

The students of the Khon Kaen, Siam, Bible School, with Rev. and Mrs. T. G. Ziemer in center front

The Khon Kaen Bible School

By REV. THEO. G. ZIEMER

ON the first day of July, 1948, thirty-four Siamese men and women quietly took their places at the opening chapel service which marked the beginning of their second year's work. We wish here to give a few sidelights of the school year.

The arrival of the students is always interesting. Some come by train, which is considered deluxe travel; some drive in by ox-cart, an absolutely comfortless mode of conveyance, while others come by bus, in Siam a hazardous trip at any time on any road. A little description will help you understand a bus trip. One glance reveals badly worn tires that remind us of a "crazy" quilt looking its worst. The wooden body, built on a chassis of a dubious make, gives the heavily loaded bus, filled to capacity with pigs, people, chickens, rice and innumerable other things, a very nondescript look. As the barefoot driver lazily rubs two wires together in lieu of a key and steps on the gas, the old bus rocks and quivers as he throws it into gear. Then, with a lurch and a jolt, it is off down the road engulfed in a cloud of dust.

After the passengers valiantly struggle to hold to their seats, the bus stops at last and each one loosens his hold and stiffly jumps to the ground, since there is no other way to get down. Then follows a lot of shouting as the people attempt

to disentangle their few belongings from those of the other passengers. With a sigh the students greet us and are led away to their rooms to relax and prepare for supper.

A look-in on a typical school day should help you to feel more a part of us and to realize how your prayers are being answered. In addition to the thirty-four adults taking the Bible course, there are more than forty children, ranging in ages from a few months to seventeen years. All are housed on the Toledo Gospel Tabernacle Compound at Khon Kaen in six buildings used as dormitories. Since we have no conveniences, such as running water or electricity, the problem of utilities is met in other ways. All water for bathing, cooking and washing must be carried native style—two five-gallon kerosene tins are filled and suspended from each end of a carrying pole across the shoulders. The wells are some distance away, so the men appointed to these chores contribute much in helping to earn board and room. All get a chance at this work, since these appointed crews rotate daily. For fifteen days a kitchen crew of three assumes the responsibility of purchasing and preparing the food, while the women take turns in caring for the many children.

The rising bell sounds at 6:15. Another bell fifteen minutes later

indicates all are to do the various jobs and work assigned to them. This is continued for one hour. The first meal of the day is served at 7:30 a. m., after which the students must put their rooms in order and prepare for the day's classes. The nine o'clock bell begins the school day with a half hour chapel service followed by regular class periods until noon. The subjects studied are: *Doctrine 2, The Book of Acts, The Epistle to the Romans, Christian Conduct*. Promptly at 1:00 p. m. the women come to a class arranged especially for them. This is followed by classes in *Types, Homiletics and Music*. All work another hour before their evening meal which is served at 5:30 p. m. After the evening meal, all study and prepare their lessons. The day comes to a close with prayer. This is a full schedule, but we enjoy every bit of it.

On January first the majority of these students were appointed to practical work in various centers in our many provinces. We solicit your prayer help in their behalf that the Lord will use them and give to them great courage in winning souls for Him. They are just like all of us, having their likes and dislikes and various problems from time to time. But we trust their vision of the lost will be so great that each one will ever burn on and on for Christ. (Continued on page 204)

Fellowship in Tribesland

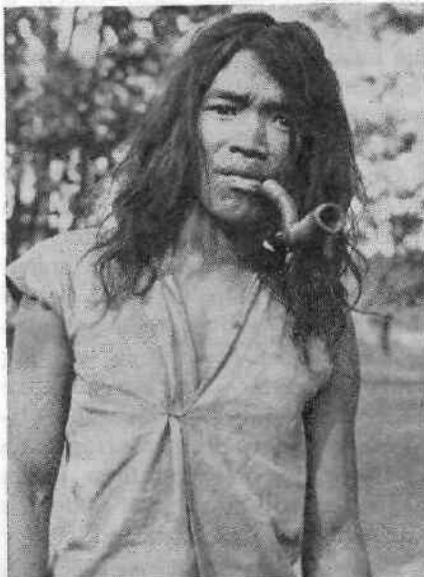
By MRS. GORDON H. SMITH

For ages there existed a hatred between the various tribes of the Indo-China mountains, and they engaged in inter-tribal warfare. Now, through the power of the gospel, hundreds meet in Christian fellowship

FOR the first time in their history, 500 Christians from eleven different tribes came together from great distances for the four-day Christmas conference at Banméthuot. A truckload of Jarais, Hdrungs, Bahnars came down 150 miles from the north, from Pleiku. The Krungs and Adhams journeyed by truck from a point eighty miles away to be present. From the lake district to the south came the Mnung Rolums and Chils, while from the west the Mnung Budang and Mnung Preh walked in twenty-five miles with their food-baskets on their backs and driving a water-buffalo to be eaten during the conference. Crowds of Radays, some walking, others riding on elephant back and also some by truck, came bringing their own food, including a cow, four pigs and some chickens.

It was thrilling to see these former tribal enemies getting together. For ages there has existed a hatred between them and they used to be engaged in inter-tribal warfare. But now they were meeting in Christian fellowship. The long, thatched grass shelter which we had erected to take

A Jarai tribesman



care of several hundred was soon filled and the rest stayed in some of the Christians' longhouses in Banméthuot. In one corner up at the front stood the great pine tree. Swaths of huge palm fronds bordered all the church windows and the background behind the front platform was interlaced with the same wax-like fronds. Loops of paper chains in green, scarlet and gold swung across the ceiling. The enlarged chapel was decorated as a colorful Christmas bower. At the front door, in a setting of greenery, glowed a big transparent paper star. As the red-brown tribespeople crowded into the chapel that first night, they stood rooted in their tracks, staring with eyes filled with amazement at so much glorious color.

Soon the chapel resounded with the songs of redeeming love from the lips and hearts of these regenerated tribes-folk who have been transformed by the Spirit of God. *Jesus Loves Me, This I Know*, rang out happily, followed by Christmas hymns telling of God's gift of our Saviour. His presence was there with us.

Early each morning of the conference the Christians crowded into the church for prayer. One morning at six o'clock a French nurse passing by slipped in to see what was going on. She was indeed impressed to see this crowd of brown people down upon their knees, while one after another led out in heart-felt, earnest prayer. She said she noticed not one had lifted his head to look at her as she entered, and it was a great revelation to her to see these people reverent and devoted before God.

Ten o'clock morning services, afternoon services and the special Christmas programs each evening, followed with lantern pictures on the life of Christ, made a feast full of good things for these dear people.

The messages were given by the missionaries from Pleiku and Banméthuot, and by the native evangelists. The students from the Pleiku Bible School gave the Christmas story in Jarai the second evening. The shepherds were especially impressive, as the bronze-skinned Jarais sang in native fashion around their camp fire in the moonlight, and played their Jarai instruments.

On the third and fourth nights the Banméthuot Christians, including the last term's nineteen Bible students, presented a Christmas message, "Seek and Ye Shall Find." There was much music, and for the first time tribesmen sang solos.

Perhaps the most outstanding message of the conference was given on Christmas Day by E Teet. He pulled the veil aside and exposed to us the secrets of his former sorcery. He used to be a well-known sorcerer in his Krung country, but for the last ten years he has been one of our most capable, shining preachers. (His story is found in *Gongs in the Night*.) The crowd was held spell-bound as he dared to expose all the

(Continued on page 204)

A Hdrung tribesman



One For Another

"And pray one for another."

Jas. 5:16.

FRENCH WEST AFRICA

Pray for new converts in a new tribe, the Yalonka people, and for the fifteen recently won in the Senefou tribe, that all may grow in grace.

CONGO

Praise for the opening of the Bible Preparatory School in the Banana area. A good teacher has gone down and is now teaching the young men who have come in. The school is small, but pray for the Lord's blessing and anointing on these men and the teacher.

GABON

Pray for the new station, Lengebe, in the wide and distant Koula Moutou area among the numerous Banjavis-speaking tribes, where temporary structures have been erected, a bark bungalow for the missionaries and a spacious pole and palm-leaf church arbor.

FRENCH INDO-CHINA

Pray that the preachers and teachers behind the Viet-Minh lines may not succumb to the Communistic teachings to which they are being subjected, and that many churches now closed in the Viet-Minh areas may be reopened.

SIAM

Pray for a new group at Ban None Sawan (Long Loop). There are seven heads of families who have prayed, also some members of their families. A number of these people have been walking the twelve kilometers in to the Khon Kaen services each Sunday.

COLOMBIA

Pray for Rev. and Mrs. S. C. Cronkhite, who were stationed in our Colombia outpost, Puerto Leguizamo, where the entire town was recently destroyed by fire, including the mission station and much personal property of the Cronkhites and Rev. and Mrs. G. S. Constance, now on furlough.

ECUADOR

Pray for special evangelistic services and revival meetings being conducted by Rev. Paul Young who arrived in Ecuador on February 14 and will conduct campaigns at different points throughout the country for two months.

PERU

Pray for a series of evangelistic meetings planned for April, May and

June in the Huanuco Department with the help of an evangelist from Iquitos, who was trained in Costa Rica. Services will be held in Tingo Maria, Panao, Llata, Pachas and Huanuco.

WEST CHINA

Continue to pray for the following who will carry on in the far west as long as possible: the Carlsens, Griebenows, Holtons, Notsons, Persons, Vandegrifts and Miss Haupberg.

Pray for the following who are studying at the coast: the Evans, Kerrs, Sawyers, Shepherds and Mrs. Fesmire.

KWEICHOW-SZECHUAN

Continue to pray for the Messrs. Bartel, Allen and Ruhl in the Kweichow-Szechuan field, and also for their families who have transferred to Canton, and for the Truaxes and Misses Cuthbertson and Birrel who have transferred to Hongkong.

CENTRAL CHINA

Pray for Mr. Murray and Miss Marsh in Shanghai, Messrs. Bollback and Sjoblom in Wuchang, Misses Alexander and Jacobson in Hanshow, and Mr. Davis, Mrs. Sjoblom, Mrs. Bollback, Mr. and Mrs. Moseley and Miss Morris in Canton.

SOUTH CHINA

Pray that the doors in Kwangsi may be kept open and that laborers may reach the neglected areas. Remember the many homes where gospel services are being held but are without trained leaders. These represent more than twenty villages and thousands of souls.

CHINA—GENERAL

Continue to pray that all missionaries who have been able to remain in their China fields shall be granted personal safety, peace of mind and the provision of every need. For them and for their national colleagues and Chinese Christians, pray for great grace, special unction and supernatural wisdom in all their work, and especially in their contacts with the Communistic régime.

PALESTINE

Pray for Rev. and Mrs. L. F. Irish who are now returning to the field, as they contact the Christians who have gone through great suffering during recent months, and as they rehabilitate the work among both Arabs and Jews.

PHILIPPINE ISLANDS

The new missionaries have had difficulty in securing and keeping suitable language teachers. Pray that proper teachers will be available and good progress made in acquiring the language.

Pray for the ministry of the printing press in Zamboanga, and of the motor launch in Sulu.

INDONESIA

Pray for the new office of Publication Secretary established by the recent conference of our Indonesia Mission for

the translation, publication and distribution of Christian literature in the native languages to meet the crying need of Dyak Christians, including last year's 1,500 new converts and a thousand young people of West Borneo, all able to read.

The Night Watches

April, 1949

Friday 1	Darlington, Pa.
"	Dorseyville, Pa.
"	Drake, Pa.
Saturday 2	DuBois, Pa.
"	Duquesne, Pa.
Monday 4	Durham, N. C.
"	Daytona Beach, Fla.
"	Deland, Fla.
Tuesday 5	Dallas, Tex.
"	Deer, Ark.
"	Dayton, O.
	(Gospel Tabernacle)
Wednesday 6	(Grace Gospel Church)
"	Dover, O.
"	Danville, Ind.
Thursday 7	Dearborn, Mich.
"	Detroit, Mich.
	(Brightmoor)
	(Central Church)
Friday 8	(East Side)
"	(West Side)
	(Alliance Gospel Center)
"	Darwin, Minn.
Saturday 9	Dora Lake, Minn.
"	Duluth, Minn.
Monday 11	Danville, Ill.
"	Dixon, Ill.
"	Des Moines, Ia.
	(Broadacre Community Church)
Tuesday 12	(Midtown Alliance Church)
"	(Norwoodville Church)
"	Denver, Colo.
Wednesday 13	DeWitt, Neb.
"	Dallas, Ore.
"	Dragerton, Utah
Thursday 14	Debolt, Alta., Canada
"	East Rochester, N. Y.
"	Ellistown, N. Y.
Friday 15	Elmira, N. Y.
"	Endicott, N. Y.
"	Elizabeth, N. J.
Saturday 16	East Stroudsburg, Pa.
"	East Brady, Pa.
Monday 18	East McKeesport, Pa.
"	Edna, Pa.
"	Egypt, Pa.
Tuesday 19	Ellwood City, Pa.
"	Emporium, Pa.
"	Erie, Pa.
	(Gospel Tabernacle)
Wednesday 20	(Northwest Gospel Tabernacle)
"	Emma, N. C.
"	Elberta, Ala.

(Continued on page 208)



The choruses and orchestra at the Congress of Bands in Carnegie Hall, New York City. See next page for report

Fellowship in Tribesland

(Continued from page 202)

lies of tribal magic and witchcraft. There was almost fear on some of the faces of the young Christians as he talked on these subjects. Would he attract the attention of the evil spirits to them as he betrayed the hidden life of the forest? There were other converted sorcerers in the audience and their eyes were big as E Teet told of the tricks they too had practiced and knew so well. But the older Christians shouted out, "That's good! Very good! That's what we want to hear!" They had been freed from all these old fetters and knew that the power of God can combat witchcraft and conquer the old, hellish lies and evil. E Teet told how Christ had changed his heathen heart by His divine power and that now he was rejoicing in His truth and righteousness.

The times for testimony were all too short, for hearts were overflowing with praise to God. Finally, the full days of fellowship culminated in a great service on the last Sunday morning at the banks of a river when 125 were baptized. Some of the candidates had waited several years for this happy day. A precious communion service for the Christians ended the conference. Then the people, refreshed spiritually, began the return journey to their villages,

some walking, some on elephants, by hired truck and some in our car and trailer.

The old year has seen the work go forward. The great Lake and Buon Ho districts were opened with fine new bamboo longhouse-chapels built in these two centers. Six hundred tribespeople have prayed and accepted Christ, and 309 were baptized in 1948. In Buon Ea Mdroh the believers have built their own chapel. The New Year has opened with great promise, for the Christians of two Raday villages and one Chil village have returned to erect their own chapels immediately, under the oversight of student preachers we have sent to them.

But hundreds of thousands have not even heard the name of Jesus yet. Will you pray for this great harvest field among the tribes?

The Khon Kaen Bible School

(Continued from page 201)

The most important and significant sidelight of the school year was characterized by a real hunger to know God's Word. This overwhelming desire manifested itself in many ways. There were no disciplinary problems, no serious altercations between students, no cases of wasting time, but rather a serious mindedness and an earnest spirit reflected

in concentrated effort to get the most out of every class.

One student memorized the following portions of Scripture, over and above the regularly assigned work: Psalms 1, 23, 91 and 103; Proverbs 14, Isaiah 53; Romans 8; 1 Corinthians 13, and the entire book of James. Others were outstanding and showed ability in teaching children, in retaining and enlarging important truths to meet the Siamese mind.

The practical work was greatly enhanced by the use of the new school gospel bus which enabled the witness bands, both large and small, to fan out into the nearby provinces every week end. Hundreds of souls heard the gospel as a result of this effort and many prayed and accepted Christ. Surely the seed so faithfully sown will continue to bring forth much fruit!

Sidelights are only possible if there is light. Jesus said, "I am the light of the world." As these students have gone to be witnesses in all sections of this vast field, they have become literally "sidelights" reflecting the beauty, the saving grace, the power and the love of our ever living, never failing Christ, who is the Light. You can help to keep these "sidelights" reflecting brightly by your faithful prayers. They represent you. This is *your* task, *my* task — *our* responsibility!