were inherited by our mission when Mr. and Mrs. Roffe came to this station, and until the recent movement among the Meo, the Kamhu were the most fruitful source of converts in North Laos. There are at present an estimated 1500 Christians, but only six Kamhu workers and their wives.

(Smalleys)

THE DALAT HOME AND SCHOOL

THE SCHOOL FOR MISSIONARIES' CHILDREN

When George Irwin, the oldest child of missionary parents in Indo-China, was six years old, a new problem arose in the mission. The nearest school for English-speaking children was 1,000 miles away. It was obvious that someday we would have to establish our own school so the mission began to plan to that end.

DALAT HOME AND SCHOOL PROPERTY

In looking for a site for the proposed school, it was decided to choose a place which would also serve as vacation spot for the missionaries, where they could escape the heat of the plains for a short period each year. When the committee visited Dalat, they felt that here was the ideal place. Located on a mile-high plateau in the pine-covered Langbian mountains, Dalat has a climate which is comfortably cool the year round. Unfortunately, there is a rainy season, but even that is interspersed with sunny days.

Early in 1929 the present property was purchased. It was real jungle territory on the side of a mountain. Tall pines had to be felled, and a place for each building leveled off. Wild beasts were known to wander up to the mission property from the valley below.

The first building to be completed was the one now used as the girls' dormitory. It was dedicated to the Lord on February 10, 1930; and the Annual Conference was held for the first time in Dalat that same year.

Further Expansion. The completion of the first building marked only the beginning of the mission compound at Dalat. Work was soon begun on an annex which now houses the kitchen, a schoolroom, laundry rooms, and three small guest rooms. Not far from the dormitory a two-family apartment was built for those who needed a rest from the plains. Since the war it has

been used as a residence for the teachers.

Building was also going on at a near by compound known as the "vacation property". The mission built two chalets, and several missionaries built their own cottages.

On the main School property the boys in the "Pine Cone Lodge" constructed a club house as a project in the manual training class. It was outfitted with seven bunks, a washstand, a folding desk, and all that they needed for a week end of fun. Since the war, the cook has used it as his home while in Dalat during the school year.

WAR YEARS

In 1940 the second dormitory with classroom and auditorium space was begun. Already war clouds were gathering, and the Japanese were beginning to come into the north. But the building was needed, and the project was carried on with the prayer that the new building would be kept for the mission. (This prayer was answered, for at the close of the war all the property was returned.)

When the Japanese took over Indo-China, all the missionaries who had remained in the country were brought to Dalat to be interned on our own property, and school went on as usual. The teachers and nurse had gone, but some of the missionaries took over the responsibility of teaching the fifteen children who had stayed behind with their parents.

After seventeen months, the missionaries were moved to an internment camp at Mytuo. Though they had only a short time in which to get ready, they were permitted to take their belongings, including school books. So classes continued during internment camp.

(Even on the repatriation ships returning to America the children continued their studies. On one ship there were no pencils nor paper to be had for a time, but someone found some chalk,

and the boat decks were used as blackboards. A Catholic sister taught geometry without a textbook and taught it so well that when the missionary's daughter who had taken the course arrived in America, she was ahead of her classmates.)

After the missionaries left Dalat for internment camp, the buildings were taken over by the Japanese and used as a communications center. The soldiers apparently took advantage of the opportunities offered by the school library, for they have left many notes in Japanese characters scribbled in the margins of the text-books.

When the Japanese left, the French military took over the buildings as barracks for Koho soldiers.

PERSONNEL OF THE DALAT HOME AND SCHOOL

The school was begun with Mrs. Homer-Dixon as matron and Miss Armia Heikkinen as the teacher. Mr. and Mrs. H.A. Jackson found it necessary a short time later to bring their child to Dalat because of his health, and Mr. Jackson stayed to supervise the building project. Meanwhile school was held in a rented house.

Mrs. Homer-Dixon was released for work among the Vietnamese, and the Jacksons took charge of the home. When they felt called to open up a work among the tribespeople at Dalat, they were asked to continue temporarily in the home. This "temporary" appointment lasted for twenty years.

As the school grew, new teachers were added to the staff. A nurse, who also served as assistant-matron, became part of the home.

Mr. and Mrs. Jackson left the home in 1948 to work full time among the tribespeople. They were replaced by the Duttons for one year. When they went home on furlough, their place was taken by Mr. and Mrs. Mitchell, who are now in charge. They are assisted by Miss Chandler, nurse and assistant-matron.

The present teaching staff consists of Miss Ellen Owens, Miss Peggy Bowen, Miss Ruth Chamberlin and Mr. T.

Robert Moseley. Miss Heikkinen is due to return from furlough later this summer.

GOING TO SCHOOL AT DALAT

The first students at the Home and School for Missionaries' Children were George Irwin, Evangel Travis, and Harriet Stebbins (who is now Mrs. Geo. Irwin). Although the school was opened before the buildings were completed, Miss Heikkinen insisted that the classes be run on schedule. Miss Heikkinen herself designed the the school furnishings, and it was she who gave them a bright coat of red paint.

Two years later there were thirteen children in the school; and in 1939 the peak enrollment was reached with forty-eight. At present there are twenty students in eleven grades. These are the children of our missionaries from Indo-China and Siam. In previous years youngsters from China and the Netherlands East Indies have also attended the Dalat School.

The children have rare opportunities for study which compensate for their being away from America during school years. They see oriental life with its different culture first hand. They sometimes see animals in their natural setting which youngsters at home see only in zoos. (No one is afraid of the Boogey Man out here, but at night they all dream about tigers). They travel by horseback, river boat, jeep, or airplane. From the plane they see the mountains, meandering rivers, flooded rice fields, and other geographical features which contribute to their knowledge of geography, as do their long voyages home, usually by way of Europe.

Just as at home, there are Sunday School, Church, and Young People's meetings. Many of the children have accompanied the Jacksons on their pioneering jungle trips, thus widening their missionary horizons.

For recreation they have always enjoyed such sports as tennis, badminton, volleyball, horseshoes, croquet, swimming and hiking. With the older children, however the all-round favorite is horseback riding.

PRAYER REQUESTS

These four pages of prayer requests have been placed at the end of the magazine so that they might be quickly and easily located.

The strength of the missionary endeavor in any area is in direct proportion to the strength of its prayer support. Therefore we hope you can put these pages to good use.

NORTH VIETNAM

HAIPHONG

Van Hines

*The care of refugees, the reconstruction of destroyed churches, and rent for chapels constantly require funds.

*PRAISE. The faithfulness of Christians in this land, some of whom are enduring hardship and suffering such as we have never known, causes our hearts to melt before God. In North Vietnam, 20 people walked 18 kilometers, one way, to attend the church service. Twelve, who wanted to be saved, had come with the faithful Christians who had witnessed to them. One of these seekers was a mother who had a nursing baby in her arms, another small child on her back, and a four-year-old walking at her side. In another locality in this same area, the Christians continue to worship in a mud church just across the river from a Vietminh battalion.

HANOI

Richard Taylors

*PRAISE. In the last issue of *The Call*, prayer was requested for the granting of property for a church at Hai-Duong near Hanoi. Praise God the land has been granted, some of the building materials have been collected, and the actual construction is now in progress.

CENTRAL VIETNAM

TOURANE

Olsens, Carlsons
Revelles

*Pray for the students who attend the Vietnamese Bible School. May the Holy Spirit energize their studies

and give them a vision of the millions of lost people in their own country.

*Pray that this year's graduates will be guided into the very place of service that God has for them.

NHATRANG

Houcks

*Plans are under way for the erection of four new chapels in the district. Three of these will be for Vietnamese; one for the Chams. Nhatrang is one of the centers for which a new chapel has been planned. Nearly all the necessary funds have been promised, but a suitable lot must still be found and purchased.

*Pray that it will be possible to purchase the property on which the first chapel among the Chams of this area has recently been built. Though sufficient funds are now available, some technical difficulties have arisen.

*The Cham family system is matriarchal, therefore the women are important to the establishment of Christian homes. Pray for the salvation of Mr. Xu's mother and family.

*Mr. Dieu (pronounced "d-you") is making a translation of the Bible, and other Christian literature, into the Cham language. Prior to the war, several books were prepared in the Cham language, but all of these manuscripts have been destroyed.

SOUTH VIETNAM

SAIGON

Stebbins
Whipples

*This has been a year of rehabilitation in the district around Saigon. At least fifteen churches have received financial assistance to put their building back into good repair. However, some of the largest congregations of former years are still without a building and are now non-existent as far as organization is concerned. Where it is possible, resident pastors who live close to such former church groups are visiting these areas with the purpose of reopening them as soon as possible.

* The missionaries in the city hold services each Sunday morning for the English-speaking people of Saigon, who number several hundred. Mr. Whipple, the Business Manager of the Field, has the responsibility of these services. This group helped rehabilitate the Vietnamese church at Thu Thua.

GIADINH

Duttons, Fishers
Dunnings

* The Fishers and the Dunnings are studying French. After completing their studies, the Fishers will be working among the Vietnamese; the Dunnings, among the Cambodians.

CANTHO

Travises

* Cantho is the center of a region in which there are many churches. From here the Travises are able to visit churches to which no one was able to go for a number of years. They need prayer as they travel roads which are made hazardous by mines.

* Material for programs in the Vietnamese language is being gathered for Gospel Recordings, Inc. in Los Angeles. These programs, another open door for spreading the gospel, are put on records and sent back to Vietnam.

* In connection with the Vietnamese broadcast from Manila, the following requests are made:

Pray that Spirit-filled programs will be recorded.

Pray that many will tune in and become regular listeners.

Pray that radios will soon be available at prices which more people can afford.

Pray that the recording equipment will hold up under continued use.

Pray for the Far East Broadcasting Company, and for the continued expansion of its facilities.

* PRAISE. The Travises have received written permission to use their public address system for open air meetings anywhere in South Vietnam.

Formerly it was necessary to secure permission for each place in which they wished to hold services.

LAOS

LUANG PRABANG

Sawyers
Smalleys

* The Smalleys need wisdom and strength for their all-important task of reducing the Kamhu language to writing.

* The Sawyers have had a ministry among the tribes people who have come in from the mountains. Pray that these contacts may bear much fruit.

* Because of political conditions, many Christians who live in isolated villages cannot be reached. Pray that God will keep these "children", and that He will provide some means of Christian encouragement for them.

VIENTIANE

Roffes

Mr. Roffe, the Sub-Regional Chairman, sends these urgent requests for the Field:

* With language reduction work being done in two important tribal languages, we have contacted the minister of Education of the Lao Government, informing him of the program, and requesting that he state the attitude of the government with regard to the choice of an alphabet or alphabets to be eventually adopted for use in these languages. Pray much that there will be manifested a helpful and cooperative attitude and that the results of this attempt at collaboration may be fruitful.

* There is potential and actual opposition to our work, particularly among the Meo people. Reports from Xieng Khouang indicate that our work there is not unnoticed by those who are seeking to spread other doctrines. In Luang Prabang, the home of our first converts, a young priest is learning the language and attempting to get something started there. The possibilities are not difficult to imagine. We look to the Lord to undertake and overrule.

XIENG KHOUANG

Andrianoffs
Barneys

* The work here has been born of and developed by the Holy Spirit. One act of disobedience to the Spirit or one misstep by the missionary or native worker might cause irreparable damage to the work. The work and the workers need divine direction and protection.

* During the Andrianoffs' furlough Mr. Saly, the only ordained national worker in Laos, will carry a tremendous load in the Bible school and the church. He must have wisdom and strength which only God can give.

* The national workers are mere babes in Christ. Young as they are, they must do the village work because there is no one else to send. Pray that the Lord will really control their lives as they go to these outlying villages to witness.

* The Barneys are continuing their language study and language-reduction work. They have problems involving two dialects which are quite different. Since there are Christians in both groups, they would like to work out one alphabet for both. This program must have government approval.

* Pray for the formation of an indigenous church in Xieng Khouang. Steps have already been taken in that direction. Village elders, who are responsible for the spiritual welfare of their people, were formally set apart at the Christmas Conference. In addition to the need of spiritual growth and establishment, the people need to realize more fully their responsibility for supporting all aspects of the work.

CAMBODIA

KRATIE

Thompsons

* Recently the Cambodian government decreed that all tribes people and Cambodians who were dwelling in the interior must come out and rebuild their villages nearer to the main roads. The new locations are easily accessible by jeep. Twenty hamlets now occupy an area which formerly had only two villages. These primitive people have never before heard

the gospel, but when they hear they are more receptive than the townspeople of Kratie. Since the Thompsons are still language students, they must crowd their visits into two days of each week.

* An effort is also being made to reach the Vietnamese population of Kratie. Children's services are held each Sunday morning after the Cambodian service. On Sunday night evangelistic services are held for them. The Thompson's cook, who is a fine preacher and lay worker, renders valuable assistance in these meetings.

SIEM REAP

Dotys

* Christians at Damdek are accumulating funds to erect a chapel. Once they had a place of worship, but the building was destroyed during the war. The land on which the former chapel stood is now inside a military area. Pray that the government will grant a suitable site on which these believers can rebuild.

* New villages are being reached nearly every day. Tracts and Gospel portions are left in these villages.

* In Kompong Kdei a man who once was a great influence for the cause of Christ has lost his zeal and shows the fruit of sin in his life. Pray that he may be restored to his first love.

* Siem Reap annually draws thousands of visitors because it is located near Ankor-Wat, one of Cambodia's chief places of interest. Yet in the city there is no Christian Church. The missionaries long to see believers raised up and a chapel built in this central location.

* A professing Christian in Siem Reap has testified for Christ for many years, but he has never been delivered from the power of alcohol.

* Pray that God will overcome difficulties being encountered in the work at Stoung; and that He will encourage with a harvest of souls the worker in that discouraging place.

BATTAMBANG

Gravens

* In areas where rebel activity is intense, the people are very reluctant to receive any gospel literature.

* Two churches have been forced to disband because they are in rebel territory. A third group of believers continues to meet for fellowship whenever it is possible. They bear a real testimony amidst persecution and fear.

KOMPONG CHAM Steiners

* In addition to their regular work, the Steiners make monthly trips to Kompong Thmar (which is 65 miles from the station), to Skoun (35 miles away), and to a huge rubber plantation, where a number of people have prayed. Pray that these visits will lead unbelievers to Christ, and that believers will be established and encouraged.

* Pray for a Chinese worker for Kompong Cham. The large Chinese population showed great interest in the services which the Holtons conducted, but there is no one to carry on the work while the Holtons are on furlough.

* PRAISE. The Cambodian government has granted the Kompong Cham Christians an ideal site on which to build their church. The building fund can be used entirely for the church itself because the land can be leased for ninety-nine years, on an extremely low rental basis.

PHNOM PENH Petersons

* The Cambodian Christians meet for services in a section of an apartment building, which is located on a very noisy street. This congregation desperately needs a permanent church building in a more suitable location.

* Plans are now underway to print the Cambodian Bible in America. Pray that this task will be quickly accomplished and that the Bibles will arrive here without mishap.

SOUTHERN TRIBES

PLEIKU Evans

* A tribesman, accused of collaborating with the Vietminh, in turn accused Ama Tet, an elder in his church. Ama Tet is now in the hospital, but his perpetual desire to testify and witness is proof of the ever-abiding presence of Christ in his heart. Another man, quartered in the same room, recently

accepted Christ because of Ama Tet's glowing personal testimony.

* Pray that the wives of our workers will want to stay with their husbands and help out in the work in the various villages. In some cases the wives absolutely refuse to stay with them, remaining in their own villages instead.

* In one of our villages we have a number of young Christians who are zealous for Christ. The pastor and his wife are two fine workers. Pray that the Lord will soon give us an "all Christian village".

* A new village contacted recently has asked that a chapel be erected there and that a worker be sent to live among them. Pray for these people, and for the fulfillment of these requests.

BANMETHUOT Ziemers Miss Ade

* There are 41 student-preachers in this district. Each of these men needs the fullness and wisdom of the Holy Spirit as he endeavors to help his people.

* The need for completion of the Scriptures in Raday is most urgent.

* Pray that the laborers working among the Mnong tribespeople may be able to present the Gospel clearly in their language.

* Tribes groups in all directions still wait to hear the Good News.

DJIRING George Irwins

* The Irwins have made jungle trips during the dry season. Pray that the seed sown on these trips may bear fruit.

* Continue to pray that a witness will be raised up for the Nope, Ma, and Nong tribes.

DRAN

* Mr. and Mrs. Tin, Vietnamese missionaries to the tribes, are in charge of the work which was recently opened in Dran. Pray that they will have a fruitful ministry.

DALAT H. A. Jacksons (Tribes Work) Mrs. Funé Miss Evans

* The opening of a Christian school for the Christians' children has been on our hearts for many years. Pray that we may soon have the equipment and workers to open such a school.

* Funds are needed to complete the development of the Tribes Center, especially the school dining-room and kitchen, and a large tribes guest house.

* Pray that all the large churches will become entirely self-supporting this year.

CHINESE WORK

CHOLON Holtons

* The Holtons returned to the States on furlough in March. That leaves the Chinese work in the whole of Southern Vietnam and Cambodia without missionary leadership. Pray that the Holy Spirit will use the Chinese pastors and new workers from HongKong to carefully nurture the Christians and expand the horizons of the work.

* Four new workers from the Bible school in HongKong have joined the staff at the Chinese church in Cholon. Pray that their ministries will be characterized by the full blessing of the Holy Ghost.

* Barnabas Chiang, a young Chinese from the Cholon church, is now attending the Alliance Bible School in HongKong. He is full of zeal and wants to give God his best. Pray that his training period will be full of blessing, and that he will be mightily used of God in the years to come.

HAIPHONG Pooles

* The Pooles have the tremendous responsibility of the entire Chinese population of northern Indo-China. Recently they made a trip to Laos, where they held meetings for the Chinese in several places. Pray that the Word then preached may be prospered by the Holy Spirit, and bring forth much fruit.

CAU DAT Moseleys

* The little church at Cau Dat, made up of interned Chinese Nationalist soldiers, has recently elected one elder and four deacons. The full leadership of the church may soon fall upon their shoulders, for the Moseleys will leave for furlough in May and the young Chinese Christian from Saigon who is serving as pastor—John Kwang—will possibly be returning to Saigon soon. Pray that the Holy Spirit will indwell these new officers, and give them great grace and wisdom in nurturing the flock.

* Pray for John Kwang that the anointing may be upon him, and that the Lord will guide him in all things.

* Pray that a great love for Christ and His Word will be developed in these Chinese Christians: and that their hearts will be perfect toward the Lord.

* Some of the new converts have already left the plantation where these Chinese work, having been sent to other camps. Pray that they will stand true to Christ, and will witness a good confession before their fellow workers.

GENERAL REQUESTS

* Pray that every missionary, national worker, and Christian will continually be filled with, and energized by, the indwelling Presence of God. Abundant fruitfulness on every hand will be the natural result.

* Illiteracy presents a tremendous problem in many sections of Indo-China, particularly among the tribespeople. Pray that some satisfactory means of coping with this problem may be found.

* Pray that only those who have been called of God may enter our Bible Schools, and thence go out into the work.

* Some of the believers here have already died for their faith. Others continue to live and rejoice amidst persecution and indescribable hardship. On the other hand there are those who vacillate in their testimony, finding it hard to stand under such trying circumstances. Pray for the Church and Christians everywhere.

THE FORGOTTEN RACE

Some phases of missionary work seems to blossom and bear fruit overnight; others require years of physical privation, undimmed vision, and tramping prayer. Satan's strongholds are never easily attacked or taken, and many of the groups of people here have, in times past, let him reign supreme in their lives. Such were the Chams.

Beginnings. In 1929 while itinerating among the Vietnamese in the southern part of Central Vietnam, the Traviges first became acquainted with these strange people. Further inquiry revealed that once they had been the prosperous predominant race of Indo-China, populating the land from north to south. (Towers, some of them 1300 years old, mark the progress of their expansion through the centuries. These silent monuments are frightful reminders that an entire race has come to this land, has lived here under the power of Satan, and now has almost wholly passed on, without being reached by the gospel). Upon hearing these facts, the Traviges decided to spend at least one month each year among the Chams, though their responsibility of over a million Vietnamese was more than a full-time ministry.

Breakfast was important. Pioneering and itinerating work are never easy. One of the very earliest trips to the Chams ended in a debilitating attack of fever. Later the Traviges went back to try again. They saw the people bury or cremate their dead in the most gruesome ignorance and superstition, for these people were simply devil-worshippers; they saw the dying dragged out and made to participate in demon and devil-worship. On one occasion, when they began to prepare for bed under an old tree on the river bank, the villagers warned, "If you stay there tonight, the demons will kill you". The Traviges stayed. Next morning the villagers rushed out to see what dire calamity had befallen those who had dared to defy the devil. Instead they found the missionaries calmly eating breakfast. Without

understanding why, these villagers realized that the God of the missionaries took care of His own.

Thiet. Day after day for over a month these people heard the gospel. But each year the single month which the Traviges could spare quickly passed, and the Chams would then hear no more for another year because there was no one to minister to them.

Thus went the work until the Traviges returned from furlough in 1932. Then at last souls began to be saved.

Among the new converts was a young man named Thiet, a member of the royal family. After proving himself a faithful witness, he enrolled in and graduated from Bible school. With a Vietnamese missionary, Thiet returned to work among his own people. The Traviges, too, continued making their yearly trips, but their hearts were not so heavy because two people now worked full-time among the Chams.

Shortly after Thiet began his work, a chapel was built. Among the believers who were baptized in the early days was a small boy named Xu.

The years rolled on and the war came. Thiet kept on working while the foreign missionaries went to internment camp. People who formerly had been bitterly opposed to the gospel now became believers, among them several women (which was important, because the Chams have a matriarchal society).

Xu. While in America the Traviges learned of Thiet's death. Once more they thought that there would be no full-time worker among these people, but God was working. At Thiet's funeral, Xu, the small boy who had been baptized several years before, dedicated himself to take Thiet's place. Today, after graduating from Tourane Bible School, Xu, under the supervision of the Houcks, is back working among his people, seeking to win to Christ those of this generation of a long-forgotten race.

Since their allocation to Nhatrang, Mr. and Mrs. Houck have been repioneering the Cham work with enthusiasm and blessing. Its progress will

be one of the most interesting developments to watch in Indo-China in the coming years.

HIGH PRIESTS AND BROKEN JAWS

The race of people generally known as the Chams are divided into two tribes—the Beni and the Chams proper. Alike in many ways, they are, nevertheless, quite different in others. Perhaps the most interesting differences occur in the field of religion.

The religious system of the *BENI* seems to be a curious mixture of Judaism, Mohammedanism, and Buddhism.

Its sacred writings consist of the Five Books of Moses and certain volumes derived from Mohammedanism. The former are highly revered, but exercise little influence upon the people. They are symbols, brought out twice a year for all to see; but they are not studied as a rule of life and faith. More frequently used are the Mohammedan books, which are written in a script similar to the Arabic. The priests evidently do not understand what they are reading; but they know that certain passages are for certain occasions. Throughout the writings notations in the Cham language indicate the ceremonies in which the passages are to be used.

According to one tradition, these sacred works were brought to this country by a princess who travelled to the Holy Land around the second century. Others believe, however, that Moslems—presumably traders or missionaries—introduced their faith and holy books.

Though the priesthood is not hereditary, the Beni priests are considered by the people to be members of the tribe of Levi. They are allowed to marry, and all of them do. Each village has its own high priest.

In every village there is a tabernacle containing an ark. The buildings are sometimes of brick, but more often they are made of bamboo and thatch. Lined up in front of the tabernacles are twelve stones, six on either side

of the door. These represent the stones placed in the bed of the Jordan river when the Israelites crossed over into Canaan. The ark is comparatively simple, for it consists of little more than a brightly painted framework from which the sacred writings are hung. Across the top of each ark lies a substitute for Aron's rod, carefully sheathed in a bamboo stick.

For one month each year all of the village priests must live together in the tabernacle. Because of his superior position the high priest has a bed, but the others sleep on the grass mats.

The *CHAMS PROPER* have witch doctors instead of priests, and their religion inclines more toward fetishism. They, too, have tabernacles and arks, but these are only temporary. When a witch doctor is to be initiated, a tabernacle may be set up; but following the ceremony, it is taken down.

Whereas the Beni are forbidden to eat pork, the Chams may not eat beef. In the first place, cows are used for sacrifice. But more important, it is the cow which bears the soul of the departed across the river of death into the after-life.

Burial rites among the Chams are interesting, though gruesome. Since the spirit must be fed after death, the jaw is broken so that the mouth can be opened and filled with food. The body is then kept around until the food has disappeared. Meanwhile the whole family mourns. After some days, a feast is made to demonstrate friendship for the spirit. Thereafter the head is severed from the body, and the latter is buried. From the forehead several pieces of bone are then cut—seven in the case of men, nine if the departed is a woman, for women are held in higher esteem than men. These pieces of bone are carefully polished and placed in as expensive a container as the family can afford.

THE CHRISTMAS CONFERENCE

(Cont'd from p. 26)

that Jesus who destroyed the power in the drum could deliver me from this fetish?

"Finally I sent for someone to come and tell me about Jesus.

"Pastor Saly came. I confessed all my sins and took Jesus as my Savior. Mr. Saly took the fetish and burned it. That was the greatest day in my life! Now gone are the days of deceiving the people as a sorcerer.

"The devil is powerful: I should know it well because I have served him all my life, but the power of Jesus is far greater than the power of Satan. That day I was set free and now through all eternity, I shall be free. Praise the Lord!"

New Impetus. We shall never know the full results of the Conference.

The next Sunday after Conference, we were called to the home of a sorceress who, with her family, accepted the Lord and had us destroy her fetishes and implements of worship.

Splendid reports have come in of the work being done by the elders.

A new interest in the gospel is being shown right here in town. Five Vietnamese and a Laotian family have become Christians. Then too the Black Thai and Chinese, among whom there are no Christians in Xieng Khouang, have inquired about Christ. The Spirit is working and knows no language or racial barriers.

WEDDING BELLS IN LAOS

(Cont'd. from p. 21)

their attendants. In accordance with tradition, the bride throughout kept

SELECTED

Men are God's method. The Church is looking for better methods; God is looking for better men.... What the church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not come on machinery, but on men. He does not anoint plans, but men—men of prayer... E. M. Bounds

From Peter Marshall's prayers: Forgive us for thinking that prayer is a waste of time, and help us to see that without prayer our work is a waste of time. The Congressional Record.

her back half turned to the groom, making believe this was the saddest day of her life. When it came time to say the vows, the groom started, then ran to his duffle bag and pulled out a neckpiece of solid silver. This he put around the neck of his bride as they exchanged vows. Then Nai Saly and Mr. Barney laid hands on them, while the former asked God's blessing on this new Christian family.

The bride's father gave silver rings to Mr. Barney and Nai Saly, and pieces of silver to the other men. Then the party set out for Xieng Khouang, the groom's village, where a celebration was held three days later. This time, the couple reversed Meo custom. On the two-hour walk to the jeep the new husband carried his wife's belongings. Normally she would have carried her own, and perhaps his.

CAMBODIAN MUSIC

(Cont'd from p. 12)

(Cambodian for "gong"). Practically every orchestra has one of these in spite of the fact that even the very cheapest costs more than the average native earns in many months. This instrument is not a single gong but consists of a wooden framework in the shape of two-thirds of a circle in which twenty or more brass gongs are suspended. The player sits cross-legged on the floor in the center of the instrument and beats the gongs with two padded wooden hammers. He gets lots of exercise, for he must turn half-way around to play the whole range.

In addition to the kong, the orchestra consists of a roneat (which is similar to the xylophone), drums, a flute-like instrument, and several types of stringed instruments.