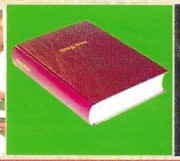

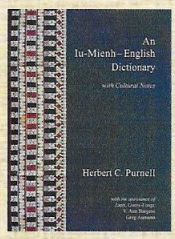

Iu-Mien Church History

Iu-Mienh Jiu-Baang Nyei Jauv-Louc

yiub myenb Jiub paav Eei Jaub lrug

ยิว-เมี่ยน จิว-ปาง เญย เจ๊า-โหล่ว

ຢິວ-ມ່ຽນ ຈິວ-ປາງ ເຍີຍ ເຈົ໊າ-ໂຫລ່ວ

ประวัติศาสตร์คริสเตียนยิวเมี่ยน

C. W. Callaway
compiler and editor
assisted by many
missionaries
and Mien Christians

Iu-Mien Church History

Events and people involved in the growth of the Mien church

Charley W. Callaway, Jr.
Compiler and Editor

With the assistance of many Mien Christians, other missionaries, and friends.

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Iu Mien Church History
By C W Callaway

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Iu-Mienh Jiu-Baang Nyei Jauv-Louc – New Roman Script

yiub myenb Jiub paav Eei Jaub lrug – Old Roman Script

ยิว-เมี่ยน จิว-ปาง เญย เจ๊า-โหล่ว – Thai Script

ꪾꪕ-ꪣꪉꪅꪮꪙ ꪎꪕ-ꪱꪗ ꪋꪾꪅ ꪀꪻꪱ-ꪣꪾꪖꪫ - Lao Script

The title for this book in the 4 Mien alphabets above and in the Thai language below all mean:

Iu-Mien Church History

ประวัติศาสตร์คริสตจักรยิวเมี่ยน – Thai language

This is an attempt to relate events and people involved in the growth of the Mien church since 1938

Charley W. Callaway, Jr.
Compiler and Editor

With the assistance of many Mien Christians, other missionaries, and friends

This book is dedicated to those early Mien converts who stepped out of their comfort zone and like those in the eleventh chapter of the book of Hebrews:

“ . . through faith . . . gained what was promised . . . so that they might gain an even better resurrection.

Some faced jeers

. . . They were . . . persecuted and mistreated— the world was not worthy of them.” (from Hebrews 11:33-39 NIV)

In Appreciation

I cannot begin to name all of those who have helped so far in the beginning of this book much less those who will yet be helping. But I am very grateful to the Lord for each of you. My daughter, Joyce Callaway Nicholson, designed the front cover. Some of the cover pictures I took myself but most came from other sources. All of those pictures plus many more are included in the text. I will endeavor to give credit in the text itself where known.

C W Callaway, Jr., January 5, 2017

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3	1960-1969	**Growth in Thailand and Laos** **Missionaries:** Dr. Herbert & Elsie Purnell, David & Elaine Griffiths, Ann Burgess, Verna Aspray, Dr. Henry Breidenthal, Ian & Rachel Bevington **Testimonies of converts**:Ying Tso Tern, Fou Tzan Tso Tern; Ying Mae Lee-Jana, Muang Mae Nang Jana, Nai Fou Lee, Faam Fou Lee, Jing Kanika Karunawong, Mei Seng, Yao Orn & Muang Ching Lee, Fou Tzan Chao, Gau Tso, Cheng Bu, Jong Lin Yang, Koi Lin Yang **Churches:** Square Well, Evergreen Creek, Nong Waen, Rom Yen **Projects:** Bible Translation and Dictionary development	62
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Can You Help ???

A number of family and friends have rendered valuable assistance so far. But the main details related in the introductory pages and the first chapter of this book have been gained from ancient papers and fading memories by Helen Cox (with the good help of her son David) and myself. She is now 95 and I am 96 years old. We two are the only missionaries among those who served primarily among the Mien in the 1950's who are still living today. Strength of mind and body for us also is fast ebbing away. Probably none of the leading Mien converts of that era remain in this world.

I may still be able to help some, if the Lord sees fit, but obviously I will not be able to search out and type down all the fabulous stories of Mien coming to Christ over the decades from 1938 to the present.

So I plead with you Mien, missionaries, and friends who have relevant stories to tell to please share them with me or others who will be helping to complete this book. We need your help in writing, typing, proofreading, editing, and translating.

My fervent prayer is that these stories from the past may challenge many Mien young and old to give their own lives in service to our glorious Lord and Savior Jesus Christ that His Good News may continue to spread among the Mien and related people groups and that multitudes will enter His Kingdom! By C. W. Callaway - 2016

A Note about Iu-Mien and the spelling of Mien names

Iu-Mien (Iu-Mienh in new roman script) is the full name for the "Mienic branch" of the many people groups which the Chinese group together under the family name "Yao." For convenience the Iu-Mien usually refer to themselves by the shortened term **"Mien."** That is the term most commonly used in this book.

An attempt has been made to spell Mien names in such a way that the majority of those who do not read Mien can understand approximately how those names are pronounced. For those of you who do read Mien the exact spelling in the New Romanized script follows those names on the first and occasionally later appearances of each name (but in parenthesis). For example the name of the most prominent of the early Mien converts in Thailand may appear as Bien, Gway Ching (Bienh, Gueix-Cing).

An excellent explanation of the Mien orthography including the correct linguistic spelling of each sound in Mien is given in the introduction (pages xv to xxxix) of *"An Iu-Mienh English Dictionary with Cultural Notes"* compiled by Herbert C. Purnell and published 2012 by Silkworm Books, Chiang Mai and Center for Lao Studies, San Francisco.

INTRODUCTION to Iu-Mien Christian History

Over the centuries numerous myths and legends developed among the Mien. Many of these were based on actual historical events but it is difficult to sort out truth from fiction. These stories were mainly related orally and often in traditional song format. Thus there are many variations in the stories. Some of those stories are about the dog ancestor of the Mien, the great flood, the crossing of the sea, the Mien Passport, etc.

Throughout their long history the Iu Mien (Iu-Mienh - their own distinctive title for this branch of the Yao or Mienic people groups) have been a people of the mountains. Even today most of the Mien in Asia still live in mountainous areas. The great majority by far (over 1 million) live in 6 provinces of southern China. Many thousands are scattered in the northern parts of Vietnam, Laos, and Thailand.

When Mien in North Thailand first came to Christ in the 1950's and 1960's almost all Mien there too lived in or very near mountain ranges. They considered themselves as mountain people. Thus this song to a Chinese tune was very popular among them in those early years:

1. Mbong zaangc Iu-Mienh, goiv hnyouv sienx Ziouv.
   Mien of the hills, "Repent and believe in the Lord."
   Zipv zuqc Njoux Ziouv, yietc liuz ziangh jienv.
   When you receive the Lord you will have eternal life
   Camv-camv daux gaux, ziouc buangv eix.
   With much prayer you will become completely satisfied
   Caux Ziouv jiu tong, buangv nzengc baengh orn.
   When united with the Lord you will be full of peace.

2. Lungh ndiev mienh maanh, yietc zungv zuiz-mienh.
   All of the world's people, every one of them, are sinners
   Laanh oix njoux laanh, yaac maiv haih njoux.
   Each would like to save himself but he cannot save.
   Kungx maaih Yesu, njoux zuiz-mienh.
   Only Jesus can save sinful people
   Mienh maiv maaih za'eix, Yesu maaih za'eix.
   People have no way (to save), Jesus has the Way

3. Mbuox lungh ndiev mienh, nzoih juangc jauv yangh.
   Tell all the world's people to walk this road.
   Yesu dongh jauv, ken zuiz-mienh faaux daaih.
   Jesus is the Way to help sinners up.
   Gamh nziex nyutc zeiv haih nitv fatv,
   Beware the appointed time is near,
   Mbuox meih mbuo, Maiv dungx ngaengc Ziouv nyei leiz.
   I warn you, you must not harden your hearts against the Lord's Word!

This is Hymn #181 in Buoqc Zangc Ziouv nyei Nzung, Copyright 2001.

Chapter 1 Beginnings among Mien in SE Asia – in early 1900's Esie Jiez Gorn

I have found only scanty information as to missionary work that may have been done among the Mien people group in SE Asia during the early 20th century. I saw one report stating that CIM & C&MA Missionaries worked with the "Yao" in the 1920's in Guangxi Province, China and some had believed. Some have thought that these may have been Iu Mien. But Dr. Herbert Purnell, who has studied extensively the myths, legends, and history of the Iu Mien and related people groups, wrote me in 2011 that it appears to him more likely that these were of the Biau Min people group (known locally as Ao Yao) of eastern Guangxi.

Sylvia Lombard (whose bio appears in the next chapter) visited Mien at Banmethuot in South Vietnam in December 1959 - January 1960. She wrote about her meeting Mien there in an article titled "A Feeble Flame" and published in the March 1962 OMF journal "East Asia Millions." She also commented in the first paragraph below about the early beginnings in the far north of Vietnam:

> *"In 1938 more than a hundred Yao (Mien) in northern Tonkin, in the north of Vietnam, turned to the Lord in answer to years of praying for an opening among them by missionaries in Langson. Again war intervened. What happened to them? Did the struggling flame of witness go out?*
>
> *"Now will these records, tapes, and letters sent to these refugees (referring to items she gave to those Mien she visited in South Vietnam) bear fruit? Will the North Thailand believers be faithful to the vision of reaching out to the lost? They are weak and red-tinged shadows creep over the Thailand borders, poised to engulf them into Communism. If war comes will they stand? Or will the flickering flame be snuffed out as it seems to have been in the past? The answers to these questions depends largely upon whether God finds willing intercessors to lay hold on Him for these people. He 'is not willing that any perish.' Are we?"*

If Sylvia were still alive she would rejoice to know that that church has continued to the present time in spite of the turmoil of war and the changes of government. There must have been many intercessors pleading for the Lord's care over His church there.

A few months ago I asked some dear frieds who were planning a visit to that area to seek more information about the history of the Mien Church there. Today, January 2, 2017, I was overjoyed to receive a very good account in Mien. On the following pages I give a brief summary of that wonderful story of our Lord's continuing work in that area of Vietnam.

(Please Note: I am deeply grateful for those on both sides of the ocean who worked at gathering and getting this information to me. But for security reasons I have endeavored not to mention any names of people who may still be alive now in 2017)

HISTORY OF MIEN CHURCH IN BAC SON AREA OF NORTH VIETNAM

Two of the many provinces in Vietnam where there are Mien Christians today are Cao Bang and Lang Son (Laang Sern). They join each other in the extreme northeast corner of Vietnam and both border Guangxi province of China on the north. The first Mien believers were in the Bac Son (Mbaqv Sern) district of Lang Son province. You can easily see these provinces on the map opposite.

One of the many Vietnamese travel agents say on their web site: *"Bac Son is a rural district of Lạng Sơn Province in the Northeast region of Vietnam and it is situated 160 m northeast of Hanoi. One of the interesting aspects about this valley is its incredibly high mountains which are about 500-1200 meters high. These mountains, together with the valley's paddy fields, create a great scenic landscape that you can only see best after climbing to the peak of a mountain which is located just a few minutes from the town."*

Note: The portions italicized below are not an exact translation but are my loose summary of the report I received in Mien. The original records were probably written in Vietnamese or Chinese. Some names are Vietnamese and some are Mien.

The False "King" of 1937

Prior to 1937 none of the Mien in Vietnam knew the Lord. They all worshipped the spirits. In 1937-38 there was a Lue (Janx bac ei) man by the name of Nyim. He was only about 30 years old but he claimed he was the king of the Iu-Mien. He deceived many Mien into becoming his disciples. In 1939 the false king Nyim and two of his leading Mien disciples Dangc Duc Long & Dangc Duc Thua were put in prison. Before long the two disciples were set free but Nyim remained in prison. Before this missionaries of the Christian & Missionary Alliance (C&MA) had taken the good news to Lang Son Province.

A little later some Mien met Christian teachers who told them Nyim was deceiving them. 'King" Nyim could never give them peace only God could do that. Only the Lord Jesus Christ can save you and give you eternal life. They took them to the church in the provincial capital of Lang Son (Laang Sern) and taught them the gospel. Those Mien then asked the preachers to go to their villages in Bac Son to preach the good news to lead their people to know the Lord.

World War II 1940-1945

It is interesting that the record I received from Vietnam made no mention of this war. But the Japanese presence in Vietnam must surely have affected adversely many of the Mien Christians during those years. There were several waves of Japanese ground and air forces invading Vietnam even in 1940. The first objective of the Japanese forces was to stop the movement of supplies from Hanoi, Vietnam by the rail line to Kunming, Yunnan, China where I and my family lived later during parts of 1948-49. They also attacked the eastern branch of the rail line from Hanoi to Guangxi, China. That line passes through Lang Son Province, Vietnam. One major battle of that war was called "The Battle of Lang Son" and that was in this very province where those earliest Mien converts lived. (This is a summary gleaned from "Japanese invasion of French Indochina" in Wikipedia Encyclopedia)

But here I must continue with the record as received:

On July 23, 1940 by the Lord's grace two Mien, Dangc Van Haeh and Dang Dac Theix, brought Missionary Van Hine along with Pastor Lo Van Nen (Lo Wan Nen) to Bac Son district. The missionaries greatly rejoiced when the Mien of 6 or 8 villages in that district believed in the Lord. On July 29th of that year Van Hine and Lo Van Nen baptized 5 of the new believers.

On August 8th they baptized 23 more at Pac O village. As the pastors continued to teach the new believers hungered to know how they could best please the Lord and they wanted to establish a church. Then after baptizing 24 more at Ban Dac village they established a church there.

Dang Duc Long and Dang Duc Thua (the former disciples of the false king) became ardent believers and taught the good news to the family of Trieu Duc Hong in Na Pan and that whole family believed. A notable person Ly Tien Trinh also received the Lord at that house. Duc Long and Duc Thua continued carrying the message throughout that region including the villages of Khao Bao, Tan Tri, and Tran Yen.

Between 1942 and 1950 the church at Tran Yen especially grew rapidly. In that district of Bac Son there were believers in Na Ca, Pac O, Ban Dac, and other villages. The preachers taught them how to observe Christmas, how to conduct worship services, and how to establish churches. Ly Duc Chau wrote a song that says, "by repenting and believing in the Lord we receive salvation."

First Mien church in Lang Son Province, Vietnam – probably around 1940
It is obvious from the background that this church was in a mountainous area

Bac Son Valley today – most early Mien converts as well as today live in the mountain areas.
Photo courtesy of Bac Son Tours

During those 8 years (1942 to 1950) there was a serious plague causing great fear in that region. Many were asking, "Which is the best route to follow – should we believe in Jesus or in the spirits?" When this sickness entered their brains many were saying that it was caused by the spirits and only by doing much spirit worship could they be cured. From that point on no one in the village of Tran Yen believed. In Lan Ca only one family believed. When the father of Dang Duc Lien was near death he ordered his children to leave off following God. But his children remained faithful.

In 1950 three preachers (Dang Duc Long, Dang Duc Thua, and Dang Duc Tinh) dedicated themselves to the Lord to serve the Lord with all their hearts. But then all three of them suffered many trials and testings. Only Dang Duc Long continued to faithfully serve the Lord. Week after week he ministered among the churches. Even though lonely he did not disown the Lord but continued to visit the churches and to visit and pray for those suffering trials. At this point of time there were many churches but many were weak for lack of good leadership. Later many changes began to occur in the country.

Communism in Vietnam and the Vietnam War

Please note again that last sentence above about *"many changes began to occur…"* Undoubtedly this for one thing must have involved the advance of the communist movement. As early as the 1920's there were proponents of communism in the country. In 1941 Ho Chi Minh arrived in northern Vietnam to form the Việt Minh Front. North Vietnam invaded Laos in 1959, and by 1961 had used 30,000 men to build routes through Laos and Cambodia for the purpose of invading South Vietnam. In 1975, Vietnam was officially unified and renamed Socialist Republic of Vietnam (SRVN), with its capital in Hanoi. (for this information I am indebted to Wikipedia Encyclopedia for the article on "Communism in Vietnam.")

But here again let us continue to read the report from Bac Son Christians.

Many people were fleeing to the village of Phuc Tien to find sustenance. Christians then gathered together there to establish a church and to teach God's word and to teach each other.

In 1962 in the town of Bac Son there were 25 households with a total of 138 believers. Day after day there were new believers. But there was no leadership and they needed a pastor. When Ly Nho Quy's wife died Pastor Bui Hoang Thu not only came and conducted her memorial service but also appointed leaders. He appointed Trieu Van Minh as the main elder and Ly Nho Quy and Ly Tien Trinh as associates. They didn't know how to lead properly and the government was troubling them. Between 1965-1970 the Christians were zealous and many more came to believe.

In 1967 Pastor Vi Van Chanh died and there was no one to care for the sheep. In many churches each followed his own notions and no one came to worship. When they had trouble they only knew to ask fellow church members to come pray for them. Their faith and love for the Lord was very weak.

In 1968 the churches suffered much. Phan Nam Toan gave a piece of property for church members to use to grow food to eat. A young man by the name of Phan Sinh Vinh dedicated himself to serve the Lord no matter what the cost. He had suffered much and was very zealous. In 1969 he asked Ly Tai Hoi to accompany him to travel to Hanoi where he had never gone before to the Christian headquarters there. When he entered the church there he met Pastor Bui Hoang Thu and both were very happy to meet. Pastor Thu asked, "What did you come for?" They said, "We want to be baptized." Pastor Thu asked them to stay there and he taught them for several days then baptized them.

During the decade 1970-1980 because of God's love and grace the churches in Bac Son had very good relationships with the general church organization. In 1970 the leaders in Bac Son District asked the government for permission to join in Christmas celebrations in Hanoi. Although permission was not received they bravely went anyway.

Toward the close of 1971 three Mien went to Hanoi to be baptized by Pastor Thu. In May 1973 the church organization led the 17th church gathering in Bac Son with a number of church leaders participating. In 1977 there was a 17 year old girl in the village of Binh An who was possessed by a spirit. The family did much spirit worship for her but she only got worse. They brought her to Christians who prayed for her and the evil spirit left as God responded to those prayers. This news was spread far and wide and as a result 20 families of Mien there turned to the Lord. That family's house was later destroyed by fire but the Christians gave freely to provide for their needs.

In 1991 in the Bac Son churches 40 were baptized. In 1993 there were 53 baptized. In 1997 two pastors established churches in these 5 villages: Lan Gah, Pa O, Norkv Morh, MNa Ging, Lern Namc. In 1999 there were a great many new believers. On March 14th, 2000 the government granted registration to the churches in Bac Son district. Some of the congregations were: Phuc Tien (Fukv Dienx), Nah Morh, Binh An (Baengh Orn), Khau Bao (Kau Mbau), Ndoqv Nangv, Suoi Da (Ndoqv Dau), Norkv Morh, Lern Namc, Ma Ging, Pa O (Bav Or).

In 2003 Bac Son district had 287 Christian families with a total of 2,109 Mien believers of whom 1,206 had been baptized. From then on to the present time there have been trained leaders. In 2004 the government gave permission for those in the Bac Son district to construct a church building. It was only half completed when Pastor Leiz Zanx Liouh went to be with the Lord. Pastor Longh Siouc became the new pastor. Thank the Lord the people gave generously and the building was completed in 2010. But soon after the dedication Pastor Longh Siouc also went to be with the Lord. The church federation appointed a new pastor who began service in 2011 and continues at the present time. (2017)

The Bac Son churches were established 79 years ago in 1938. They have experienced many severe trials over the years but have stayed strong to the present time. God's strength has enabled them to endure and have victory over every trial. Those who have written this story for us have not been able to include all of the details but have given this to give you some idea as to what has happened. We thus know that God has cared for and led His church to

overcome one obstacle after another. In deep gratitude to God the authors of this account wrote:

"For this reason we who have written this story and the church wish to dedicate it all to the Lord the holy God, the Son, and the Holy Spirit. We are not able to find words to adequately praise and thank God. The Lord has blessed His church out of their poverty to have enough, out of their weakness to have strength, out of their lack to grow."

During 2013-2015 the churches in Bac Son District had 18 preachers to help in this work. During those years these churches sent 300 children to study the Bible once each year. For each women's retreat there were around 200 in attendance. For each youth retreat there were also been around 200. Each year there have been 2 conferences for pastors and their wives with around 150 attendants each time. Each 3 months there has been a training for teachers of children with around 150 in attendance.

As of the year 2015 there were 16 Mien churches in Bac Son District of Lang Son Province. Here is a summary by year of the statistics for this district:

Year	***Christian Families***	***Individuals***	***Total baptized members***
2013	***459***	***2152***	***1226***
2014	***475***	***2248***	***1323***
2015	***482***	***2311***	***1382***

From this well organized chart you can see that there was a steady increase during those 3 years in this one district in Vietnam.

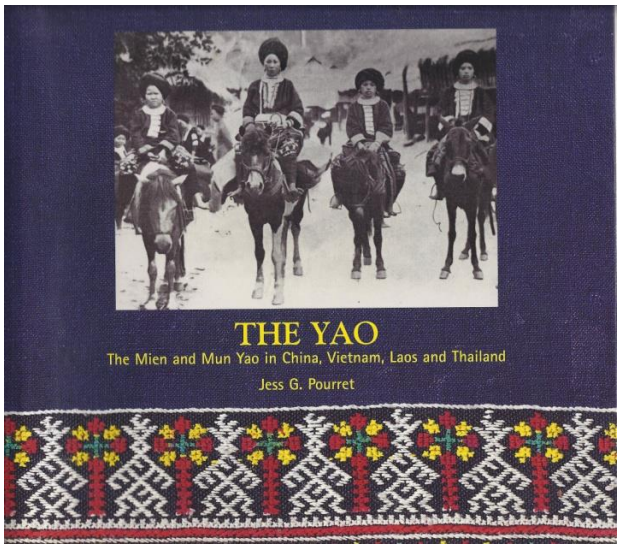
Thank the Lord for hearing prayer. Now many of the congregations in Bac Son District have built their own church building during the years 2012 to 2015. Now that these churches are growing there are not enough leaders. As of the year 2006 there has been a Bible training school in Saigon (Ho Chi Minh) and these churches sent 4 to study there that year. In 2007 they sent 4 to study there. In 2015 they sent one.

An early Mien convert with C&MA missionary grandfather of David Fitzstevens of World Vision who helped Mien refugees in Thailand

This early convert was the father of Lei, Tzan Liou

Lei, Tzan Liou (Leiz, Zanx-Liouh) and wife. He was a leader but died around 2010.

Baptism of a Mien woman in Lang Son Province around 1994



Front cover of this book by Pourret shows Mien women on horseback in Vietnam in 1990's

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In December 1949 the communists completed their takeover of China. Later both Vietnam and Laos would become communist controlled. Many missionaries fled China and some of those went on to Thailand or were able to later enter Thailand and some of those began work among the Mien there. Thus the following chapters will tell of the progress of the Gospel over the decades since 1950 among the Thailand Mien. Later chapters will tell of advances in Laos, Vietnam, China and a few western countries.

As you read on you will see that progress at times was very slow and we missionaries often have faced discouraging situations just as those earlier missionaries in China and Vietnam. But God has tremendously blessed His Word as it has gone forth and now there are thousands of redeemed souls among the Mien throughout SE Asia. All praise to the Father for His faithfulness.
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Chapter 2 1950-1959 - The Beginnings in Thailand
Taiv-Deic Jiez gorn

The whole world was disrupted throughout the first half of the 1940's by that horrible war known as WWII. Hardly had that war ended before Mao Tze Dong's communist army began their take-over of China. By the end of 1949 the nationalist leaders had fled to Taiwan. Many missionaries also fled and a number of those eventually served among several tribes in Thailand.

I. MISSIONARIES TO THE MIEN IN THIS ERA

These brief bios are given in the order of the year of arrival in Thailand. The Mien &/or Chinese name follows English name and is in italics. Most of us missionaries had little if any knowledge at the beginning of that decade of the previous conversions of Mien in Vietnam mentioned in the introductory pages.

1949 -- C.W. & LOIS CALLAWAY – *Gau Mo Suh and Gau Si Mo (Chinese)* *Leiz, Zanx Hiaang and Bienh, Naix Mengh (Mien)*

Can you picture yourself in these circumstances among a people group who are in spiritual darkness with no knowledge of Christ and His love?

One night I was trying to sleep while lying on the bamboo floor of the "guest shelf" in a Mien home. The floor was only a little over a foot above the ground below. And underneath my bed one of the family's sows had chosen to sleep along with her big litter of pigs. Every time the sow turned over I would unwillingly be rolled over!

P.S. Sleep was hard to come by that night!

Lois and I slept at times on similar guest shelves before an open fire that was filling the house with smoke and lying next to opium smokers who added sweet opium perfume to the mix.

One day I was walking by a Mien home with sons Lelan and Mark. We were passing a circle of villagers who were watching a man in a spiritual trance who had, as we were told, been taken over by the tiger spirit. A live chicken was thrown into the circle by a shaman. The possessed man acted as a tiger would by pouncing upon that chicken and biting through its filthy feathers into its flesh. I had the uncanny feeling that Satan was orchestrating all that was going on there.

On another occasion live coals were thrown into the air and barefoot teenage boys danced about over the coals, seemingly unhurt, while a shaman priest stood nearby chanting and performing his spirit rites.

I often passed "spirit bridges" alongside the narrow mountain trails. Sometimes a shaman would be there dressed in his spirit robes and chanting as he offered a dead chicken or a pig or other items to the spirits in the hopes that they would remove a curse so that a tribal client or family member could be healed of a physical ailment. The "clients" had to pay dearly for all the items involved and also the agreed upon amount to the shaman for his services. In spite of all this sometimes the patient recovered. Satan seemed to make sure that this happened often enough that the people continued in blind bondage to the wishes of their demonic captors.

A Mien bride with an elaborate and beautiful but heavy headdress was led by her bridesmaid over a narrow trail along the side of the mountain from her village an hour's trip away. Because of the tassels hanging down over the bride's face it was certainly necessary to have a bridesmaid to keep the bride from falling down the mountain cliff. The wedding activities with all the demon rites were being performed. And the bride, though pregnant, still had to stand for hours taking customary frequent bows toward the altar. There again the bridesmaid proved helpful in enabling the bride to get up and down at the proper times. During the three or more days of the wedding the bride had to sleep in a temporary shelter along the side of the house. She was propped up on pillows since she was still having to wear the headdress that had been waxed into her hair. I thanked the Lord that I was not born as a Mien woman into such circumstances.

An old grandpa came to our house to visit. "How many days did it take you to walk here from your country?" he asked. "And is there really a long tunnel from there to our land? And do you have the same sun and moon there that we have here?" Obviously he was curious about the world even though he had not had the opportunity for a general education in books nor to visit much in Asian cities.

Communists were infiltrating those mountains that for many miles made the border between Thailand and Laos. A village in Nan Province was preparing to move to lower regions to escape the threatening red danger. But they felt it necessary first to have a big ceremony to try to keep on the better side of their ancestral spirits. Some U.S. aid personnel involved in relief aid to the various mountain peoples arranged for a helicopter to take them to observe the proceedings. Since Lois and I had cooperated with the US Aid mission in some humanitarian efforts we were invited to travel along. We sought to use the occasion to witness for the Lord as best we could in the midst of all the uncanny things going on. Men were busily carving special stools out of logs for novice shamans to be initiated into the spirit rites. Grass paper was being cut and embossed to fool the spirits into thinking it was valuable paper bills to be burned as offerings to those spirits. Inside colored pictures of deities adorned the walls. Boiled eggs, rice, rice wine, etc. filled the altar shelves. And burning incense filled the air. Shamans dressed in gaudy costumes and chanting away danced about followed by the novices. The darkness of heathenism was oppressive and it was refreshing to be able to leave it and fly back to Chiang Mai. But it was saddening to think of those tribesmen who still lived in such darkness without hope.

The foregoing incidents were just a sampling of what we had to face in our efforts to lead Mien to Christ. But how was it that we came to live and serve among the Mien in the first place? The following is a brief biography.

I was born in Perryton, Texas on August 12, 1920 and Lois in Adena, Colorado on November 24, 1921. We met and married in Enid, Oklahoma where we were students in the Bible College of Phillips University. I graduated with a BA degree in 1943. I served as student minister for Cache and later Glencoe Christian Churches in Oklahoma. We later both received BSL degrees from Cincinnati (Ohio) Bible Seminary. While students there we ministered at Syria and Bethel Christian Churches, both of which were rural churches near Orleans, Indiana. My full name is Charley Watley Callaway, Jr. and hers was Lois Nadine Elkerton Callaway. I loved her dearly and she was a wonderful mother and grandmother as well as wife and a gifted and dedicated servant of the Lord. She died in a head-on collision on Silverado Trail three miles north of Napa, California on September 5, 1996. As I write these lines just over 20 years later I am remembering the sadness that encompassed me when the African-American policeman brought the news to my door.

Both Lois and I had godly mothers who were active in church and saw that we were taken to church regularly. We each made our own commitment to Christ and were baptized while young. At first Lois had a goal of becoming a journalist but in high school was drawn by the Lord to foreign missionary service. Challenged by the example of the minister of our church in Canadian, Texas, I was looking forward to being a preacher in America. But we both took mission courses taught by Vernon Newland, a former missionary to the borders of Tibet. There we both caught the vision for serving in some unreached people group in Asia.

Sensing God's call to take the Gospel to the Rawang tribe in north Burma we first went to London, England for 14 months of medical and Burmese studies. I studied at "The Missionary School of Medicine" and did some practical work at the nearby hospital. It was several years later that I met Mary Baldock missionary to the Mien in Thailand who had done practical nursing training earlier in that same hospital.

After a fruitless attempt for five months in Rangoon, Burma, seeking permission to enter and serve in north Burma, we were given no hope for a visa extension so we went on in 1948 to Kunming, China. There we began the study of Chinese and ministered to Chinese.

We left China in September 1949 shortly before the communist takeover and arrived in Bangkok, Thailand on October 18, 1949. There we began the study of the Thai language. We moved in May 1950 to Chiang Kham in northern Thailand and began our work with Mien there. Among the very few Christian Thai and Chinese there was a Chinese merchant / teacher by the name of Jin Yung Sen whose wife was Mien! He made frequent trips into the border mountains to sell goods and to teach Chinese to the sons of wealthier Mien. In late 1950 he happily served as guide and helper for my first trip into a tribal village. He also helped in Christian witness when I witnessed there as I could in my faltering Chinese.

In my memoirs I described that trip in this way:

"Our main destination was the most prominent Mien village of that area "Phu Lang Ga". We stayed there in the home of Chao Pha ya (big chieftain). He had been given permission and responsibility by the prince of Nan Province to oversee and govern all the Mien in Nan province. The chief had as I recall about 10 sons, most of whom were married and had children of their own. The chief's home was about the longest and biggest Mien home I ever saw anywhere. Each of his sons had a big room in that house for their own families. Many of them were away or living in their field houses at any given time. But if all had been there at the same time there would surely have been over 50 of them. They also had a long "guest shelf" in front of which was an open fire pit. It was on that wooden shelf that Jin Yung Sen and I slept – along with 1 or more opium smokers and other guests.

"The long range of mountains stretching for many miles south of Phu Lang Ga was known far and wide as "'the Big Opium Fields' (Domh In Dei in Mien). From near the village you could see huge swaths of mountain slopes that had been cleared for the opium fields. I there began to see how much opium, which was the main cash crop for the Mien and other mountain tribes at that time, figured in their economy and lives.

I had high hopes of Jin Yung Sen developing into an evangelistic associate. Sadly he died early 1951. He had had a brief respiratory illness and gave himself an injection which may have led to his death. Many of his Chinese friends assisted with his funeral arrangements and burial procession. I led in the Christian memorial service and he was buried in the Ban Wieng Christian cemetery south of Chiang Kham.

"Our first converts were his Mien wife, Fei Orn, and his 12 year old Chinese nephew. It was my privilege to baptize them in Nam Ngao (Ngao River) near their home village on July 2.1951. Fei Orn was probably the first convert among Mien in Thailand. Later we helped her and the nephew to move to a "hawng teo" (front room shop) in the Chiang Kham market where she could open a small shop. We then had her to help us in our initial study of the Mien language in 1951.

"Fei Orn was related to the headman of the village where we later lived among the Mien. She had suggested that we might settle there in what we later came to refer to as Tzanfuville. She later married another Chinese and moved to Bangkok. She was likely one of the first Mien to live there. We did visit her at the small shop she had in Bangkok a few times."

Late 1951 Lois and I walked for some 10 days through lowland Thai villages and a few Hmong mountain villages to visit the Mien village where Fei Orn's relatives lived. The mention of her gave us an opening there and a welcome to live there. Our missionary co-workers in Chiang Kham kindly cared for our 3 older children while we were away, but since Lois was nursing our 4-month old Jeni we felt it necessary to take her with us. She happily rode in style for the long trip in a basket at one end of a bamboo pole carried on the shoulder of a Thai porter. Since it

was the end of the rainy season the trails were still slippery at times but Jeni's basket was covered with plastic so she kept warm and dry.

During the next few months I made a few trips with Thai laborers to make a house for our family to live in among the Mien. To our dismay, we discovered later, we had rushed too fast to complete that house in order to move in before the next rainy season. It was a crude bamboo house with a thatched roof. Within a relatively short time a fine dust began to gather on the bamboo walls. We should have soaked the bamboo first we were told. As a result of our ignorance on that point our walls were fast being eaten up by termites! Then during the rains we had many areas in the house where the roof was leaking. Oops again! We had used too few sheets of grass thatch! We were glad we had taken up a fair bit of plastic cloth. We laid lengths of it over each mosquito net and thus were able to keep our mattresses at least relatively dry.

That Mien village had some 13 or more large homes housing extended families, with at least the headman's home holding 20 or more people. And each of those homes was more sturdily built than ours! They had rough hewn boards for the walls and well-seasoned bamboo tiles for the roofs. The headman's name was Lei, Tzan Fu so the village was known as Tzan Fu's Village (Leiz, Zanx-Fuqv nyei laangz in Mien). In our letters home we thus called it Tzanfuville!

For the seven months we lived there through that rainy season of 1952 we were able to learn more Mien, care for many sick people, and make friends of the villagers. Along both sides of the house were bamboo floors for our bed rooms and work areas and a study area for Lelan and Mark whom we had started home schooling. The larger central area of the house had only a dirt floor. Here again we had made a mistake. We had not followed the Mien example and dug down to hard red clay. As a result there was too much dust – and / or mud! So the task of trying to keep our little kids (and ourselves) clean became impossible. Our house became one grand central station with a constant flow of Mien, Chinese, and peoples of other ethnic groups. And the task of trying to keep our boys at their homework was also impossible.

At that point we were still conversing mainly in Chinese with the local villagers and curious visitors passing through. The Mien and Hmong still called us by our Chinese names. I was known as Kao Mo Suh (Teacher Tall) and Lois was Kao Si Mo (Madam Tall).

One night Saeng Meng (Saeng-Mengh) the old former headman was passing by our house with companions about 2am. He stopped beside our house and called out loudly "Kao Mo Su aac!) I awoke from a sound sleep wondering if a medical emergency had occurred and called back through our thin bamboo walls, "Yes, what is it?" He asked, "Do you have any extra flashlight batteries to sell?" "No, I don't have any," I replied. "Well, I don't need them now but I was just checking in case I need some later on," he responded.

One day a young Mien man came rushing unannounced into our house and loudly declared in Chinese, "Wo, Lai Liao" (I have come!) I'd never seen him before but it seemed as though he were saying, "I'm some big stuff but I've come here to see you so you need to give me your full attention !!!"

Then there was the man we referred to among ourselves as "Ulcer". We had given him (or someone) some medicine for stomach ulcers. But he had used it on an ulcer on his leg –

and had recovered from that! He wandered around one day in our central general area and came upon the simple little washing machine we had brought from England. It consisted of a square aluminum tub with a handle in the lid to be turned back and forth by hand to wash clothes in the tub. He called out to Lois, "Come, play this for me."

Actually he had heard about the small pump organ which we had also brought from England. We never could get much music out of that crude washing machine! And our kids never thought it was much fun when their turns came to "play it!"

During that rainy season we learned that Lois was pregnant with our fifth child. The nearby cremation grounds with the strong odors from cremations made it especially difficult for her. It was also nearing 7 years since we had left New York Harbor for our first term abroad. Since that house was fast falling apart anyway we decided to abandon it and move back down near our fellow-missionaries in Chiang Kham for David's birth and then later to leave for our furlough.

David was delivered safely by our mission nurse / midwife Dorothy Uhlig assisted by Imogene Williams at our home in Chiang Kham in February 1953 - where Jeni had been delivered in June 1951.

I assure you that we didn't plan to have each of our 5 children just before a major move – but that is how it turned out. Here's that story:

James Lelan Callaway- born May 8, 1943 in Stillwater, OK.
We moved 3 months later to Cincinnati, Ohio

Jon Mark Callaway- born July 23, 1946 in Brush, Colorado.
We sailed 5 months later from New York on Dec. 27, 1946 to England.

Joyce Elaine Callaway Nicholson- born July 5, 1949 in the Kunming Lutheran hospital.
We flew out of Kunming, China 2 months later to escape communism.

Jennifer Ley Callaway Goddard- born June 15, 1951 in Chiang Kham, Thailand.
We moved in the spring of the following year by ox cart, horses, and on foot to our temporary bamboo home in the Mien village of Tzanfuville.

Joel David Callaway- born Feb. 17, 1953 in Chiang Kham, Thailand.
Under 3 months later on May 7, 1953 we flew to Tokyo enroute to U.S. for our first year of furlough.

In 1953 we took the Wycliffe Bible Translators Summer Institute of Linguistics course at University of Oklahoma and visited supporting churches. Lelan and Mark had their first opportunity to attend a public school.

Upon our return to Thailand in the spring of 1954 I began to draw up plans for a sturdier home in Tzanfuville. We wanted to avoid the mistakes we'd made with the previous bamboo

home there. Also we were concerned for the education of our children who would all be of school age at some point during our next 7-year term. Many mission societies provided schools or boarding facilities for missionary children in various countries. But we wanted to keep our children with us and educate them ourselves in their developing years. Remembering the difficulties of keeping Lelan and Mark at their studies in "grand central station" during our first term, we decided this time to build a 2-story house with our bedrooms and a large schoolroom upstairs. The lower floor had wooden plank flooring for kitchen and clinic area and my small study but a larger work area had a hard earthen floor with a large woven bamboo shelf in one corner for Thai or tribal guests.

The Mien of Tzanfuville and surrounding area were now accustomed to having this strange American family around and we had become their friends. They especially appreciated having our help in times of illness because we charged less than the Chinese merchants (or took produce in exchange) for medicines. So this time Tzan Fu, the headman, suggested a better place to build (and one further removed from the cremation grounds! Thank you, Lord!)

This time we dug down to the red clay and leveled off an area for the house. We also leveled a fair sized area in front of the house for a playground for our kids as well as those of our neighbors which became a general gathering place.

If compared with the cost of building a similar home in U.S. at that time the cost for that home was quite minimal. The exchange rate at that time was 20 Thai baht for one U.S. dollar-thus one baht was equivalent to 5 cents U.S. – but actually was of more value there than here. For many years I could get a haircut in a village barber shop for 15 cents U.S.! Thai day laborers were being paid around 1 to 3 baht for a day's labor—we paid 3 baht. We had no trouble getting Thai porters to gladly carry loads up the mountains and to work there for 5 baht (25 cents) per day. Skilled carpenters received up to 10 baht a day. The wood and bamboo were free! – except for the hard work of felling the trees, sawing the boards, and dragging them down the mountainside. I got plenty of good exercise myself by the many times I helped with that job.

In early 1955 the house, although still not completed, was ready for occupancy. I arranged for several ox carts (at 35 baht = $1.75 each) to take our goods and younger kids to the base of the mountains. The rest of us walked alongside or ahead for those 2 days. We had no trouble keeping up with the slow moving carts. For the 4-hour trip up the narrow mountain trail we used our mule and 2 horses plus a few horses engaged from our Mien friends.

Since no one in the village understood English except for us and our children, we came to develop our own nicknames among ourselves for some frequent visitors. Thus:

"Interpreter" was the teenage boy who could speak well in Chinese, Thai, and Mien.

"Inquisitive" was another teenager who was always asking questions.

"The bread man" was always around when Lois was baking bread. He would ask, "How many of those buns would it take to fill you – that is, if you **worked** like me":

"Pest" was called that, well, because he was exactly that!

One day I was walking through the children's study room when I saw one of the village boys, it must have been "Inquisitive," leaning into one of the upstairs windows and talking to our boys. He had climbed up the woven bamboo lower part of the wall to get there. I sent him back down the wall and told our kids to get back to their studies. They could play in the yard later in the day.

Another day we saw a poisonous snake crawling up that wall. So I had 2 good reasons to exchange those bamboo mats for wooden walls. The wood served as a sort of determent for both snakes and boys!

There we studied Mien; treated sicknesses of Mien, Hmong, and others; home-schooled our children; and began translating portions of the Scriptures. We also sought to witness for the Lord in our home and surrounding area as often as possible. With no Christians around It was a lonely time for us though. The Mien there for the most part were fearful of reprisals if they failed to placate their ancestral spirits and the jungle demons and were not willing to convert to Christ.

When communists took over China in late 1949 many Chinese nationalist soldiers who had fought against the take-over fled into neighboring countries and many eventually made their way into the hills of Thailand. Most of the men and some women among the various mountain tribes could speak at least market Chinese. Some of those Chinese married Mien women and settled down in Mien villages. Since they were illegals and did not want Thai officials to discover them they usually wore the traditional clothing of Mien men. But this helped us and the Mien to recognize those who were Chinese -- since most Mien men by that time were more often wearing casual Thai clothing and just keeping their traditional outfits for special occasions.

A few of those former Chinese soldiers were Christians. And it was with joy that I led two of those young Chinese men to Christ and baptized them in a mountain stream. One of those was Paul Shen whose conversion and miraculous deliverance from a fearful situation is told in chapter 13 of the book "Mother Teacher." (See reference at end.) He was living among other Chinese and Mien in a Mien village only 45 minutes walk north. For some time we with our kids walked there regularly on Sundays to lead a worship service in Chinese for those two and other interested Chinese and Mien.

In the bio of Eric and Helen Cox you will read later of how Bien, Gway Ching and other early converts far to the west and north of our location recorded their Christian testimonies through the work of Gospel Recordings Mission in late 1953. These were put on phonograph records and we were able to get quantities of them plus records in other tribal languages and Chinese within a year or two.

We played them often on our own hand-operated phonograph. Lelan and Mark frequently played them on another phonograph by pedaling a stationary bicycle to spin the records.

By the late 1950's we were beginning to wonder if any of the Mien in those border mountains were ever going to convert to Christ. Some of our supporters at home who were counting on early conversions were writing to say such things as "Maybe you should move to Africa where we hear many are becoming Christians." Such letters did not lift our spirits!

So it was a tremendous spiritual blessing for us that the parcel of records also included Christian hymns in English. In those years when response to the Gospel was so slow we were especially challenged anew by this song on one of those records:

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added afflictions He addeth His mercy,
To multiplied trials, His multiplied peace.

I think we must have worn that record out by our frequent playing of those comforting words!

It must have been around 1958 that Bien, Gway Ching with his wife and 2 granddaughters came to visit us and the Mien in Tzanfuville. And we were pleased that Mary Baldock and Sylvia Lombard accompanied them. They all gave a wonderful Christian testimony to our head man, Tzan Fu, and other Mien. Nowadays with modern roads one can travel from Maesalong in Maechan District to near where Tzanfuville used to be in 3 hours. But back then it must have taken them 3 or 4 days by bus, truck, ox cart, and on foot.

Some in the village seemed like King Agrippa to have been "Almost Persuaded" but none came at that point to commit themselves. One man had told me at least once before Gway Ching's visit, "If I could meet a Mien person who had become a Christian and had not been killed by the demons within a year afterwards then I would believe."

So soon after Gway Ching's visit I sought out that man and I said, "Older brother, you told me that you would believe if you had the right kind of witness from a Mien. Well now you have met Gway Ching, who committed his life to Christ several years ago and who is still living and is healthier now than when he was still subject to both the demons and opium. Are you ready now to believe?" "Oh," that man said, "What I meant was if that happened to a man in this area. Gway Ching lives so very far away! How do I know but what the demons there are different from our demons here? If I saw a Mien man over here who believed in Jesus and then lived for a year I would believe." So he too was one of those "almost……but lost" people, ~~in~~ so far as I know.

Shortly before we had to evacuate the village two Mien grandmothers there (Granny Bet and Granny May) did believe. Their stories are told in Chapter 12 of the "Mother Teacher" book. And years later we learned that some others of the villagers, after also fleeing the communists, to other areas believed. Some of them said they would have believed earlier had it not been that Saeng Meng, the former headman, had said he would kill any of them who believed!

Around the end of 1960 we had to evacuate those hills (and a little later all of the Mien there) due to communist advances into Thailand. On our second furlough in 1961-62 & third furlough in 1968-69 we studied linguistics at Indiana University in Bloomington and helped begin a Christian Campus Ministry there.

From 1962 to 1977 we served in Chiang Kham among both Mien and Thai. We established the Mien church in Ban Mai Rom Yen 4 miles east of Chiang Kham town. The story of that church as well as other Mien churches and individuals will be told later in this book. I traveled extensively in Mien mountain villages planting Gospel seed. There are now a number of active Mien churches in those areas along the Thai / Lao border. Lois began a handicraft project to help Mien and Hmong refugees, taught Mien literacy and produced literacy texts. We translated and mimeographed Luke and Acts in the Thai script Mien.

From 1977 to 1980 we worked extensively among Mien and others both in the refugee camps and outside. The refugees from Laos were much more receptive to the Gospel than Mien who held Thai citizenship. OMF & C&MA missionaries had previously sown seed and converted a number in Laos. It was a thrilling day when around 150 Mien refugees were baptized in a stream near the Chiang Kham refugee camp. In two refugee camps we established a sewing school, literacy school and handicraft program with financial support of World Vision.

The more complete stories and testimonies of the Mien refugees from Laos will also be told later in this book.

While living in Chiang Kham some of the other activities in which the Callaways were involved were: (1) Assisting Dorothy Uhlig, RN and other colleagues to establish the church and leprosy treatment service at Sope Waen village; (2) helping colleagues to establish dormitories so tribal students could get an education in Thai schools (at least 8 Mien of Chiang Kham area have graduated from Bible colleges); (3) working with colleagues to develop Romanized and Thai Mien alphabets; (4) helping develop computer programs to convert text from old Romanized Mien alphabet to New Romanized and Thai alphabets; (5) published Bible portions and other Christian and literacy books in Mien.

FROM 1980 TO 1985– For about half of each year we worked with the steadily growing Mien refugee churches in America. The other half of those years we ministered to Mien in Thailand, France, and Canada. 99% of US Mien now live on the West Coast.

FROM 1985 onward – our home has been in California but we made a number of trips back to Thailand. In 2000 I made my last trip to Asia. Prior to Lois' death in 1996 some of our activities were: preaching, teaching, conducting Bible conferences; teaching San Jose Christian College extension courses for Mien and others; teaching Mien literacy classes and training Mien to teach literacy; writing, translating, publishing, distributing Mien literature; working with Mien youth camp and other youth activities; leading culture seminars for Americans involved in helping the Mien; trouble-shooting for these Americans and Mien in sundry problems.

Now at age 96 (since Aug. 2016) my participation is limited but I try to do what I can to promote Mien ministries both in the U.S. and abroad.

I have 5 children, 16 grandchildren, 17 great grandchildren, 1 great great granddaughter. Lelan is a retired executive from Amoco Oil Co. He and Cinda now live in Amarillo, TX. Mark has been a contractor, builder, and carpenter. He and Jan live in Casa Grande, Arizona. Daughter Joyce's husband Nick Nicholson is deceased. She lives in Medford, Oregon. Daughter Jeni and John served among Mien in Chiang Kham area of Thailand for 14

years. They and their children and 2 grandchildren all now live here in Vallejo, CA. They are my caretakers and chauffeurs. ---– They have my sympathy! Son David and Cathy with their 3 children and 3 grandchildren live in Minnesota. He is retired from working as a biomedical technician at the veterans' hospital there.

A fellow missionary in China, Imogene Williams, chose to accompany us from Hong Kong to Thailand. She served for many years among the Hmong and is now retired in Kentucky. Dorothy Uhlig, RN maintained the Christian Clinic in Chiang Kham and assisted much in evangelism and teaching among the Mien and Hmong as well. She died in 2013 in Thailand. We are much indebted to and grateful for Imogene, Dorothy, and Mel and June Byers for all their hard work in packing and forwarding mail and supplies and arranging carriers to take those items to us during those 6 to 7 years we lived in Tzanfuville. June Byers is deceased. Mel is retired in Oregon.

Many of our experiences among the Mien are related in the book "Mother Teacher" by our good friend Joyce Bhang who is now Mrs. Jon Brooks. It is available at Amazon.com. Some of Lois' writings as well as C.W.'s memoirs of the family may be viewed and downloaded at http://www.motherteacher.org/ By C.W. Callaway, October 4, 2016

Lois died in an accident on 9/5/96. CW turned 96 on 8/12/2016 and continues as possible to serve Mien.

The village of headman Tzan Fu (Tznfuville) where Callaways lived in 1952 and again from 1954 to 1960

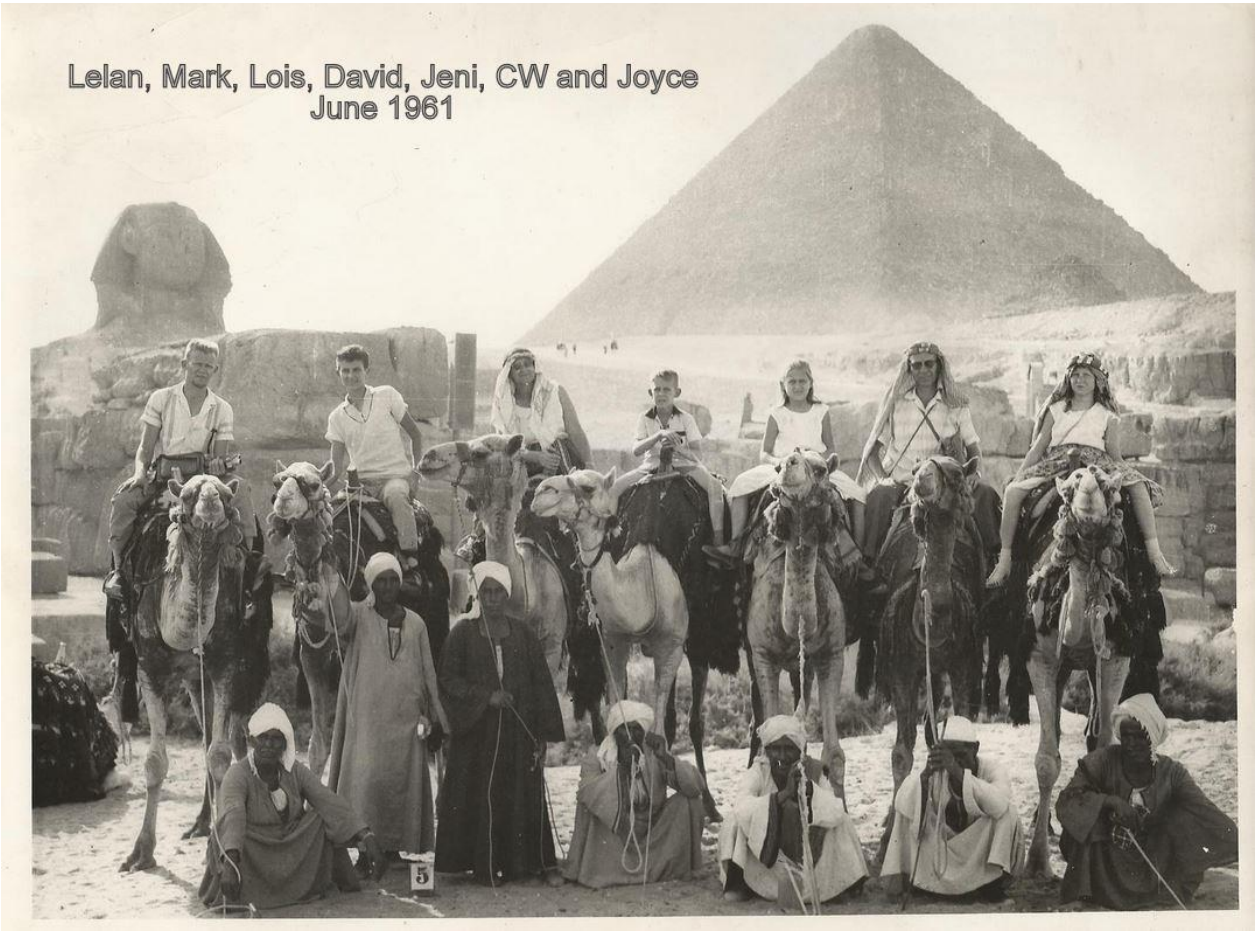
CW & Lois carrying their bikes across a stream en route to serve in Thai leprosy village in 1954

Lois holding 4 month old daughter Jeni in Hmong village in 1951 enroute to locate a tribal village in which to serve. The basket in which Jeni was carried at one end of a bamboo pole on the shoulder of a Thai porter is at Lois' feet.

Mary and Sylvia along with "Brother Six" (Gway-Ching) and his wife and 2 granddaughters visited Callaways in Tzan Fu Village about 1958 and gave a good witness there. Back: A Chinese Christian, Mary Baldock, Lois Callaway, Sylvia Lombard Front: Gway Ching (Brother Six), Muang Meng, their granddaughters, Callaways' 3 youngest

Mary Baldock is just behind Lois on trail on visit to another Mien village 1958

CW & Lois with some Mien Christians at Chiang Kham refugee camp 1979



Since Lelan, their oldest child , would soon be joining the navy and then enter college the whole Callaway family visited some Bible lands and Europe en route to US in 1961. Here they were in Egypt on that trip.

Andrew & Liza Lai with CW and part of his family in 2010 at his 90th birthday celebration

1951 to 1953 -- Some OMF missionaries to Lisu etc. who helped start Mien work

1951-ORVILLE CARLSON & Paul "HAP" HOLSINGER made an extensive survey trip that spring through the mountains of northern Thailand to assess the need for missionaries among the mountain tribes. They had served under the China Inland Mission among the Lisu in China and were now under the OMF seeking Lisu in Thailand. They later worked mainly among Lisu & Chinese in Thailand.

. In their travels they met and witnessed to Bien, Gway Ching (*Bienh, Gueix-Cing* / Lao Lu / Brother Six) in the Mien village of Maesalong. They stayed overnight there bringing to those Mien the wonderful message of a Savior.

In an article **"Feet Upon the Mountain" (How the Gospel came to the Yao / Mien Tribe of North Thailand)** in East Asia Millions of May 1961 Eileen O'Rourke Kuhn described that night like this:

"The night shadows were falling and the wild beasts were coming forth to seek their prey. Opium pipes were lighted in the little tribal shanties high in the mountains, pagan love songs were being sung and mothers were rocking their babies to sleep. The horses and pigs were locked in their enclosures and the routine end of an ordinary day had come.

"At the snap of a broken twig, dogs leap up, barking and snarling, and the monotony of centuries is broken as the bushes part and two foreigners step into the clearing. Weary from walking and carrying their heavy loads, they hope they can find a place to sleep. Will they be turned away?

'Who are you?' a tribesman asks. 'What do you want in our village?'

'We are messengers from the one true God, the Creator of the great sky and earth.' replied one of the two missionaries. 'We have come to give you His message.'

"*The startled* Mien *tribesmen look at one another, motion their women back, and call off their dogs. 'The God of heaven and earth? A message from Him? Come in, come in!'*

So it was that by the hand of Orville Carlson and Paul (Hap) Holsinger the first seeds of the Gospel truth were sown on Mien ground, in the spring of 1951."

1952-ALLYN COOKE – led Bien, Gway Ching and Chun Ngwen *(Bienh, Gueix-Cing* and *Cun-Nquenc)* and a number of other Mien to believe. Allyn was a veteran among Lisu in China and worked mainly with the Lisu in Thailand. **His son David & wife Letha Cooke** much later helped Mien in Visalia, CA, USA. Allyn, David & Gway Ching are now all deceased.

Eric Cox in "Yao Beginnings" article in East Asia Millions magazine of April/May 1979 wrote

"All through the rainy season in 1952 Mr. Cooke was a regular visitor in Maesalong. It meant two or three hours trudging through the mud of the plain and jungled foothills, then as many more hours on the steeper mountain paths-strenuous work for one already a veteran. But those visits brought fruit: In August 1952 the headman of the village, Lao Lu (Brother Six) was converted.

Had Lao Lu been less than the headman, his conversion would have meant little in the group-oriented Mien culture. But now other families were free to believe, and did. And with the headman not only favorable but eager, there were soon missionaries living among them. Mrs. Cooke and Mary Baldock had stayed overnight, but now Lilian Hamer, Sylvia Lombard, and Eileen O'Rourke would stay a few days at a time in the headman's house and care for the sick. Lilian could speak Chinese, the others just arrived in Thailand, little more than English. But all three spoke eloquently the language of love, and Mien hearts were reached and softened and drawn towards the Lord.

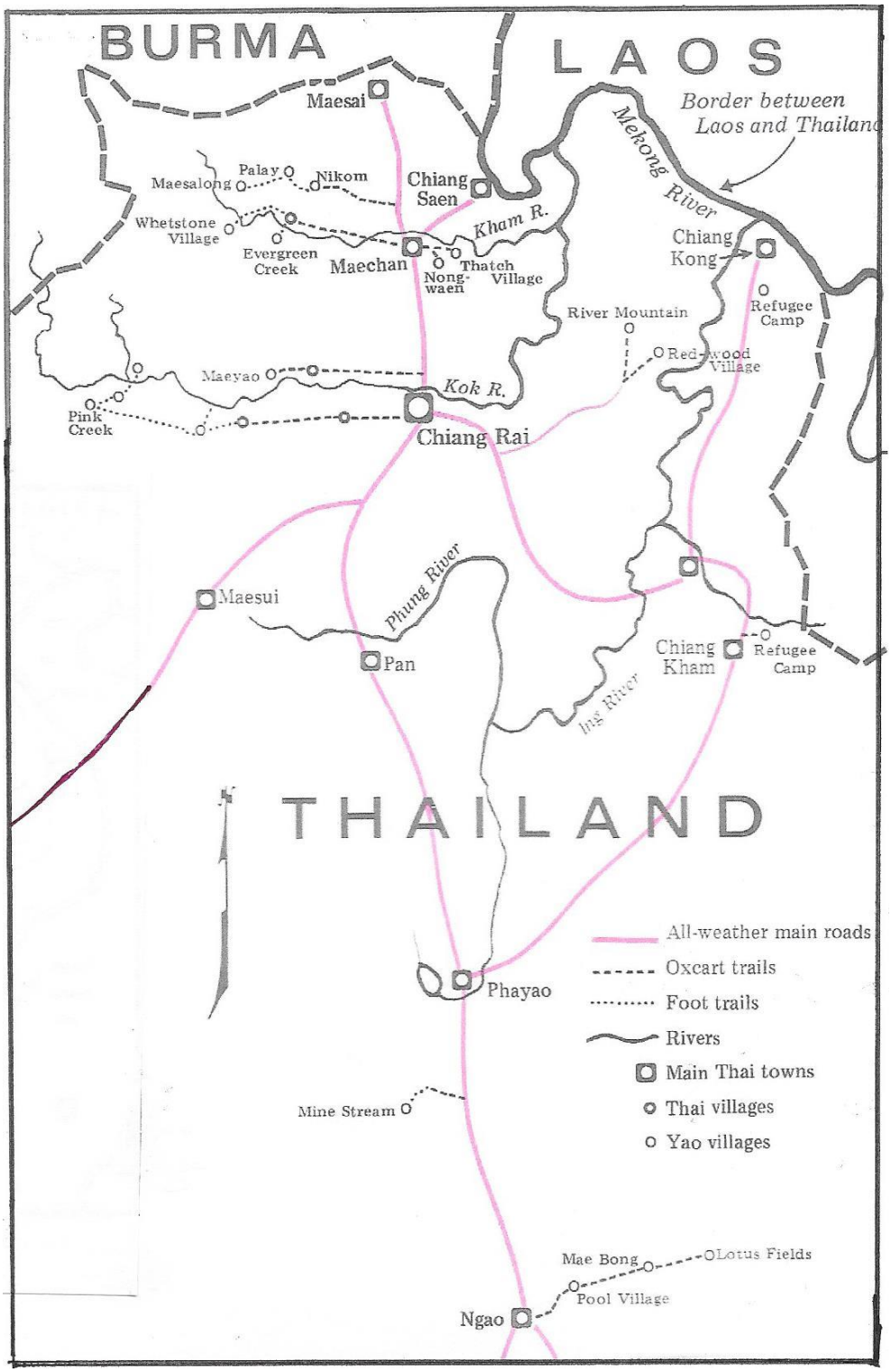
It was hard service: no privacy, no place to wash or bathe; always the big, windowless, smoke-filled house; and outside, the pigs and cattle that roamed at will. And even if the foreigners ventured further off, onto the jungled hillsides, curious eyes often followed, eager to see what the strangers were up to now. The missionaries could take only about a week of it at a time."

These two also had arrived in Thailand in 1952 and at first served among the Mien:

LILLIAN HAMER – *(Ho Jau Su)* helped nurse the sick. She served among Mien for a time but then worked mainly with the Lisu. She had been in China for some time previously and spoke considerable Chinese.

Eileen O'Rourke (Kuhn) who had, as I understand it, not been previously in China.

Map of S.E. Asia showing some of the areas in north Thailand, Laos, and Vietnam and South China where most of the Mien live. From East Asia Millions, 4-5, 1979. Next page shows major areas of mission work among Thailand Mien 1950's to 1970's



Map of N.E. corner of extreme northern Thailand showing some Mien churches established in the 1950's to mid-1970's and some major trails traveled by OMF missionaries to that time. Map courtesy of OMF from East Asia Millions for 4-5, 1979.
C W & Lois Callaway worked mainly along the Lao/Thai border from Chiang Kong refugee camp south to Chiang Kham refugee camp & S.E. of Chiang Kham into Nan Province (off the map.) Rom Yen Church is 4 miles East of Chiang Kham.

1953 -- SYLVIA LOMBARD –
Lorz Jau Su (Chinese name)/ Faam Fin (Mien name)/ Teacher Lo

Sylvia, like all the other missionaries to Mien in the 1950's, had also been previously in China. In the midst of telling her own family story Helen Cox wrote in 2016:

"At this point I should mention that some very dedicated single gals had been going up to Maesalong for several days at a time, following Brother Six's conversion, doing medical work and making friends with the people. These gals were Sylvia Lombard, Mary Baldock, Lilian Hamer, and Eileen O'Rourke (Kuhn). Lilian Hamer spoke Chinese, and Sylvia and Mary, both 1948-ers, spoke some Chinese. Eileen chattered to them in English! They stayed in Brother Six's house and showed the love of Christ in and through their lives. They went up in two's and alternated teams as needed. Truly medicine and medical work is a handmaid of the Gospel, for the presence of the girls broke down barriers, disarmed suspicions, and helped to open hearts.

"Sylvia's linguistic contributions to the Mien work were extremely valuable as she collected many words and phrases and had long sessions with Mien women. She compiled the 'Yao-English Dictionary' which was edited by Herb Purnell and published by the Department of Asian Studies, part of the Southeast Asia Program of Cornell University, in January 1968. In the dictionary she gathered up many fragments of vocabulary and idiom. It was a landmark work and has proved invaluable for students of the Mien language.

Although Lois and I were using the Thai script for Mien in the eastern border area before that dictionary was published, we too had begun in the Old Roman script, so we as well as the OMF missionaries profited greatly by that dictionary.

Helen continued:

SYLVIA'S DISCOVERY OF MIEN IN VIETNAM

"In 1960 Sylvia was on holiday in Vietnam visiting missionary friends in Banmethuot. At first she doubted that the Man people could be Mien. She wrote, 'Refugees from North Vietnam, now working on coffee plantations in the south, their costume bore little resemblance to that of the Mien in North Thailand.' (From an article by Sylvia J. Lombard in the March 1962 East Asia Millions entitled 'A Feeble Flame.') But she felt she must investigate. Squatting down beside one bespectacled old granny seated in her doorway and busy with her fancywork, Sylvia inspected her work and complimented her on its beauty.

"Grinning broadly in amazement, the granny called out what Sylvia had said to her, and soon a curious crowd of women gathered about. Photographs of Mien Christians in North Thailand that Sylvia took out for them to see were wonderingly fingered and stared at. One after another the women agreed: 'Yes, yes, they are our own Mien people. Many generations ago our forefathers were brothers. They must be descendants of those two who left our hills and journeyed over into Laos. Their styles have changed but we still wear the real Mien clothes.'

"Some of the men in nearby coffee groves, drawn by the excited shouts of the women, left their work and joined the crowd. At length they accepted the fact that many of their North Thailand relatives were Christians and continued their barrage of questions. Fat letters written in Chinese character were sent to North Thailand, where excitement spread throughout Yaodom (i.e. Mien areas) at the news that teacher Lo had found their own Mien people in faraway Vietnam. Their cousins in Vietnam had asked serious questions; they had pleaded, 'If you really know it is true that God came down to earth….come and teach us.'

"In their special song language, those in Maesalong who knew some Chinese characters replied. A telegram to Thailand for Mien Gospel records brought quick response and Sylvia wrote, 'It was a thrill to see the excitement of the Vietnam Mien as I opened the record player on the hood of the Landrover.' 'Surely not Mien words!' remarked an old man skeptically. But as the people heard the Gospel record for the first time in their own language there were grins and ripples of laughter. 'That voice---the man who is speaking on the record---you say is Lao Lu (Brother Six / Bien, Gway Ching) of my own clan?' someone asked. 'We have not heard this kind of talk before---this Jesus doctrine—and we must hear it again.'

"Gway Ching's response to a tape that Sylvia took back to Maesalong from the Vietnam Mien was: 'We must pray that God will open the way for some of us to go and witness to them.' A personal visit never became a reality though letters went back and forth between them. What happened to those Mien who heard that witness about the Lord? Did any of them ever believe?

"Only the Lord knows the answer to that question. (Later: I found this notation in a letter of Erics's dated April 1, 1967: 'Five believers among the Mien near Banmethuot in Vietnam.'"

After Sylvia retired she worked among Mien on the U.S. west coast and especially in Seattle, Washington and Portland, Oregon.

She later moved back to the area of her birth in New Hampshire and died there.

Sylvia in Mien dress in 1950's

<u>1953</u> -- MARY BALDOCK – ***Baah Jau Su (Chinese)/ Muangz Dorc (Mien) /Khun Mali (Thai)***

Mary was born on Sept. 7, 1918 in Richmond, Surrey, England. Her parents were not Christians and her mother was opposed to any religious training of her children. Her father was serving in the British army in the first World War and did not see her until she was 3 months old. She later had 2 younger sisters.

She was naturally left handed and this caused serious problems for her when she entered school. In 1923 most school teachers in Britain were forcing left-handed children to change to the right hand. For Mary this was very traumatic and practically deprived her of speech. The county council soon saw their fallacy in their policy and changed it but for Mary the damage had been done and for a number of years she could hardly speak at all or only with a stutter. The council ran a speech therapy program which was helpful.

When she was 8 years old her parents enrolled her as a Brownie – a uniformed youth movement connected to scouting. Along with the weeknight activity this included regular attendance at Sunday school. There she began learning Bible stories and enjoyed singing the hymns. Even at that early age missionary hymns had a special appeal for her. When she was about 10 she heard for the first time of a God who loved *her* – block stammer and all. She received there a gift of John's Gospel and the evangelist underlined John 3:16 for her. That night she prayed for Jesus to come into her heart and to wash away her sins.

When she was almost 12 the family moved back to Surrey because of the poor health of her youngest sister in the big city. One day her mother discovered her on her knees praying and forbade her from ever kneeling again to pray. She continued to pray but did not kneel again to pray until she was eighteen years old. She had been asked to teach a Sunday School class of girls younger than she was. It was with much trepidation that she accepted this responsibility since she could only stammer. However, previously she had been directed to Jeremiah 1:6-9 in which Jeremiah begins with "Ah, Lord God, behold I cannot speak for I am a child…." She had memorized that passage and had prayed earnestly. A miracle was wrought and she was given back her speech. The words just flowed from those lips that had been practically sealed for ten years.

In her eighteenth year God spoke to her again in a specific way…the inner voice persisted – "Will you do anything for Me? Will you go anywhere for Me – even China?" …She went upstairs to lay it all before the Lord. He stilled her heart, and in adoration and worship she voiced this prayer, "Lord, **<u>to what purpose</u>** would You have my heart put?" When she looked at the allotted evening Bible portion it was Romans 9, and her eye was directed to verse 17: "even **<u>for this same purpose</u>** have I raised you up, that I may show my power in you and that My Name might be declared throughout all the earth." She accepted these words as confirmation that God would have her serve Him on the foreign mission field. North West China and the Tibetan border had increasingly been brought to her notice through a number of books, and she told the Lord that at His command she would go even there. Many years later during her retirement she recalled that experience and so titled her biography **"To What Purpose."**

In 1936 when she was 18 and free to act contrary to her mother's order she and her good friend Eleanor were baptized in the Cheam Baptist Church. But it was twelve more years before she was able to sail for China – including six years of war, but those were valuable years of preparation for foreign missionary work. After her twenty-third birthday in 1941 while bombs were still falling on London, she was accepted as a probationer nurse in the London Homeopathic Hospital."

(Note from C W Callaway – During 1947 to early 1948 I attended the Missionary School of Medicine in London and received practical training in that same hospital where Mary started her nurse's training.)

The war continued, bombs rained mercilessly upon London. The nurses' home was bombed to the ground -but with not a single casualty… For the next few months the nursing staff were housed in the basement of the main hospital building… Nursing was strenuous for there were civilian and war casualties on top of the 'ordinary' illnesses and operations.

After nursing and then midwifery training she worked in district midwifery in the slums of London – what an experience for a prospective missionary!…During that year she delivered over one hundred babies and assisted in the delivery of as many more.

Mary applied and was accepted as a new missionary with the China Inland Mission (CIM). After special extensive training she sailed for China with a number of other missionaries in Sept. 1948. They changed to a coastal steamer but encountered extremely rough waves in the wake of a typhoon. When they finally docked safely in Shanghai – the captain said it was a miracle they had arrived safely and unscathed. That was in November 1948

She and the other new missionaries busily studied Chinese until April 1949. Then one morning they were awakened by the noise of shooting, followed by the clatter of machine-gun fire. Obviously Shanghai was surrounded and was being taken over by the communist army. Outwardly during the next year, the city underwent a change for the better… However by the New Year of 1951 it was obvious that Christian foreign missionary work would not be tolerated by this atheistic regime. So evacuation and deportation were the order of the day. She left China in March 1951.

She then applied to serve among the tribes in the north of Thailand. In September 1951 she along with six others sailed for Bangkok and there began the study of Thai. Then in April 1952 a message arrived from Chiang Rai, the most northern province in Thailand. A veteran missionary to the Lisu from China, Mr. Allyn Cooke, had gone to seek out the Lisu there. His message was, "Send those two girls [Sylvia Lombard and Mary Baldock] who have volunteered for tribal work, up here – there is a tribe called the 'Yao Chia' (i.e. the Mien) untouched by the Gospel." So with barely six months' Thai language study behind them, Sylvia and Mary boarded the overnight train for the north.

Allyn and Esther Cooke, Sylvia Lombard and Mary were based in a spacious Presbyterian house in Chiang Rai and made their trips to the mountain tribes from there. Her first never to be forgotten visit to the Mien was made in company with the Cookes from May 2-6, 1952. They bounced slowly along the potholed main road twenty miles north (in a small jeep) to the small

town of Maechan – which is only another twenty miles from the triangular border of Thailand, Burma and Laos. They stopped at a small trading store to leave the jeep and meet their carriers for the mission trek. This was her first glimpse of tribal folk in north Thailand.

Their Mien carriers that day (one older woman, two younger ones, and one man) sorted out their goods and decided who was to carry what. On this trip the trail was dry as they ascended to about 3,500 feet to where the Mien village of Maesalong was situated. They went to the large home of the Mien headman later to be known as 'Brother Six'. This slim, yellow-skinned headman greeted them from the opium couch, "Rest awhile here while I finish my smoke' (of opium)."

Lilian Hamer and Eileen O'Rouke, who later transferred to the Lisu tribe, joined Mary and Sylvia for a time in the Autumn of 1952. Those four ladies took turns in two's to live up in the mountain in Maesalong in Brother Six's home, two weeks up the hill and two weeks on the plain over a period of several months. During this time they used their inadequate Chinese language as a means of communication, but they were constantly busy with notebooks and pencils, trying to grasp the rudiments of this then unwritten Mien language. Towards the end of the year Sylvia and Mary took the two days journey to Chiang Mai (now only three hours by road) to take a short leprosy course - an enriching and helpful experience.

What thrilling days those were! A group of tribal people in a village of some twenty-four homes with an average of fifteen persons per home –turning from demon worship with the accompanying taboos, to light and life in our risen Lord Jesus Christ.

The Sunday meetings in Brother Six's home continued… The family made a tiny sleeping partition available for the missionaries. For Eileen and Mary the bamboo couch was too short and their feet hung over the end most of the night. Lillian and Sylvia (being shorter) fared much better.

Once when Mary was sleeping in a high remote tribal village, a thirteen year old girl was so scared of a boy's advances that she managed to escape out of the house crying. But her *own mother* sent her brother with the suitor after her. The suitor raped her outside in the nearby forest with the brother holding his sister down. Mary said she never felt so sick on a missionary trek. It was a heathen area and both she and the Christian carriers were powerless to help the poor girl. Some years later a few families in that village turned to the Living God and have continued on 'the Jesus road.'

In November 1953 Mwang Meng (Muangz Mengh), Gway Ching's wife, was still adamantly opposed to the gospel, and was doing her utmost to turn her husband back to the demons. The demon shelf was still in the home because it could not be destroyed without her consent. The missionaries and many Christians world-wide had been earnestly praying for Mwang Meng's salvation. Then one day when the technician from Gospel Recordings was recording Gway Ching's testimony, Mary noticed that Mwang Meng was getting closer and closer to the machine and was listening intently. Suddenly she turned away and came towards Mary at the door of the shanty. With her face buried in her apron and half sobbing she said, "I believe, I believe with all my heart that Jesus died on the cross to save me from my sin." Tears

of joy were streaming down Mary's heart as she led Mwang Meng in a prayer for forgiveness and commitment to Jesus!

Mary said that Mwang Meng was a true pillar in the church ever after that and a true sister in the Lord to her. After the recording was finished that day Gway Ching could hardly believe what had happened to his wife. All went to their home that evening for a big praise meeting. Together they organized the burning of the demon paraphernalia – bits of stick, red paper, rice paper, chicken bones, parasol utensils, etc. all of which have deep meaning for those who still hold to the animistic beliefs.

Mary helped with the development of the Mien writing system and in teaching literacy and the Gospel. But being a nurse she was kept busy in the care of the sick. She delivered many Mien babies. On one occasion she and 2 Mien women walked a long distance in a pouring rain to where a Mien Christian woman was lying exhausted along the trail and in labor! There in the rain she delivered that baby – and the baby lived!

At one point a band of 8 robbers, possibly Laotians, was causing havoc in the area. One day Mary had a Laotian (?) man with painful reddened eyes as a patient. He saw a few bright aluminum tins of medicine in her clinic and said to his companion "these foreigners must be very rich." He apparently had no idea that she would understand his dialect. His actions and words had caused her to be uneasy. Later that same day in a neighboring Mien village those robbers killed the headman and slashed the breasts of his wife. A Mien Christian woman who was their daughter-in-law and was visiting in the home at the time had managed to flee out into the jungle with her baby. Later the Thai police caught the band of robbers and that woman "Sister Two" was called in as a witness. She pointed to the man with the reddened eyes who had been Mary's patient earlier that day and said "You are the one who attacked us." The accused man let out an oath and said, "We intended on killing you and the baby too but could not find you."

Sister Two said that two robbers were guarding the back door but she had been able to run between them. That was enough to convince the authorities that they were guilty. The lead robber then railed at the two doorkeepers for not stopping her. They replied "But we didn't see anyone – we were blinded by a bright light from the heavens." Mary's reflection is best stated in Psalm 91:11 "For He shall give His angels charge over you, to keep you in all your ways."

Mary made several trips on the Maekok River which flows south from Burma then east to a point east of Chiang Rai city and then north to join the Mekong River which there makes the border between Thailand and Laos. Once she and two Christian Mien ladies went upstream in a dugout canoe to visit a group of Mien villages near the Burma border. They were responding to a request for teaching and medical help. After a few days when they were ready to return no boats were available. But a couple of men had a strongly made raft and were planning to go downstream and agreed to take the 3 women on board. At first all went well, even over one or two rapids. Then suddenly the raft struck a submerged tree and there was an awful jolt which tossed Mary overboard into the cold water. In her youth Mary had won several swimming competition matches and was still a strong swimmer. Had it been otherwise she might not have survived that experience. But as it was they arrived half an hour later to disembark two miles

from Chiang Rai town soaked and with extra clothes and money lost but praising the Lord for His deliverance!

Between 1976 and 1980 she had suffered a number of debilitating fractures which made it very difficult for her to get around. So finally she left about 1981 or 1982 for retirement in England. There for many years she continued to serve the Lord as far as she was able and especially in singing and Bible teaching. She died there in 2014.

Note: Much of this was gleaned from Mary's memoirs "To What Purpose" published in 1997 by Minerva Press, 195 Knightsbridge, London SW7 1RE That book is now out of print and the publisher no longer exists. If you can find a used copy you will find it most fascinating!

Mary in Mien dress 1950's

Mary retired in England and died there in 2014

<u>1952</u> -- ERIC & HELEN COX –*Bienh, Gueix-Mengh and Muangz Hinv*

Eric James Edgar Cox was born April 9, 1909 in Brighton, Sussex, England. He was captain of an ocean going ship before going to SW China to serve as a missionary with CIM (Now OMF). He died April 2, 1983 in Elizabethtown, Pennsylvania just one week short of age 74.

Helen Grace Madeira Cox was born January 25, 1921 in Elizabethtown, PA.
Eric and Helen retired in the USA during the 1970's. For many years she has resided in the OMF retirement home in Pennsylvania.

Eric wrote an article about the Mien work entitled "YAO Beginnings: A Jewish Connection?" It was published in the OMF magazine "East Asia Millions" of April / May 1979. In it he says,

"Like some other peoples of Southeast Asia (and like the Jews) *the Mien call themselves 'THE PEOPLE.' All others are outsiders…Because of their twelve clan surnames, the Mien call themselves 'THE TWELVE TRIBES.' They also use a prefix, Yiuh* (or Iu) *before their name Mien, and this interestingly enough, is similar to their way of saying Jew* (Yiu) *in their language. The two names may be mere coincidence. But it cannot be coincidence that Mien ways of spirit worship have many parallels with Old Testament ways. Somewhere in their history they learned from Judaism.*

"This became clear as we started to translate. The Mien would say excitedly, 'That's like we do it!' Once, at least, they knew an Old Testament custom better than I. We were translating Mark 2 and I felt I had to explain about the showbread that David and his men ate. I told them about the twelve small thin loaves set out in rows and changed weekly, only the priests being allowed to eat those removed. Great excitement! This was exactly the Mien custom too. But with one difference: their loaves were set in tapering piles of six. I thought little of this until sometime later when I chanced to see in a Bible dictionary this arrangement for the showbread as one used by the ancients! Who taught the Mien these things? Did the Dispersion reach right across central Asia? Did the Mien absorb some group of Jews? They have certainly absorbed other groups."

The following summary of the mission labors of Eric and Helen Cox was written by her for this book in 2016. She added this note: *"Other data was taken from station reports, papers, and Cox prayer letters."*

HOW THE LORD LED US TO THE YAO / MIEN

Eric had gone to China under the CIM in 1938. After Chinese language study he was sent to Yunnan, southwest China, to work among tribes people. There he met and married Grace Liddell, an American from Iowa, a teacher by profession, a graduate of Grinnell College and Moody Bible Institute. They were stationed initially in Paoshan and then in Lungling, west of the Salween. Miriam was born in Paoshan in 1941. When the Japanese invaded Yunnan from Burma in 1942 they fled across the Salween just before the bridge was blown up by Japanese bombs, and on to Paoshan and Kunming. Then they went north to Szechwan where Philip was born in 1943. When furlough time came in 1944 (Grace had gone to China in 1934) they flew over the hump to India and thence were repatriated by ship to the United States.

Back surgery for Eric at Mayo Clinic delayed their return to China. In addition Grace was not well, having suffered bouts of dysentery in China and I believe also at home. John was born in Red Oak, Iowa in August 1945. At about the same time Grace was diagnosed with cancer, and after much suffering, departed to be with Christ in January 1946. Eric loved his children and cared for them devotedly. A dear sister-in-law, Flora and her husband Sherman Allen, offered to care for the children in their Iowa farm home. Eric also was welcomed to stay there until his way became clear.

In June 1946 Eric went to Norman, Oklahoma to attend the Summer Institute of Linguistics also known as Camp Wycliffe. In December 1946 Eric sailed on the Marine Lynx for China along with a large group of New CIM workers. From Shanghai he accompanied John Kuhn in a truck to west China and located eventually in a tribal village of Atsi-Kachin and Lisu where he lived for the next three years until taking leave of absence in 1950 in order to go home and be with Miriam, Philip, and John again.

I went to China in October 1947 having been held over a year by CIM in order to have thyroid surgery. I had met Eric at camp Wycliffe but entertained no romantic thoughts whatsoever of him. – The story is too long to include here, but eventually my heart was conquered, and through long distance correspondence by the time I reached Hong Kong in May 1951 we were engaged!

Eric and I were married on October 27, 1951 in Calvary Independent Church in Lancaster, Pennsylvania. Because we wanted to make a home for Miriam, Philip, and John, Eric began to seek an opening for ministry at home in USA. An inquiry into a possible opening in the Episcopal church met with disappointment. Isobel Kuhn, living in Wheaton at the time, suggested that Eric apply to Wheaton Bible Church as they were needing a pastor. Probably he did not have enough formal training to qualify, for that also did not come to fruition. The Star of Hope Mission in Patterson, New Jersey needed a superintendent or director, but that door also closed. Rev. Howard Burtner, a dear friend of our family told us about a contact. But when every door seemed to slam shut in our faces, Eric finally said to me, "I think the Lord must want us to return to the Far East."

The China Inland Mission, having evacuated from China, was now redeploying in Southeast Asia and Japan. Eric had been in tribal work in Southwest China. The closest ethnic groups were in North Thailand. When we offered for work in North Thailand a green light turned on immediately.

In 1952 Orville Carlson, on furlough from Thailand with Hazel, attended a prayer meeting of the Lancaster CIM/OMF prayer group which was formed when Hazel Waller (Carlson) and I went to China. He showed slides of the Yao (Mien) tribespeople and told how in the spring of 1951 he and "Hap" Holsinger, seeking the Lisu, had come upon a Mien village and stayed overnight there.

Orville in his talk to the Lancaster Prayer Group told of Brother Six's conversion and mentioned the need for a missionary couple to move up to Maesalong, Brother Six's village, to live among the Mien and teach them and ground them in Christ. That night I said to Eric, "I believe the Lord wants us to go to the Yao (i.e. Mien)."

Our first concern was about the children: Miriam, Philip, and John. Would CIM allow us to take all three to Thailand? Miriam was nearly eleven, Philip nearly nine, and John was seven. Our leaders decided that Miriam and Philip should go to the Ted Detenbeck Home in Wheaton, Illinois, which had been established through a special large gift to the CIM as a home for older missionary children, because in branching out to "new fields," the old Chefoo School in North China had to be left, and as yet schools for children were only in the process of being

established. So Miriam and Philip had the harder part of being separated from us and the additional adjustment to a new set of circumstances in Wheaton. Ernest and GenEva Carlburg, who had served in China, were the house parents and the children attended the local public schools. John was to go with us to Thailand and attend the fledgling school in Bangkok being set up by Miss Margaret Dickson from Britain as head teacher and Mr. and Mrs. Fred Hatton as house parents.

And so it was. Eric and John and I set sail from New York on the *Queen Elizabeth* in September 1952. Eric had taken Miriam and Philip by train to Wheaton in late August or early September and said goodbye to them there—a very hard thing to do. Our course was set. We were on the way!

SETTLING IN AND INITIAL LANGUAGE STUDY

We arrived in Thailand in November 1952, having visited Eric's parents in South Darenth, Kent, and having been involved in a train wreck of massive proportions in England. Eric and I had gone on a day trip to visit an Anking friend of mine, Edith Jackson (Flatau) in Manchester. We never made it to Manchester, because in Harrow Weald station 3 trains piled up on top of each other and 110 people were killed. A commuter train going south was standing still in the station, and the engineer of a train traveling south from Scotland had momentarily fallen asleep, with the tragic result of plowing into and climbing up over the commuter train. Our train going north could not help but crash into the debris.

Thankfully we had left John with his Grandma and grandpa Cox so he wasn't involved. Eric and I were in the last coach of the train going north, the only coach that remained on the tracks. At the moment of impact I was thrown forward and hit my mouth on something that made it bleed. It was not a major injury---we were just thankful to walk off the train alive and took the next train – or was it a bus?? – back to London. We wired Eric's folks that we were all right, but stayed in Mission headquarters in London that night. We still have newspapers about that wreck. A Scripture poster posted above or below the station clock was photographed by someone who noted that the clock stopped at the moment of impact, and the Scripture on it was "Prepare to meet thy God"!!!

Seven months later my two front teeth became abscessed, and Dr. McDaniel advised me to go to Bangkok to have them pulled. When my mother heard about it, she wrote to tell me, "All I want for Christmas is my two front teeth!"

A rather long digression, but perhaps important to include.

Eric and John and I arrived in Thailand in November 1952. Brother Six invited missionaries to come and reside in his village, and as Allyn and Esther Cooke did not feel called to the Mien work permanently, we accepted designation to the Mien. At first we were designated to do Chinese work at Maesai, but the call to the Mien was stronger. One confirmation to that call came immediately upon our arrival in Chiang Rai: Mr. Cooke was just planning a trip to the Hui Chom P'u area to visit a Mien headman, Tzan Fin (Zanx-Fin), who had recently been in the Chiang Rai hospital following a stroke, and whom the Cookes had befriended. Mr. Cooke asked Eric to go with him, and they travelled via Maesalong and Nambaw

to Hui Chom P'u, Brother Six and three carriers going with them. This was the first evangelistic trip amongst the Mien with Mien participation.

About this time Brother Six expressed his willingness to sponsor the building of a small house for missionary residence. As it was clear that he would, through his position as headman, co-opt perhaps unwilling labor to build the house, Mr. Cooke felt it was in the best interests of the Gospel not to accept. The offer was never repeated, and later Mr. Cooke felt it would have been better to accept, since this was and accepted tribal way of doing things.

Over in the east of Chiang Rai province, Mr. and Mrs. C. W. Callaway, of the Church of Christ Mission, had come to Thailand from China in 1949, and settled in Chiang Kham. They soon developed an interest in the many Mien people of that area. Eventually they built a house in a Mien village and began to file Mien language data. At some point it was agreed with Callaways they they would take responsibility for Mien work **east** of the Lampang-Maesai highway, and we of the OMF took responsibility for Mien work to the **west**. Our Mission leaders in 1951 had been an example to us of mission comity in that they agreed with the American Presbyterian Mission to concentrate in north Thailand on the tribal peoples of the hills and not to initiate work amongst the Thai.

With Mien help, Eric built a house – what in time OMFers called the Bamboo Hotel. The jungle was the builders' yard, and there wasn't one piece of square timber in the house! It was home for seven years – with thatch roof, woven bamboo walls, and bamboo floor 1 ½ feet off the ground, except for the kitchen area with bare earth floor. What was said at one end could be heard at the other, but at least the rooms were partitioned. There was no ceiling, though, and one could lie in bed and see snakes slithering around the ridge pole! We were glad for sleeping nets – and not only to keep out mosquitoes!

We moved up to Maesalong on May 15, 1953. One room of the house was closed in – our bedroom. Eric fixed a bed for John on a sleeping bag on top of boxes, and our bed consisted of flattened out bamboo spread over packing cases from a grocer in Chiang Rai, the two most notable being wooden cases for Gordon's Gin and Hennessey's Cognac, rather laughable underpinnings for two teetotalers! And until we got a fence put up around the house the local pigs delighted in heading for the underneath of our house, their theme song being "A Shelter in the Time of Storm!"

Our very first day in the village we had a visitor: an Aussie who was with the Public Works Department in Malaysia, named Raymond Honey. John announced his arrival by calling out, "Daddy, Daddy, there's an American coming!" Our guest later mailed us a guestbook in which he had inscribed his name, and said guestbook has done duty, lo, these many years. It is still in use today and has quite a few notable signatures in it.

GOSPEL RECORDINGS AND BURNING OF DEMON PARAPHERNALIA

In September 1953 Eric and I traveled to Bangkok, anticipating the birth of our first child. There was no foreign doctor in Chiang Mai at McCormick Hospital at the time and I was 32 years old. At Bangkok Christian Hospital the American doctor was also on furlough so I went to the Seventh Day Adventist Hospital. Elizabeth was born October 17, 1953.

While we were absent from Maesalong John Kuhn escorted Vaughn Collins of Gospel Recordings to the village and made 3 Gospel recordings in Mien. Vaughn later joined OMF and worked in Indonesia. One of our most treasured pictures is that of Brother Six playing one of those records on his phonograph.

During the time we were away Brother Six (from henceforth I shall call him Gway Ching (Gueix-Cing) burned his demon shelf.

MAESALONG CUISINE – AND MAIL !

Kru Wan Dee was a wonderful friend to us – each week while we were in the mountain village of Maesalong we sent a Mien carrier down the mountain to the market town of Maechan to Kru Wan Dee's house. The carrier, man or woman, always took a back basket and an envelope containing a list of foodstuffs we needed and money to buy them. That dear woman went to the Thai market and bought the foodstuffs and sent them back via the carrier, who also went to the Thai post office and picked up our mail. Usually our list included a kilo or two of pork, bananas, fresh vegetables, and fruits. Mail day was a highlight of our week! – our connection with the outside world, with children and family and friends.

In December 1953 the first celebration of Christmas was held among the Mien, with a Christmas service, a feast, and games and races – which introduced new fun to them.

FURTHER DEVELOPMENT OF THE WORK

In February 1954 Eric started teaching literacy in the church using the tentative Roman script alphabet. He had a daily (i.e. five days a week) class of a few children and one adult. As a textbook he used a translation of the Kachin catechism (Fraser's catechism) written out on large sheets of rice paper. Eric also began to make simple beginnings on translation for Sunday preaching texts.

In those days because it was thought that Thailand might at any time fall to the Communists, missionaries did not have much grounding in Thai language, and it was natural that early Bible name transferrals were all made from a Chinese language background.

In the spring of 1954 Sunday afternoon evangelistic trips to nearby villages were commenced, the children going along to sing and read. In October '54 analysis of Mien sounds was completed. By December the Christmas story from Matthew and Luke had been translated and was read by Mien at the Christmas service.

In March 1955 we evacuated the hills because of consular orders. There was unrest and fear of a communist invasion from the North. That gave opportunity to meet with the Callaways and to adopt a 'final' script. In May the Catechism was completed and in June the 'term for God' question was settled. In July the Catechism was printed (mimeographed). In August second literacy classes were started. In the fall I John was translated for Sunday messages (confessedly a very Chinesy translation – Eric's words) and in October the first hymnbook was printed with about 20 hymns and 5 choruses. Work on the translation of Mark was going forward.

At some point, I don't recall when, I taught the early chapters of Genesis using flannelgraph, on Wednesday nights. Later after Sylvia and Mary's house was built (1957?) they and I took turns teaching, concentrating on the Life of Christ and certain stories and miracles from the Gospels. I recall teaching a series on the seven great "I am's" of the Gospel of John. The flannelgraph fascinated the Mien and was a good teaching tool.

Before we left Maesalong for our first furlough in March 1956 a scripture book on the life of Christ was stenciled and printed in Chiang Mai, also parts of Matthew, Luke and Acts, and selected portions of Mark.

David was born June 27, 1956 in Lancaster General Hospital – a healthy baby of 8 pounds 12 ounces.

Mary and Sylvia lived in our house during our furlough with Mary holding her medical clinic nearly every day. In April we returned from furlough. September 1957 saw us attempting our first Short Term Bible School, using the Life of Christ book.

THE MIEN LEPER

The fact that a Mien young man, a leper and a relative of one of the families in Maesalong, was living by himself in a shack some distance away from the village was mentioned to us by Gway Ching. Knowing that McKean Leprosarium had been established by missionaries and was in operation with Dr. Ray Buker in charge, Eric mentioned this to Dr. Ed McDaniel, our friend at Overbrook Hospital in Chiang Rai. A date was set and Ed came up to Maesalong for a visit. At the same time it was arranged that Gu Kae, the leper, come to our house – actually to the yard which surrounded our house. There Dr. McDaniel examined him and gave him an injection, and plans were made to take him to Chiang Mai, to the leprosarium, in the OMF jeep. Vivid pictures of Gu Kae with Gway Ching and Eric on either side of him, and of Eric giving him the injection, and of the many villagers who came to watch – fear on some faces – are a telling reminder of that day. Not long afterward, Orville Carlson drove the jeep over to the Chiang Rai corridor to Maechan, and Eric accompanied Gu Kae and Orville in the jeep for the journey to the leprosarium. Gu Kae made a good adjustment there. This was in 1958. - We pray he came to real faith in the Lord Jesus as his own Savior.

THE OPENING AT SQUARE WELL (Baw Si Liem)

Following our second furlough in 1960-61 Field Council advised us to locate in Maechan. A number of the Christian Mien had moved down to the plains, some to the village of Nongwaen and the more business-minded to Maechan. In April 1961 we moved into a Thai house in Maechan. But two years before a group of Mien not favorably disposed toward the Gospel, including Gway Ching's younger brother (Brother Eight / Gway Fong / Gueix-Fongc), had moved away from Maesalong and set up the heathen village of Square Well (Baw Si Liem). This was over 100 miles to the South, in the hills on the west side of the motor road just north of Ngao, six hours walk from the main road.

In 1961 Eric went to Square Well in response to the request of two heads of families there who wanted to trust in Christ. Brother Eight, however, was not yet ready to believe. But the death of a baby daughter, despite much demon worship, and the fear that his precious and only son might go the same way, convinced Brother Eight that he was wrong in resisting the Gospel. He sent word to the Coxes that if they would come and live at Square Well he and his family would burn their demon things and believe in the Lord.

In 1963 Coxes moved up to Square Well and Gway Fong (Bro. Eight) and his wife and family made profession of faith in the Lord. This provided an opportunity of witnessing and teaching in the village of Square Well for 14 months (until Coxes' furlough in '64). During that time Helen had the distinction of coming down with infectious hepatitis. It was only when Mrs. Gway Fong commented on how yellow Helen's eyes were that both Eric and I tumbled to what was wrong with me! I was carried down the mountain sitting on a wicker chair through which two Mien men put bamboo poles!! Safely arriving at the edge of the motor road, we hailed the first bus heading north and eventually I was deposited at Overbrook Hospital. Eric and Peter returned to Square Well while I recovered – fortunately it was not a heavy case, and in a few weeks I was ready to return. David, our furlough baby born in 1956 was away at Chefoo School with his sister Elizabeth.

The outstanding event of 1963 was that while I was in the hospital with hepatitis, Gway Fong and mFei (Gueix-Fong & M'Feix), his wife, burned their demon things.

FURLOUGH AND BIBLE TRANSLATION

Eric was granted permission by our leaders to attend a six weeks' Translators' Institute for all of Southeast Asia, to be held near Bangkok from the end of January until mid-March 1965. The special permission was because we were then home on furlough (1964) and normally furlough was for deputation work and personal renewal. But God provided for Eric to go. At the end of the Institute, Dr. Smalley, translations consultant for the Bible Society in Southeast Asia recommended that when we returned from furlough we should live at Maechan and give almost full time to Bible translation, working with a Mien Committee which the Mien church would appoint.

But we could not immediately settle in Maechan. Mrs. Gway Ching had said to us before we left in 1964, "You help us onto the roof and then you remove the ladder." She meant this particularly for the Square Well Mien. To have been professing believers at Square Well only little more than a year and then to leave them high and dry was like helping a man onto a roof and then removing the ladder. So we had to return to Square Well and hopefully prepare the way for new workers to move there when we left. And it was the Griffiths who did move up there in December 1965.

In February 1966 we moved to the house built by John Davis (who at one time expected to live among the Mien) in the Mien village of Nongwaen, not far from Maechan. Dr. Smalley, with Ted Hope (then head of the Language Committee in North Thailand) were to visit us soon to inaugurate the translation work and get things underway. With the designation of Ann and Verna to the Mien, it was desirable to have a small house next to us to facilitate their being in a

tribal setting and starting language study. By May 1967 Verna and Ann moved into their little house next door and plunged into language study wholeheartedly.

POISONOUS INTERLUDE

In March 1968 our youngest son, Peter (born June 30, 1959 in Chiang Mai), was bitten by a pit viper while playing at Chefoo School in the Cameron Highlands of Malaysia. Helen was in Chiang Mai recuperating from surgery and Eric was at Nongwaen. Edna McLaren boarded a bus to Maechan, with her bicycle on board, and then rode to Nongwaen to deliver the telegram about Peter to him. Eric proceeded immediately to Chiang Rai and, needing changes of clothing, went to the OMF Mission Home to collect them. It was a Sunday and the Carlsons were away in ministry somewhere. So Eric burgled the Mission Home by climbing the transom above the back door, grabbed some of his clothing stored there, and took a sam-lor to the airfield in great haste to catch the plane to Chiang Mai. There was no time to change his shirt and the fastidious Thai on the airplane doubtless wondered at this foreigner with the smudged-up shirt!... Neville and Sylvia Long drove me to the airfield and there Eric and I met and boarded the plane for Bangkok. We flew through the most horrendous thunderstorm I've ever experienced. Normally I would have been on pins and needles, expecting to crash at any time, but I had the most perfect peace, doubtless because many people, both in Singapore and Malaysia and Thailand, were praying for us.

When we arrived at Kuala Lumpur the next day Doug Sadler, the K.L. Local Secretary, met us with the wonderful news that Peter had passed the crisis the day before and would make it. How gracious God is! We were in K.L. for two weeks I think and eventually escorted Peter back and up to Chefoo School. – just a little (?) excitement along the way.

MORE LANGUAGE LESSONS

Backtracking to 1966: Sylvia and I were appointed to attend a special language workshop in Chiang Mai in order to acquire the knowhow of making language lessons. The workshop was to last a month. We had done language lessons in 1960 but these were to be far more inclusive and extensive, and the spoken part was to be put on tape so that students of Mien would hear the pronunciation and the tones clearly by a Mien speaker. There was to be first a set of 12 lessons, and then a second set of 12. By March 1967 the first half (12 lessons) were completed and the lessons put on tape.

Furlough for Coxes came again in 1968. By this time our three older children were all married: Miriam in 1966; Philip in 1967; and John in 1968. We were looking forward to meeting our new son-in-law and two daughters-in-law! And to being with Elizabeth again, whom we had left at the hostel in Ivyland in 1965. This time we would be leaving David at Ivyland.

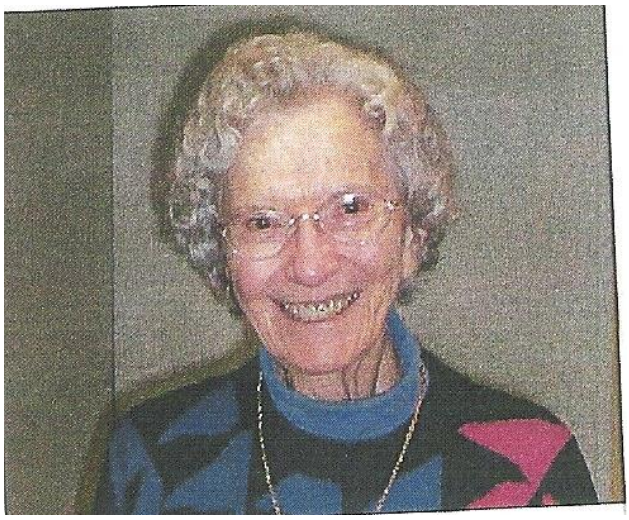
COMPLETION OF THE MIEN NEW TESTAMENT

One more term of service awaited us in Thailand, that in which we would see the New Testament translation into Mien completed. This time we would be living in a Thai-style house in Maechan, a house on stilts. Eric would be working with three Mien men much of the time –

Gway Ching, Gway Seng (both elders of the church appointed in 1964) and one other. In the last stretch our informant was a young man named Gu Sio.

I have not listed in detail the times we had Short Term Bible Schools for the Mien. Nor have I listed statistics of profession of faith, numbers baptized, etc.

Eric & Helen Cox with young Elizabeth in the doorway of "the Bamboo Hotel" in Maesalong in about 1955.



Helen Cox in ??

Eric & Helen Cox with 3 of their children in 1950's

Mary Baldock & Helen Cox (tallest) with Mien girls (all in Mien dress) & Elizabeth Cox in 1950's

II. SOME OF THE MIEN CONVERTS DURING THIS DECADE

Helen Cox wrote this in 2016 about **Bien, Gway Ching**, one of the earliest converts and no doubt the most influential "Man of Peace" (see Luke 10:6) among the Mien.

"Orville Carlson and 'Hap' Holsinger were on an initial survey trip. Lao Lu, or Brother Six (Bien, Gway Ching / Bienh, Gueix-Cing) as he was subsequently called, was very interested. But he did not believe in the Lord right away. Allyn Cooke, another veteran missionary who had been with the Lisu in China, slogged up that mountain 18 times during the rainy season of 1952. Conviction was stirring in the heart of the headman of this village of Maesalong in the hills of North Thailand. He wanted to believe, yet a cold fear gripped him with icy hands. The battle was long and hard, but early in August Brother Six surrendered his heart to the Lord Jesus. One or two others, including La Gau Tsoy / Bung, Chun Siou (La'Gauv Zoih / Bungz, Cun-Siouc), had made profession before that. But it was from Brother Six's conversion, humanly speaking, that the subsequent turnings stemmed, for he was headman of the village of Maesalong and widely looked up to as a leader.

"Brother Six told Eric later about those days. He said that in his lifetime he had several times had narrow escapes from death, and each time he had felt that it was because there was something for him farther along in life. After he believed in the Lord, he knew that this was it. Or perhaps it was as he heard the Gospel that he realized that it was for this his life had been spared.

"At that time he was deeply in bondage to opium-smoking. He had been smoking for some 20 years and hated the bondage of it, and the economic loss, and longed to be free. Encouraged by Mr. Cooke, he went to Chiang Rai in September 1952 to stay at Overbrook Hospital and break the opium habit under Dr. McDaniel's care. He successfully broke and never went back to it, and delighted to give his testimony about it, telling in detail how much opium he used to smoke each day and how the Lord completely delivered him."

FIRST BAPTISMS

"Five years had passed since Gway Ching had put his trust in Christ. There was now a sizeable group of professing Christians, but no one as yet was willing to take the step of baptism. Opium cultivation was the stumbling block. The North Thailand field restriction then adhered to limited baptism to those who had broken with opium-smoking, -planting, and –trading. AND the Mien feared baptism as a point of no return, in their minds corresponding to a certain demon rite which was irrevocable. In November 1957 Eric, Sylvia, Mary and I went to our annual North Thailand Field Conference with heavy hearts. In our conference report we wrote: 'As regards the general status of the work we are at a place of stagnation. There seems no will to really go on with the Lord. Some have responded to urgent messages from the Word of God regarding an outward separation from opium, but somewhat in the sense of bargaining with God – that if they do this for Him, He must make it up to them by way of material benefits. No one is interested enough to help translate the Word. No one who has learned to read has, as far as I know, tried to teach someone else. And more vital, no one has any evident devotion to the Lord Jesus, or desire for Him and His glory.'

*"Too pessimistic?? Were we searching our own hearts to see if **we** were the stumbling blocks?! The very heavy-heartedness of the report moved our fellow missionaries to halt conference agenda and to PRAY. Prayers were earnest and spontaneous. Time lost its*

importance as the Throne of Grace was importuned. At length the burden seemed to lift and there was a return to the agenda.

"Three or four days later, when missionaries visited Gway Ching, he told them he had decided to be baptized !... While earnest prayer was being made in Chiang Mai, a hundred miles away the Lord had been talking to Brother Six! The crisis was over! The victory was God's!

"On December 8, 1957, Gway Ching gave a brief testimony before going down into the water. He came up smiling and then assisted in baptizing twelve others (one man, Gway Seng, and eleven women) from five families who had been waiting for him to set the example."

Mary Baldock commented that she, Sylvia, Eric, Helen, the Mien believers and a number of inquisitive non-believers walked down to the river. Helen was carrying small Elizabeth on her back. They all walked single file across a long tree trunk to a dammed up section of the river. Eric entered the water first with Gway Ching and Gway Seng. After Gway Ching had voiced his confession of faith Eric lowered him into the water. Then after the believers had sung lustily a hymn of praise Gway Ching helped Eric to baptize Gway Seng. Eric then left the water and these two emerging Mien church leaders shared in baptizing the others. The women were fearful of being submerged in water but after they had been baptized their faces were shining with joy. That was an awe-inspiring and memorable Lord's Day! The Christians slowly climbed back to the village church for a wonderful thanksgiving and communion service.

TRIBUTE

"Before I bring this to a close, I want to give a description of and a tribute to our very dear brother, Brother Six---Gway Ching. First I need to mention where the Maesalong Mien came from: from Muang Sing area in Laos shortly after World War II. It was 1948 when brother Six moved. His father was born at Sze-Mao in Yunnan.

"This was written by Eric September 7, 1961: 'Brother Six is the most transparently frank man I know, and so we know all his ups and downs spiritually, and his thoughts and aspirations. He knows the battle between the old man and the new, and both victories and defeats. We love him very much, and his wife Mwang Meng (Muangz Mengh) also.'

"He used to come over to our house in Maesalong often in the evenings and sit and chat. He was a man of authority but he was not stuck on himself. It was a privilege to know him and to have some part in the growth of his soul. I personally feel I was a very unprofitable servant among the Mien, but God in His graciousness uses imperfect servants of His and in the process teaches us of Himself."

1st Mien convert in Thailand was Fei Orn, in white dress at left. CW Callaway baptized her & her Chinese husband's nephew in Ban Ngao, Thung, Chiang Rai on July 2, 1951. Here CW was baptizing her aunt, whom she brought to Christ in 1962

2nd Mien Convert– *Bung, Chun Siou* believed later in 1951

3rd or 4th Mien Convert-Bien, Gway Ching *(Bienh, Gueix-Cing)* believed in Aug. 1952

Another early convert but for whom we have no picture was Chun Nguen (Cun-Nquenc) who may have believed before Gway Ching (Gueix-Cing)

Gway Ching & family eating

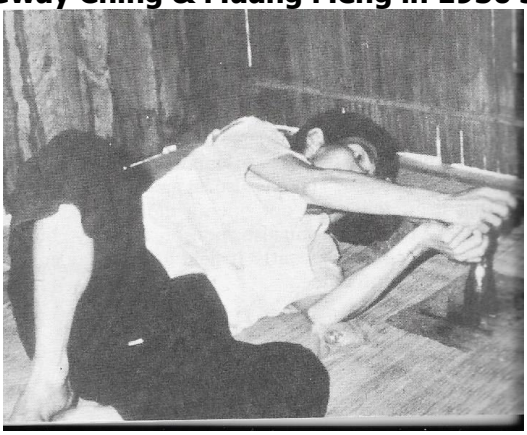
Gway Ching playing Gospel Recordings phonograph records of His Christian testimony for early believers

Eric Cox baptizing Gway Ching and Gway Seng in 1957

Gway Seng (Gueix-Seng) an early convert

Muang Meng, busy at her embroidery
from E.Asia Millions 4-5, 1979

Gway Ching & Muang Meng in 1950's



A Mien man smoking opium.
By God's grace Gway Ching and a number of other converts did break that horrible habit.
Ian Bevington photo E.Asia Millions 4-5, 1979

III. MIEN CHURCHES BEGUN IN THIS DECADE

Gway CHING BUILDS THE FIRST CHURCH BUILDING

In 1952 the first Iu-Mien church was established in Maesalong Village, Maechan district, Chiangrai, Thailand

Helen Cox wrote in 2016:

In August 1952 Gway Ching started to build a church building in Maesalong. It was a simple building made of bamboo with a thatch roof and earth floor, with benches of his own design. In January 1954 that first church building among the Mien was officially dedicated to the Lord. Acharn Amon of the Presbyterian Church in Chiang Rai and Kru Wan Dee, a staunch Christian teacher from Maechan, and others were among those who attended and took part in the dedication.

Mary Baldock said in her biography published in 1997 that the building still standing at that time was the fourth one since the others had disintegrated over the years.

Mary also related how it took some time to instill what westerners at least consider to be the proper decorum in church services. One Sunday morning while they were all gathering for the service a little fellow about 4 years old came alone down the mud-floored middle aisle – he was stark naked with a very dirty round face and smiling from ear to ear. He was told that he should go find his mother, get his face washed, and to put something on. He soon reappeared and again marched down that aisle but this time with a clean beaming face and wearing a red pom-pommed cap, but nothing else! On another occasion when a service was well under way a youngster arrived in great glee saying, "I've got it, I've got it!" He was holding a dead kitten sized rat by the tail with blood dropping from its head all down the center aisle!

Mary told also about the first Christian funeral at Maesalong. The animistic Mien held long drawn out funerals with much firing of guns to drive off evil spirits and much drinking of rice wine. But how were the new Christians to conduct a funeral they wondered. Old father Ts'iang (Ciang) had been one of the first to believe. One night he just quietly passed away. His first son had died in infancy so Second Son asked the missionaries what the Holy Book had to say about funerals and if it would be all right to make a box for his father's body and then "Would it be all right to make the coffin pretty?" When the missionaries said that would be okay then he asked if they had "any of that pretty paper left they had used at Christmas time?" Thus it was that old father Ts'iang was buried in a coffin gaily decorated with Christmas paper.

Eric Cox & Mien leaving Maesalong church building in 1950's after a service

Eric Cox and the Mien women's section of a Mien congregation on the occasion of the first Christian wedding. Dr. E.B. McDaniel photo, E. Asia Millions 4-5, 1979

IV MIEN WRITING SYSTEMS

The Development of the Mien Scripts / Alphabets

There are many types or methods of ministry needed and used among any people group upon their first introduction to Christ. In this chapter and some later chapters some of these types of service used among the Mien will be presented. Some of these were of necessity begun simultaneously among the Mien in the 1950's and have continued over the decades. Here is a brief overview of the development of several writing systems used at different times and areas among the Iu Mien.

HOW ARE WE GOING TO WRITE MIEN ???

by Helen Cox

Regarding language study two basic facts should be borne in mind:

The everyday vernacular Mien language had not been reduced to writing.

There were no scriptures in Mien.

Chinese was our medium for learning the language as the Mien of the village knew market Chinese and regarded it as the language of prestige. Brother Six and his son, San Ch'ing (Saan Cing), were keen to teach us. We would ask in Chinese, 'What is this?' pointing to a certain object, and they would give us the Mien word which we wrote down phonetically. It took us quite some time to become accustomed to and to be able to reproduce a number of voiceless sounds. Also, Mien has six tones. We were greatly indebted to Dr. Bill Smalley, later of the American Bible Society, but at that time working among the Khmu in Laos, for his tentative analysis of Mien tones and vowels. In September 1952 Dr. Eugene Nida of the American Bible Society had visited Thailand, in the interests of translation generally, and a conference of tribal missionaries was convened in Chiang Mai. Dr. Smalley came over to help Dr. Nida. The Callaways introduced some of the problems they were encountering in their initial Mien transcriptions, and as a result Dr. Smalley went with Mr. Allen Crane to a Mien village in the Nang Khang area near Fang, and in a brief stay made this tentative tone and vowel analysis. This data was the basis of our language work and was of great value to all of us. We ourselves would hardly have known how to begin otherwise. Both Eric and I had had one summer of linguistic training at the Summer Institute of Linguistics held at the University of Oklahoma, but it was God's goodness to us that Bill Smalley had visited that Mien village before we arrived in Thailand.

In February 1953 we had our first consultation with the Callaways regarding language. This was brief and I don't recall where it was held, possibly Chiang Rai. – A notation by Eric for October 1954 reads 'Analysis of sound and tone.' – In March 1955 when we were ordered by the consul to evacuate the hills, we had a further meeting with the Callaways, and adoption of the 'final' script. –

In February 1958 at Maesalong we had a Mien Linguistic Conference with Dr. Smalley, the Callaways, Sylvia Lombard, and Mary Baldock. – Later, after Dr. and Mrs. Herb Purnell

(Elsie) joined the Mien work, we had a conference on language in Maechan – perhaps only an OMF one, but I recall that John Davis joined the Purnells, Mary and Sylvia, and Eric and me for that occasion, as it was then thought that Davises would be in the Mien work also, at least part time.

NINE SCRIPTS DEVELOPED FOR WRITING MIEN

by C W Callaway

CHINESE CHARACTERS – Until the 1950's this was the main script for written communication. But very few Mien were literate at all.

Dr. Herbert Purnell added these comments on this:

Re writing in Chinese: It is necessary to refer to the three language varieties that together make up the Mien language system. (1) The Mien vernacular (everyday Mien). This was not written with Chinese characters, though individual older Mien words that had been borrowed from Chinese (like: horse, buy, sell) could be. But characters were not used to transcribe an everyday colloquial conversation. (2) The literary language [I have avoided translating dzung nyei waac as "song language" because it is also used for prose at times, and especially since some of the early missionaries referred to Mien traditional singing as "chanting," which tended to devalue the sophistication of traditional singing and its value for church hymnody] was borrowed from Chinese as a metrical, or poetic system and was written with Chinese characters. The Mien use some characters that are not standard Chinese, but that happens when words are borrowed and adjusted to one's own language. The literary language is not being maintained by the younger generations. (3) The ritual language as found in the many Taoist books used by Mien spirit priests was also borrowed from Chinese (though from a different type of Chinese than the literary language) and was written in characters. Literacy in characters is necessary for performing Taoist rituals and ceremonies."

THREE THAI SCRIPTS

1ST THAI SCRIPT – was developed by Mr. & Mrs Trung in 1932

Sylvia Lombard in her article mentioned previously about her 1959-60 visit to Mien in South Vietnam wrote:

"Mr. Trung, was constrained by the love of Christ to leave his own home in Vietnam and to become a colporteur (Bible Distributor) for the Thailand Bible Society. His travels in the north brought him into contact with isolated and desperately needy hill tribes. He spent two agonizing years among them, and in that time to translate Scripture portions (the Gospel of Mark at least) into both Meo (or Hmong) and Yao (i.e. Iu Mien). A ripening harvest seemed certain. Accompanied by one lone follower, he then took the manuscripts to Bangkok for printing; but there he died of a chronic illness. His companion, however, was to take the books back to the mountain and try to teach the people to read them. But without the vigorous witness and ministry of Mr. Trung, the Mien soon settled back into their bondage to evil spirits. Then again, war drew the curtain."

It is my understanding that Mr. Trung did his translation work in Phu Lang Ka area of Amphur Bong, Nan Province, North Thailand which was the first Mien village I visited in 1950. He translated Mark into both Mien and Hmong using Thai letters but in quite a different method from Thai usage.

Dr. Herbert Purnell explained: *"The first orthography for writing the vernacular language was apparently developed in 1932 by Mr. and Mrs. Trung, Vietnamese missionaries to the Mien in Thailand who lived near the border with Laos. Little is known about this orthography other than what survives in a copy of the Gospel of Mark. The Trungs used the Thai script for their Mien orthography, but made some radical changes in the Thai writing system to simplify it. There is no evidence that this orthography was acceptable to the Mien."*

The comment above is on page xviii of "An Iu-Mienh – English Dictionary with Cultural Notes" © 2012 Herbert C. Purnell and published by Silkworm Books /Center for Lao Studies.

2nd THAI SCRIPT – was initiated by C W & Lois Callaway in 1950's and revised later with help from Thai and others. At one point the Thai ministry of education only allowed this script to be used so it became the primary script now used by Mien in Thailand.

3rd THAI SCRIPT – *"A simplified Thai-based script was proposed and developed by some missionaries in the 1980's. This script did away with the standard Thai division of consonants into High, Middle, and Low groups which affects spelling by sometimes using different marks to indicate the same tones. The reason was that these missionaries felt that the standard Thai script for Mien was too complicated for the Mien, and they wanted a simpler system in order to facilitate literacy, even if the Thai rules for spelling had to be abandoned. In the end, this script was criticized by those favoring the mid-1950's script which preserved transfer value between Mien and Thai, and it was never put into use*." - Purnell

FOUR ROMANIZED SCRIPTS

1ST ROMAN SCRIPT – is usually called **"Old Roman Script"** and is possibly still used by a very limited number of older Mien in Thailand. It was first developed about 1953 by Eric Cox, Callaways, Sylvia Lombard & Mary Baldock. This script was later refined with the guidance of Dr. William Smalley and later on by Dr. Herbert Purnell.

2ND ROMAN SCRIPT – is no longer used. This script was developed by Mien leaders (both Christian & non-Christian) under the guidance of Dr. Purnell in Portland, Oregon in 1982. We published a number of books in that script and used them in our teaching at that time. A fair supply of books in that script had to be destroyed after the next script was developed.

Here Herbert Purnell adds that at that meeting in Portland in 1982 before this Roman script was voted upon and accepted *"a representative from Seattle presented a script based on the Chinese phonetic script that was in use in China prior to Liberation in 1949 and has been preserved on Taiwan. This script was not acceptable to Mien leaders who wanted a script that had some transfer value for becoming literate in English."*

3rd ROMAN SCRIPT – *"A Romanized script was developed by a Mien leader in 1982 as he taught several linguistics students at a US university. This script had minimal use at the university, but it was not accepted by the many Mien leaders who had decided on Script 5."* Purnell

4th ROMAN SCRIPT – is now the main script used by Mien in U.S., Canada, France, Vietnam, China. Many in Thailand and Laos also use this script. In 1984 several U.S. Mien and Dr. Purnell went to China to meet with Mien scholars there to formulate a unified script. In order for the 1982 script to be accepted for use in China compromises had to be made and at least 17 letters changed. This is called the **"New Roman Script"** (or Unified Script). Purnell added, *"This negotiated script was accepted in the US at a second conference attended by Mien leaders."*

LAO SCRIPT – This script was developed by a Westerner working with Lao Mien and revised with the help of Dr. Purnell and Ann Burgess. Dr. Purnell commented that this is *"a Lao-based script developed in the 1990's for use in Laos. It follows the standard rules for writing Lao but adapts certain symbols and combinations of symbols to fit spoken Mien."*

The **whole Mien Bible was published in the 4 scripts underlined above** out of the nine total. This has been made possible by computer programs that convert text from one script to another. These programs have been developed for all 4 current scripts by Dr. Bob Batzinger of the United Bible Societies. He has periodically developed and refined these programs from the mid-1980's to the present.

Some Oddities in Mien Writing Systems

This is from a talk by C. W. Callaway to a women's group in late 2008 after the Mien Bible was dedicated.

Before a script can be developed one must at least learn the basics of the language. So I must start with language learning.

As background I want to read Romans 10:13-15. Verse 14-15a says, "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?…"

He could have added "And how can they expect to influence anybody if those who hear don't understand the words and language they are using?

How could Jonah expect Nineveh to repent if what he was saying was unintelligible gibberish to them? How could the apostles on Pentecost convert and baptize those 3,000 people without God taking care of the language problem in a miraculous way?

Now try to imagine that you are a Mien person in an isolated mountain village like the one we lived in for 7 years. And suppose that you had never heard the name of 'Jesus' and had never seen a white-skinned person but had heard the rumor going around about the terrible white cannibals. Then one day you are along the side of a trail with a shaman making a spirit bridge and offering a hog and a chicken to demons. You fervently hope this will help your sick

baby. Suddenly the unthinkable happens – you see a white missionary coming up that trail! You want to run but it is too late to hide.

Suppose next that you heard the missionary say in English, "Let me tell you about Jesus." You reply, "Meih gorngv haaix nyungc? Yie maiv hiuv yietc deix." In other words you are asking, "What are you trying to say? I never heard such outlandish gibberish." --- So if I or any one else wants to communicate we must learn the language.

Well, when we were in England In 1947 both Lois and I took some classes in Burmese. During the year we were in China we studied Chinese. In Thailand we studied Thai for a year or two and the northern dialect of Thai for a few months then started on Mien.

I remember only 2 phrases and a few words of Burmese but a bit more of the Chinese and am very rusty in Thai but now use mainly just Mien in addition to English. I do remember what our teacher of Burmese said is the most important phrase in Southeast Asian languages. Let me say that phrase in a few of those languages and then I will ask you to guess what it means.

In Burmese it is "Ke sa muh shi pu"
In Chinese "Bu yao jin"
In Thai "Maiv pen a? ri"
In Northern Thai "Baw pen yangx"
In Mien "Maiv benx haaix nyungc"

All mean pretty much the same thing. So what do they mean? They mean "Never mind," or "It doesn't matter." People in India keep saying "No problem, No problem, No problem" Quite often there is a problem but (we discovered to our dismay) that it is ours not theirs. But in other words in the Orient in many situations such expressions are commonly used to mean something like "Well never mind, we'll get through this someway or other."

For learning other languages we had books and teachers. But for Mien the language was not written and we could not hire people to teach us Mien so whenever talking with people we would have to ask them in Chinese or Thai for words. So I would point at my hand and say, "Jeh shir she mo?" They would say "buoz." Pointing to my foot I'd say "Ni men di wha shou she mo?" They would say, "Zaux" We would write the words down as best we could. Finally after a few years we met with 4 missionaries of the OMF who had arrived in Thailand and also had started to learn Mien and we agreed together on symbols to use for each phoneme or basic sound in Mien. (Those missionaries were Eric & Helen Cox, Sylvia Lombard, and Mary Baldock.) Eric & Helen had studied at the Summer Institute of Linguistics for 3 months and had worked with Chinese but Lois and I had not had any extensive study in linguistics up to that time. That first alphabet was not very scientific. Some experts in linguistics later made some adjustments and that alphabet may still be used by a few in Thailand.

In those early years we never expected many if any Mien to ever learn English so we missionaries did not try to make that alphabet close to how we use the same letters in English.

Here is the first phrase of John 3:16 in 3 of the Mien alphabets, literal English, and English NIV:

New Roman 1982-1984	Old Roman 1950's	Thai Script 1960's	English word for word	English NIV
Tin-	Tinb	ทิน-	heaven	God
Hungh	huvb	ฮู่ง	king	so loved
ndongc	Dovg	ด่ง	like	the world
naaic	naaig	หน่าย	this	that He gave
hnamv	Namq	ฮนั้ม	loved	His only begotten
lungh	luvb	ลู่ง	sky	Son
ndiev	Diaq	เดี๋ย	below	
mienh	myenb	เมี่ยน	people	

Now look at this row of similar looking words:

mienh	mienv	mienx	mienc	mienz

There we see displayed 5 of the 6 main tones of Mien. Only 4 of these serve as meaningful words in Mien but any of them could conceivably be a word. The first 4 letters are the same in each block but the last consonant letter on each tells us which tone to use when pronouncing it. "mienh" in the first block is how we write the word that means "the Mienh people" in the New Roman alphabet. But the next word "mienv" is pronounced with a high falling tone and means "demons." Then "mienx" (with an "x" at the end) is a verb meaning "to be on the edge of." "Mienc" is not a word with meaning in the Mien language. "Mienz zuiz" is how we write "to forgive sin" when explaining how God through Jesus forgave us.

Now the Bible we call **"The Word of God"** and the Bible speaks of a person, Jesus, who has many titles one of them being **'The Word.'** John 1:1 says, "In the beginning was *the Word*, and *the Word* was with God and *the Word* was God…" But we need many *words* now in another language to tell people the good news and to explain to them *the living Word of God*.

The Mien Bible translation was completed last October (2007) after 27 years. It was sent to the printer in November. Our 7,000 + copies for America were printed in Japan, bound in Hong Kong & we received them May 1st this year (2008). This Bible was dedicated in northern Thailand early this year. We then had a big celebration in Richmond, California in June and another at Mien family camp in August. We sold over 2000 copies before arrival and many since. It was published simultaneously in 4 alphabets. That was possible because of the computer change tables.

It is now possible to type in one alphabet and then to use the change tables to convert that text to another script. The entire Mien Bible is now on the Thailand Bible Society web site. We can download it from there. Work is in progress on a concordance, other Bible aids, new dictionary, etc.

To Learn More - - -

For a very excellent and thorough scientific explanation of the Iu Mien language and orthography (New Roman writing system) please see "Introduction" on pages xv to xxxix of *"An Iu-Mienh – English Dictionary with Cultural Notes"* Herbert C. Purnell Compiler and Editor with the assistance of Zanh, Gueix-Fongc, V. Ann Burgess, Greg Aumann. © 2012 Herbert C. Purnell. First published 2012 by Silkworm Books, Chiang Mai,Thailand and Center for Lao Studies, San Francisco, CA, USA. Web sites are: www.silkwormbooks.com and www.laostudies.org

Dr. Purnell explained in that dictionary that "the Mien language system is comprised of three language varieties: vernacular, literary, and ritual. Granted the latter two had been borrowed from Chinese, but this had taken place centuries before 1950 and they have been integrated into the Mien system, something like Latin and French have become part of what was basically a Germanic English. So the literary and ritual varieties were being written; only the vernacular needed to have a suitable orthography so that everyday Mien could also be written."

John 3:16 in the 4 major Mien scripts

Tinb huvb Dovg naaig Namq luvb Diaq myenb Zivj zx'q ninb Eei Do'g txn Zeij pun ninb Bua. haiq taub syenj Kauj Tinb huvb Eei txn maiq zu'g myetg mq paag tu'q yetg liud Eei mcvg.

Old Roman Mien

Tin-Hungh ndongc naaic hnamv lungh ndiev mienh cingx zorqv ninh nyei ndoqc Dorn ceix bun ninh mbuo. Haaix dauh sienx kaux Tin-Hungh nyei Dorn maiv zuqc mietc mv baac duqv yietc liuz nyei maengc.

New Roman Mien

ทิน-ฮู่ง ด่ง หน่าย ฮนั้ม ลู่ง เด๊ย เมี่ยน หธึง เฒาะ นิ่น เญย โดะ ตอน เหธย ปุ่น นิ่น บัว. หาย เต้า เสียน เขา ทิน-ฮู่ง เญย ตอน ไม้ หฒุ เหมียด มป่า ตุ๊ เหยียด ลิ้ว เญย แหม่ง.

Thai Mien

ທິນ-ຮູ່ງ ດ່ົງ ໜ່າຍ ຮນ້ຳ ລູ່ງ ເດ໊ຍ ມ່ຽນ ຖສິ້ງ ເຕສ໊າະ ນິ່ນ ເຍີຍ ໂດະ ຕອນ ເຖສີຍ ປຸ່ນ ນິ່ນ ບ໊ົວ. ຫາຍ ເຕ້ົາ ສ່ຽນ ເຂ໊ົາ ທິນ-ຮູ່ງ ເຍີຍ ຕອນ ໄມ້ ຕສຸ ໜ່ຽດ ມປ່ຳ ຕຸ໊ ຢ່ຽດ ລ໊ົວ ເຍີຍ ແໜ່ງ.

Lao Mien

V LITERATURE & LITERACY DEVELOPMENT

After that first Romanized script was finalized the early missionaries were all involved as much as they were able in translating scripture passages and in helping to develop materials for teaching Mien to read. Here are some pictures of Mien of that era eagerly learning to read.

Mien women in Maesalong learning to read in 1950's

A Mien mother and child.
Photo by Sylvia Lombard.

Ann Burgess teaching literacy in 1960's.
Photo by Ian Bevington
These two pictures are from East Asia Millions, April/May 1979

Lois Callaway teaching literacy 1966

Young Mien women practicing writing in Thai script Mien

Chapter 3 1960 - 1969
THAILAND SECOND DECADE & LAOS BEGINNINGS

Taiv-Deic caux Laauv-Deic Giduc Mienh

There may possibly have been Mien converts to Christ in the early 1900's in China. But since that is quite uncertain we must consider as the first converts those who were converted in Vietnam in 1938. Their story is related in chapter one. Then in chapter two we saw the beginnings of the Mien church in Thailand. Here in chapter three we relate the progress made during the 1960's in Thailand and the early beginnings in neighboring Laos.

IV. MISSIONARIES TO THE MIEN IN THIS ERA

For years Mary and Sylvia and Eric and Helen had been praying for new workers for the Mien. Here in this chapter are the stories of those missionaries whom God took to Thailand in the 1960's in answer to those prayers.

1960- DR. HERBERT C. & ELSIE PURNELL–

Bienh, Gueix-Fuqv and Zeuz, Faam Sengx Written by Herb, Oct. 2016

Elsie Clark (1934-2005) married Herb Purnell (1934-) in 1956. We were both born and raised in northern New Jersey. We both came to Christ early in life, but really got straightened out and committed our lives to Christ around age 14-16. We met at Highland Lake Bible Conference in New York State, and I happened to be there the day Elsie was baptized in the lake. While still in high school, Elsie got involved in inner-city missions by volunteering at Star of Hope Mission in Paterson, NJ. The Mission was the work of the Stam family, close relatives of John Stam who, with wife Betty, were martyred in China in 1934 while serving with the China Inland Mission (CIM, now OMF International).

In a letter to friends dated April 25, 2011 I described a big transformation that had come in my life in these words: April is a special month for me. Today (April 18, 2011) is the day after Easter. So was April 18th in 1950, 51 years ago when I was rushed to Hackensack Hospital (now Medical Center) in New Jersey. I had suddenly developed acute nephritis and my kidneys were failing. I was 15 at the time, a Christian, but trapped in bad habits and spiritually miserable. Nearly two and a half months later, and having turned 16, I was discharged so I could die at home instead of in the hospital. But during those months of pain and decline God was active in my life. By God's grace and with the prayers of family, friends, and our faithful pastor, he restored my soul, cleaned me up, and called me into his service. As an extra bestowal of his grace, during the dark days of my illness, the pastor led my distraught father to Christ. And returning home, God preserved my life and gradually brought me back to health so I could complete my senior year of high school with my class. Just as the Israelites looked back to the call of Abraham and to the exodus under Moses as the two pillars of their identity as the people of YHWH, so I count my hospital experience as the major turning point in my life. The verse that sums up this refocusing of my life for the years that have passed since then is 2 Cor 5:15 "And [Christ] died for all, that those who live should no longer live for themselves but for him who died for them and was raised again" (NIV). I am grateful to God for the gift of these years he has added to my life.

After high school, I went to Philadelphia Bible Institute (PBI, now Cairn University) and Elsie went to Moody Bible Institute in Chicago. At Moody, Elsie sensed God leading her to focus on Thailand, and she faithfully attended an OMF prayer meeting on Saturday nights where she felt God impressing Thailand on her even stronger. I was in my last year at PBI, preparing for God's service but having no

idea about where or what type of service. I applied to Wheaton College (west of Chicago) as a transfer student and wanted to see the campus, so around Thanksgiving in 1953, I drove out from New Jersey. In a remarkable way, God made it possible for me to attend the OMF prayer meeting with Elsie. That night there was a film showing all the countries OMF had work in after being forced out of China in 1949-50. When I saw northern Thailand on the screen with minorities in the hills needing church planting and Bible translation, I sensed that this was what God wanted me to do. So that evening, God made it clear that he wanted Elsie and me to be together and to work with a minority people in northern Thailand under OMF.

In 1959 we joined OMF. I had completed the first year of my MA in linguistics two years before. We had applied to OMF in 1957 but were rejected. We eventually pastored a small church in Quartzsite, AZ, until the Lord opened the way for us to reapply and be accepted by OMF. Later in 1959 we went to Singapore for orientation.

On May 5, 1960, we finally reached Thailand along with our infant son Mark who had been born in Singapore about 6 weeks earlier. Toward the end of our Thai language program in Chiang Rai (1961) we were designated to the Mien team. However, we did not go directly into Mien work but spent almost two years learning Northern Thai, first in Den Ha, just outside of Chiang Rai, and then in the village of Huai Ya No (Hweiyano) not far from the town of Mae Chan and at the foot of a mountain on which there was a small Mien village.

Early in 1963, I was asked by two Mien men from this village to come up to their village to see the mother of one of them who was very ill. Spirit ceremonies had not brought healing to the woman. I went, gave some simple medicines, and explained the gospel in Northern Thai as best I could. The woman indicated that she now believed in Jesus and over the next two weeks God graciously healed her. As a result, several of her family plus a few others believed. I began going up to the village to hold Sunday services, and in the end Elsie and I with our two young children were invited to move into the village, Evergreen Creek (Hweikangpa), to learn Mien and help teach the people who had come to God. Sylvia Lombard and Mary Baldock had visited the village several times in the past to preach the gospel, but there had been no interest. Now there was fruit from their work and that of the Purnells. In addition to learning Mien and teaching the Bible, I taught Mien to read their language and also collected data on the sounds of the Mien language for my MA thesis. I learned enough Mien to take part with others in a short term Bible School in March 1964, and also lead a Mien Language Conference in Mae Chan at which some matters relating to Mien language and orthography were discussed and settled. Our third child was born about five months after we began work with the Mien. We lived in Evergreen Creek from April 1963 until June 1964 when we returned to the US for furlough.

I completed my MA in 1965 in linguistics at Hartford Seminary Foundation and was invited to help in the Thai language program at Cornell University and study for my doctorate there. This additional study and work took nearly five years. I completed the PhD program in 1970 by writing a dissertation on the ancient relationship between the Hmong and the Mien languages. While at Cornell, I helped organize and edit Sylvia Lombard's extensive collection of Mien words so that the first Yao (Mien)–English dictionary could be published by the Cornell Southeast Asia Program in 1968.

Elsie and I, with Mark, Lois, and Tom, returned to Thailand in 1970, but for family reasons needed to live in Chiang Mai instead of in a Mien village. Our fourth child was born in Chiang Mai. I did visit Mien villages in several areas and was also part of a Cornell University project to study the Mien language and culture. My assignment was to study the Mien literary language (nzung nyei waac) that was used in Mien traditional songs. Among my several Mien helpers was Fu Tzan Chao (Zeuz, Fuqv-Zanx Fuqv the father of Liew Tzan who became the first Mien radio broadcaster). Fu Tzan had composed a

number of Christian songs in the traditional form. Some of these were done with the encouragement of David Griffiths who was ministering in Mien villages. This study led to my participation in a workshop organized by CW and Lois Callaway around 1973 in which Christian Mien composed several hymns in the literary language. I eventually published several articles on the structure of Mien literary songs and poetry.

We lived in Mae Chan 1975-77. After a year back in the US, we were assigned to Bangkok 1978-81 where Elsie taught English at Bangkok Bible College and I worked at Union Language School to help revise and develop the curriculum and materials for teaching Thai. A number of the language students were new missionaries to Thailand. We returned to the US in 1981 to help our children through college. I taught linguistics and trained ESL teachers, first at William Carey International University (1982-91) and then at Biola University (1991 to 2005). From 1982 to 1990 I was part-time pastor and literacy teacher to a small group of Mien who lived in Long Beach. During these years I also worked with Mien leaders in the US to develop a new orthography for their spoken language (1982) and accompanied several Mien to China in 1984 to help negotiate an orthography that could be used by Mien in China and the US. I also conducted research on the Mien language in eastern Guangxi, China, and also in Vietnam.

Herb added these brief summary comments about their children:

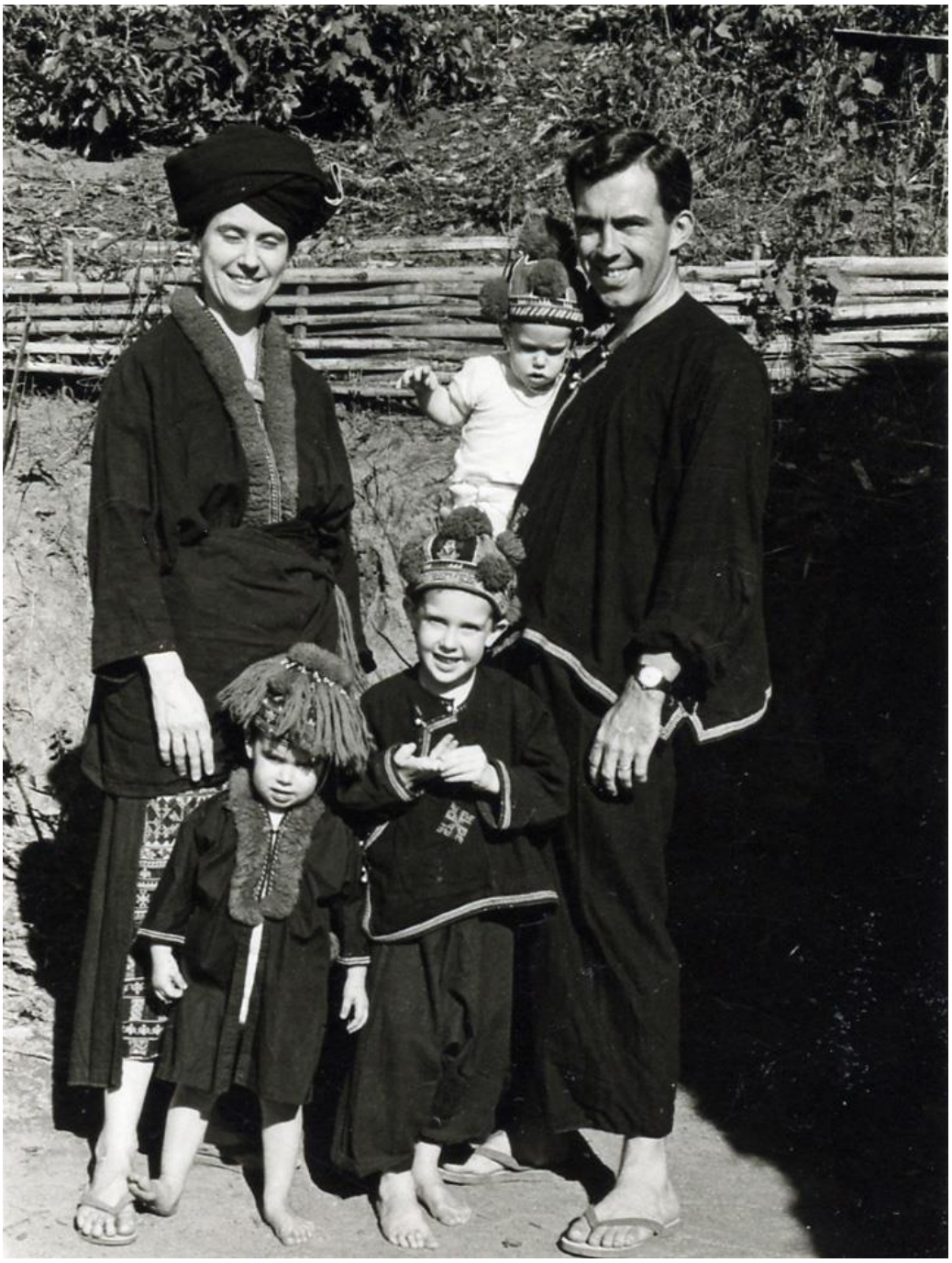
1. Mark (Gauv Fuqv) was born in 1960 while we were in Singapore. He was about six weeks old when we got to Bangkok. Mark is married to Jennie, has four children, lives in Pittsburgh, PA, and does fine carpentry.
2. Lois (Meix Fuqv) was born in Chainat Province in 1962 at OMF's Manorom Hospital. Soon after she was born we moved from Chiang Rai to the village of Hweiyano, west of Mae Chan, where we learned Northern Thai. She was married to Tony, had no children, and was killed in Pasadena in 1988.
3. Tom (Naix Fuqv) was born in Chiang Mai in 1963 during the time we were living and working with the Mien. He is married to Sherri, has three children, and lives in Madison, WI, where he is an associate professor of linguistics at the University of Wisconsin.
4. Anna Beth (Laai Fuqv) was born in Chiang Mai in 1971 when we were living there and Herb was doing research on Mien traditional songs. Anna Beth is married to Jud, has two children, lives in Pomona, CA, has graduate degrees in art (drawing and painting), and homeschools her children.

Herb's most significant contribution to the Mien ministries was *An Iu-Mienh – English Dictionary with Cultural Notes*. It as well as other Mien dictionaries are carefully described in section V of this chapter. Some of Herb's presentations and publications about the Iu-Mien and other languages and cultures & other details can be found at the Biola University website: http://cook.biola.edu/faculty/herbert_purnell/ You can find some of the books he has edited or helped with by a search on www.amazon.com for "Herbert C Purnell." He has also contributed much to developing language courses in Thai and Northern Thai as well as Mien.

Elsie died in 2005. Herb now lives in the L.A. area of California.

Ann Burgess cooperated with Herb on the dictionary project and he cooperated with her on the Bible translation and other projects. She commented, *"He was a good guide on doing the language lessons … and willing to answer any linguistic questions at any time."* I likewise am deeply grateful for his speedy replies to my pleas for help on linguistic, cultural, and other matters.

PURNELL FAMILY PICTURES



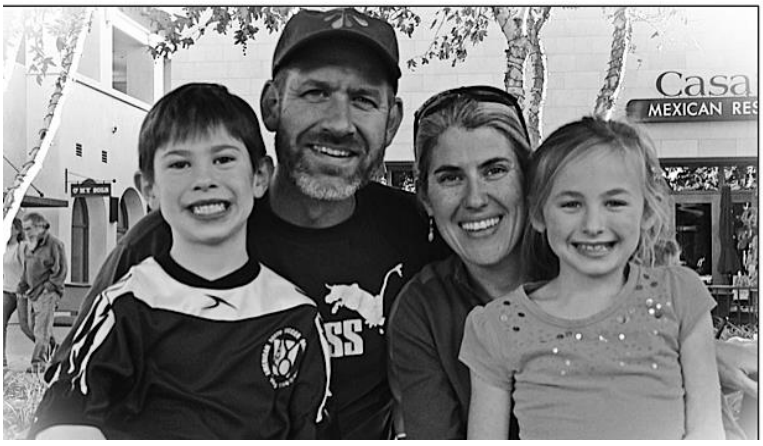
Elsie, Lois, Mark, Tom, & Herb In their yard about 1964

The Purnell house (1963-64)
in Evergreen Creek Mien Village

Herb & Elsie (c. 1998)

Lois and Mark playing in their "boat"
in their back yard in 1964

Biola University Photo of Herb



Anna Beth and her family (2014)

Herb signing a dictionary for Mien
woman in Sacramento -2012

1960-61 DEREK AND NANCY HAWKINS

Helen Cox wrote: *"Derek and Nancy Hawkins were also designated to the Mien work and were expected to settle in the vicinity for language study. They had a particular burden for the people of Liem, mentioned above in connection with the Purnells. But shortly afterward, to the sorrow of all, Nancy had a nervous breakdown and they ultimately had to return home."*

Herb Purnell added: *"Yes, the Hawkins preceded Ann and Verna. We were living in Den Ha (1961) when Derek (from UK) arrived. They were not yet married, so Nancy was in Tak (where unmarried but engaged women worked until marriage)."*

1965- DAVID & ELAINE GRIFFITHS - *Bienh, Fuqv-Cing and Bienh, Feix-Fei*

Helen Cox wrote: *"In 1965 new workers David and Elaine Griffiths were designated to the Mien. They moved up to Square Well in December 1965. They did well in Mien language and were soon teaching literacy to about 25 people. David later was an ardent advocate of T.E.E. (Theological Education by Extension) and designed T.E.E. courses for the Mien. His "Timothy" was a very likeable young man by the name of Chao, Fu Tzan (Zeuz, Fuqv-Zanx) who in turn is the father of the young lady Liew Tzan (Liuz Zanx – now Mrs. Jude Barkway) who has been preparing scripts and broadcasting the Gospel from F.E.B.C. transmitters in the Philippines ever since March 5, 1995."*

Herb Purnell added: *"David Griffiths did much among the Mien. I was grateful for his insights into Mien life, culture, and beliefs, and he gathered together some Mien traditional songs by several Christians, based on scripture."*

From left, Gway Seng, Gway Ching, David Griffiths, and Peter Wyss in Gway Seng's home for a meal.
Photo by Fritz Frankhauser from East Asia Millions, 4-5, 1979.
Peter and 2 more OMF missionaries were later shot to death by bandits.

After Elaine's death David Griffiths married Barbara Good who was serving among the Hmong. After Barbara's death he married the Mien Bible teacher Faam Nguen. They later served among Mien in Canada several years.

In 1965 five new missionaries with OMF arrived in Thailand. They are:-
ANN BURGESS, VERNA ASPRAY, DR. HENRY BREIDENTHAL, IAN & RACHEL BEVINGTON

Helen Cox wrote about the excitement of the earlier missionaries when 2 years later all 5 of these were assigned to serve among the Mien: *"In February 1967 we had the unprecedented joy and privilege of seeing five new workers designated to the Mien!!! Verna Aspray and Ann Burgess, both Canadians and nurses; Dr. Henry Breidenthal, both a medical doctor and a gifted Bible teacher; and Ian and Rachel Bevington, Britishers with vision and courage, Rachel a nurse. We can hardly believe that this goodness of the Lord to the Mien work is true."*

1965 – ANN BURGESS (Zeuz Naix Luangh)

by Ann 2017

From my earliest years I talked about being a missionary! Born in Toronto, Ontario, Canada in 1938 to Christian parents, I was the second of six children. Mother was a trained nurse, Dad a minister (and also a salesman for the meat packing plant belonging to two uncles). Another uncle and aunt were missionaries to the Dyaks in East Borneo. After the Second World War they were released from the concentration camp so my uncle returned to the tribal village anxious to see how his beloved 'Dyaks' had fared through the war. On his return trip his boat capsized in the rapids. Weakened by harsh treatment in the concentration camp he developed pneumonia and sadly he passed away. At the time my aunt was in hospital with malaria so couldn't even go to his funeral. She eventually returned to the U.S.A. Amazingly, in January 2017 she celebrated her 106th birthday. A godly influence at home and a missionary uncle and aunt I am convinced had a profound influence on me for future ministry in missions. I accepted the Lord as my Savior at age 6.

At age 10 I picked up a tract called "Nursing for Christ's Sake" and carried this tract around in my Bible for many years, certain that God wanted me to train as a nurse then become a missionary probably in Africa. There were obstacles to face, being born with a club foot perhaps being the major one. Yet God was faithful. Despite concerns on the part of those in authority I was accepted into nurses training at the Wellesley Hospital in Toronto. God was faithful and the training experience so rewarding. It was at that point I began to lose the sense of vision to follow God's leading but God in his mercy challenged me to go to Briercrest Bible College in Saskatchewan, Canada. The vision of missions was renewed and after graduating three years later I was off to Missionary Internship in Michigan. I learned so much during the few months there and have been grateful for the prayer and financial support of many of those people ever since. During those 8 months my application to OMF was processed and I went straight from there to OMF's orientation course in Philadelphia PA. It was at the orientation course I met Verna Aspray and Henry Briedenthal who were also attending. At the end of the eight week course I was thankful to learn that I had been accepted as a missionary with OMF!

Toward the middle of September 1964 I was off by train across Canada to Vancouver and joined several others for the month long trip to Singapore by ship! While in Singapore OMF leadership designated me to North Thailand despite concerns that the physical aspect of tribal work might be too difficult. Having a year in Bangkok to study Thai then a further year of Thai language study in Mae Hong Son among the Shan people was a great experience even if the latter was not an asset to improving my Thai language! All but my teacher were speaking Shan not Thai!

It was while there I received my designation to the Mien people. Verna and I were sent to Nong Waen for Mien language study and to get used to living in our little tribal house with bamboo walls, thatch roof and dirt floor. We were not impressed the day we decided to roast a piece of meat with vegetables in a tiny oven balanced on a fire pot. The whole thing rolled off the fire pot and all the food landed on the dirt floor. But, we picked it up, washed it off and popped it back into the oven to cook some more!

It was quite the cultural change as we began Mien language study. But it was a very positive experience as we both were learning to know and appreciate the Mien people and to help with some of their medical needs.

After only a few months in Nong Waen a request came from the Christian and Missionary Alliance for missionaries to go to a big village on the Lao side of the Mekong River as they sensed God was at work there but their ability to communicate with the Mien was difficult using Lao not Mien language. So… Verna and I moved into a house newly built for us up on a steep hill overlooking the Mekong River and continued language study as well as visited Mien from house to house and took regular trips to the village market to buy our food and meet people. Our ability to communicate was limited and new refugees were pouring out of the hills almost daily as the communists moved from the north further and further into Laos. Verna suggested we set aside a day a week for prayer and fasting and with very thankful hearts we began to see God at work in very special ways. People were being healed from their physical sicknesses and their eyes, ears and hearts were being opened to the gospel.

Verna remained in Nam Geng for several months after I went on furlough then Henry Briedenthal replaced her when she left. More Mien came to Christ. On my return from furlough I was expecting to return to Nam Geng, but Jaolaa, the main Mien over that area, refused permission and also threatened any Mien if they became Christians. He himself had experienced several serious difficulties in his life and family and was sure it was a result of so many of 'his people' turning from spirit worship to Christ. I was only allowed to stay in the village for two days a month and teach only those who had already come to Christ. In the end there was a mass fleeing of Mien and other tribes over into refugee camps in Thailand as the communists from China moved further and further into Laos. Verna spent a lot of time nursing and teaching in the refugee camps set up by the government as did many other missionaries from other organizations.

It soon became apparent that I should move back from Laos to Thailand so I settled in Evergreen Creek (Hueih Gangc Baax), a very small village of only six houses near Mae Chan, Chiang Rai. It was a wonderful experience for the most part. Yao Guang (Yauz-Guangv) taught Mien language to me and as language skills improved I was asked to write a health book partly to encourage literacy but also to give practical advice on how to prevent so much sickness in Mien villages. Little books, then literacy materials and a literacy teacher's manual were the beginnings of getting involved in literature ministry. Our area used an Old Roman Script for reading and writing, the Chiang Kham area under Lois and CW Callaway's ministry used the Thai Mien script.

After my second furlough it was felt best that I live in town rather than in a village for awhile so I moved to the town of Mae Chan and made trips to the refugee camps as well as local villages. Dr. Herb Purnell and his wife Elsie were also in Mae Chan as were Ian and Rachel Bevington, all of us having ministry to Mien in different places as we traveled back and forth. Eventually it was suggested that I move to River Mountain (Maeh Mbongv Laangz) where Verna had been working. Verna's ministry was changing and she felt that Gway Fong (Zanh, Gueix-Fongc) who was leading the little church there would be helpful in doing some literacy and literature materials. Verna's dirt floor, thatched roof,

bamboo walled house was still standing (having been rebuilt after burning down in a fire) so I moved in. (Unfortunately snakes did too so they could chase the rats! Having a cat or two was not an option but a necessity!) Being in this village was clearly God's plan as Gway Fong and I began working together to produce literacy primers, New Reader Scriptures, other reading materials and smaller books. Medical work was a major part of life as well and that gave good opportunities to witness in the various homes.

Eric and Helen Cox and their team had completed the first Mien New Testament so Gway Fong and I were asked to begin translating the Old Testament. It was quite a challenge. The thought was to translate in the style of the Good News Bible so we eventually printed Genesis and Exodus translated in that style. One major incident that happened was on the day we were translating Exodus 12 on the Children of Israel crossing the Red Sea. I was feeling very uneasy for some reason. It was very hot and windy and I kept saying that 'I feel like something is going to happen.' Suddenly across the hills a huge fire raced toward the village being pushed along rapidly by very strong winds. What a tragedy as it touched down on the far side of the village and destroyed a wide area of homes. Even worse, two handicapped people trying to get ahead of the flames could not make it and were burned to death. Such tragedy. Yet out of this came some good as OMF helped the church with a lot of things like collecting or buying and giving out clothes, helping with sleeping places and food and other material needs. It was an amazing witness as the believers pitched in and did so much to help.

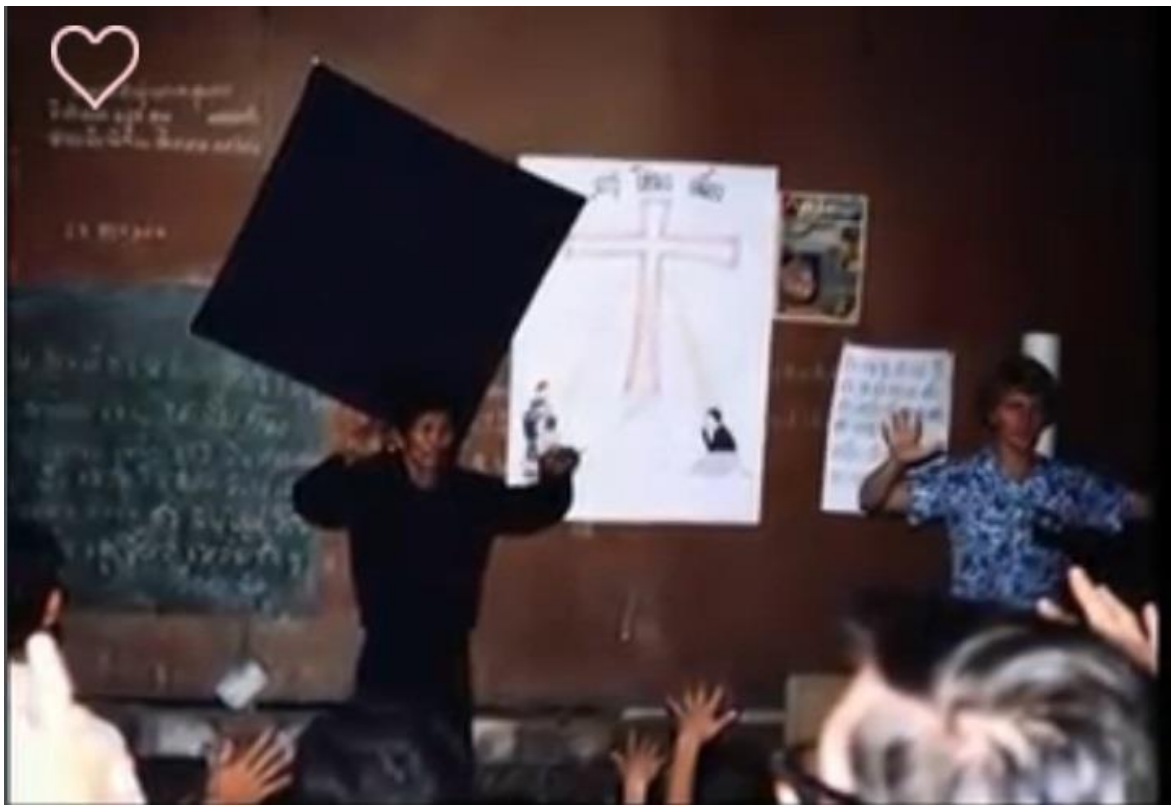
My story from this point on to 2008 is told later in this chapter in the section on the translation of the Mien Bible.

From 2008 to 2012 and again in 2016 it was special to be back in River Mountain for a few months each year. Now living in Ottawa, Ontario I'm grateful for all that God has done and rejoice as there is opportunity to 'proof-listen' to these Scriptures as they are being recorded by Mien in the U.S. and Thailand. May the Lord use the written and audio recorded Word to build up His church among the Mien. What a privilege it has been to live and work among this people group and to know that one day we will rejoice together in heaven.

Ann in the late 1960's

Ann about 2014

Ann at home Ottawa, Canada 2015



Ann leading a worship song at Chiang Kham refugee camp in 1979.
Jiem Wang Meng's father was voluntarily helping with the motions.

1965- VERNA ASPRAY - *Feix Orn* By Verna July 2017

I, Verna Aspray, was adopted into a non Christian home in Victoria, BC, Canada in 1933. Although, my adoptive parents were not church goers, I was sent to a local Sunday School where I heard missionaries share their experiences, and even at that young age I felt drawn to missionary work.

All my early education took place in Victoria. After receiving my nurse's registration I went to Esperanza on Vancouver Island to work in a Christian Hospital and there met Prairie Bible Institute summer workers who urged me to pray about attending Bible School. In 1964, I graduated from Prairie Bible Institute and applied to do mission work with OMF International. It took one month to sail from Vancouver to Singapore where I attended the Mission orientation course.

Following this, I went to Thailand in 1965 to study Thai in Bangkok for a year then moved upcountry for a further year of Thai study. Then I was designated to work with the Mien people group in North Thailand. After passing the Thai Nurses' registration exam, I along with Ann Burgess opened a clinic in Nong Waen Mien village in North Thailand.

When Ann and I started our missionary career in Nong Waen, Helen and Eric Cox were our senior workers, and as Helen said in her report, "In the village of Nong Waen we (Ann and I) were plunged into Mien Language study" in the year of 1967. However, shortly after Christian Missionary Alliance asked our Mission for a couple of workers to start work in their area of N. Laos where there seemed to be a movement among the (Yao) Mien people group, and because their mission did not have any workers who could speak the Mien language, our mission approached Ann and I about transferring to the big refugee village of Nam Geng (Namv Gengx) situated on the Mekong River on the Laotian side of the

River. A house was built there for us and we moved into Nam Geng in 1968, to work with the Mien people group even though we were by no means fluent in using the Mien language.

Although we were both registered nurses, we were asked not to do medical work in Nam Geng. The Laotian government had their own clinic in this large refugee village, so we concentrated on witnessing to the local people, especially the Mien. Indeed, the Mien people seemed responsive and wanted to know more about Christianity. Ann and I decided to take one day a week as a fast day. Shortly after, one family with a very sick husband, father, Gao Tsou (Gauv Zou), came for help. This family believed, and we started Sunday services and also literacy classes. Following this more Mien began to inquire and turn from their worship of the spirits to worship the Lord Jesus.

Ann returned home for furlough while I stayed on. We held a special believer's conference which then started to be held yearly. Mien also began to believe in other Mien villages along the Mekong River, but the political situation began to deteriorate. So I returned to Thailand in 1969 then returned to Canada. In 1972 I took up residence in the village of Mae Bong running a medical clinic and starting a Mien church, with Gway Fong (Zanh, Gueix-Fongc) eventually becoming the church leader.

After my house of straw (thatch) and bamboo burned down, I lived in Chiang Rai town and went daily to Mae Chan where Helen and Eric Cox rented a house. Eric worked with a group of Mien, with Brother Six being the leader. They met every morning doing translation on the first Mien New Testament. I had the privilege of helping to type some of that New Testament on a large carriage electric typewriter. One very interesting event occurred.

Every morning I would hear the Mien fervently praying for and discussing the need of evangelism in Northern Vietnam, and so they began to send letters to the Northern Vietnam Mien witnessing and urging the Mien there to break with the old demon worship ways and believe on the Lord. How excited they were when they began to receive replies from the Vietnam Mien asking for more information about the "Jesus Way." Certainly, that was one important influence in the great turning we have seen among the Mien in Northern Vietnam.

Following this responsibility, I wore many other "hats", including working in the Ban Dong Refugee camp, first running the camp Clinic, which World Vision eventually took responsibility for. Then I concentrated on helping the Mien Church, made up of Mien who had fled from the then communist Northern Laos. Jaolaa, with his three wives and families, also resided in the camp and made it difficult for the Mien Christians to live the Christian life and witness.

As Mien refugees began to move to the US, I moved to Phayao Bible College to help in teaching and visiting Mien villages in Phayao Province. My great desire was to be able to move to a Creative Access Nation. The Lord opened the door for me to do this, and we were able to start a small church in a Creative Access town, which is still functioning and witnessing today. I have had the joy of being able to return to that CAN to encourage our Christian brothers and sisters. But for the last two years (2015-2017) I have remained in Canada helping the Mien and Chinese churches in the Vancouver area encouraging them to pray for and think about going to Asia to witness to their own people.

MY ANGEL STORY

After Ann returned to Canada, I was often visited by Mien from different villages wanting help to believe or obtain help in breaking from their opium habits. One day I was asked to visit Fu Tsiang Lin (Fuqv Ziang Linh) and his brother's family about a half day's walk from Nam Geng. I went with a demon priest and his son who called on the spirits every time we came to a fork in the road and of course I called on the Lord to give us a safe trip by the right trails.

After helping Fu Ziang Lin's brother's family believe and giving information to help the opium smokers in both families know how to break with their habit, a couple of the family members escorted me to the main trail back to Nam Geng, telling me not to turn to the left or right, but to go straight ahead and I would arrive home before dark. As I proceeded along the forest trail, I came to a fork in the road.....now, should I go left or to the right? I called on the Lord for His help and immediately a Mien woman with a loaded back basket came out of the forest. I asked her which path would lead to Nam Geng? She didn't say a word, but pointed to the 'right' and immediately disappeared back into the forest even though there was no path. I didn't stop to check that out, but hurried along the 'right' path, and thankfully, arrived back at my Nam Geng home just as it was getting dark. How I thanked the Lord for sending His angel to guide me onto the 'right' path back to Nam Geng, not leaving me lost in the Northern Laotian jungle.

God's protection in the Creative Access Nation

While in the CAN, I started to hold a Bible study with some ladies. They used to come to my place on Wednesday mornings. I felt it was time to show them the Jesus Film. They were all eager to see it. But on the Wednesday when I was to show the film, they phoned to ask if they could change the time to Friday am. I agreed, and that Wednesday I was studying God's Word, when there was a knock on the door. I wondered if we had forgotten to tell all the ladies of the time change. But as I opened the door, I saw it wasn't one of my ladies, but it was the police. They had come to check as to why I hadn't registered my new move to this apartment. They were very kind, and filled out the necessary papers for me to register my move. Then they asked me if I would teach English to the police members at their local station. Of course, I agreed, even though it wasn't to teach the Bible, but I did have opportunity to share the good news with them.

What was so wonderful about this event? It showed God's Sovereignty and His Providence. If my ladies had been studying the Bible and watching the Jesus Film when the police knocked at the door on Wednesday morning, our regular Bible study time, the outcome would have been very different for my ladies and myself. But on the following Friday am, we did safely watch the Jesus film and continued with our Bible study with no fear of police knocking at the door.

Verna

Verna receiving certificate of appreciation and Bible at U.S. family camp 2008

1965- DR. HENRY BREIDENTHAL – ***Bienh, Fuqv-Gueix***

(He is widely known by the Thai title "Mor Henry") - by Dr. Henry, May 2017

I was assigned to work with the Mien tribe from my first resident location in Asia. That was in Singapore fall of 1964 after arriving by boat from Los Angeles with stopovers at Hawaii, Tokyo, Hong Kong, Saigon and Singapore. Some 10 new missionaries had departed from Los Angeles September 25th & arrived Singapore on October 21st. There we had introduction to the mission for about 4 months, and then I came to Thailand in 1965.

I worked among Mien for about 3 years before I began living with the Mien. I visited a few Mien regions around Phayao as I was acting director at the Phayao Bible Campsite. I was the interim teacher at the Bible school, because Ajarn John Davis had gone on furlough for one year. That year there were two Mien Bible students among others attending that school. The following two years I served in medical work at both Manorom and Nong Bua Hospitals. After this I started to studying the Mien language.

I remember my first trip to live among the Mien in my small bamboo house. (Helen Cox says this was in September 1968). *A senior missionary Mr. Peter Wyss accompanied me with some others to Mae Sa Long village. Travel there was a half hour on bus from Chiang Mai to Mae Chan, walking across the rice fields for over an hour, and then ascending the mountains for about three more hours to Mae Sa Long. This was the first Mien village with a strong response to the gospel and then established church North of Chiang Rai area. While living there I gave some medical care and assisted in delivery of a baby in the field house about two kilometers away from the village. I made visits to other tribal villages nearby.*

From Mae Sa Long area I moved to Nam Geng Laos to live at the center of the Free Mien (non-communist) people. (Previously Ann Burgess and Verna Aspray had lived there.) While there I preached daily in the market and worked with the small Christian church. I made many trips to Mien villages around the Golden Triangle area especially in Laos. Sometimes I was flown by MAF (Missionary Aviation Fellowship) to unreached places. One time I was flown in to a valley surrounded by high mountains in Northern Laos and I was taken to a Mien village to share the gospel with them for about 3 or 4 days. I was told the surrounding mountains were infested with communist soldiers and conflicts. However, I was

informed that the non-communist Hmong Army were all around the mountains and they would protect me from the communist soldiers.

After an extended time in Laos I received the following communication in 1971 from the mission entitled, "Eviction of Missionary"

> *On August 8th Dr. Henry was informed by the Yao Cha La (official) that he was not to engage in preaching trips nor to propagate religion outside his residence. These instructions were confirmed by a letter in English. The language is quaint but the message is clear: "So lastly I want to tell you to stop your missionary work as soon as possible at Namgerng and the villages belong Namgerng. If I am going to hear it again I cannot give any permission to the Christian missionary to stay at Namgerng."*
>
> *The Cha La controls the Yao living over a wide area and possesses considerable influence and authority. The present crisis was precipitated by three Yao headmen believing in Christ and by the active witness of two women believers in Namgerng whom he accuses of neglecting their families in order to preach.*
>
> *The excuse for the action of the Cha La in forbidding the propagation and growth of the Christian faith is that it creates division among the Yao people. In his view the most important objective is to stamp out anything which prevents a united front in opposing Communist infiltration. Thus he claims he is justified in preventing Christians from meeting for public worship or openly propagating Christianity. He opposes the decision of the Christians to keep Sunday as he claims this causes division in the community.*
>
> *In the leading of the Lord the issue came to a head at the time of Mr. Butler's visit to the area. On August 17th he, Neville Long and Dr. Breidenthal met with the Cha La who happened to be in the border town of Houei Sai. Providentially, Mr. Butler was able to converse with the Cha La in Chinese and reminded him that the OMF missionaries had only occupied Namgerng with his approval following proper representation through Vientiane and Houei Sai officials. Furthermore, the Cha La had allocated the building site and Peter Wyss lived with the Cha La while supervising the building of the residence. The Cha La stated that the behavior of the missionaries had been exemplary but would only agree to continued residence if they refrained from holding meetings and propagating the Gospel.*
>
> *Mr. Butler pointed out that these conditions were unacceptable and that Dr. Henry would be withdrawn. The Cha La reluctantly agreed to keep an eye on the house if it were locked up. The official was advised that we would need to inform the responsible people in Vientiane through whom permission for missionary residence in Namgerng had been obtained.*
>
> *Our great concern is for the approximately 40 people who have made a profession of faith. It was arranged that Dr. Breidenthal be based at Huai Sai so that he can maintain contact with the Yao Christians and give whatever help he can to them. This frontal attack must indicate concern in infernal regions at the inroads of the Gospel. Let us persevere in prayer as we commit the whole affair to the Lord, looking to Him to defeat the purposes of Satan among these people.*

In consultation, it was concluded I must leave Nam Geng and return to Huai Sai (Houay Xai) at the mission home there. From there I took trips to some villages on the surrounding mountains. At one village on the mountain there was a young girl about 12 years old who was unconscious with fever for

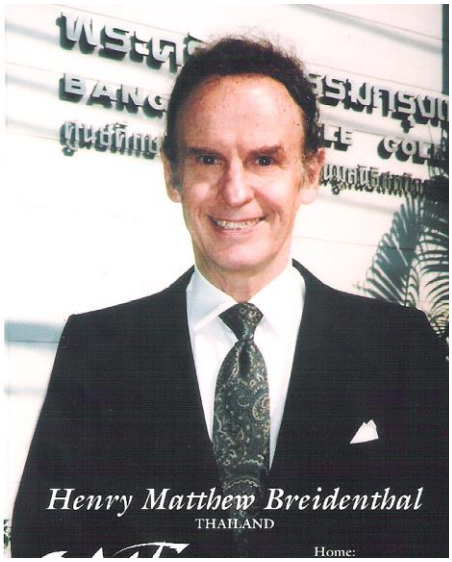
about a week without any response. The village people were preparing a coffin in order to bury her body when she died. It was decided to take her to the hospital with help and after many days she came back to health and life. I met her about 20 years later as a refugee in America.

At a later time, I was on an evangelistic trip in China with a Christian Chinese guide. We two were caught by the police as we were seeking to enter an unreached Mien village. We were arrested by the police and taken to the police compound, interrogated and finally released. We were commanded to leave the area and not to return.

After being prevented from continuing an evangelistic ministry in Laos and Vietnam I returned to Thailand and was invited to serve in Biblical education. The Christian and Missionary Alliance in cooperation with the Overseas Missionary Fellowship planned the establishment of a new school - The Bangkok Bible College and Seminary. I was invited and accepted the position as director of the new Bible Training Center for high school graduates. At that time there were not 5 Thai high school graduates who were men studying the Bible to be full time pastors and teachers throughout Thailand. I have been in Bible teaching as a focus of missionary ministry since those days of 1971.

At different times I have also shared in Bible teaching to Mien students and groups. In 2003 I was invited to teach the word of God for over a week in Hanoi and Vietnam with the Mien. After finishing the week of classroom teaching of some twenty Mien pastors from North Vietnam I was led to reach out to the unreached Mien near the Chinese border. I took an overnight train from Hanoi to Laocai.

From there I took a bus trip up the mountains to Sapa I checked into a hotel and made arrangements for a motor cycle taxi to the Mien villages in the mountains. It was there when I was arrested by the Vietnam police. They confiscated my things and put me on a motorcade of motorcycles to take me back to Sapa for questioning. The house arrest and questioning went on for three days. After that I was escorted back to Hanoi. They confiscated my passport and ordered me to be ready the next day to be escorted to the airport and forced to return to Thailand. But contact with the Mien in North Vietnam is continuing by different groups with some 20 thousand confessing their faith in Christ.



Dr. Henry at Bangkok Bible College

Verna Aspray, Dr. Henry Breidenthal, Ann Burgess

1965- IAN & RACHEL BEVINGTON - *Bienh, Fuqv-Luangh & Bienh, Laai Fei*

By Ian & Rachel – Sept. 2017

"Ian, are you a Christian?" The question caught me completely by surprise. I was 11 years old and was away at a boys' Christian camp and was standing talking to my uncle who was the camp doctor. "Am I a Christian?" I wondered. To be honest I wasn't sure what a Christian was. I went to church each Sunday with my parents and attended a Bible Class on Sunday afternoons. Dad and Mum were Christians. Did this mean that I was a Christian? Not knowing what to answer and feeling rather embarrassed I stammered out, "Yes, I am."

The question made me think. Listening to the talks each morning and in the evenings, I realized that having Christian parents and attending church did not make me a Christian. To become a true Christian I needed to say sorry to God for the wrong things I had done and to ask Jesus to come and live in my heart. Some months later I told my mother that at camp I had asked Jesus into my life. "I know," she said. "Since you came back your life has changed."

While at the camp my uncle spoke at the Sunday service. Talking about his life as a missionary doctor in Egypt he said, "If you want an exciting life, where you never know what a day will hold, you should be a missionary." "Yes," I thought, "that's what I would like." The seed thought had been sown. It was watered when as a teenager I read many gripping missionary biographies.

After 2 years compulsory service in the army, the time had come - I had to make up my mind what I wanted to do in life. I was very aware that God had some particular job just for me to do, so began to pray about it. His answer was not long in coming. In my daily Bible reading I came to Psalm 2:8, "Only ask, and I will give you the nations as your inheritance, the ends of the earth as your possession." *The verse almost literally seemed to jump out from the page of my Bible. This was God's call to me. I had no doubt about it. He wanted me to leave the UK and go to a far off land to claim an inheritance. At that time I had no idea that "the ends of the earth" would be S.E.Asia and the 'inheritance' would be Mien coming to know Jesus as their Lord and Savior and growing in him.*

After studying agriculture, I went to Bible College in Glasgow. Bible College is a good place for meeting people. One fellow student particularly caught my eye - Rachel Peacock. She was also heading for SE Asia. "The Grim Old Castle," as the students called it was situated on Bothwell Street near the center of the town. One day I was up in my 3rd floor room. Walking backwards and forwards across the room, I was praying. "Lord is Rachel the right girl for me?" Reaching the window I happened to look down on the busy street below. It was thick with traffic. The van of a local bakery was passing. The name of the bakery was written in large letters, not just on the sides of the van, but also on the roof, **"Peacocks"** *– Rachel's surname!*

After a 3 month candidates' course we were both accepted by OMF for service in SE Asia and got engaged. One grey day in May 1965 we set sail from Tilbury Docks in London for Singapore. Following the new workers' orientation course in Singapore we went by train up to Bangkok. It was only after we had passed our 1st year Thai language exams that mission regulations allowed us to get married! Our wedding was in Bangkok Aug. 23, 1966. We also had to have 2 civil ceremonies: One at the Thai registry office cost 75 Satang (about 4 cents U.S.) the other at the British Consulate cost a bit more.

After further Thai language consolidation in Central Thailand, we finally reached the destination to which we had been heading for the last 2½ years– living in a Mien village (Nong Waen in the Chiang Rai area of North Thailand) and beginning to get to know Mien people and learn their language and culture. Living in a small house with a beaten-earth floor, woven split bamboo walls and a grass roof and no electricity or shops was different! But we knew we were where God wanted us to be.

The fact that we were so sure of God's calling on our lives was the foundation which enabled us to keep on keeping on in the face of the many physical, mental and spiritual challenges that confronted us over the next 40 years. If God has put you there, that's where you stay - come what may. What a privilege it's been to play a very small part in seeing God's kingdom come among the Mien People who are so precious to him.

Rachel wrote, *I asked Jesus into my life when I was 4. I asked Him in for about 3 weeks to be sure He'd come in! From that time on I wanted to be a missionary like my Granny. Granny had been a pioneer missionary in Sichuan (Szechuan), China in the 1890's. I wanted to go to China.*

God very definitely called me to go overseas when I was 9. Away on holiday in Devon UK the preacher at the little chapel read from Isaiah 6, "Whom shall I send and who will go for us? Then said I, Here am I send me." *God spoke to me. And I said, "Yes, I will go." I didn't tell my parents. I kept it to myself.*

I was not a clever child. I used to get 0% for French exams. But I kept working hard at school for God had called me and I had to pass school exams before I could think about becoming a nurse, and then a missionary.

China closed to missionaries when I was 12 years old. So I began to read and pray for those CIM missionaries who were exploring North Thailand. I read of Eric and Helen Cox. I read of Brother Six (Gueix-Cing) and saw his photo in "The Millions" (the monthly publication of the China Inland Mission). In his house up at Maesalong he was sitting on an Akha stool by a low woven Akha table listening to a Gospel Recording record which he had helped to make telling the Good News of Jesus to the Mien people. My Mum and I used to pray for him and for the Mien that they'd hear God's story and believe!

Then came Nursing in London. 3 years as a student nurse followed by a Staff year at the Royal London Hospital. I went to see the Candidate Secretary of the China Inland Mission. She told me I needed to study midwifery! And further more I needed to go to Bible School and study for at least 2 years before I could go to the mission field. Oh dear! It seemed such a lot of training and I was in such a hurry to get there!

I was so busy doing door to door evangelism in my off duty times that I didn't study hard enough and failed my Part I Midwifery exam. I was mortified. I had to redo the course and re-sit the exam. But God knew the future. He knew that a really good grasp of midwifery was going to be crucial in the future. He also knew that this would delay me going to Bible College. That too was important. Ian and I both started together at The Bible Training Institute, Glasgow in 1962!

We both did practical work in the run-down district of The Gorbals in Glasgow. Bible College completed we both went on a 6 week Wycliffe Language Learning course. That is where we did our courting in the evenings, wandering through the romantic leafy lanes of rural Surrey. Following the 3 month Candidates Course at our Mission Center in London, we were both accepted into the China Inland Mission (Overseas Missionary Fellowship) and were able to get engaged Christmas 1964.

When God calls He enables. When He calls there is no turning back. Despite all the difficulties in those early years we hung on like limpets on a rock face. God kept us there by His grace and power supported by the earnest prayers of prayer groups at home who prayed for us daily. We both knew that God had called us. He gave me the verse from John 15.16. "You have not chosen Me but I have chosen you to go and bring forth fruit and that your fruit will remain."

We'd made it! January 1968 saw us at last beginning Mien language study and living out at Nong Waen next to Eric and Helen Cox. Helen had prepared 12 excellent Mien Language lessons with culture explained too. Helen knew that I found learning language hard. She said to me one day, "You know Rachel, of course learning Mien well is important but the most important language is the language of 'LOVE'. They all understand that language."

The key into the hearts of the Mien was through helping them when they were sick. As a nurse and midwife I was on duty 24/7. In the early days there were no doctors or hospitals nearer than Chiang Rai or Lampang. The Mien called me for delivering babies on a regular basis, but especially for difficult labors. In 1968, at Nong Waen, I went out over the hills at night to the next village, Nam Bor, and found one twin born 12 hours previously. The 2nd baby was a transverse lie. There was no procedure I could attempt apart from admitting the mother to hospital where they could turn the baby. I gave her a shot of morphine and settled down for the night under a blanket on the earth floor. The rats ran over the blanket a number of times. The Mien made a stretcher and the following morning when it was light carried the lady the 9 kilometers through the water-filled paddy fields and along the trails to Mae Chan. Gway Ching (Gueix-Cing) generously paid for the 'sorng theow' (passenger van) the huge sum of 300 baht. – The driver didn't want to take the lady in case she died en route and the spirits haunted the van. The baby was still alive on arrival at the Chiang Rai Christian Hospital but died while they were rotating it. However the mother lived and 3 days later, not having any money, walked the 40 kilo back to Nam Bor! This lady greeted me with great emotion when we visited in Visalia, California in 1994. She pointed out that if I hadn't got her into hospital she would have died. I'd been sad about the baby's death. I never realized that without me insisting they take her into hospital she would have died also.

After 5 months of Mien language study we moved up to Square Well which was a mere 18 km walk off the main Chiang Rai to Ngao road! We lived up there for 6 years. Possibly 1 Mien man believed in that time. In 1994, when we visited Mien in the USA, we met Mien from Square Well who had become Christians. We had sown. Others reaped. A Mien lady in Mae Chan once said to us, "We watched you for 7 years and then decided to believe in Jesus."

The medical work was non-stop. Babies 'arrived' with no respect for the time of day. One never knew what one would face – a retained placenta or finding the babies' feet presenting! All deliveries were on a bamboo sleeping platform with no electric light and no windows. Our little daughter Carol was 20 months when I went out to see the headman's household to visit a lady who had 'pains in her legs' – the euphemism for being in labor! I sat Carol on the end of the sleeping platform while I got on with delivering the baby!

Because of the long walk and climb from the main road visitors were rare. But one OMF missionary did visit us. As we prayed together God gave him a vision. There was going to be 'fire on the mountains'. God's Spirit was going to move among the Mien. So we prayed and we waited. Prayed and waited for 25 years or more. God's fire did fall on the mountains of Northern Vietnam and thousands of Mien came to know and love Jesus Christ. The 'fire' of the Holy Spirit came down upon them. "For the vision is yet for an appointed time...though it tarry wait for it; because it will surely come." Habakkuk 2:3.

Ian commented: *In those early years when we lived up in Mien villages, we taught literacy most nights by the light of flickering kerosene lamps. Occasionally in the rainy season we were invaded by hordes of flying ants and we had to set the lamps in bowls of water to catch all the ants attracted by the light.*

If a missionary is to be effective in introducing people to Jesus and help them to go on and grow in their new faith, an understanding of their world view is crucial. When we first arrived a senior

missionary advised us against talking with Mien Christians about their former spirit worship, but later we felt that this knowledge was essential. It was! We found that in a number of different areas their former spirit beliefs and practices were being carried across into their understanding about God and what it meant to be a Christian.

New missionaries arrive fresh faced, raring to go, complete with a package of theology put together in their own country. It tends to emphasize areas of theology most relevant to the Christians of their own country and glosses over other areas which aren't seen as important. We too arrived on the Mien scene in N. Thailand with our neat package of theology which we had brought with us from the UK. Although clearly in Scripture, our theology had virtually no place for the supernatural world of evil – Satan and his army of fallen angels who joined his rebellion against God and were expelled from Heaven. (Even today some Christians in the UK think you are OTT (over the top), if you mention evil spirits). We quickly realized that evil spirits are for real, but it was years before their significance to the Mien outreach was fully understood.

When helping Mien come to Jesus we would suggest sins that might need to be confessed, like: promiscuous sex, gambling, drunkenness, lying, anger etc. It never occurred to us that the sins of spirit and idol worship, which break the first and second Commandments, needed to be confessed. With our Western background this whole area of sin just didn't come into it! Yet these were sins that all first generation Mien believers had been involved in before turning to Christ. When browsing in a Christian bookshop in Chiang Mai, Rachel chanced across a little book entitled, 'Set Free' by John Aston. It was like a shaft of light from heaven. If the sin of spirit worship is not dealt with by confession, Satan still has an area of influence over a Christian's life which needs to be broken by saying sorry to God and renouncing it. In some cases Christians still even had spirit books, pictures and other spirit worship paraphernalia. These needed to be destroyed. Until this area of past spirit worship was dealt with, many Mien Christians were hobbled in their walk with Jesus. For some when they confessed spirit worship as sin, you could see the release and new joy in their faces. They really had been 'set free'. Evil spirit dreams (mbeix mbeix mv benx) experienced by so many Mien Christians, became a thing of the past. Derek Prince's teaching on this whole subject was also invaluable.

At this time we were praying much about the state of the Mien Church and began asking the Lord to show us what was wrong. The penny finally dropped. Mien had stopped their ancestor worship and turned to the Lord but in reality what they had done was to exchange one set of rituals for another. Before they worshipped the spirits (sipv mienv). Doing the ritual correctly was important. If you didn't the spirits would teach you a lesson and harm you (mienv muoqv). As Christians, instead of doing spirit worship, they went to church, were baptized, ate 'holy food' (communion) and said grace before meals. The Gospel had been misunderstood. It was not a new set of rituals to be followed, but a new relationship with a loving Heavenly Father. The vast majority of Mien 'Christians' were Christian in name only. The hallmark of a Christian is that he has been 'born again' – by the Holy Spirit living in him. He has God's spiritual life which is eternal. As Paul said, "Remember that those who do not have the Spirit of Christ living in them are not Christians at all." (Rom.8:9 NLT).

I began going around doing 'evangelism within the churches' teaching a series of 7 lessons laying the basic Scriptural foundation for a person to have sufficient knowledge to come to Christ. The last but one lesson contrasted spirit worship with the Jesus way. Sometimes as I explained that the spirits 'look' at your ritual but God 'looks' at your heart I could see the light of understanding suddenly dawning on the faces of some of those listening. Gradually in some of the villages there grew to be a core group of truly born again Christians.

In 1975 the first translation of the New Testament was completed. Having it in Mien was a gigantic step forward and a huge blessing. In teaching we could now refer to any part or verse of the

New Testament. For the majority of Mien Christians when it was time to go to church on a Sunday morning they would reach up to the beam across the house, take down their NT, blow off the dust, wipe it clean on their trouser leg and take it with them to church. It was not a book they read every day. Many had never had the privilege of going to school when they were young and reading was still an effort. The odd Mien Christian did read their NT regularly. As I went round visiting the villages, these were the ones who forged ahead and grew spiritually.

Rachel added: *Ian was up in the hills teaching 5 nights a week in the different Mien villages, both in the Chiang Rai area and down in the Khlong Lan area. Jonathan was little then and I didn't go trekking with Ian. I just washed the muddy clothes when he came home! Ian was away teaching in the villages so frequently that I was quite used to sleeping without him. One night I got a horrible shock. I stirred and felt a man's leg in the bed! Then I remembered – Ian was home that night!*

Once Ian on his motor bike was chased by robbers on 2 motor bikes. He always left in time to arrive in the villages before sundown as the trails were too dangerous to travel after dark. The Mien came in from their fields at dusk and Ian joined them for supper before teaching literacy and God's Word. Ian had no idea that on this occasion robbers on motor-bikes were chasing him. He had travelled the trail often and knew it well. They couldn't catch up with him. He arrived safely at Evergreen Creek, had supper, taught and then slept, or tried to sleep, on the hard bamboo platform. In those days they didn't have mattresses, just a grass mat. The thieves waited by the side of the trail. They didn't realize that Ian regularly slept the night in the villages and would leave early next morning as the Mien went off to their fields. The next time he visited the village the Mien gathered round excitedly and said, "Did you know?" "Know what" Ian asked. They told how the thieves had got tired of waiting for Ian and had returned to the main trail and stolen someone else's motor bike to sell over in Laos! Back in the UK two 12 year old boys prayed nightly for Ian for safety on his motor bike. God hears and answers the prayers of children!

In 1977 there was murder. Peter and Ruth Wyss were OMF missionaries to the Akha. Peter and a friend, Sammy, visiting from Switzerland, were murdered on the trail out past Thatch as they were heading home from a new Akha village ….. Ruth had to contact the school in the Philippines to tell her three children that their father was dead. Spreading the Gospel is a spiritual battle. There is a price to pay.

In 1988 OMF missionaries were just beginning to use computers. We used the early computer program called 'DOS'. Learning to use this program typing up Genesis for Ann Burgess in the Old Romanized Script was hard going. I remember sitting in the Chiang Rai Mission Home unable to prevent the computer underlining everything I'd typed after the heading! It's so simple when you know how! Just click Ctrl PS to begin underlining and click Ctrl PS again to stop underlining!

The early 1990's was a time when the AIDs epidemic was at its height. Sadly some lovely young Mien people – some of whom became Christians, died because of it. Monthly young peoples' week-ends were held in Mae Chan. Ajarn Pradit did most of the teaching. This was a term of service of spiritual advance with a number coming to the Lord. Excellent teacher training workshops for teaching children's Sunday School (led by Eunice Burden and her team from Central Thailand) were organized. Some of the young people who attended did a brilliant job of teaching the children in their own village churches. The fruit of this with children going on into teenage and adulthood as Christians still remains.

A summary of our 43 years with Mien – by Ian Bevington

Rachel and I were just GD (general duty) missionaries. We did not specialize in any one particular aspect of the outreach – rather we were 'jacks of all trades and masters of none.' We didn't choose what ministry we wanted to do but rather sought to help meet the current needs of the Mien outreach, whatever they were. At first the need was evangelism. This changed. Increasingly more and more time was spent dealing with the many different aspects of building up the new believers and church groups and helping them grow spiritually, move forward and reach out. For us it was uncharted territory. We made many, many mistakes and were constantly learning new things. We wore 'L plates' (learner plates) right throughout our time in SE Asia. We were there to help and encourage others to grow spiritually and realize their potential in Christ and rely on Him, not on us.

We owed a huge debt of gratitude to Eric and Helen Cox, Mary Baldock and Sylvia Lombard (OMF) and CW and Lois Callaway (independent Christian Churches) who laid the foundations of the work. Throughout our years in Thailand we were heavily dependent on our fellow OMF Mien Team members, some of whom had incredible expertise in their fields which was vital to the work. As new missionaries joined and others left, the exact number on the OMF Mien Team varied, but over the years the team averaged about 6 missionaries. The outreach was a team effort, one often building on the work of other team members. It was God who 'did it'. We sowed the good seed of God's Word. He gave the increase. The early days were physically tough but the hardest aspects were not physical but separation from family, the slow pace of progress in the work and derision and opposition from unexpected quarters.

The following summary only mentions areas of the Mien outreach in which we were directly involved. It omits whole swathes of the ministry with which we were not involved. The wonderful people in the villages who were a treasured part of our lives also receive no mention at all. The list would be far too long. We served 8 terms of 4 years each with a year's 'Home Assignment' in the UK in between (During this time we went round speaking at meetings asking for prayer for the Mien).

Bevington terms of service in Asia

1st. Term– Apr. 1965–May '69
The Mission's orientation course in Singapore.
Central Thai language study in Bangkok.
Married in Bangkok, honeymooned in Penang.
Thai language consolidation in Central Thailand.
5 months Mien language study in Nong Waen
Moved to Square Well to assist the small church.

2nd. Term– Apr. 1970–Dec.'73
Back to Square Well
Assisted the small church group.
Taught literacy.
Outreach – medical work and Rachel's midwifery opened hearts and homes to Jesus.

3rd. Term– Oct.1974–Dec.'78
Located first at Maesalong (Loz-Laangz) and then moved down to Mae Chan
Assisted Mien church groups in Mae Chan area.
Spent time with church leaders.
Literacy & evangelism within the churches:

4th. Term– Oct.1979–May '85
Ministry again in the Mae Chan area.
Early in '82 moved to Khlong Lan
Assisted that church and visited the Christians in villages in the hills to the west.
Every 2 months we would go back up North (13 hours by bus!) for 3 weeks, to visit and encourage Mien in Chiang Rai area.

5th. Term– Apr. 1985–May '89
Returned to ministry in Klong Laan.
Then went to Mae Chan area when David and Barbara Griffiths came to Khlong Lan.
6th. Term– Apr.1990-July'94
Located in Mae Chan assisting church groups in the Chiang Rai area.
Leadership training sessions.
Sunday School teacher's training.
Jesus Film evangelism.
7th. Term– July1995-May'99
Located in Mae Chan assisting church groups in the Chiang Rai area.
Radio workshop at La Mirada, CA.
Visited Mien churches up W.Coast
Began hearing of Mien believing in N.Vietnam.
Recorded materials to send into new believers in VN and other Creative Access Nations.
1st Mien Consultation.
Prayer counselling introduced.
8th Term– May 2000-Oct. '06
Again located in Mae Chan.
Assisted church groups in the area.
Outreach using Jesus Film. Printing of Bibles and hymn books and production of other materials for Mien in VN and other CANS.
Contact made with new believers in NV.
Construction of Mien School Children's Hostel building in Mae Chan. Returned to the UK to care for Ian's mother who was approaching age 96

During our time in the UK in the late 1990's Ian did a week's crash course in radio so that he could gain some understanding of all that is involved in preparing and recording radio programs. We also visited the Mien in the States for 3 weeks in Nov. '94. Around that time we were given a word of prophecy that during the coming final term of service our priority ministry should be to supply 'spiritual nourishment' to the new believers in N. Vietnam. This was not easy as there were so many other calls on our time.

It was sad saying farewell and returning to the UK. We were leaving behind an unfinished work - a Church which by any standards was not strong in the Lord. There was a constant drain of one of the most precious resources – the young people. Many were really keen for the Lord. They 'disappeared' into the towns for education and work. Thai churches gained but it was at very considerable expense to the Mien churches. It was as if the churches had an unstoppable hemorrhage. The churches also lost some of their brightest and best in the exodus of Mien to the States. Having said that, the seed of the Word of God that was planted in N. Thailand has resulted in God's Kingdom spreading to many Mien in many different places. We are now missionaries to our own people here where we live in the UK. It's a very tough assignment.

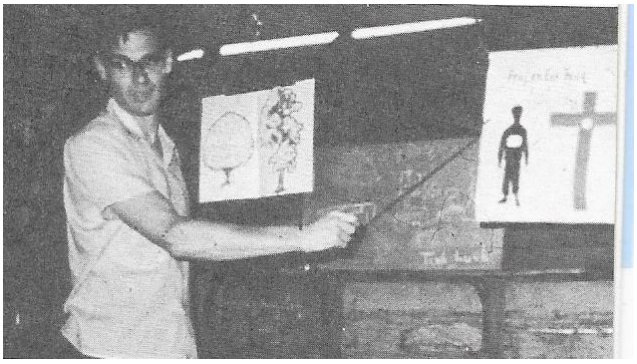
Bevingtons' Wedding in Bangkok,
Aug. 1966

Rachel bread making in home
at Nong Waen 1968

Rachel Bevington at their house
in Nong Waen 1968

Rachel studying Thai a few days after moving to Nong Waen in Feb. 1968. A strong storm with 2 inch hailstones and rain was causing much damage. That is the reason for the umbrella.

Ian teaching Bible truths in a home.



Ian teaching on the new life in Christ using Rachel's drawings.

Ian & Gau Hin climbing up to Square Well 1968

II SOME OF THE MIEN CONVERTS DURING THIS DECADE

CONVERTS AT ROM YEN IN THE 1960'S

by CWC - 9/2017

In 1960 communist infiltration forced our family to flee from our mountain home on the Thai/Lao border ridge so we returned to the lowland town of Chiang Kham. There we traveled and ministered to both Thai and Mien. Many Mien who were Thai citizens but living in the border mountains also had to flee down to lowland areas. We helped one group of Mien to obtain land for homes and farming and that village became known as Ban Mai Rom Yen. We often referred to it as Pleasantville.

Mary Baldock wrote on page 48 of her biography that she was present when the first baptisms at Rom Yen took place around 1968. She said:

A suitable stretch of water was found near the village and with joy men and women acknowledged Christ as their Savior. After the baptisms communion was held in a harvested rice field. Other Mien and missionaries had been invited and squatting around on the raised ridges of the rice field

there were some two dozen Christians representing some five or six nationalities. It was heaven indeed. In that area juice from a local plant represented the 'wine' since no grape juice was available then and a local biscuit the 'bread.' The Mien group there built their own little church building not long after the baptisms.

Ying Tso Tern (Dangc, Ngingv Zou)

In the mid-1960's before Rom Yen village was formed I went regularly to the northern Thai village of Ban Khum, 4 miles east of Chiang Kham. Several of the Mien families who had fled their mountain homes had located there. I found a ready welcome there at the home of Ying Tso. Her husband was a Chinese merchant and never opened his heart to the Gospel but she became one of the first believers. She allowed me to teach there on her front porch. Each time there would be 5 to 15 children, several mothers, and occasionally a few Mien men standing around in the front yard. My times there were more like a SS class. I tried to keep my teaching simple and interesting enough that the kids could understand and yet convey Gospel truths to the adults. I taught Christian songs in Chinese as well as Mien (since there were not a lot of good Mien songs then). I had the songs written on big sheets of grass paper and also used big pictures of Bible stories on a roll. After the nearby land was opened for development and Rom Yen came into being she and her family moved and opened a small shop in their home there.

Eventually around 1968 Ying Tso with a few other adults and a number of the children came to faith in Christ. It was a very happy day when I baptized of those Mien as described by Mary above.

Ying Tso's daughter, Muang Taet (Muangz Taetv), was also one of the early believers. That daughter's son, Tzan Meng Saetern (Dang, Zanx-Mengh, Jamnian, Pongsakorn Temsirimongkol) is the current pastor of Rom Yen church.

Fu Tzan Tso Saetern (Dangc, Fuqv Zanx Zou)

Fu Tzan, was a brother of Ying Tso above, and was the father of several of those children. He had been a student of our Chinese friend and helper, Jin Yung Sen, who had died in 1951. He had long had an interest in the Gospel. He kept saying that he would believe in Christ after he and his brothers had "buried their father" so to speak. The father had actually died many years before and his bones were preserved in the rafters of the older brother's home. But he felt he had to wait until they had had a final send-off for his father's spirit. Finally that day came and he with his two wives, some of his children and other children with their mothers were baptized.

His first wife's name was Kaet Tsiu (Kaeqv Ziuh). Since they had no children soon they decided she was barren and adopted two sons. But with the urging of other women she constantly urged Fu Tzan to take a minor wife so he would have natural children of his own. Finally he said, *"I've seen discord in families with multiple wives and don't want one but if you insist then you go find one. But be sure we get one we can live with."* So Kaet Tsiu found Goi Ngwen (Goiv Nquenc) who became the second wife. And it was not long before the animosity between the two wives began, just as he had feared! After the minor wife had borne several children Kaet Tsiu bore 1 son of her own. When he first heard the story of Abraham and the problems between Sarah and Hagar he said, "That's me!"

Lu Tsan (Luc Zanx), a son by Goi Ngwen the minor wife, is pastor 0f Jaisamarn Chonburi Full Gospel Church. That church east of Bangkok has around 180 members. He is also a director of Thailand Pentecostal Seminary and since 2012 has been a General Superintendent of The Full Gospel Assemblies of Thailand.

Fu Tzan worked with us for a number of years on Bible translation. Later he with his minor wife and some of his children moved to Chiang Muon district in the extreme south of Phayao Province.

Ying Mae Lee – Jana (Leiz-Jana, Nyingv or Ngingv Meix)

Among those converts was a small but bright young girl. Her name, Ying Mae, indicates that she was thin or slim at birth. She had been born in the mountain village of Dom Horng (Domh Horngx) on the Thai / Lao border in 1957. When she was 3 to 5 years old the family fled the communist advance down to Ban Khum mentioned above.

She tells her own story in these words:

I came to know God as a child and along with others was baptized at Rom Yen in the late 1960's. I fell away for a time but learned more about God while living in the Chiang Kham dorm. Then in 1974 at the Rom Yen church I truly came to understand being born again. I then realized God was the only God our Counselor and the only Savior and the only way to heaven. From that day to now I have sought to follow Him closely.

From the time of my new birth I surrendered my life to serve God at Rom Yen church and began with teaching the children there. Then I taught sewing in the Chiang Kham Refugee camp and witnessed for Christ in the camp. After that camp closed I gave myself to study God's Word at Phayao Bible College. After graduation with a bachelor's degree I served at Rom Yen church and at Pang Prik church which was an offspring of the Rom Yen church. Now I serve at the Nong Dau church in eastern Chiang Rai Province. I also am leading a team of women to visit groups of Mien in many villages in Thailand, Laos. Vietnam, and China. For the past 9 years I have served as a leader of Mien women's camps in Thailand.

On her evangelistic and teaching trips she usually takes her mother, aunt, daughter and other Mien with her to give their poignant testimonies of how they have found the new "abundant life" in Christ. She is also one of several working to audio record the Mien Bible. My younger daughter, Jeni Goddard and her husband John, ministered together with Ying Mae often during the 15 years that they served in Thailand.

I believe it was in the 1980's that she met and married Pastor Woranthan Jana. He was formerly from Burma and was of the Rawang tribe. He became seriously ill and died around 2007. Lois and I had originally been called by the Lord to minister among the Rawang people in Burma. Early in 1948 we spent 4 months in Burma seeking permits to work among Rawang in the far northern part of that country. When we were not able to obtain that permission we were forced to move on to China but the following year we had to evacuate from China and thus began working among the Mien people in Thailand. We assisted two Rawang to immigrate to Thailand and Ying Mae now works with a mission founded by Daniel Kalnin - one of those 2 Rawang men. That mission is called Frontier Labourers for Christ (FLFC). She has 3 children: Chairot, Muang Mae, and Yothin and 2 granddaughters.

Granny <u>forgot</u> to take her opium !!

A number of years after Ying Mae's conversion she led her grandmother to Christ. The grandmother had really tried to break her addiction to opium but without success. She got very lonely on days when Ying Mae was away teaching sewing and others of the family were working in their fields.

Then one day Ying Mae said, *"Granny, would you like to go with me to the refugee camp*?" Granny quickly accepted the opportunity and off they went on Ying's motor bike. Granny was holding on tightly behind her granddaughter with the long tails of her Mien jacket flying in the breeze. Granny thoroughly enjoyed that day talking with the Mien Christian refugees. So she eagerly accepted the opportunity to go out there again the next day, and then the next. When she returned home that third day a light dawned and she said, *"Why! I completely forgot to take my opium these 3 days! If I can manage without it 3 days then I don't need it any more!"* **That is the first and only time I've heard of anyone forgetting to take their opium at their regular daily times.**

Muang Mae Nang Chananya Jana (Muangz Meix Jana)

She is the only daughter of Ying Mae and Waranthon Jana and was born in 1990 in McCormick Hospital in Chiang Mai. Because of her growing desire to follow the Lord she was baptized in 2005 when she was 15 at Nong Dau in eastern Chiang Rai province. She received the bachelor's degree at Mae Fa Luang University in Chiang Rai and in June 2017 received the Master's degree at Chiang Mai Bible Seminary. She has also gone with her mother and other women on evangelistic trips both within and beyond Thailand. She wrote,

I thank the Lord that He called me and chose me to be born in a Christian family. I thank Him for putting all things together in my life from the beginning onwards. He has also given me the opportunity to serve Him from my childhood to the present. At present I serve in the multi-ethnic Beulah church in Chiang Mai and for one week each month I serve with my mother in the Nong Dau church.

Nai Fou Saelee (Leiz, Naix Fouv)

She is Ying Mae's mother and even though she has had no public education she has learned to read the Bible in Mien and gives a great testimony for the Lord.

Faam Fou Saelee (Leiz, Faam Fouv)

She is Ying Mae's aunt and even though she has had no public education she also has learned to read the Bible in Mien and gives a great testimony for the Lord.

Jing (Jingv) **Kanika Karunawong**

Three Chinese girls living with their parents at Rom Yen became Christians there. One of those Kanika (Jingv) graduated from Chinese Bible School in Bangkok. She married another graduate of that school who later obtained his PhD - Dr. Mana Karunawong. They served for a few years a Chinese Church in Bangkok. I preached there one Sunday in Thai. For many years they served as missionaries to Thai laborers in Chiayi, Taiwan. They are now serving in Thailand among Thai and Chinese churches established with converts made in Taiwan. Jing is still proficient in Mien and keeps active with Mien friends and events.

Mei Seng (Meix)

Mei Seng was another of those early converts at Rom Yen and she also lived in our dorm in Chiang Kham through high school. She too was a bright student and also graduated from Bangkok Bible College. She assisted Ann Burgess for 3 or more years with checking the translation of the Bible. She also taught Mien literacy in Thai script and led youth in the Mae Bong church.

Later she married Nai Orn Saelee. Together they have served churches in Mae Chan district of Chiang Rai Province and Fang district of Chiang Mai. They are now serving the Wang Phai church in Song Khwae district of Nan Province. Her brother Nai Seng worked on Scott Coats World Concern team.

Yao Orn & Muang Ching Saelee (Leiz, Yauz-Orn + Muangz Cing)

Yao Orn (Yauv-Orn) was a poor opium addict who may have come to Christ to get rid of the opium bondage. He was set free and did become the main leader in the Rom Yen Church.
His wife, Muang Ching. came to faith in christ in 1967 because she was ill and troubled by Satan. I baptized them both. She is a relative of Ying Mae above. Their son, Nai Orn, eventually married Mei Seng whose story also is above. Muang was born in 1936 so she is now 81 years old.

We invited Yao Orn and Muang to be the first house-parents at the dorm in Chiang Kham. They had trouble relating to some of the problems of the students since they were uneducated themselves but they loved and cared well for the kids. A number of the Rom Yen youth stayed in the dorm and there became zealous Christians.

Both Yao Orn and Muang witnessed to the patients in the clinic next door and later to the refugees from Laos. They both helped also with preparing and distributing cloth and thread for the refugee women to embroider and earn needed cash.

Lois wrote: *Muang Ching, housemother of our new dorm, came back from Dorothy Uhlig's patient-guest house where she had been witnessing to Mien patients. "Teacher, do you have cloth and thread I can give to the wife of the patient who has been ill so long? They really have spent all they have on medicine." What can one say? "Yes, Muang, here is a piece for a bag and please also take this one to the mother of the child who is in a coma in the government hospital. Busy fingers should help a bit in these hard days when she can do nothing but watch her child's life slowly ebb away. And then there will be the hospital bill to pay."*

Fu Tzan Tso helping C W & Lois translate Scripture 1960's

Woranthan, Ying Mae, and children in 1990's

Ying Mae

Woranthan & Ying Mae early 2000's

Muang Mei

Ying Mae

Mei Seng, Nai Fou, Nai Orn, Faam Fou in 2000. CW in front

Muang Ching 1992

Mana, Jing, CW - discussing Mien work - 2017

Yao Orn at left, Muang Ching & Ying Mae center
C W & Lois right -1980

Jing & Mana in 2007 when he
received his doctorate

OTHER CONVERTS IN THAILAND IN THE 1960'S

Many others were won to the Lord in this decade but I have not yet received bios for some of the most prominent ones but here is one of them.

Fu Tzan Chao (Zeuz, Fuqv-Zanx)

Helen Cox spoke of him when writing about missionary David Griffiths. She said, "David's *"Timothy" was a very likeable young man by the name of* ***Chao, Fu Tzan (****Zeuz, Fuqv-Zanx) who in turn is the father of the young lady Liew Tzan (Liuz Zanx – now Mrs. Jude Barkway) who has been preparing scripts and broadcasting the Gospel from F.E.B.C. transmitters in the Philippines ever since March 5, 1995."*

Dr. Herb Purnell wrote: *" I was also part of a Cornell University project to study the Mien language and culture. My assignment was to study the Mien literary language (nzung nyei waac) that was used in Mien traditional songs. Among my several Mien helpers was* ***Fu Tzan Chao*** *(Zeuz, Fuqv-Zanx Fuqv the father of Liew Tzan who became the first Mien radio broadcaster)."*

This Fu Tzan was born in Ban Sa Koen, Amphoe Song Khwae, Nan Province on edge of Amphoe Pong about 1935. His wife is Muang Dorng (Dangc, Muangz Dorngh) They had 5 daughters and 2 sons. Five of the children including Liew attended Bible School. She is the fifth child. The sixth child Manv also served for several years with the radio ministry and later for a time with the Bible recording project. The second daughter, Nai Tzan, married an American preacher and they serve in Thailand.

While in Sa Koen John Davis & U Hyang (Uv) visited and witnessed but he did not respond at that time since he was planning to be a shaman. Because of the communist threat they moved to Phitsanuloke where Liew was born. His wife wanted to believe before he did. They later moved to Mae Chan, Chiang Rai province. It was there in 1970 that he believed & 3 months later he was baptized by David Griffiths.

His great-grand-father, grand-father, grand uncle and father were all shamans. In his childhood he had always helped his grandfather or father when they were performing the ceremonial worship of spirits. When he was 18 years old his grand uncle said to him that shamans never die peacefully but suffer before they die. This is because shamans are deceitful. His uncle also said to him that he had to think carefully if he wanted to be a shaman and that he would not recommend it.

His grand uncle's words made him think and he agreed that shamans do not really help people so he had made the decision not to be a shaman. He went and asked U Hyang if he became a Christian could Jesus set him free from spirits? (mienv). U Hyang told him that Jesus absolutely could release him from the spirits. He then wanted to follow Jesus and asked U to move their spirit shrine. After he made the decision to take Jesus as his Savior he was full of joy and was often called, "Ong njeih youh" which means, "a jolly man."

The family later moved to Bing Lom which is 15 kilometers from Khlong Lan. While living there he served as pastor. Christians there now go to church in Khlong Lan. From there he went to preach the Gospel at many Mien villages in Thailand and Laos. For several years he often preached in Khlong Lan. Ruam Jit, and Pang Ma Nao churches. The latter church is still there but has no pastor. For some time he also served as a Mien radio part time staff member by writing and singing the Bible in Mien traditional songs. He did much of the both the Old and New Testaments into that form.

Here Fu Tzan is recording Scripture in the traditional song language style for Mien Radio

CONVERTS IN LAOS AROUND 1968 to 1971.

Gao Tso, Cheng Bu, and Wuon Fou Kuon families

Around 1968-69 Verna Aspray and Ann Burgess were living in Nam Geng (Namv Gengx), a large refugee village on the Mekong River. They were forbidden to do medical work because the government had their own clinic there. Thus Verna wrote, "so we concentrated on witnessing to the local people, especially the Mien. Indeed, the Mien seemed responsive and wanted to know more about Christianity. Ann and I decided to take one day a week as a fast day. Shortly after, one family with a very sick husband, father came for help. This family believed, and we started Sunday services and also literacy classes. Following this more Mien began to inquire and turn from their worship of the spirits to worship the Lord Jesus."

That "very sick husband" was Gao Tso who was an assistant headman in the village. (Gauv Zou). He and his two wives were the first Mien believers in Laos. His wives both bore the name Mei Fu (Meix Fuqv). Next there was Cheng Bu (Cengx Buv) with her mother and father. Her son San Bu Saelee (Sammy / Saan Buv) lived many years in Visalia, CA but now is in Seattle. He and his wife have made many mission trips to SE Asia to witness among Mien.

Wuon Fu Kuon (Wuonh Fuqv Kuon) was converted later while Henry Breidenthal was living in Nam Geng. He was an army official who had worked for Jaolaa (Jau laac). Because Jaolaa did not approve of his conversion he had to leave Nam Geng and moved south down river near a Hmong Village.

Verna returned to Laos probably the end of '71 and lived with the Larry Peets for a time at Hui Sai and stayed on for a period of time visiting small villages along the Mekong where there were some Christians and in the big village of Hui Aw. She visited Wuon Fu Kuon often and also would go stay in Nam Geng with his first wife to encourage her spiritually. That wife, Mei Fu (Meix Fuqv), passed away in the US a few years ago while living with the eldest son, Gau Fu (Gauv Fuqv /Fuqv-Hin Fuqv) in Portland, Oregon. Gau Fu now lives in Seattle while his younger brother, Nai Fu, still lives in Portland.

Jong Lin Saeyang (Yangh, Zong Linh) & family by Koi Lin Saeyang, Sept. 2017

My father Jong Lin Saeyang was Chinese from Yunnan province. He had 7 brothers but I never met them. He met my mom while traveling around Laos selling opium at the time. Her name is Fey Ching Saefong. She passed away in 1975 when only 35 years old. My dad passed away on August 3rd 2009 when he was 87 years.

My parents followed the usual worship of ancestors and other animistic practices of the Mien. In 1969 my sister Kay Lin got really sick so they offered all that they had to their demons and could not pay for anymore animals to give to their ancestors. My dad told me at night he would hear pigs making a lot of noise. He would go out to see them but was not able to find the pigs. For three nights he would hear the noises. One day a Catholic missionary passed by our village and Dad told him about hearing the noise of pigs. The missionary man went inside our simple hut, looked around, and told Dad to burn all the images hanging on the walls. Dad did as he was told and after that he did not hear the pigs anymore and from then on decided to become a Christian. My parents did not really know the Lord because there were no churches there or anyone to guide them to walk with the Lord. They did what they were told because they were poor and did not have animals to sacrifice to their demons.

After my mom passed away at the end of the Vietnam war we moved to Thailand and stayed in the Chiang Khong (Ban Dong) refugee camp for 4 years. In 1979, after 3 trials of applying to come to the US, we were finally accepted for relocation here. We praised the Lord for the Catholic Church in El Cerrito, California that sponsored our family and made this possible. My dad, my brother Kao Lin, three of my sisters (Fam Lin, Kay Lin and Lai Lin / Melinda) and I came to the US.

Life was hard then because we did not know any English and school was really tough. But God was good to our family and has helped us all these years since. When we first arrived to the US we lived with my uncle San Ching Saefong and his family for a few months and later we rented an apartment in San Pablo and lived there for 2 years.

In 1982 we moved to Richmond and lived there for 5 years. There were 5 of us living in a one bedroom apartment – that was tough! Fortunately Kao Lin was married by then so he was no longer living with us. During this time we were attending a Chinese protestant church in El Cerrito. Most Mien refugees came during the early 1980s and others started attending that church too. My dad was the interpreter since the pastor could only speak Chinese. Dad was Chinese and was able to speak Mien since he had married a Mien woman and lived with the Mien in Laos and Thailand.

Later we moved to a 3 bedroom house and started attending Mien church at First Baptist Church in Richmond. Even though I went to church all my life I did not really know the Lord. Perry and Audrey Sakai started a Good News Club at their church in the early 1990s and they would pick us up for that on Wednesday nights. There I began to learn about God. I accepted Christ as my personal Lord and Savior at the age of 14 after reading about the story of Nicodemus in the book of John chapter 3. Even though I accepted Christ I did not really know who God really is to me until I was in High School. My dad got into an accident while walking home from visiting the Mien people. When I heard the news I was

devastated but I knew God knows best. So my brother-in-law Vince came to my work and told me the news and we rushed to the hospital. When I saw Dad I was in tears but then the doctor said Dad could go home because he had no broken bones. So we took my dad home and for three days and nights he would moan and groan but I would be by his side and would hear him praying to God. After 3 days and nights of pain he was much better.

Jong Lin's daughter - Koi Lin Saeyang (Goddard)

I was so amazed at the power of God for healing my dad that I decided to go to Bible school and become a missionary. After graduating from Richmond High School in 1991 I attended San Jose Christian College (now known as William Jessup University). I learned a lot about the word of God and made a lot of Christian friends there. After graduation from SJCC in 1995, I got a scholarship offer to attend Immanuel Seminary in Texas but I declined that offer because my sister Kay Lin had asked me to stay and take care of my elderly dad. She was planning to marry.

In 2000 I married John Michael Goddard, grandson of CW Callaway. After 6 months Granddaddy Callaway asked me if I wanted to go to China for a two-weeks mission trip with my airfare paid by Menlo Park Presbyterian Church. I was excited and jumped at the chance. Pastor Nai Seng from Oakland church and I got chosen and we went to Menlo Park church every Monday to meet with our teammates there. I got to know Pastor Nai Seng better. He was and is a very humble pastor. Our team worked well together, we flew to Hong Kong and met another team there. From there we went into China and visited two or three Mien villages. The Mien villages were far from the city and deep in the mountains. First we took the bus and then had to travel by foot for three to four hours just to see the first Mien village.

Once we got to the village we were able to share the gospel with Mien there. We used the EvangeCube and Mien chanting songs to share the gospel. One of the converts was an opium addict. While sharing the gospel with him and his wife he was smoking opium and I had to endure the strong opium smell. His wife was also there. I used the EvangeCube to help explain the Lord's Good News. Later I asked him if he would like to be rid of opium. His wife nodded at him telling him to say yes and he also agreed. I prayed and helped them to believe. I also asked God to help him stop smoking opium. Our team left that village but returned there 3 days later. When I saw him, I asked if he still smoked opium. He said, "No, I have not smoked since you prayed for me three days ago." Praise God! I hope to meet him in heaven.

God has granted me many opportunities to serve Him at my church and overseas. I was able to do three short term mission trips to Thailand after my China trip. Even though I am not able to serve Him as a full time missionary I am grateful He has allowed me to go whenever the doors are open for me. My next overseas trip will probably be in 2019 or 2020, the Lord willing.

Koi Lin and husband Michael Goddard have 2 children and are members of Yiu-Mienh Baptist Church in Richmond, CA. For four years she served as Sunday School superintendent and regularly teaches in Sunday School. She has served on the church Missions committee and in other ministries. She has taught at children's camps and women's retreats. Since about 2010 she has served as Bible/Literature Resource Person for Mien Christian Mission Fellowship (MCMF or YIDG). Her sister Fam Lin has regularly assisted her in selling of Mien literature and has accompanied her on mission trips to Thailand and Laos.

Koi Lin (blue blouse) & family
& C W Callaway - 2016

In the next chapter you can read of many more Mien converts both in Laos and among refugees from Laos who later came to know Christ as their Savior.

III MIEN CHURCHES BEGUN IN THIS DECADE

Baw Si Liem Church (Mbor Si Liem / Square Well)

Helen Cox had said that about *1959 "A group of Mien not favorably disposed toward the Gospel, including Gway Ching's younger brother (Brother Eight / Gway Fong / Gueix-Fongc), had moved away from Maesalong and set up the heathen village of Square Well (Baw Si Liem). This was over 100 miles to the South, in the hills on the west side of the motor road just north of Ngao, six hours walk from the main road.*

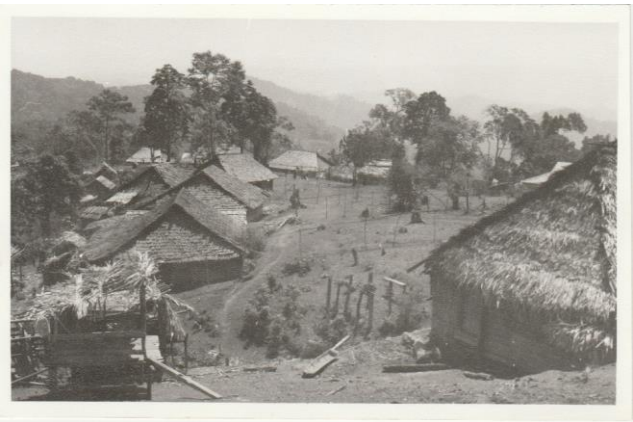
In 1961 Eric went to Square Well in response to the request of two heads of families there who wanted to trust in Christ. Brother Eight, however, was not yet ready to believe. But the death of a baby daughter, despite much demon worship, and the fear that his precious and only son might go the same way, convinced Brother Eight that he was wrong in resisting the Gospel. He sent word to the Coxes that if they would come and live at Square Well he and his family would burn their demon things and believe in the Lord.

In 1963 Coxes moved up to Square Well and Gway Fong (Bro. Eight) and his wife and family made profession of faith in the Lord. This provided an opportunity of witnessing and teaching in the village of Square Well for 14 months (until Coxes' furlough in '64). The outstanding event of 1963 was that while I was in the hospital with hepatitis, Gway Fong and Fei (Gueix-Fong & M'Feix), his wife, burned their demon things.

Mrs. Gway Ching had said to us before we left in 1964, "You help us onto the roof and then you remove the ladder." She meant this particularly for the Square Well Mien. To have been professing believers at Square Well only little more than a year and then to leave them high and dry was like helping a man onto a roof and then removing the ladder. So we had to return to Square Well and hopefully prepare the way for new workers to move there when we left. And it was the Griffiths who did move up there in December 1965.

Ian & Rachel Bevington lived at Square well for 6 years – for several months toward the end of the 1960's and in the early 1970's.

Photos from Ian Bevington



Square Well village 1969

Bevingtons' house at Square Well in 1968

Gway Fong (Bienh, Gueix-Fongc)

Ian was teaching these Mien in the Bevington guest room at Square Well

Gway Fong with his horse at Square Well in 1969

Christmas Celebration at Square Well, 1968

Hweikangpa Church (Hueih Gangc Paax / Evergreen Creek)

For nearly two years the Purnells lived in Hweiyano near Maechan to study Northern Thailand. Herbert relates this experience:

Early in 1963, I was asked by two Mien men from this village (on a nearby mountain) to come up to their village to see the mother of one of them who was very ill. Spirit ceremonies had not brought healing to the woman. I went, gave some simple medicines, and explained the gospel in Northern Thai as best I could. The woman indicated that she now believed in Jesus and over the next two weeks God graciously healed her. As a result, several of her family plus a few others believed. I began going up to hold Sunday services, and in the end Elsie and I with our two young children were invited to move into the village, ***Evergreen Creek, (Hweikangpa)*** *to learn Mien and help teach the people who had come to God. Sylvia Lombard and Mary Baldock had visited the village several times in the past to preach the gospel, but there had been no interest. Now there was fruit from their work and that of the Purnells…. We lived in Evergreen Creek from April 1963 until June 1964 when we returned to the US for furlough.*

After returning from her first furlough Ann Burgess lived there for a time in the early 1970's.

These 2 photos were by Ian Bevington in 1974

A few Christians gather at Evergreen church
- probably after village moved down mountain

Seng Jiem rings church 'bell'
at Evergreen Creek

Nong Waen Church

Around 1960 A number of the Christian Mien had moved down to the plains from Maesalong area some to the village of Nong Waen and the more business-minded to Mae Chan. In February 1966 the Coxes had moved to Nong Waen, not far from Mae Chan, to work with Mien leaders on the translation of the New Testament.

Helen Cox said, *"By May 1967 Verna and Ann moved into their little house next door and plunged into language study wholeheartedly"* After a few months they moved to Nam Geng in Laos and Ian and Rachel Bevington a little later moved into that house to begin their own Mien Language study.

Rachel wrote, *"The windstorm funneling down through the valley at Nong Waen in Feb 1968 not only destroyed the church building but played havoc with the grass roofs in the village. The hail came*

down and hurt! It was 2 inches in diameter! We were in the church having a service when we heard this noise like an express train approaching. Then the wind hit the church which was on top of the hill. The wind caught the bottom of the bamboo wall and began lifting it. At this stage we evacuated the building, just before the two main bamboo upright posts snapped and came crashing down. At the same time hail was smashing down through the thatch roof. One old lady didn't manage to get out of the building in time but she crouched down under one of the handmade benches and was unhurt!

Photos by Ian Bevington

Nong Waen village 1968

Church services continued in the open after the storm damage

Nong Waen church 1968

Church being rebuilt. Gau Hin is on roof replacing grass mats. Note the bell.

Nong Waen Church in Feb. 1968 after storm destroyed it.

Gueix-Seng with wife and mother 1968

Rom Yen Church, Chiang Kham, Phayao, Thailand

By CWC

Communist infiltration along the Thai/Lao border caused many hundred Mien and other mountain tribes people to move down to lowland areas of Thailand during the 1960's. This was long before the huge exodus out of Indo-China in the late 1970's. These were Thai citizens so they were not confined to refugee camps but were refugees all the same. With little advance warning many arrived in Thai villages with only what they could carry on their backs or horses. Because of their plight Lois began working with them to prepare and sell their embroidery work.

Some fled their mountain homes to new temporary homes they built in the foothills. Some bought homes in the Thai village of Ban Khum 3 to 4 miles east of Chiang Kham. Although at first we were not making much progress among the older Mien we went regularly out from Chiang Kham to teach Mien children and youth at Ban Khum. Often the adults sat with their children so they got a dose of the Gospel whether they wanted it or not. During the early 1960's we usually walked or rode our bicycles when the road allowed. For one long period when it was dry enough I went by bicycle to preach at Rom Yen Sunday mornings in Mien, then mid-day I used Thai for 2 families in a village nearer the county center, then I pedaled 4 miles south to preach in Ban Sak Mien Village in the evening. Over time as the road was improved we graduated to motor bikes and by the latter 1970's we had a car for such trips.

Our son, Mark, was working as interpreter and strategist with the Thai border police from 1964 to 1967 under the U.S. aid program in the joint effort to oppose communist propaganda and insurgency. A Thai lawyer, Khun Sawat Ekathat, was also in that program and we met him through Mark. Both the Mien and many of the local northern Thai were desperate for land for homes and gardens. I worked together with Khun Sawat to develop a proposal for using a large restricted area just north of Ban Khum. He with his lawyer skills presented the proposal to the county officials and got the okay. Then he and I met with 100 or more Thai and Mien of the area who rapidly cleared the area of brush and marked out roads and many equal size plots of land. A drawing was held to determine who would get which plot. Thus came into being a new village for the Mien. Khun Sawat gave it the name Ban Mai Rom Yen (which means "The new village of Cool Shade" we thus referred to it as "Pleasantville.") Because of our efforts to help them obtain that land and our embroidery project we gained respect among the Mien there and a greater willingness for us to teach their children. Few of the adults dared to turn from their worship of ancestors and jungle spirits or even to show much interest in the Gospel for a number of years. But our main efforts and success in that decade centered in Rom Yen Village.

A number of the teenagers were coming to faith in Christ, then several of the mothers. Fu Tzan (Fuqv Zanx Zou) was the father of several of those children. He had been a student of our Chinese friend and helper, Jin Yung Sen, who died in 1951, and had long had an interest in the Gospel. He kept saying that he would believe in Christ after he and his brothers had "buried their father" so to speak. The father had actually died many years before and his bones were preserved in the rafters of his older brother's home. But he felt he had to wait until they had had a final send-off for his father's spirit. Finally that day came and he with his two wives, some of his children and other children with their mothers were baptized – around 15 altogether. That was certainly a joyful day for us.

The following is a summary of Rom Yen village & church written by Scott Coats & Aids team of World Concern in 2006. Nai Seng and Tzan Fam of the church were on that team.

Nested in the jungle that climbs up and down the hills of Northern Thailand lies the village of Mai Rom Yen. This village is the site of one of the fourteen Mien churches in Northern Thailand.

The Village

Ban Mai Rom Yen is a village of about 520 people in the Chiang Kham district of Phayao province. Mien people make up the majority of the population in this village that is also home to Isaan and Northern Thai people. Many of the villagers continue in their traditions of ancestor worship, while others are Buddhists. The Christian church there has an all-Mien congregation which represents about 25% of the village population.

The Rom Yen Mien came together from three villages along the border of Laos and one in the Thoeng district of Chiang Rai province. The first Rom Yen family that crossed the border into Thailand was that of Fu Tzan (Fuqv Zanx) and Kae Saeten (Kaeqv Dangc) along with their two adopted children. They came from Nam Pai village in Laos around 1959. After living in another village for three years, they made their home in Chiang Kham district. During this time, the Secret War was raging in Laos between the Vietnamese communists and the United States CIA forces. Many people were fleeing to Thailand for safety.

The Church

Fu Tzan and his family met C.W. Callaway, an American missionary who was helping with health care and food needs for people in the area. Until then, Fu Tzan and Kae had been unable to have children. But after the missionaries prayed for them, Kae became pregnant and gave birth to a son. This experience helped lead them into a relationship with Jesus Christ.

As fighting in Laos grew worse, Fu Tzan, Callaway and Mr. Sawad (a Northern Thai lawyer) asked the government to help them and the other Mien to find a safer place to live, away from the Laos border. This resulted in the formation of the Mai Rom Yen village.

By this time there were three Christian families in the village. They built their first church in 1968, next to the soldiers' camp in the village. The Callaways taught the women of the village to make crafts that they could sell on their behalf. Through the relationships they built with these women, they were able to share the love of Christ with them and the church began to grow.

In 1970 they moved the location of their church further away from where the soldiers were training. The church now had thirty members. They were able to send some of their youth to study the Bible in another city. Then the youth could return to their village and teach the people of their community.

Growing and Building

*They wanted to find a safer place, so they moved again and bought the land on which the church is now built. A church was built and soon afterward, they built a parish (*parsonage*) as well. In 1995 they tore down the church they had been using in order to begin construction on a new building. Since that time they have been conducting worship in the parish (*parsonage*), waiting to be able to complete the new church.*

Construction

The land has been leveled, and construction has begun, thanks to the women's group who has raised money by making crafts to sell to the Mien in the United States. Also, through the support of World Vision the building has been framed. By 2000 the women's group raised enough money to roof the building. About a year later they were able to put the floors in. Since then, nothing more has been done in the construction project. They have raised 99,000 Baht, largely through the offering, to continue construction.

Summary (as of 2006)

The older people of the church have worked hard for many years towards the construction of this new building and they want to see it completed before they die. They are growing too old to make crafts for fund raising. They would like to see the younger generation taking part in fund raising for the church as well. There is a large generation gap between the youth and the older people of the church. There are only a few teenagers and only some of them are very committed to the church.

The church now has 53 baptized members. About 50 others are members of the church (not yet baptized), but only about 30 adults and about 15 children come regularly to church. This is partly due to the fact that many of the members work in other provinces. It is also true that throughout the Mien churches of Thailand for many years there has been a general lack of commitment among church members. The average size of a congregation is 20 adults. In recent years there has been a tendency towards a deepening of faith, but the commitment level is still nominal.

Pleasantville Church (Rom Yen Village church) has had the following Mien pastors:

From 1988 to 1996 Yao Fu Saelee (Leiz, Yauz-Fuqv / Ahcharn Prasarn Saelee) – graduate of Bangkok Bible College (BBC). Then for shorter periods Fungv, Saan Mengh (Ahcharn Narong Rit Saefungv) – graduate of Phayao Bible College and Tzan Nai Saelee (Leiz, Zanx Naic / Jiem-Linh / Ahcharn Jirasak Saelee) – graduate of BBC served. From 1998 to 2005 there was no pastor. From 2005 to the present Tzan Meng Saetern (Dangc, Zanx-Mengh / Ahcharn Pongsakorn Temsirimongkol /Jamnian) also a BBC graduate has been the pastor.

Some notable converts of the Church are these Bible College Graduates: Ying Mae (Ngingv Meix) Jana, Mei Seng Saelee, Kanika (Jingv) Karunawong, Nai Dorng Lertsirikarn, Prasarn (Yauz-Fuqv) Saelee & wife Mei Jiem, Jirasak (Zanx Naix) Saelee, and present pastor Jamnian. Some other converts were: Muang Hyang; Fu Tzan (Fuqv Zanx Zou); Yao Orn & Muang Ching & son Nai Orn Saelee; Mei Seng's brother Nai Seng; Ying Mei's mother Nai Fou, aunt Faam Fou, and cousin Tzan Fam.

Here are current statistics as of April 2017:

Total current believers 92; Baptized believers 26; Average attendance 37 (men 5, women 17, children 15). Much of the report above was gained from Pastor Jamnian's interviews with the long time church leader Muang Hyaang (Muangz Hiaang, mother-in-law of Pastor Yao Fu Saelee).

Pictures of Rom Yen Church

C W teaching Healing of blind man – 1960's

Christmas play -1960's

First Building – late 1960's

Second building & members – about 1978

Second Building in 1980's – Front left: Yao Orn & Yao Jiem; Back center: Lois Callaway; Mid row right: Yao Fu

New Christians Harvesting rice -1967

Current building at dedication 2006

At dedication 2006

Fai, Jamnian, Daniel & Tamami, RY folks-2006

Yao Jiem & Muang Hyang

IV The Translation of the Mien Bible

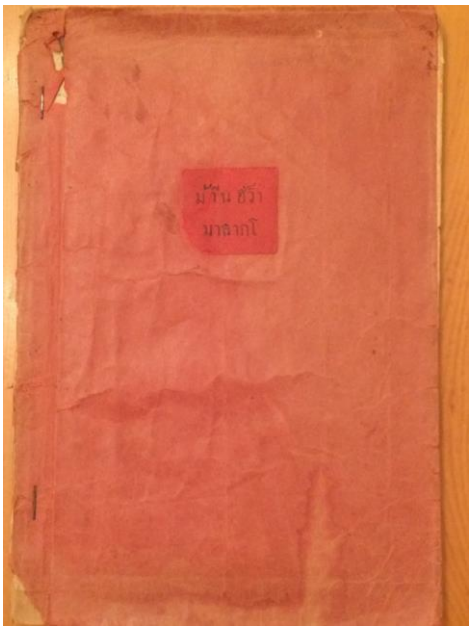
"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible.
He can do just what no other can do." -Oscar C. Eliason, 1929

While reflecting upon the obstacles encountered during the long years of toil on the translation of the Mien Bible and "An Iu-Mienh – English Dictionary with Cultural Notes" the words of this old chorus above came to my mind. You will see why as you read on.

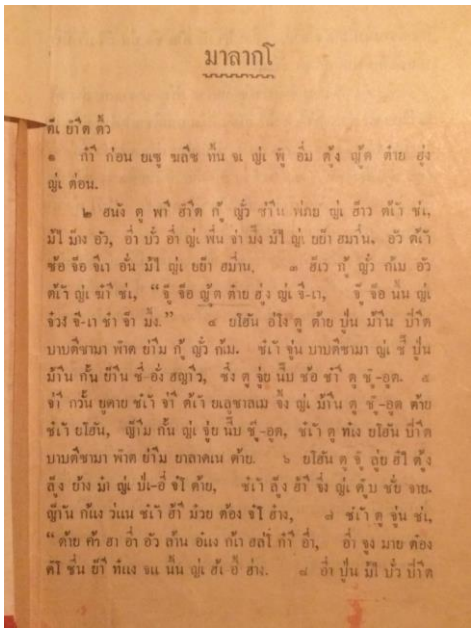
The Gospel of Mark was the first book translated into Mien. It was published by the Thailand Bible Society in 1932 –85 years ago. It was done in the 1930's by Mr. Trung, a Vietnamese Bible distributor and his wife. They lived and worked for over two years in Phu Lang Ka, Amphur Bong, Nan Province, North Thailand. Sadly he died from a chronic illness with only one Mien convert and no others were able to read this alphabet.

Dr. Herbert Purnell explained: *The Trungs used the Thai script for their Mien orthography, but made some radical changes in the Thai writing system to simplify it. There is no evidence that this orthography was acceptable to the Mien."*

One very worn copy of this Gospel of Mark was given by Dr. William Smalley, Bible society linguist, to Dr. Purnell. The front cover and first page are shown here:



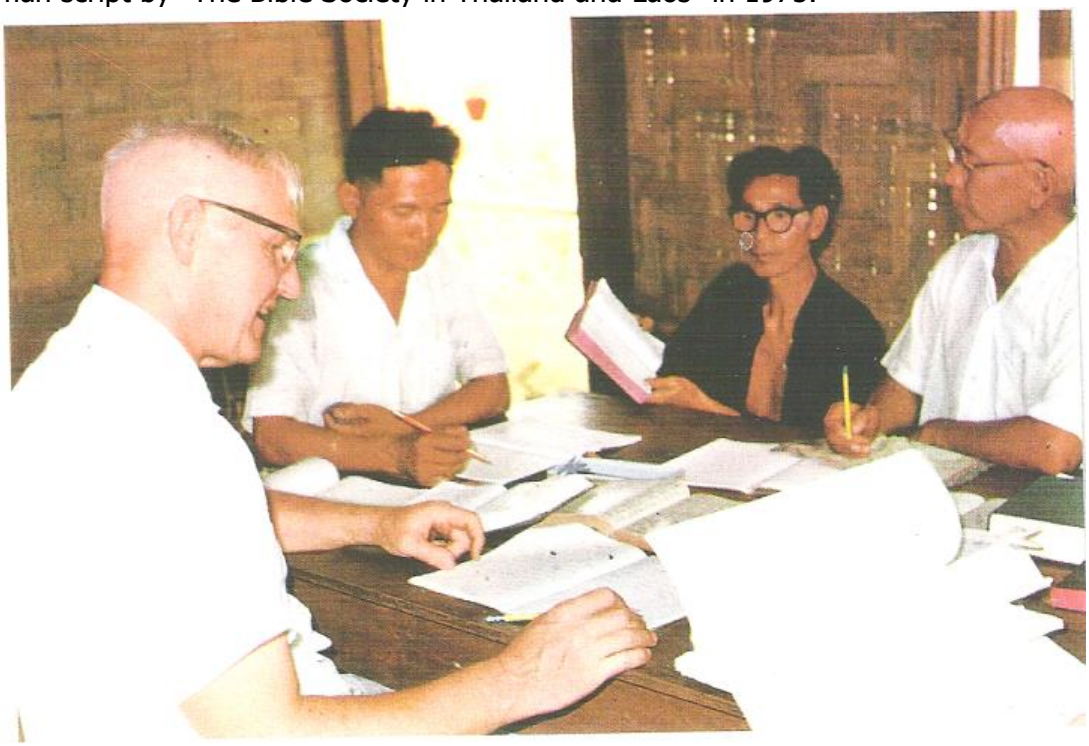
Front cover of Mark in Mien -1932



Page 1 text of Mark 1 in Trung Thai script

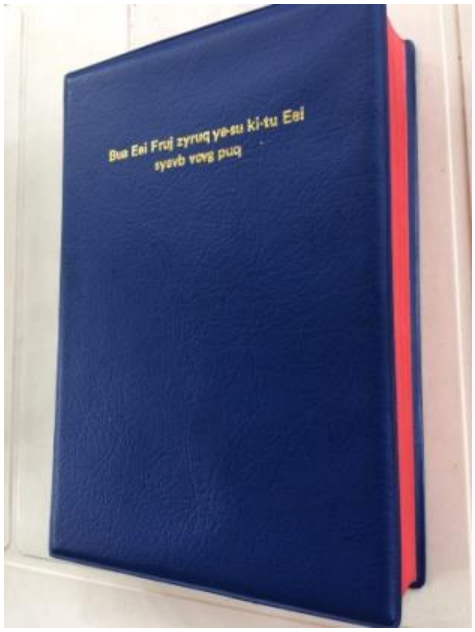
Most of the early missionaries translated some verses or portions of the scriptures especially when wanting to teach on a specific verse or passage. A Gospel and the Book of Acts were translated by CW & Lois Callaway and mimeographed in the Thai script in the 1960's. The first translation of the

complete New Testament into Mien was done by Eric Cox, Gway Ching (Gueix-Cing Ong - Brother Six), Gway Seng (Gueix-Seng), Chun Nguen (Cun Nquenc), Yun Wang, and other Mien. It was published in the Old Roman script by "The Bible Society in Thailand and Laos" in 1975.



Eric Cox, Chun Nguen, Yun Wang, Gway Ching
translating the New Testament – late 1960's

Helen, Eric, Sylvia, CW, Lois
& 2 Mien translators attended
a translation conference 1965



1975 Mien New Testament

TRANSLATING THE WHOLE MIEN BIBLE

- As told by Ann Burgess

Eric and Helen Cox and their team had completed the first Mien New Testament in 1975 then retired so Gway Fong (Zanh, Gueix-Fongc) and I were asked to begin translating the Old Testament. It was quite a challenge. We were asked to translate more along the style of the Good News Bible and eventually we completed and printed Genesis and Exodus translated in that style. Although appreciated by some, the Mien who were used to the Thai Bible, requested that we translate the whole Mien Bible in a more formal but still easy to understand style!

So we began again. We retranslated Genesis and Exodus in a more formal style then were requested to redo the previous New Testament in similar style. This new translation of the New Testament was eventually completed in 1990 and was printed in three different Mien scripts. Then we went back to working on the Old Testament!

Gway Fong started well as we began translating the Old Testament. But one day while we were working on the book of Leviticus he suddenly stopped and said to me, "I have done enough! I've been translating the Bible for a long time and I have done enough! It is too hard and I don't want to translate any more. Let someone else translate the Old Testament." When I heard him say this my heart sank. But I prayed and prayed and asked many prayer partners to pray. I prayed, "O Lord, if Gway Fong is the man you have chosen to translate the Old Testament for his people please give him the heart to continue until it is finished."

He continued working 'until I found someone else' as he said. And people prayed. One day as we were translating the book of Leviticus we completed chapter 23. That portion repeatedly speaks of offerings of various kinds to be made to the Lord. After we had finished I read the chapter out loud as usual so we could check the correctness and readability of the translation. Gway Fong sat very quietly and intently listening without uttering a sound. I saw his face had a very different expression so asked him, "What is it? Is there something wrong? Something not translated correctly?" Slowly he said, "No, there is no error. I was just thinking about the Jews having to offer sacrifices over and over again. And we Mien are always offering chickens and pigs to the spirits." Then he immediately slammed his clenched fist down on the table (a very uncharacteristic move on his part) as his face changed to joy and amazement. He declared, "That settles it! We definitely must finish translating the Old Testament in order that our Mien people may really understand that Jesus died as a sacrifice for our sins. He offered Himself just one time and our salvation was secured." Praise God that Gway Fong worked on until the whole Bible was translated into Mien. How thankful we were when in late 2007 the whole Bible was finally not just in one script but in all four of the Mien scripts. Now we must pray that all Mien will have such a hunger to know God's Word that they will study it and clearly understand His mercy and grace.

We give thanks to God for His grace through all the ups and downs of the years of translating. So many came alongside to help where possible. Other Mien occasionally translated with us and each book was carefully checked by many Mien locally and later overseas when refugees moved to the U.S. and France. We took their comments seriously as we checked each point and adjusted the translation accordingly. Ill health at times, our own or family members, slowed us down. Computer breakdowns happened frequently too, along with initially having no electricity so had to charge a car battery using a solar panel to get enough power to type on the computer for four hours every other day. The arrival of electricity into the village transformed our ability to use computers which were also becoming more and more efficient.

One of the earliest helpers was Mei Seng (Meix Seng) who was with me for over two years during the initial stages of translation. She did her internship from Bangkok Bible College with me then came back to work at River Mountain for a year or so before her marriage to Nai Orn (Leiz, Naix Orn).

Then came Mei Ching (Meix Cing) who helped sort out the spelling of the thousands of Bible names into the four Mien scripts used. When she married, her husband Jed (Bienh, Laai Jiem / Wuonh Ceng) came alongside to help the translation program in many ways especially inserting names into maps and doing some of the typing with Mei Ching.

Dr. Herbert Purnell was a great help when we were working at producing literacy and teaching material and also as we began the Bible translation. The Thailand Bible Society (TBS) and United Bible Society (UBS) were a huge help as they provided not only materials but excellent consultants to work with and check each chapter and verse. Those consultants were Howard Hatton, Basil Rebera, David Clark, and then Joseph Hong. The Thailand Bible Society also handled the printing as larger sections of the scriptures became available, especially as by the final printing we had to print in <u>four</u> different Mien scripts.

The whole project took almost 27 years in total as we balanced spending time on Bible translation with other ministries such as literacy, teaching, medical work in the village etc. For limited periods of time others also came alongside to help us translate sections or assist in some way. Portions or books of the scriptures were printed occasionally after being thoroughly checked by very helpful United Bible Society consultants then corrected and patiently checked by twenty or more Mien and revised by Gway Fong and me as we followed up with their comments. The extra challenge came when we realized that the completed New Testament now had to be printed in three scripts – the Old Roman used by elderly people, the Thai script at that point used mainly in the Chiang Kham area where Lois and CW Callaway worked and then a New Roman script developed once Mien refugees from Laos began to leave Thailand for the U.S. and elsewhere so wanted a script that was more similar to English.

Before we completely finished translating and correcting the entire Bible another request came saying that in Laos some of the Mien were asking whether the Mien Bible could also be printed using the Lao script characters. David Dale who worked with another mission was a great help in initiating and working on developing this script along with our team, especially Dr. Purnell. Dr. Bob Batzinger did an amazing job setting up computer programs that would transfer from one script to another. Finally, in 2007, after spending 6 months at the Thailand Bible Society in Chiang Mai working with the help of the team there, especially Jongluck Tariyo and Dr. Bob Batzinger, the complete Mien Bible was prepared and ready to go to the printers, each book, including 10 colored and meticulously labeled maps for each script, (done by Meix Cing and Jed).

Will I ever forget that day when at 2 a.m. on September 7th 2007 Jongluck and I sat in the Thailand Bible Society office packing the completed master files of the Mien Bible manuscripts for FOUR Bible's – Old Roman, New Roman, Thai Mien, Lao Mien. All were packed into a big box to ship off to the printers later that same day!

The following March a big celebration was held in Thailand with well over 300 Mien present. How excited and thankful they were to have their own Bible at last.

Dr. Joseph Hong, Bible consultant for the United Bible Societies who had helped with the checking of the Mien Bible, gave this report of that dedication.

The launch of the Mien Bible took place on March 27 during a three-day Mien conference at Chiangrai Bible Seminary. Some 300 Mien Christians, along with overseas visitors, attended the joyful ceremony, which featured colorful clothing and headdresses and performances on traditional

instruments. Translator Gway Fong and Ann Burgess, who coordinated the project, both remarked at the ceremony on the fact that, when OMF began its ministry among the Mien people, the only Bibles available to them were written in Chinese. Now the Bible is available not only in Thai and Lao scripts for Mien people who read these scripts, but also in two Roman scripts used by Mien people.

May 1, 2008 was an exciting day for Mien Christians in America and those of us working with them. That was the day when our shipment of over 7,000 copies of the Mien Bible finally arrived in Richmond, California, U.S.A. Those Bibles had been printed in Japan and bound and shipped from Hong Kong. Then on June 7, 2008 around 500 Mien and friends met for a second dedication service in Richmond and to eagerly purchase individual and church copies. Two came from Canada & several from Seattle & Portland for that event.

August 8-10, 2008 - 529 attended Mien family camp in northern California. The camp theme "The Amazing Word of God!" was emphasized in songs and sermons. The translators reported in person on the many struggles and testings in their 27 years of daily labor on this momentous task. Ann's comment was:

The following August at the Mien Family Camp in California there was another larger celebration and giving thanks for those Bibles. Smaller celebrations were also held in various places. My prayer is that the Mien will be faithful in reading it and sharing it. Now available on computers and phones as well as in book form in all scripts, may the reading of the Word become an important part of each day for every Mien.

As we ponder all these great accomplishments we can only cry out in praise with the psalmist of long ago,

***"…This is the Lord's doing, and it is marvelous in our eyes."* Mt. 21:42b KJV.**

Ann & Gway Fong translating the Bible in River Mountain (Maeh Mbongv)

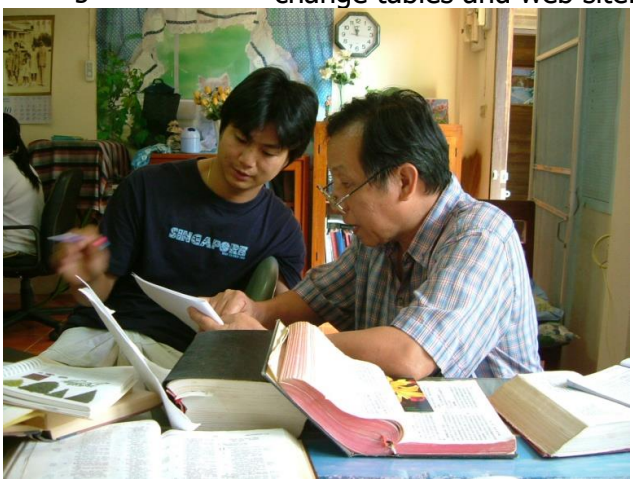
Office at left where the Bible was translated. Ann's house at back. What a short commute!

Jongrak typesetting at TBS

Jongluck & Janwit of TBS & rainbow over Chiang Mai

Keith Stribley doing unicode change tables and web site.

Dr. Bob Batzinger of the Bible Societies working with Ann on conversion tables



Gway Fong & Laai Jiem (Jed) checking translation

Jed & Mei Ching work on maps

Jed & Mei Ching checking translation

Mey Seng checking translation

Bob & Jongluck doing final change programs.

Ann with Jongluck of TBS who did so much to help at every stage of publication of the Bible

Ann Burgess relating the translation story at the Bible dedication in Maechan.

Pastor Jiem En Saechao (Zeuz, Jiem En) holding two Mien Bibles in different scripts at the ceremony

Cheng Nying Zio at the dedication
These 3 Photos by Dr. Joseph Hong

Both men and women volunteers readily came to unload the many boxes of Bibles when they arrived in Richmond, California, May 2016

Here each person is holding high a copy of the Bible during the dedicatory prayer in Richmond, California on June 7, 2008

This was just one of many joyous events held in celebration of the completion of this Mien Bible

Another of the celebrations was at Mien Family Camp in California in August 2008

Youd Sinh Chao, PhD on behalf of Mien Christians presented Ann Burgess this appreciation plaque and Bible

Gway Fong Silosan (Zanh, Gueix-Fongc), main translator, also received a plaque and Bible with his name engraved

Ann Burgess lighting candles for display of New Roman script Mien Bible in 4 cover types

Gway Fong and Ann had first translated and published the book of Genesis in the Old Roman as well as the Thai script, then a combined volume of Genesis and Exodus. Then they began a new translation of the New Testament. Only a combined book of Luke and Acts then a separate copy of the Gospel of John were printed and distributed widely before the New Testament as a whole.

The New Testament was published in 1990 by the Thailand Bible Society. At that time 700 copies were printed in the Old Roman Script, 1500 copies in the Thai script, and 3000 copies in the New Roman Script. At least 3 re-printings have been done since then in Thailand and elsewhere. The Pentateuch (the 5 books of Moses) was printed by the Thailand Bible Society in 1996. Simultaneously it was published in 3 alphabets: 200 copies in Old Roman, 600 copies in Thai Script, and 2250 copies in New Roman Script. The Gospel of Mark in Lao script Mien was printed in 2004.

New Testament of 1990 NR script

Pentateuch of 1996 NR Script

The initial translation of the whole Bible was completed on May 21, 2003 and the final checking and typesetting of both Old and New Testaments were completed in September 2007. Ian Bevington was involved for months making arrangements for printing.

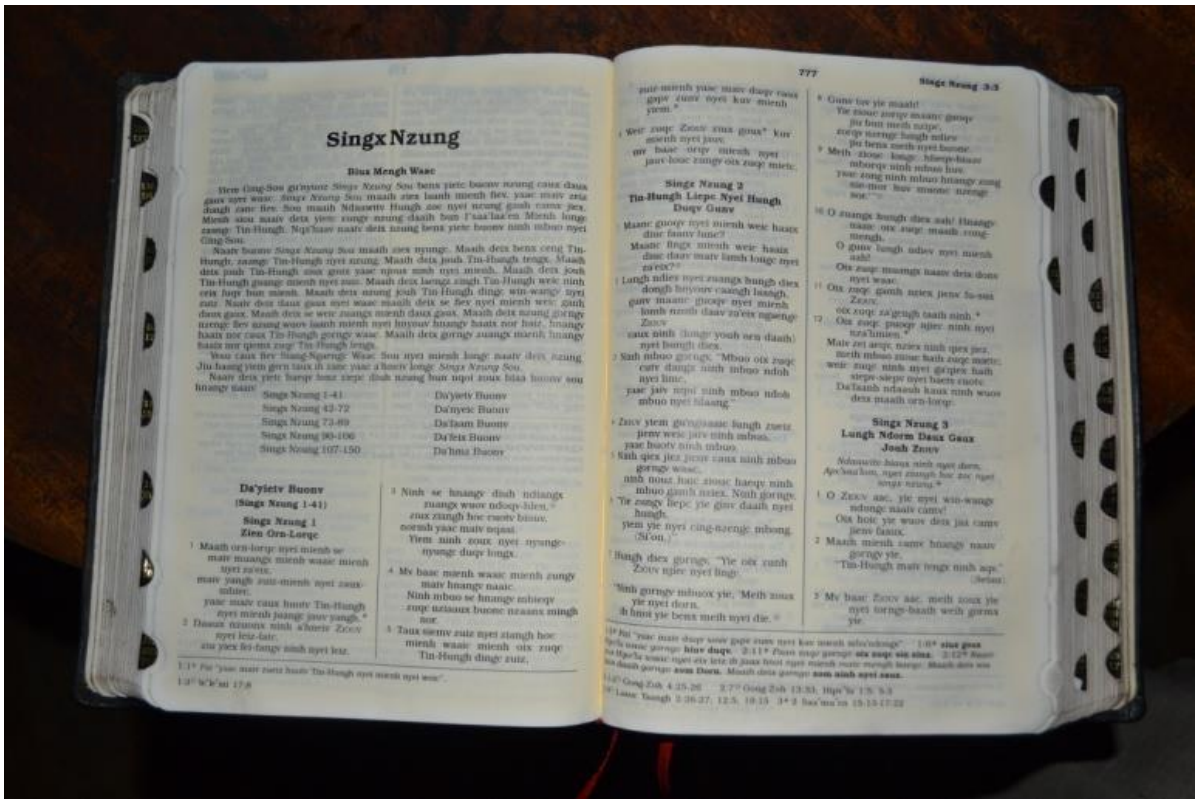
The Bible was sent to the printers in September 2007 to be printed simultaneously in Old Roman, New Roman, Thai Script, and Lao script Mien.

Same Mien Bible but in 4 scripts clockwise from upper left: New Roman, Thai, Lao, Old Roman

One of a kind !

A number of languages in the world have had their Bible published in 2 different alphabets. But seldom have those 2 editions been printed at the same time. The Mien Bible is then a most unique one in this area. It was published simultaneously not in just 2 or 3 but four different scripts: Old Romanized, New Romanized, Thai, and Lao. This was done to accommodate Mien in different countries & different circumstances. Most Mien in America who are literate use the New Romanized script. That edition is available in 4 types of covers.

Not only has this Bible been put into print it also can be viewed, put parallel with English, and downloaded from the web site of the Thailand Bible Society at **http://thaibible.or.th/mienbible/**.
Work is progressing on concordances and other Bible study aids. Evangelistic outreach and leadership training programs are increasing.



The New Roman script Mien Bible opened to the first psalm

V. A BRIEF HISTORY AND DESCRIPTION OF IU MIEN AND KIM MUN DICTIONARIES

Herbert C. Purnell, PhD.

Introduction

The Iu Mien language is the largest of the Mienic languages, one of the two branches of the Hmong-Mien language family. Speakers in the Hmong-Mien family are found in China, northern Southeast Asia, and countries where they have gone as refugees. This language family is small when compared to the major language families such as Sino-Tibetan (which includes Chinese, Karen, Lahu, Lisu, Akha, etc.) and Indo-European (which includes English, French, German, Russian, Latin, Greek, Hindi, Sanskrit, and many others). The Hmong branch of the family has several languages, but the Mien branch has just a few, including Iu Mien, Kim Mun (also called Gemh Munh, Janx-Canh Zeiv, Lanten), Biao Min, and Zao Min (Yao Min).[1]

Of all the Mienic languages, Iu Mien has the most speakers and has the most dictionaries by far.[2] Six of the nine dictionaries described in section A are available now, three others are older and are out of print. By comparison, the Kim Mun language, with the second-most number of speakers in the Mienic branch, has only one dictionary (in French from 1926) and one major published book of Kim Mun words with meanings in English and Chinese. These references are mentioned in Section B because Kim Mun, called Janx-Canh Zeiv in Iu Mien, are the closest relatives of the Iu Mien and because some Kim Mun in Laos and Vietnam use Iu Mien as a trade language. Moreover, some Kim Mun in Vietnam have even learned how to read and write Iu Mien and are adapting the Iu Mien script to be able to write their own language.

Section A: Iu Mien

In addition to the nine dictionaries described in this section, there are also numerous lists of words from virtually all of the Hmong-Mien languages, some short and some quite extensive. These lists have been collected by linguists, researchers, and others as part of their work, are used to compare and contrast Iu Mien, Kim Mun, and other related languages, such as Biao Min and Yao Min, and even with Hmongic languages (which are distantly related to Iu Mien and Kim Mun). In these lists the equivalent meanings are given in Chinese, English, Japanese, French, German, etc., depending on what language the researcher is writing in. No references to these lists are given here because they are typically found in articles or books which are difficult to get and are usually quite technical. They are mentioned here just to say that scholars have collected material that helps to describe, bit-by-bit, the various languages in both the Hmongic branch and the Mienic branch of the language family. Only full dictionaries are listed here.

[1] Information from M. Ratliff (2010), *Hmong-Mien Language History*.

[2] There are many dialects of Iu Mien, but speakers of one dialect can understand much of the others.

1. *Yao-English Dictionary* (1968); Sylvia J. Lombard compiler, Herbert C. Purnell, Jr., editor; Ithaca, NY: Cornell University Southeast Asia Program Data Paper No. 69.

Sylvia Lombard was a missionary with OMF International and lived among and worked with Mien people in Thailand for more than ten years. Her main areas of contact with Mien were in northern Chiangrai Province, particularly in Maechan District, but she also made trips to Mien villages in Lampang Province and also to Mien refugee settlements in the area around Ban Houei Sai, Laos. After retiring from work in Thailand, she worked with Mien refugees to the U.S., primarily in Oregon.

Leaving Oregon to return to her family home in New Hampshire, Miss Lombard spent time in Ithaca, NY, where she received financial grants and editorial help through the Cornell University Southeast Asia Program to gather together all the Mien vocabulary she had collected over the years and organize it into the first Yao (Mien) dictionary in English. It has 363 pages and contains almost 11,000 total entries and five appendices. This dictionary is available online.[3]

The dictionary was limited in three areas. First, it used a Romanized orthography that had been developed in Thailand for Mien who had migrated there during or after World War II and had little or no attraction to the Thai writing system. Although this Romanized orthography was reasonably easy to learn, it used several letters in a way that was quite different from how they were used in English and other Western languages (see the chart below that gives some examples of this "Old Roman" system compared with the current Mien orthography). Also, the principle was to have one symbol for one sound so that no sound would be written with two or even three symbols.

Second, the order of letters in the Mien alphabet followed a type of phonetic order in which all the vowels came first according to where in the mouth they were made. The consonants were listed in the order they might be found in a phonetics chart, not according to English and put in alphabetical order. And third, there were no Mien living in the U.S., so the meaning of many words could not be checked for accuracy. Despite this, however, the *Yao-English Dictionary* was the only available Mien dictionary for almost 30 years and was helpful.

Old Roman	Current Mien		Old Roman	Current Mien
B	mb		M	hm
D	nd		E	ny
F	nj		H	hny
G	nq		c	ae
R	nz		r	ou
Q	ch		x	or

[3] http://seapdatapapers.library.cornell.edu/cgi/t/text/text-idx?c=seap;cc=seap;view=toc;subview=short;idno=seap068

2. *An English-Yao Dictionary* (1970); Sylvia J. Lombard compiler, with Richard D. Cushman and Herbert C. Purnell, Jr.; Ithaca, NY: Cornell Yao Project; photocopy.

This unpublished work was developed directly from the *Yao-English Dictionary*. It has 298 pages of entries written with the same Romanized orthography as in the first dictionary. There is no introduction and no appendices. It was clearly a first attempt to produce a very small number of copies of a companion volume to the *Yao-English Dictionary.* The goal was to produce a resource for the Cornell Yao research projects that Richard Cushman and Herbert Purnell conducted in Thailand 1970-1974. However, no further work was ever done on this unpublished dictionary.

3. *Yao-English-Chinese Dictionary* (瑶英汉词典) (1985); Sylvia Lombard, compiler, Herbert C. Purnell, Jr. editor, Li Zenggui compiler (for Chinese) & Shu Hualong reviser. Nanning, Guangxi: Nationalities Institute and Nationalities Research Center.

Li and Shu used the 1968 dictionary (#1 above) and provided the Mien entries with a Chinese translation. This trilingual dictionary is in two volumes. Volume 1 has a preface and 366 pages of entries, finishing at the word **Zyru** (which is written **ciou** in the current script). Volume 2 has 355 pages. It continues with all the entries and finishes with the appendices, but Li and Shu do not translate any of the appendices into Chinese. It would have been helpful if they had added a Chinese index so that Mien in China could use their knowledge of Chinese to find Mien words that are used in Thailand, Laos, and Western countries. Despite the flaws and limitations of the original Lombard dictionary, putting in the Chinese translation for each entry was helpful for scholars in China. However, since Mien in China did not use the Old Roman script, this dictionary would have been of limited value to them. Only a small number of copies of this three-language dictionary were produced.

4. *Mien-English Everyday Language Dictionary* (1995); Smith Panh (Koueifo Saephan) compiler; Visalia, CA: Smith & Jenny Panh.

As stated by Mr. Chaosarn S. Chao in his preface to the book, the distinction of being the first Mien person to compile a dictionary of his own language belongs to Smith Panh (Koueifo Saephan [Bienh Gueix-Foux]). The *Mien-English Everyday Language Dictionary* uses the current Mien Romanized orthography, the "Unified Script," which has become widely accepted by Mien in several countries in Asia and the West. Within its 481 pages (including front and back matter) the dictionary contains roughly 23,000 total entries, plus information in Mien and English on the Mien tones and the use of the hyphen to indicate that the preceding tone has been changed. Smith Panh also gives a list of all the syllable types in the Mien language, suggestions for Mien words that could be used to refer to punctuation marks, and four pages presenting the terms and twelve animals used in both the 60-year cycle and in the time segments of a day. It was a practical dictionary that people found useful.

5. ***Modern English-Mienh and Mienh-English Dictionary*** **(2002)**; Smith Panh (Koueifo Saephan) compiler; Seattle, WA: Trafford (it is available on Amazon).

This is the first two-way dictionary of Mien (English-Mien and Mien-English) in a single volume. Also, this is the first time an English-Mien dictionary has been published and made available for general use. The English-Mien section contains 351 pages; the Mien-English section is a revision of the 1995 dictionary (#4 above) and has 314 pages. This edition also has six pages of material on the Mien script and types of Mien syllables along with a final two pages giving information on the "heavenly stems" and "earthly branches" of the 60-year cycle along with the twelve animals associated with the cycle. The book concludes with the traditional song that tells where in the house the spirit of an unborn child is located at any month of the year. This is a very handy two-direction dictionary that was very popular.

In his introduction to this dictionary, Smith Panh gives a brief summary of the current Mien script that came into being through negotiations in China in 1984 between a delegation from the United States and five China Mien professors and leaders and that back in the U.S. it was adopted by Mien delegates to a conference called to discuss the script. Smith Panh also stressed the importance to the Mien refugee community of having a Mien dictionary, particularly one with English to Mien entries, for promoting Mien literacy as one part of maintaining the Mien language in the U.S.

6. ***An Iu-Mienh - English Dictionary with Cultural Notes*** **(2012)**; Herbert C. Purnell with the assistance of Zanh, Gueix-Fongc, V. Ann Burgess, and Greg Aumann; Chiangmai: Silkworm Books and San Francisco: Center for Lao Studies.

This dictionary provides an extensive coverage of the Mien language and culture as found in Thailand and Laos, from where the Mien in the United States, Canada, and other Western countries originally came from. There are more than 33,000 entries, both main entries and subentries; over 4,500 notes to indicate how words are used; and more than 5,000 Mien sentences that illustrate words in a larger context; and some 2,600 notes on Mien culture. The variety of cultural topics that are touched on include beliefs, ceremonies, clothing, cooking, embroidery, folktales, hunting, naming systems, riddles, and traditional songs and poems.

The preface explains why and how the dictionary was compiled and mentions the many people who contributed information, encouraged, or cooperated in its production. Among these was Smith Panh (Gueix-Foux Bienh) who sent a copy of the drafts and published versions of his dictionaries (#4 and #5 above). After the preface is a short section "How to Use the Dictionary" for both readers who want a quick overview of how information is presented and also for readers who may not be familiar with how to find information within entries. The three sections are: 1) how to find a word, 2) how to find the meaning of a word, and 3) how to find other information in an entry.

The 25-page introduction introduces the Mien people and their locations in Asia and explains who the dictionary is for: 1) Mien people in North America who came as refugees beginning in the late 1970s. For several years the Mien were not recognized as a separate people but were lumped together with Lao and smaller groups as "Laotians." So their needs were sometimes

neglected in education and social services. Americans and others thought the Mien had no way to write their language and so the Mien were largely denied recognition and status as a separate group. This dictionary was produced to help the Mien people gain the recognition and status they deserve and to help them and their children maintain their spoken and written language in their new country. And the dictionary is also for 2) non-Mien, such as language learners, scholars, and researchers in North America and in Asia.

The introduction is divided into nine main sections that cover 1) the orthography (script for writing), 2) the syllable structure of words, 3) the system of Mien sounds (consonants; vowels; tones; tone change; how tone change works, is marked, and is pronounced; and how non-Mien names are spelled), 4) contractions, 5) a sample of written text, 6) variations in spelling, 7) alphabetical order, 8) abbreviations and labels, and 9) additional noted. These details demonstrate how the Mien language is structured and that Mien people can be proud of their language.

The main section of the dictionary, the A-Z listing of Mien words, covers 819 pages. Finally, there are 33 pages giving six appendices. Appendices A, B, C, and D provide much extra information on Iu Mien numbers, naming systems, kinship terms, and how the 60-year cycle works with its heavenly stems, earthly branches, related animals, and how a day can be divided into sections. Appendix E gives a list of selected references on the Mien, and Appendix F lists the main sources of words on which the dictionary is based.

This dictionary was started in 1987 and completed in 2012, 25 years later. It was produced as an international team effort; not just the four main individuals listed on the cover (American Herb Purnell, Thai Mien Gueix-Fongc Zanh, Canadian Ann Burgess, and Australian Greg Aumann) but also friends and several U.S. Mien who read drafts of parts or all of the dictionary and gave comments, corrections, and new words. These and many others helped with their prayers during four main times when work had to stop or was conducted under difficult conditions.

In 1988, the Purnell family experienced a family tragedy that took several years to slowly work through. In 1993, a firestorm destroyed the Purnell's home including the work computer and the dictionary drafts that had been sent back by Mien reviewers. The project was rescued by the return of the two remaining drafts by Pastor Jiem-Seng Yangh and Sylvia Lombard and by the retyping of all the dictionary data into computer format by David Cooke of Tulare, CA. Ten years later, continuing work was difficult while combining academic work at Biola University and caring for my wife Elsie who was coming to the end of her treatments for terminal cancer. A final major challenge came in 2008 when I was in Bangkok and needed a cardiac procedure but the medical team was not sure it would be possible to do. Plan B for finishing the dictionary had to be drawn up in case the procedure did not succeed and I did not survive. Again the care and prayers of many friends were a great encouragement. Many other challenges were overcome as well, including the funding from a foundation which paid for the printing and the complete reformatting and cover design by Doug Cooper before publication. Through all this and much more God graciously kept the project going and brought it to its conclusion.

7. *English - Yao Mienh Dictionary* (2016); Smith Panh/Gueix-Foux Bienh compiler; (no publisher information is given, but it is available on Amazon).

This English–Mien dictionary is a companion volume to #8 below. It is a much-improved and greatly enlarged version of the English - Mien section of Smith Panh's 2002 book (#5 above). In his preface here and in the preface for #8 below, Smith Panh describes his journey from a refugee camp in Thailand to the United States, how he struggled to learn English, and how he began to dream of compiling an English - Mien dictionary to help other Mien people. After recovering from several serious health problems, he began work on his first dictionary in 1991. After 25 years of work, he has produced four dictionaries (#4, 5, 7, and 8), the last two of which are very attractive and much more extensive than the first two.

The main section of this dictionary is the 632 pages that contain the entries. The ten pages of information at the front of the book cover the author's introductions along with abbreviations and notes on pronunciation. Eleven pages at the end of the book give lists of irregular verbs in English and also the pronunciation of Mien consonants, tones, and vowels.

As in #5 above, when entries occur as different parts of speech, they are listed as separate headwords. For instance, the English word *saw* is listed as *saw*[1] n. a tool for cutting wood; *saw*[2] v. the past tense of *see* ; and *saw*[3] v. the action of cutting with a *saw*. Sometimes a headword can be used in different ways in English. In this case, they are separated and each part is defined. For example, the English word *pole* is used in English in five ways so each of the five meanings is given in Iu Mien.

8. *Yao Mienh plus English Dictionary* (2016); Smith Panh/Gueix-Foux Bienh compiler; (no publisher information is given, but it is available on Amazon).

This Mien–English dictionary is a much-improved and greatly enlarged revised version of the Mien-English section of the 2002 book (#5 above). The main section containing the entries has just over 700 pages. In addition there are 16 pages of interesting information at the front covering introductory sections, plus explanations of the Mien alphabet, pronunciation, list of abbreviations, spelling, and a list of a number of contracted words together with the full form of the words. The 11 pages at the end of the book give the names of the 60-year cycle from 2020 to 2079, the 12 zodiac animals, lists of Mien surname groups (clans) and the cycle of generation indicators for adult male names in each of 15 clans, numbers, information about Chinese and English sounds, Mien numbers, and an short index of 10 individuals whose photographs are in the dictionary.

The entries are arranged primarily in a "nested" format. That is, the headword is given with all the information typically found in a dictionary, followed by the subentries for that word. Smith Panh also used nesting in his 2002 book (#5 above), but in this book by indenting the subentries and using a more attractive layout and clearer font, the structure of the entries is easier to see. If there are words that are spelled alike but have different meanings, they are listed separately and numbered. For example, there are four headwords spelled *gen*[1], *gen*[2], *gen*[3] and *genx*[4], each with their part of speech and separate subentries. For two of the headwords the equivalent Chinese word is given, first the character and then the Romanized letters (*pinyin*). Then a definition of the headword is given in Mien followed by the equivalent word in English.

9. *Dictionary of Iu Mien–English–Thai* (2017); Sumeth Prasertsud (Bienh, Zoih Daqv) compiler; (no publisher information is given; it is available from the compiler).

This dictionary is the first dictionary of the Iu-Mien language that was compiled by a Thai-born Iu-Mien and that contains Thai equivalents for Iu Mien words and phrases. It is a very attractive and useful book. Actually, it is two separate dictionaries presented in the same volume: (1) Iu Mien to English and (2) Iu Mien to Thai.

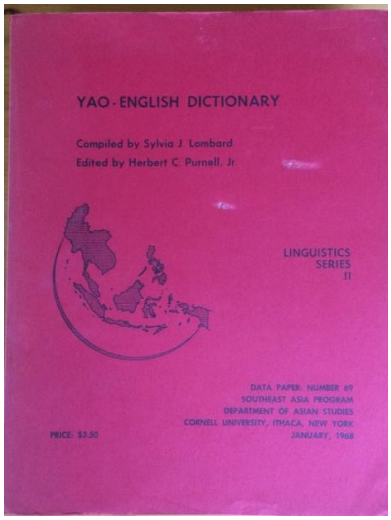
Before coming to the entries, the author gives three separate introductions to his work—in Iu Mien, Thai, and English—in which he explains his reasons for writing the dictionary, notes who the target users of the dictionary are likely to be, and thanks those who have helped and encouraged him during the many years he was working on the book. Following the introductions, there are nine pages of charts and descriptions of Iu Mien consonants, vowels, tones, syllables, types of words, numbers, and abbreviations. These same charts and descriptions are given in Thai at the beginning of the Iu Mien to Thai section. The final two pages of the book contain useful references, most of which are on Iu Mien language and culture.

The first section, Iu Mien entries with definitions in English, covers 472 pages and the second section, Iu Mien entries with definitions in Thai, covers 568 pages. There are perhaps 32,000 total entries in each of the two sections since virtually all the Iu Mien words used in the Iu Mien to English section are repeated in the Iu Mien to Thai section. Headwords may represent several different meanings. The different meanings are indicated by separate numbers but are all kept under the main headword. This is a very common way for dictionaries to handle words that sound alike and are written the same but have different meanings. For example, the headword *lorh* represents five different words: 1. the noun *donkey*; 2. the noun *brass gong*; 3. the verb *to filter*; 4. the verb *to shake, swing*; and 5. the name of the *Lor* or *Law* clan. Following the entry section, the subentries for the five meanings are all listed together in alphabetical order. For example, *lorh hmeiv* (meaning 4), *lorh maaz* (meaning 1), *lorh nzoz* (meaning 2).

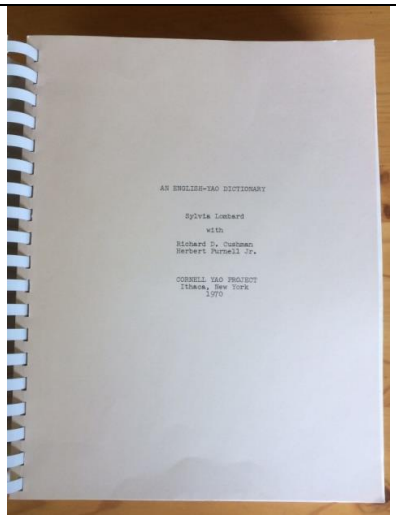
The main goal of the author has been to promote the use of the current Iu Mien script in reading and writing Iu Mien by Iu Mien people in whatever country they are found. This goal is important because it would enable Iu Mien to communicate with each other through various media, and it could also help Iu Mien to maintain their language in the face of the increasing social and educational pressure to neglect their native language and switch to a more dominant national language such as English, Thai, Chinese, Vietnamese, etc.

But if Iu Mien are to maintain their language, several things must happen. First, they need to continue to speak it at home with their children, to encourage their children and young people to learn Iu Mien or improve their ability to speak it, and to use Iu Mien with each other in various social and work settings. Second, they need to become literate in Iu Mien so they can write to each other online or in print and read whatever is written to them. To encourage literacy in the Iu Mien script, the author with several other Iu Mien have produced two small Iu Mien primers and a wall poster of the Iu Mien alphabet. These materials are attractive and can be used along with the dictionary. They add to the currently available literacy primers and readers that are available in the United States. New and attractive literacy primers and readers for Iu Mien in Thailand could help to increase Iu Mien literacy there.

Front cover pictures of dictionaries described above



#1 – 1968



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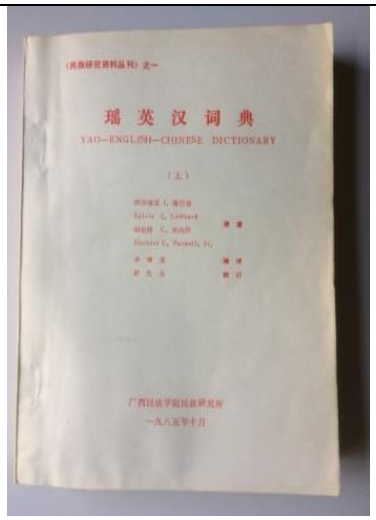
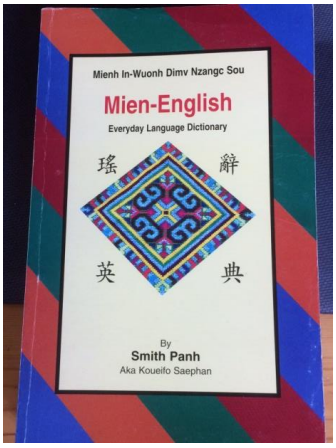
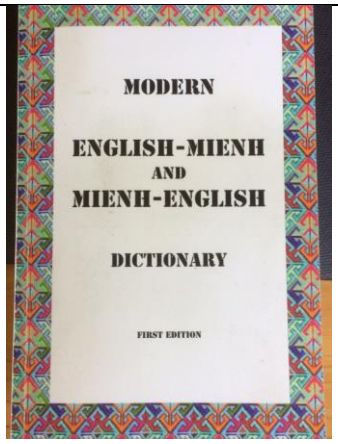


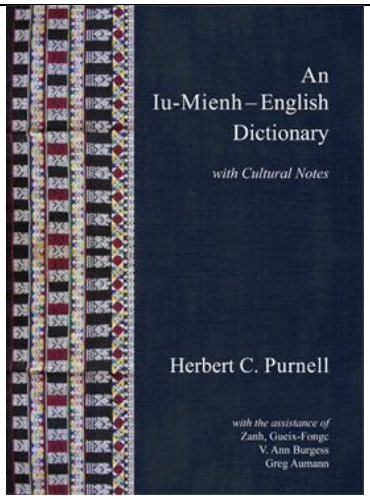
#3 -1985



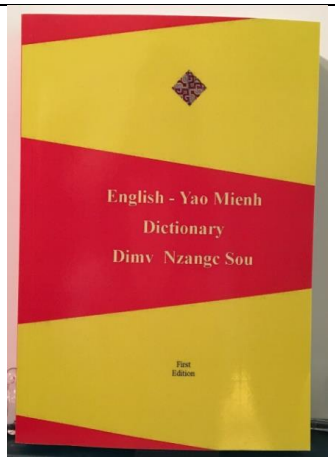
#4 - 1995



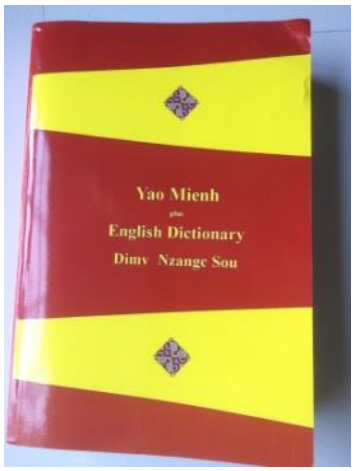
#5 - 2002



#6 - 2012



#7 - 2016



#8 - 2016

#9 -2017

Section B: Kim Mun

1. *Dictionnaire Français-Man* [French-Yao Dictionary] (1926); F. M. Savina; Paris: Bulletin Ecole Français d'Extreme-Orient.

This is a dictionary of the Kim Mun dialect that is spoken in Haininh, northeast Vietnam. It is apparently the first published dictionary of a language in the Mienic branch of the Hmong-Mien language family. It was published as the main article in volume 26 of the journal of the French School of the Far East which, during the French occupation of "Indochina" (Vietnam, Laos, and Cambodia), was located in Hanoi.

Savina's dictionary is available online.[4] The journal article contains 225 pages of the dictionary proper. It is interesting that preceding the Kim Mun entries there are 18 pages of notes on the Kim Mun and their language, and included in these notes are 11 pages where approximately 450 Kim Mun words are compared with words of a dialect of Iu Mien (Man Coc or Tai-Pan) which is also spoken in northeast Vietnam.

In these 11 pages of the online dictionary (beginning on page 14 of the text) the French words are in the left column, the Kim Mun words are in the middle column, and the Mien words are in the right column. The print of the online dictionary is not very dark, and the spelling system that was used is very different from the Mien script that is used today. Also, the tones are not always written consistently, and tone change is not written. But by using a French-English dictionary to find the meaning of the French words and using one's own understanding of the Mien language, it is possible to read the words from the Tai-Pan dialect of Mien spoken in Vietnam and also get a general idea of how the Kim Mun language compares with Iu Mien. Since Tai-Pan is somewhat different from the dialect of Mien recorded in the dictionaries in Section A above, the words that Savina gives may be quite different. Here are a few words from page 14.[5]

[4] http://www.persee.fr/doc/befeo_0336-1519_1926_num_26_1_3091

[5] I have not written the tones here because Savina marks tones in a Vietnamese way.

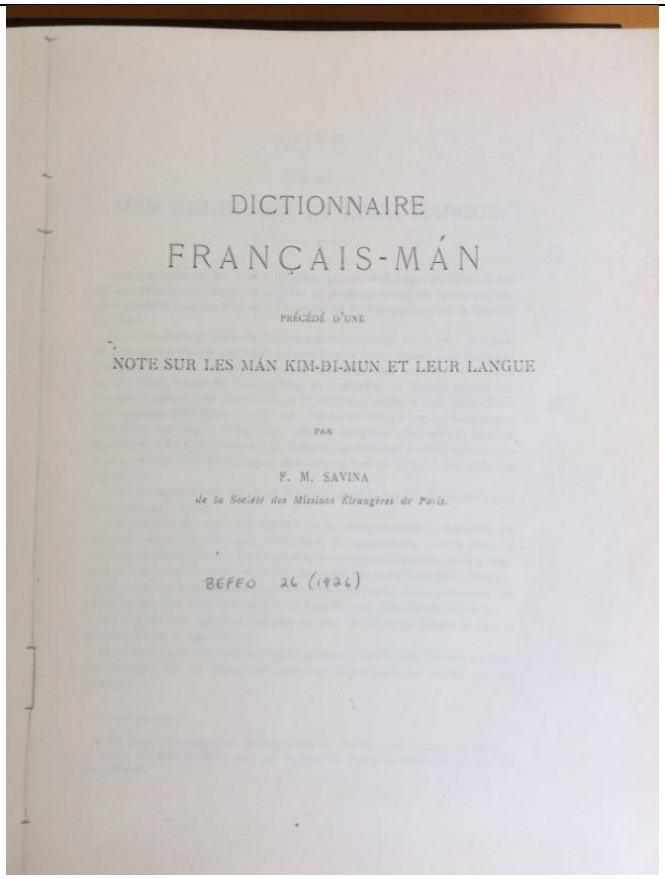
French	*English*	*Kim Mun*	*Tai-Pan*	*Mien*
Moi	I	gia	gia	yie
Toi	you	mey	muoy	mei
Lui	he/she	nan	nin	nin
Personne	person	mun	mien	mien
Homme	man	mun ton	mien jang	m'jang dorn
Femme	woman	mun au	mien xia[6]	m'sieqv dorn
Enfants	children	mun siey[7]	cung a	gu'nguaaz, fu'jueiv
Garcon	son	mun beao	ton xeng	dorn, houh saeng
Fille	daughter	mun sa	ton xia	sieqv

2. *The Mun Language of Hainan Island* (1990); T.L.A. Shintani & Z. Yang; Tokyo: Institute for the Study of Languages ad Cultures of Asia and Africa (ILCAA).

This 461-page book is not really a dictionary, but it is a valuable resource for the Kim Mun language that is spoken on Hainan Island. It is a "classified lexicon," which is a listing of roughly 5,000 Mun words arranged according to 33 major areas of meaning, such as (1) Nature, (2) Animals (including birds and insects), (3) Plants, (4) Food and Drink, (5) Clothing, and so forth. Each example gives the Chinese character, the *pinyin* pronunciation, the English word, and the Mun word. At the end of the book there are several indexes, each in alphabetical order: by the Chinese words, by the English words, by the Mun words, and also by how Mun compares with different dialects of Chinese. A Mien person could use either a word in Chinese or a word in English to search for the Mun word and then see how it compares with Mien. For example, English "sky" = Mien *lungh* = Mun *guung* shows that some words that have /l/ in Mien have /g/ in Mun (nq in Mien spelling). And English "neck" = Mien *jaang* or *kiaang* = Mun *klaang* [8] shows that some words that are said with /j/ or /ki/ in Mien are said with /kl/ in Mun. Mien and Mun are related, but over time they have changed to be separate languages.

[6] Savina's x- is s- in Mien.
[7] Savina's s- is j- in Mien. His c- is g- in Mien.
[8] The Mun language of Hainan Island has seven tones. They are not written here because the Mun writing system in the Shintani & Yang book is quite different from the Mien way of writing tones.

Front Covers of these two Kim Mun Books


DICTIONNAIRE

FRANÇAIS-MÁN

PRÉCÉDÉ D'UNE

NOTE SUR LES MÁN KIM-DI-MUN ET LEUR LANGUE

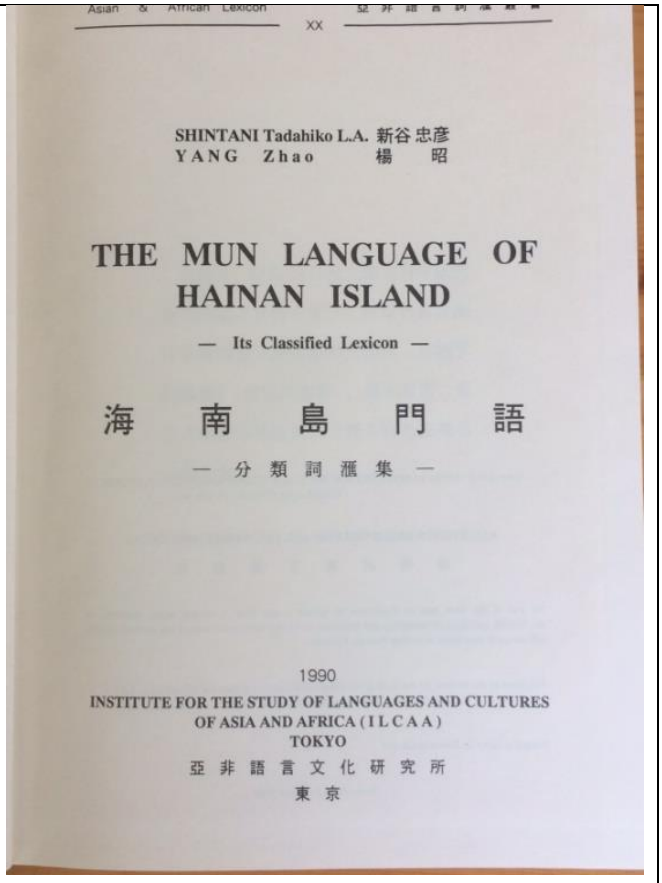
PAR

F. M. SAVINA

de la Société des Missions Étrangères de Paris.

BEFEO 26 (1926)

Section B #1
- 1926



SHINTANI Tadahiko L.A. 新谷忠彦
YANG Zhao 楊昭

THE MUN LANGUAGE OF HAINAN ISLAND

— Its Classified Lexicon —

海南島門語

— 分類詞滙集 —

1990
INSTITUTE FOR THE STUDY OF LANGUAGES AND CULTURES OF ASIA AND AFRICA (ILCAA)
TOKYO
亞非語言文化研究所
東京

Section B #2
- 1990

Chapter 4 1970 – 1979 Thailand & Laos Mien Christians
Taiv-Deic caux Laauv-Deic Giduc Mienh

Over the previous decades of Christian growth in Thailand the country had gradually changed economically and in other ways as well. We missionaries who had become accustomed to long hikes on narrow mountain trails and flooded roads discovered we could reach more and more Mien villages by bicycle, motor bike, or even by car.

Long before our own family had arrived there in 1949 the communists were propagandizing throughout S.E. Asia - including Thailand. Throughout the 1960's the Vietnam War had been heating up. There were frequent conflicts along the Thai borders and we could sometimes hear the bombing in the mountains east of our own base in Chiang Kham.

Beyond those mountains in the country of Laos many Mien and Hmong supported by the American CIA were fighting the communists but were constantly being pushed further west. Then in 1975 both Vietnam and Laos fell. Thousands of those tribespeople with their families fled for their lives. Often they trudged through the jungles on dark nights. Then they had to pay huge fares to owners of canoes to cross the Mekong River and to face daunting new dangers on the Thai side. Further south high mountains formed the border but there were plenty of obstacles there also.

Those who survived the trek were confined in Thai refugee camps. After months or years many of them had secured sponsors in western lands where they had to learn new languages and cultures vastly different to what they had known. But on the trail, in the camps, or in the west several thousand came to Christ and found peace and new life in Him.

I MISSIONARIES TO THE MIEN IN THIS ERA

1973 Naomi Crabtree (With Mien for a short time. OMF)

Like many others before and after her Naomi Crabtree arrived in Thailand with high aspirations for Christian service among the mountain tribes. After learning Thai she began learning Lisu but for some reason was transferred to serve among Mien. One day when she was just beginning to learn Mien she borrowed Ann Burgess' motorbike for a visit to Evergreen Creek. In those days the cart trail out there was very rough. She came to a narrow place between 2 large rocks. In attempting to go between them she bruised her foot seriously and was in agony for several weeks. Sadly the injury was such that it seemed best for Naomi not to continue service in the mountain frontier.

1978 - Tsai Jien Lee (Leiz, Zaih Jien)

as told by her in Oct. 2017

For this document, only my time with the Mien is included for the sake of brevity. This means much is omitted even though the other events were clearly orchestrated by God and might be more interesting.

I arrived in Thailand on July 15th, 1978. Like the Mien and some of our Mien mission colleagues, I was a refugee from a war, just a different country. Eventually, after the flight from that country, I ended up in Texas to work at our center there. A group of us in my organization had been waiting since the exodus for an assignment to another Asian country. But it kept not issuing visas for us. Consequently,

when my Asia area director received a letter from Lois Callaway asking me to come help with literacy among the 'Yao', he immediately called me. He was a former marine and very to the point. "Your group has waited too long for reassignment. Here is an open invitation. Make up your mind NOW."

"Please let me pray about it over night. I'll give you the answer in the morning." Of course, I had been praying all along, but I did not want haste to make waste. The Word of the Lord came clearly: Even though I had, at that time, very minimal literacy experience or training. This was a personal invitation –I was called by name –It was to Asia -It was a tonal language –and, I was itching to get back to a minority peoples' setting. Well, strangely enough, I had actually had contact with the Yao people in the country which I had left. My answer the following morning was, "Yes!" The very next day the visas to the other country came! That was very clear confirmation of God's calling to Thailand.

A few years previously, Lois had attended a literacy workshop where I was briefly overseeing the workshop center. About a year and a half later I was in a province that was always the first and worst to be attacked during dry season offensives. I was there checking out resettlement camps for the people group to which I was being assigned. Lois heard of this and sent some cassette tapes for me to deliver to some Dao (an alternate spelling of Yao) in that province. These had fled there from fierce fighting in a totally different section of their country back in the 1950's.

One Sunday afternoon some national language friends and I had taken a walk in the rice fields on the edges of town. We had encountered something strange and interesting to us. First off, It was a wooden house as opposed to the local stucco ones. And unlike any national's house we had seen, it had red Chinese characters over the door. My friends' fellow countrymen still remembered 1,000 years of Chinese rule and would never allow such letters on their houses. For another matter, there was a young girl out front wearing pants, but not the style and kind of cloth that the nationals wore. Besides that, she did not wear the long dress that should have covered the pants. (These Yao dressed differently than Lao-Thai Mien.) Normally only the nationals wore pants and the minority peoples wore sarongs. Another difference was the 'baby carrier' or 'baby pack'. Instead of the ubiquitous long cloth sling of the locals, she was using a square cloth on her back with strings tied across her chest. Furthermore, when we asked to take a picture, she strangely refused and ran away. I recognized this fear to be a sign that she was somehow connected with spirit worship.

Recalling that experience, I wondered if they would accept me in the village to which I was to take Lois's cassette tape. In any case, a colleague working with another language group in the area and I went to the village. They were gracious, but that was my last contact with them as I soon moved to another province. After that I gave them no more thought—until Lois's letter inviting me to come to Thailand to work with that people group—the Iu Mien.

Under assignment to serve alongside the Callaways, I studied Thai in Bangkok for 5 months then moved to Chiang Kham. Callaways went on furlough and asked me to stay in their house. I tried to get into the camp to learn Mien. However, either the roads were too muddy, there were no vehicles, the camp was closed to outsiders (usually after antsy 'Young Turks' had escaped), the camp officials would restrict the length of stay, my teacher wasn't allowed out to come to town, and so on ad nauseam. Having studied six other languages with good learning situations, I found this frustrating. But in God's mercy I did learn some. Meanwhile, I stayed for a few very short periods in some area villages and soon began to teach some older women in Ban Mai Rom Yen and train English and literacy teachers in the camp when possible.

Through some OMF team members, I was made aware of the need for literacy on Doi Mae Salong. So I spent a week or two at Nikhom and Phalei (Chiang Rai povince) and then back for a week or two in Chiang Kham. One event relative to the church history of Doi Mae Salong stands out in my

mind. The non-believing children ran taunting and pointing at me each time upon my arrival screaming, "Yesu, Yesu!" What a privilege it was to face opposition similar to the first believers who were derogatorily called, "Little Christ." One of the most exciting literacy classes was one that shook the whole house in Phalei village. There was an earthquake. There had only recently been a tremendous landslide that had fallen to the river below from two tiers of the mountain above us. We tried not to think of that and we calmly went back to teaching and learning.

Eventually, I moved to Khlong Lan and set up a literacy program in a number of villages. I still believe that God specifically appointed every one of the super-duper girls who became full time teachers and wore many other hats in the program. They faced resistance from a few church leaders and opposition from some governmental types, but they did not give up. We applied for and received a small grant from World Vision for this. I feel that each of these ladies needs special mention. Thank you team!

Here are some of those I especially remember, with apologies to the many I had to leave out:

***Nai Dorng (Naix Dorngh)** started as a Bangkok Bible College intern. Then, she stayed on to be my assistant. Because my lung problems often bothered me, she made most of the village visits. It was our goal to have a teacher's meeting every month down in Khlong Lan. At these meetings the teachers would exchange a set of around 20 books to take back for the class 'Library'. Consequently, to keep ahead, we were both kept busy making books. There were no computers or copy shops!*

***Faam Gwen (Nquenc)** started as a Phayao Bible school intern. Both she and Nai Dorng were first placed in Din Kem village and served as pastors as well as literacy teachers. Later she and Kaet Hyang (Kaeqv Hiaang) were assigned to Samakhi Pong off the trail from Samakhitham. It was an awesome spot by a clear water creek filled with huge boulders. The church even built a bamboo and thatch "house" especially for them. The third year she lived with me and taught women in the town and did children's ministry in the church. Faam married David Griffiths (British-Canadian) after he had lost Barbara to cancer.*

***Kaet Hyang (Kaeqv Hiaang)** began as a student in Din Kem. Nai and Faam were so impressed with Kaet and Muang Tso, senior, as students that they suggested that they should train as teachers as we expanded the program. I was leery because neither had ever been to an official 'school'. It turned out that they both proved me wrong—they were very capable and chosen by God. Kaet taught in Pong, then in Khlong Lan town and lastly in Sukhothai. She met her Mien husband there.*

***Muang Tso, senior (Muangz Zou Hlo)** also began in Din Kem as a student. She first taught in Samakhi #2 with Nai Tzan. They lived in the room connected to the church. They taught pre-k kids in the day time and adults at night. Do you believe Mother Tongue literacy first is best? It soon became obvious to the parents that the pre-K kids were learning faster than the kids that walked a long way to Thai schools. So, Mien parents began to take kids from school and sent them to 'our girls'. For fear of government reprisals, Nai Dorng and I arranged for them to rearrange their adult and teen classes and teach school children after they got home. They were busy day and night! They must have done a good job. When they were forced by the forestry department to move to town at least one of the pre-K kids was placed in 2nd grade! When the villagers were ordered to leave Samkhitham, Muang got her last (free!) ride to town with the same forestry department employee that had held a gun on her when running them out of Din Khem! God has a sense of humor. I will leave the rest of Muang's interesting story for her to tell.*

***Nai Tzan (Naix Zanx)** mentioned above under Muang Tsou senior started teaching in Samakhitham. When they had to move out of the mountains she taught at night in the church. She is married to Joe,*

of Mexico's tribal heritage, an American missionary to Thai. Her sweet daughter by her first abusive marriage is a nurse. They help Joe translating and teaching the children in their church.

Man Seng (Manv) *was such a good teacher we gave her the worst assignment. ☺ She went to far away Kilo 100 where she was put down by the village headman, bitten by stinging insects (gaeng yang in Mien), and worked alone without a partner. She taught children in Khlong Lan when all the hill villages had to move down. She married an American who had come to visit the Mien accompanying a man from Central International Fellowship, Sacramento, CA, USA.*

Mei Li (Meix Liv) *Her mother was Mien, but her father, whom she loved dearly, was an elderly Chinese KMT soldier. She recalled his setting a good example by taking her to church on his bicycle no matter the weather. She taught the adult ladies of Khlong Lan in their homes because they were shop keepers and the like and could not come to her. She rode my bicycle with her chalkboard balanced on the back. After we closed the program she went to Phayao Bible school. Soon after she died of cancer. We loved her gentle spirit and miss her.*

In the Khlong Lan program a few others, such as ***Nging Fong (Ngingv Fongc)*** *in Pang Manau village, did some irregular part time teaching. Some others were trained briefly, but never taught as they had other responsibilities. I will not name them. There was a class in the village on the Tak Road in the National Forrest called Khlong Khlung #2. I cannot recall who taught there. It may have been Faam.*

Another trainee, not in the Khlong Lan program but a stand out, is ***Mei Seng****. She is a Bangkok Bible College grad who after her literacy training taught in Mae Bong with Ann Burgess. Her story is told in chapter three.*

Many students are now Mien church leaders. The present living generations will recognize ***Muang Tso, the younger (Muangz Zou dorn) and Faam Kuon****. They were students in Din Kem who went on to attend Bible College and be missionaries in the Mien home country and pastors in Thailand. On a trip to visit Verna in the 'home country', Faam went with me. I was VERY impressed with her ability to understand my linguistic explanations and to reproduce the sounds needed to quickly pick up on the Mien dialect there. It is no wonder that these two girls were placed in second grade in Ngao after only 7-9 months of Mien literacy****.***

I can't name all, but I am very proud of the accomplishments of students and teachers. For instance, ***Nai as well as Faam Fou (Naix & Faam Fouv)*** *and their fellow 'mature-aged' ladies of Ban Mai Rom Yen. They now bless me, their teacher, by sharing what they have read from the WORD. They even make mission trips to neighboring countries to witness to their faith with the word that they have memorized after having read it so often. Faam loves to tell me the story of when she was not yet a believer, but out of curiosity would stop by the open windows of the church and listen when I taught. She still remembers some of the letters because of the mnemonic devices that I used. I am not sure who finally taught Faam Fou after she believed, likely her sister and her niece Nging Mei who also took several of our teacher trainings.*

Other memorable students were the older ladies in Khlong Lan. They feared that they would lose face if they failed but they were determined and gave it their best. The men should have been embarrassed for being too 'chicken' to try. ☺

I had low grade fevers the full time I was in Khlong Lan. However, I now know that I have normal low temperature and that I actually had a higher fever than indicated. Several things were likely factors in what happened. I am allergic to mold spore and my clothes would turn brackish green-black in rainy season after sweating and not getting dry. I am allergic under fans and we used one constantly

under a hot tin roof in a house up on stilts where the hot air rose to meet us. That was pre-computer age and we used a lot of 'Whiteout' that, in those days, required dangerous smelling thinner from time to time. Furthermore, neighbors were spraying their garden behind my house with chemicals and the spraying from the people in the hills was settling on us down in the valley. In November, 1986 I had a lobe of my lungs removed. Hasn't the Lord been good! It looked like I was a goner, but I am still here in 2017. Now hear this—the thoracic surgeon was named Ransom! He and the hospital made me a charity case—I had little money and no insurance. I only paid about $3,000 for radiology and the lung specialist.

In 1990-1994 I was seconded from my organization to Food for the Hungry in a nation nearby Thailand. Although assigned to train national teachers, we often went to an area on the eastern border where there were Mien. During my first visit to a Mien home there I asked to read from the old red Genesis-Exodus book. My personal spy asked, "What's that she's reading to you." Their reply was a saver. "Oh, just some folk tales from our cousins in Thailand." I explained in Mien that they were true stories, but he did not need to know. They were not believers. I was hidden in the shadow of His wings.

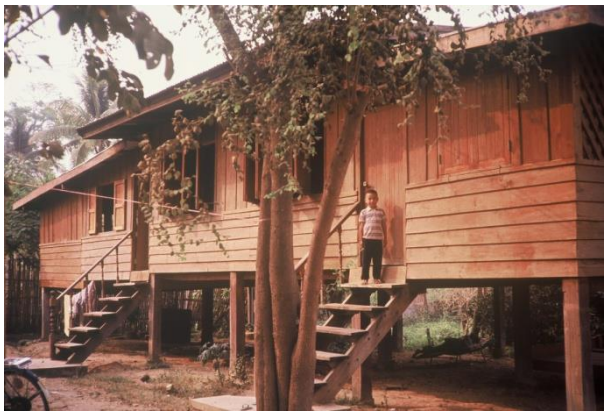
(That was at house at left)

Once in that area I met two men who had come across the border to buy metal from shot-down airplanes. They were smiths who made knives and the like. Their dialect was slightly different (they sounded like they had marbles in their mouth), but we could painstakingly communicate. They had never even heard the word 'Jesus'! I wanted so much to tell them more about Him, but they were in a hurry to get back before dark as it was already approaching sun set (mba'hnoi muotc geh). I wonder if those two men have heard the Gospel over the radio or have been converted due to the witness of others as the Good News has spread over the North of that country. We can pray that they did or will.

On another occasion in the communist capital of this government, I walked from the market into the hotel and saw a group of ladies with cloth shoulder bags (mba'jorngx) that looked suspiciously Mien. I bravely approached them. Yes, they were Mien. They lived on the opposite border where there are more Mien, but had come there to visit relatives. They said they had used boat, truck, plane and motorbike to get there. They mentioned that Mien Christians had come to their village when they were still children and the war was still in progress. They mentioned that they loved to sing the songs. You can be sure that I ran to my room and got my chorus book. We sang, read from Genesis-Exodus, and told stories of Jesus until well after midnight. I felt like Paul and Silas knowing that if anyone there heard us, we would all be imprisoned—but we weren't bothered.

There are so many tales to tell, but suffice it to say that I returned to Thailand to teach at a University in Chiang Mai until I retired from there (Thai retire at age 60). Besides teaching in the MA-TEFL department, I mostly did trainings and materials production for many minority groups from all over mainland Southeast Asia. I have continued since then to do odd and end projects helping a colleague on a dictionary and the like. Mien living in or visiting in Chiang Mai were welcome at my house. One ministry has been to cancer patients coming from other provinces to the big university hospital for chemo treatments. I do not travel much because of my lung condition.

The photos on the next 2 pages are all by courtesy of Tsai Jien.



The house we worked from in Khlong Lan when not in Bevington's house. Kids caught a fish from the back window during a flood. Name that boy!

Adult ladies' literacy class, Tsaih's house in Khlong Lan: Mei Hyang, Faam Chiang, Kaet Fu's mom

Blacksmiths from across the border

Kaet Hyang teaching at Khlong Lan church

Tsai Jien in Sop Thu 1979

Muang Tsou elder, Nging Lin, and Faam Kuon as literacy students in Din Khem

From left: Mei Li, Nging Fong, Kaet Hyang, Nai Dorng, Muang Tso, Faam Gwen, Man Seng, Nai Tzan
These Mien teachers borrowed these costumes from friends of the Lisu tribe for this picture.

II SOME OF THE MIEN CONVERTS DURING THIS DECADE

In 1975 Laos fell to the Communists – (They were called Pathet Lao and were backed by the Viet Cong). Ian Bevington wrote: *Verna, Ann and myself went across the Mekong to Laos for a Short Term Bible School (STBS). After staying the night with a C&MA missionary, the next morning he drove us in his van along a narrow unmade-up road through the jungle to take us to the village where the STBS was to be held. We rounded a bend and there was a sight I shall never forget. A stream of Mien walking along the road - men and women, young and old. All except the small children were weighed down with as much as they could carry. Some had mats and bedding on their backs, others carried pots and pans, and almost everything else you could imagine. Some had small children on their backs, others carried old grannies too old to walk. Along the side of the road possessions too heavy to carry any further had been abandoned. Old people also sat or lay there too exhausted to go any further. It was the most heart rending sight I have ever seen. Laos had fallen to the Communists. Once again the Mien were having to flee before the Communists to safety and freedom.*

Verna and Ann returned across the Mekong to Chiang Rai. I went up-river by boat to tell the Mien that the STBS was cancelled. As darkness was falling I managed to get a boat to take me back across the Mekong to Chiang Saen and was fortunate to hitch a lift on a rice truck back to Chiang Rai. Earlier in the day when Verna and Ann arrived at the Chiang Rai Mission Home with the news that Laos had fallen to the Communists, Rachel's first question was, 'Where's Ian?' 'Oh, he's still there in Laos was

the reply.' Imagine Rachel's relief when late that night I walked into the Chiang Rai Mission Home safe and sound.

Later we were told by a Mien Christian from Laos that one reason why Nam-Lut (Namv Luqv) fell so quickly to the Communists was that some Mien soldiers had made a substantial profit on the side by selling their M16 rifles! As a result the Americans recalled all the M16s.This meant that when the Communists attacked they met with little resistance because they had no rifles to fight with!

A. CONVERTS WITHIN LAOS IN THIS DECADE

All of those whose stories are told in this section came to the Lord within Laos. But almost all of them later fled as refugees to Thailand.

My Fifth Chance to Live

Written by **MEY SIOW SAEPHAN**, El Cerrito, CA 10/5/2007 for a Children's Literature assignment

"No! I can't lose another baby! How stupid of me! I should have known I was pregnant!" cried Faum.

That was my mother. She had a miscarriage five months earlier. She and my father decided that she should take fertility herbs to help her conceive again. But little did they know, she was already pregnant for almost two months.

What if my baby has birth defects from the fertility herbs?" wiping tears from her eyes. "I might have killed my baby! I should've known it was morning sickness!" Faum blamed herself.

But my mother couldn't have known. Back in the mountainous communist country of Laos, there were no doctors or nurses to help her. She had no way of knowing if she was having problems with a pregnancy.

Seven more long months passed and she carried her baby to full term. Her baby was born breached with the umbilical cord wrapped around the neck. Despite that there were no doctors, despite my mother's miscarriage, despite bleeding during the pregnancy, despite the fertility herbs, and despite being breached, with the umbilical cord wrapped around the neck, my mother gave birth to me. I was given a second chance to live.

"Yao, Yao, Come here! Dutv is having a seizure!" cried Faum. I was one and a half year old when I was struck with this illness that nearly killed me. During the day, but more often at night, I came down with a fever, had two or three seizures, stopped breathing and turned blue in the face. Mom and Dad took turns staying up at night to cool me down with wet cloths. Sleep deprived and tired, they tried their best to comfort me. (Dutv was my nickname meaning small, chubby, and cute.)

Maybe our ancestors are making Dutv sick? We need to find out what they want." My parents trusted in Taoism, a practice of ancestral worship. They called a Shaman priest to perform a ceremony to find out what the ancestors wanted. As a result, they tried to appease their ancestors by sacrificing livestock, food, incense, money, and other things. But all was done in vain.

"Yao what should we do? Your mother has been ill and crying in discomfort for several days now. I'm really afraid." said Faum. This was a bad omen because my parents knew that when two members of a family become ill, the ancestors would take one of the two lives.

I don't know what else to do, Faum. We've sacrificed almost all of our livestock. The ceremonies aren't working and we have no more money to pay the Shaman," Yao explained. Faum lost hope for her daughter's recovery. With tears streaming down her eyes, she began making burial clothes for her daughter.

Faum, the missionaries! Remember? They talked about a man named Jesus who healed people. Maybe he could heal Mom and Dutv!" Feeling a little more hopeful, Yao began asking around the village. He finally found someone who knew Jesus. Yao and Faum were ready and willing to give up their ancestral worship and turn to Christianity. They destroyed the ceremonial paraphernalia and put their trust in Jesus. The next day, Dutv was alert. Her fever broke and at night she stopped seizing. Her recovery was gradual, but from that day on Dutv had never gotten sick with that illness again. It was a miracle! Despite the fever, despite the seizures, and its debilitating toll on my body, I was given a third chance to live.

Yao, like many other Laotian men, served in the United States CIA mercenary forces in Northern Laos. The Communist forces, supported by North Vietnam gained more and more territory in Northern Laos. Yao's family had no choice but to flee or be caught and killed for supporting the United States government.

"Ouch!" cried Grandma as she fell for the fourth time with me strapped to her chest.

"Get up! Get up! We have to keep moving! We can't stop; the Communists might find us?" Yao urged. They couldn't see more than two feet ahead. Faum, Yao, and Grandma each carried a child strapped in the front with their luggage and other belongings on their backs and in their hands. They had to get to the Mekong River as planned.

Thirty people arrived at the Mekong River to cross to the other side, Thailand. People were hungry, tired, wounded and scared for their lives. There were only two rowboats to take them across. The boats could only hold four people at a time. Too many people or heavy belongings caused the boats to sink. Belongings were tossed overboard to prevent them from sinking. Some people were soaked from the sinking boats or had fallen out of the boats. Grandma and I almost drowned.

After reaching the other side of the river, refugees hid in the brushes at the bank of the Mekong River. My brother began to cry as they waited for transportation to arrive.

Faum, you better shut him up or I'll do it!" my terrified father threatened with a knife.

"No! Don't! How could you even think that? They are the reason we are fleeing and your going to kill him?" my mother begged in fear that my father would really sacrifice his own son. It was common knowledge that there were robbers who took advantage of women, robbed, and killed refugees who crossed the Mekong River.

I don't know why, but God spared my life again. Despite trekking in the dark, despite almost drowning, losing valuable possessions, and despite my brother crying, we did not get caught. My family made it safely to the refugee camp in Thailand. God gave me a fourth chance to live. There we camped

in the refugee camp for two years until Christian families in the United States sponsored us. In less than three months upon arrival in the United States my parents had to go to work.

That's what you get for not listening to me! You shouldn't have been doing that! You know better! Why don't you ever listen!" were the words I often used when my brothers were left in my care. Grandma was home but she was old, couldn't and didn't know how to help. I was given permission to spank them but it often turned into a cat and mouse chase. When I did catch them, I took my anger out on them. I was very mean disciplining them but I felt righteous and justified. Yet most of the time, I was unhappy, irritable and angry. I didn't know it at the time but I was depressed.

Thank God He found me! At nine years old I accepted Jesus into my heart as my Lord and Savior at Camp Gilead. I remember it vividly. We just finished singing the song, "Seek ye first." My eyes welled with tears and I couldn't stop it. I cried from a pain that was so deep. I knelt down. My camp counselor wrapped her arms around me as I talked with Jesus.

"Thank you Jesus for dying for me. Thank you for loving me even though I am so mean to my brothers. Please forgive me for my sins. I wish I didn't have to take care of them anymore. I want to be nicer to them, but it's so hard. Please show me how and help me to be more like you. Amen. "

Something in me changed after asking Jesus into my heart. I was overjoyed, singing skipping and bouncing around the house. "You're weird. What's wrong with you, Dutv?" was the gist of the responses I received from my brothers when I told them, "I love you." They didn't understand why I was acting so strangely. My parents didn't understand either, but I knew God gave me four chances to live for a reason. My life was transformed.

With Jesus in my life, it was as if my eyes were opened. I began to recognize when I did things that were not pleasing to Him. I learned to confess and repent of (turn way from) my sins. I became a happier person.

This didn't mean that I was free from having problems. Growing up as a teenager was all the more challenging. I was caught between two cultures and embarrassed of my family. My parents didn't understand English so they were dependent on me. I was the peacemaker, interpreter, secretary, and tutor for the family. Without any education, my parents had to work three jobs to make ends meet. Yet, we were poor living in problem neighborhoods with crime, drugs, and gang activity. We were constantly on guard because we could get mugged or shot.

Zoom! A drive by bullet flew over me. I was sitting on the couch with my back to the window. All of a sudden, I had a fleeting thought, "I should lay down." And just as I reclined on the couch, a bullet whistled through the window over the couch, into the wall on the other side of the room. Had I been sitting and not reclining, it would have hit my head and I would be dead in an instant. Maybe that was God's voice telling me to lie down. Some say it was just a coincidence. But I believe God gave me my fifth chance to live.

I have been given so many chances to live and I don't know why. But I am thankful. I am glad that I have a new life in this country and a new life with Jesus. I am thankful that I now live in a country where I do have freedom. I have the freedom of religion, to speak, to learn, to work and the freedom to pursue happiness. With so many chances to live, I can only conclude that God had His fingerprints all over my life.

I did not earn or deserve any of these chances, but God chose to give them to me for his purposes. Today, I am married to a wonderful husband with two children. I serve in my church in different ministries and in my own time I also share Jesus with others. What about you? Has God given you a second chance to live? What will you do with your life?

Comments about Mey Siow and her family by C.W. Callaway – Nov. 2017

Realizing her indebtedness to the Lord for sparing her life so many times she has dedicated her life in His service. Here I summarize her background and accomplishments for Him.

I first met her parents Yao Siow and Faum Foo (Yauz-Siouc & Faam Fuqv) in the late 1970's at the Mien church in the Ban Dong, Chiang Rai refugee camp. It was because of Mey's illness that they had come to Christ in 1974 in Huey Dap village (Hueic Daapc) in Laos. Yang Tsong Lin (Yaangh Zong Linh) and a Thai pastor had prayed with them and helped them to believe. They were baptized in 1976 in Nam Eng creek (Naamv Engx ndoqv). After Mey Siow they had 4 sons Khao, Khae, Cheng, and Su (Gauv, Kaeqv, Cengx, and Sux).

Early in the 1980's shortly after their arrival as refugees in U.S. Lois & I visited them at the home of their sponsors in Renton, Washington. Faum greeted me at the door, "Oh, father teacher. I'm so glad you have come. My children are all crying because they haven't had rice for 3 days. Our dear sponsor, bless her, is cooking rice now, but she spoiled it – she put salt in it!" (Mien don't consider they have had a meal unless rice is the main part but they don't add salt while cooking it.)

The family along with other Mien worshipped at the the Japanese Presbyterian Church in Seattle. Sunday School was taught by their Sponsor Ida Kinberg and Mr. and Mrs. Pottenger. Mr. Pottenger taught Faum to play the piano. In 1986 they moved to Merced, CA and later in 1987 to Richmond, CA. There she began playing the piano for church service while attending Yiu-Mienh First Baptist Church (YMBC). Later they moved to the Iu-Mien Friendship Church and she served as pianist for that congregation. Currently she still substitutes when Mey Siow is not available.

Mey Siow explained, *"It was through Pam and Kris Upton our Sunday School teacher in Merced that I learned about the counseling profession and I decided that I wanted to be a therapist at 6th grade. I learned from Andrew Lai in Sunday School at YMBC in Richmond. I also learned a great deal from Acharn Savang and his then fiancé in the Weekday Bible Study at Koi Lin's house. I also learned a great deal from Mr and Mrs. Callaway as they taught Bible courses through the SJCC extension program and Lois just mentored me in ministry related activities. I saw how God was grooming and helping me grow in my faith and service to our Lord through people mentoring me.*

"I began serving the Lord in High school teaching Sunday School, children's choir, and leading *worship at Youth camps. I also taught the Iu-Mienh First Baptist Church how to use curriculum to teach Sunday School while I was a student at SJCC (San Jose Christian College). I went to Fuller Theological Seminary to study and got an MS in Marital Therapy. When our church needed to start an English Ministry, I spear- headed the process of obtaining a search committee and secured our current Reverend Karen Yee to serve there. I teach the adult choir, children's choir, play the piano for service, and teach Mien class and Sunday School. I am grateful to the Lord that my children help lead the praise singing at church with Titus singing and Matthew playing the piano. I am humbled to be part of an important ministry to read and record scripture, and serve as Project Director. God has blessed me with a thriving private practice with offices in Albany and Alameda providing counseling for people*

suffering from Depression, Anxiety, PTSD, and counseling many pre-marital and marital couples, and families as well."

Prior to college since Mey was the only daughter and oldest child in the family it fell her lot to take care of her grandmother when her parents were at work. This may have seemed a burden at times but it proved to be a blessing in disguise for she learned and retained her ability with the Mien language while many peers were losing theirs. Thus she is a proficient interpreter today.

Mey Siow's husband is LIO CHING SAEPHAN who is a son of Saeng Sing Pu Saephan and Muang Sang Saechao (Saeng Cing Buv & Muangz Ciang). His mother is a daughter of Ta Chiang whose story is in the refugees section of this chapter.

Lio Ching also wrote a moving testimony of God's providence in providing the perfect employment at the right time. His current job is that of a Meter Maintenance Person, checking electrical meters. At the end of his testimony he added, *Mey Siow and I find ourselves praying for our children daily, for their faith, their friendships, their education, employment and even their future spouses. Then it dawned on me, that even though undeserving, I am being blessed because God is answering my parent's faithful prayers for me.*

Matthew Saephan, oldest son of Mey Siow and Lio Ching, wrote this about his grandparents for an assignment in high school:

It was in 1975 my grandparents and their five kids had no choice but to leave Laos due to the Vietnam War. There was no other way to flee to Thailand but to cross the Mekong River. So secretly at night a guy came to pick them up in a boat in order to cross the river.

Now once in Thailand they were put in a refugee camp. They were not allowed to go anywhere. They were told it was not their land. While at the refugee camp, they were also not allowed to work or do anything so all the food all the clothes were provided by the government.

Then three years later they applied to come to the United States with the help of some representatives. Within two years, my grandmother's brother sponsored them to come to the United States. Since they were foreigners from Thailand, they had nowhere to live but with my grandma's brother, until they saved enough money to rent an apartment.

Because my grandparents were not able to speak any English, they were not able to make enough money so they were put on welfare. They only got $900.00 per month. Though they couldn't speak any English they were able to find jobs here and there like janitorial work, housecleaning and landscaping.

As time went on my grandparents began to get weaker and weaker. My grandpa developed gout in his knee and my grandma developed pain in her finger joints. Though they became old and weak their kids grew up and were able to find part-time jobs and then full-time jobs to support the family. To this day all their kids have their own families and are living well. And with my grandparents, they are living with us and taking it easy.

Mey Siow at her graduation from SJCC
with CW & Lois Callaway

Mey Siow & Lio
with Matthew at left and Titus right

Front: Muang Chiang, CW, Saeng Ching Saephan
Back: Nai Ching & Cindy, Pao Lor & Chet Ching,
Mey Siow & Lio Ching
11/4/2017 in Richmond, CA

Yoon Chien Saechao (Zeuz, Yunh Jien)

Yoon Chien's daughter, May Chien, says that he was a shaman prior to knowing Christ. Her husband, Anthony Zel (Zeuz, Yauz-Suonc) wrote this: *My father-in-law said they came to Christ in 1975. They lived in Huei Ngam village (Hueic Ngaamv) in Laos. From there they escaped to the Thailand refugee camp (Guv Dauc) near Chiang Saen. They lived in this first camp for about 6 months. Then they lived in Chiang Kham refugee camp until 1979. They came to the United States in January 1979. They were sponsored by First Christian Church in Fredonia, Kansas and lived there until May 1980 when they relocated to Portland Oregon.*

Here is Yoon Chien's own personal testimony: *Before I came to know God I earnestly followed our Mien deities. No matter which books I studied I found no reference to how to be saved and have real life. Even so I earnestly continued searching and the spirits harassed terribly.*

My father died. Later, I married and soon after we had our third child the spirits caused 2 of them to die. Even so I did not know I should seek God. I only knew to offer chickens and pigs to the spirits in hopes they could help – but they gave no help.

Yoon Chien & Lew Meng Saechao in 2006

A little later my oldest daughter became deathly ill. I was at the end of my rope because none of the spirit worship did anything to cure her. Previously for the first two children I had done a great deal of spirit worship rituals but had never seen the spirits help. Thus my wife and I took our daughter to the home of a Christian Mien to ask him to pray for her. I saw that he had a very good heart. I told him "My daughter is very sick. If you pray for her can she get well?" He told us that if we truly believed in Jesus she will become well. I replied that in that case I really will believe. He then called a number of Christians to join in singing worship songs and then they prayed for our daughter. We slept at his house that night and in the middle of the night God healed our daughter.

Brothers and sisters, now that my family has God caring for us we have come to know true happiness. God overcomes everything. If you will set free your heart to believe in Jesus He will help you too.

Please don't keep putting it off. When you change your heart and believe in Jesus He will take away your sins and sorrows. He will heal your diseases. He will give you eternal life in heaven. In heaven there is no pain, no difficulties, no tears. Forever and ever you will live with God in heaven.

Mae Chien's Testimony *My name is Mae Chien Chao and I was born in Laos. I am the oldest of six children, three of whom are boys and two are girls. My parents and I became Christians in 1975 because I was very ill. Without God's healing power I would have died.*

Prior to becoming Christians, two of my siblings became sick and ended up dying within a few years of each other. Even then, my parents still did not come to Christ. It wasn't until I became very ill that my parents decided to turn to Christ. When I got sick, my parents used the same methods they did on my siblings. First they made sacrifices to evil spirits, but when that didn't work, they brought me to see a doctor. Neither solution ended up working. My symptoms continued to get worse up until the day my dad told my mom to convert to Christianity. This transition was actually quite difficult for my dad. Since he was a shaman, he didn't want to become a Christian because that's how he earned his income. It also made him feel important. However, my mom told my dad that if she and I were to become Christians, then he would need to become a Christian as well. She said, "We need to accept Christ together as a family." I'm glad my mom insisted that we all accept Christ at the same time otherwise my dad may not have come to know Christ.

My parents took me to the only believers who lived near us at that time. When we got there, the Christian man met with my parents and I. He shared about how God created humans and our world, but because of man's sin, God sent his son Jesus to die for us. After sharing the gospel with my parents and I, the man asked us if we wanted to accept Jesus to be our Lord and Savior. My parents said yes and he led them in a prayer to accept Jesus. He prayed for all of us to become Christians and he also prayed

for my healing. The Christian man told my parents to spend the night with him and his family because the spirit at our house was too evil.

Early the next morning, my dad checked my forehead to see if I still had a fever. Amazingly, God answered our prayers and my fever was completely gone. Feeling better, my dad took me to the family's garden to get some fresh air. When I came back inside, I asked for food to eat, which is something I did not do while I was sick. Even though my symptoms were gone, my dad was still worried about me. Because he had dealt with this sickness before, he knew that if the fever left the sick person, that person would either get better or they would die. This made him very afraid of losing another child. However, thanks to our God, Lord, and Savior, I was healed from that day forward.

In the summer of the early 1980's I personally accepted Christ as my Lord and Savior and was baptized in the Columbia River in Portland, Oregon. I am very thankful that God chose my family and me to be His children. He is a wonderful, powerful, and omniscient God who has saved me both physically and spiritually. He knows me and my needs better than I do. He also gives me the absolute best and more than I can even imagine.

From left: Mae Chien, Farm Chien, Lew Meng, Yoon Chien, San Chien & wife Suong, Muang Sio - in 1999

Yoon Fou Kouei Saechao (Zeuz, Yunh Fuqv Gueix) – autobiography abridged

I was born November 10, 1941 in Tsa Gem (Za'Gemh) village, in the city of Muang Sing, in Namtha province in Laos to Chiem Kouei and Nai Kuon Saechao. My childhood name was Chan Kouei. Today only 2 sisters of my siblings are living and both are in Thailand - Mouang Kouei in Mae Sot and Koy Kouei in Chiang Rai. I live in Portland, Oregon. After my father passed away, my mother remarried to Fou Chong Saechao. Three of their children are still living - Sou Chong and Lai Chong in Oroville, CA and (Ou Chong) Chan Choy in Merced, CA.

In 1962, I became a soldier in the Laotian army and moved to Naamh Dui village, in Bokeo province. In 1963, I met Lai Chan Saephan and we married in 1964. Our first child, Kao Fou, was born in 1965 but we lost him and another son and a daughter in Laos to illnesses after only a few months in each case. Our second, third, and sixth children - Seng Fou (Cengx Fuqv), Khae Fou, and Sou Fou - of the 6 born in Laos - are still living. Then in 1977, Fahm Fou was born to us in Chiang Kham, Thailand. In 1981, Ou Fou was born after we emigrated to Portland, Oregon but in July 1983 he was taken from us and is now home with our Lord Jesus Christ. Thus out of a total of 8 children we have lost four while they were still infants.

In 1974, while living in Huay Or (Orc), my family and I became Christians. I had been lost and had faced so many trials, experiencing financial and economic hardship and the loss of three children by then. Our son, Khae Fou, was extremely ill and with nowhere to turn and hearing the Good News of Jesus Christ, I accepted Him as my Lord and Savior. Khae Fou was healed and our family has been so blessed. Praise the Lord! God has been so faithful and good to us. In 1976, along with my wife and my mother-in-law, we were baptized in the refugee camp in Chiang Kham, Thailand by Pastor C.W. Callaway and a Mien lay pastor named Yao Orn Salee. In 1977, Pastor Callaway ordained me as an Elder and I began serving in the church, helping to preach and teach the Word of God. We worshipped and had church service in the apartment of various families in the refugee camp. Subsequently, we were able to have a dedicated space in one of the buildings for all of us to come together for church services, including worshipping with a few other people groups. While living in the refugee camp, I taught the Mien language, a position provided to me through the World Vision Foundation of Thailand. My wife, Lai Chan, was a homemaker and worked on cross-stitch and embroidery projects.

In April 1980, my family emigrated to Beaverton, Oregon from Thailand. We were sponsored by eight American families. We eventually moved to Portland, Oregon to be closer to the Mien community and began attending church with other Mien Christian families at the East Hill Church in Gresham. In 1981, a church planter named David Palmer came along and started the first Mien church, though at the time it was called Hollywood Baptist Church. Pastor Palmer chose me to be the first Mien pastor in Portland, Oregon. We started the Iu-Mien Friendship Baptist Church and had 103 members. Today, the church has been renamed to Mien Fellowship Baptist Church and we have a little over 300 members. After serving in the pastoral ministry for 40 years, I retired as Pastor on June 17, 2017.

As I reflect back on my life, I have been incredibly blessed by God, from His amazing grace and mercy to His love and protection. I never had formal education, only a smattering of Chinese education during one term while I was a soldier in the Laotian army, and was taught to write the Mien language by Pastor Callaway, which I learned easily and quickly by the grace of God. God called me to serve Him, to preach and teach the Good News to the Mien people, and to further His kingdom. He has been faithful, providing to me the wisdom, knowledge and tools that I would need to serve Him and His people, and to reach the lost.

From left: Khae Fou, Sou Fou, Yoon Fou (behind), Seng Fou, Farm Choy (wife's mother), Lai Chan, Fahm Fou –
about 1978 near refugee camp, Chiang Kham.

Mien Christians at gate of Chiang Kham Refugee camp about 1978. Yoon Fou family in front center.

On mission trip in Thailand 2001. Yoon Fou at right end of back row.
Visalia pastor Chutchawan (Wuon Fei) at left end

Yoon Fou praying for Seng Sio & bride 1982

Yoon Fou & Lai Chan - church directory photo

Guei Tsoon, Nai Seng, Saechao (Zeuz, Gueix-Zunh, Naix Seng)

I was born August 7, 1957 and had two brothers and a sister. My father was a soldier who fought and died in the Vietnam War. My mother farmed and provided for our needs. Four years after my father passed away my younger brother also died because of the evil spirits. During the time that we were worshiping evil spirits (or demons) and our ancestors there were many sicknesses in our family.

One day, my mother and sister both were very sick and we asked the demon priest or shaman to come help us. But the shaman was not able to cure them. At this same time we heard about Jesus from the missionaries and we accepted Jesus as our Lord and Savior. After conversion my mother and my sister began getting better and better. That was in 1972.

My older brother, Kao Seng, and I studied at the missionary's Bible school in Thailand for 2 years and were there learning to serve our Lord Jesus together. The communists took control of LAOS in 1975 we had to escape from LAOS to Thailand. We continued to serve the LORD JESUS in the Refugee Camp.

Almost immediately after my conversion I sensed that God had a special purpose for my life. I had a desire to learn God's Word and wanted to serve Him in every way I can. My brother Kao Seng passed away in 1984 but my family and I continued to serve Him. The Lord has given me more and more responsibilities and also gave me more gifts to serve. For many years I was only able to use my spare time to serve but in February 2000 the Oakland Yiu-Mienh Baptist Church asked me to quit the company job and to work in full time ministry in the church. I like to go out and tell people about Jesus and to teach in workshop and to evangelize. But the Lord called me to work full time in the church as a pastor.

Guei Tsoon right front, Yen Wang left front & family

Wuon Fu Kuon Chin & family (Zanh, Wuonh Fuqc Kuon caux hmuangv doic)

By his oldest son Fu Hin Fu Chin (Zanh, Fuqv-Hinv Fuqv)

When my father, Wuon Fu Kuon, was about 20 he served under the French as a soldier for 2 years. But in a battle with the communists he was taken as a prisoner of war. I praise God that he was able to escape. After the French forces had left Laos he continued as an officer over 100 soldiers under Chao Mai, Chao Laa, (Jauv Maix & Jauv Laac) and the American CIA until 1965. Then Chao Laa appointed him as headman of Nam Geng village.

During that time Gway Ching Phanh (Bienh, Gueix-Cing) went many times to preach in Laos. Gway Cing invited him to visit him and his son, Saan Ching, in Mae Chan. He thus heard the Gospel often. At first, however, he thought it didn't matter what he believed. He thought that if he did good deeds he would okay. He also realized that since he was a headman and also worshipped the spirits if he believed in Christ he would face difficult circumstances.

Then in 1968 I, his oldest son, became ill for a long period of time. No matter how often my father called upon the shamans to perform the spirit rituals I did not get better. He took me to the doctors in the hospital but I constantly was getting worse. Since nothing attempted had helped at all the family was terribly disturbed.

Finally Father told the family that they must seek Jesus. So he went and asked Dr. Henry Breidenthal to come help them believe in Jesus. Just at that time U Hyang & Gau Hin (Uv Hiaang caux Gauv Hinv) arrived at Dr. Henry's house. These three explained the Gospel until my parents were satisfied. Then about 6:00 that evening they received Jesus as Lord of their lives. From that very night I began to get better and soon was completely recovered.

But no sooner had they converted to Jesus than troubles began. Both the leaders and the common folks were no longer pleased with him. They removed him from his position as headman and persecuted him and Dr. Henry. In fact Dr. Henry had to leave Laos. My father was no longer welcome but had to move far away to a place where there were no other Mien. Many Mien were displeased with them. But even so my parents were happy because of God's miraculous healing of their oldest son. This to them had been beyond their highest hopes. And even though they were then isolated from other Mien my father composed hymns of praise to God inasmuch as he had always been one keen to sing and read songs.

In 1972 after the communists had forced the old king to flee then many people in Nam Geng and Huei Aw (Namv Gengx caux Huih Orqc) were scattered to other areas. Father thought he should go see how they were faring.Upon arrival he saw that many of his relatives and acquaintances were sick with a variety of illnesses and some had died. Seeing their sufferings he recalled how God had blessed him. So he began sharing how God had healed his son and had delivered his family from the demons. Many of those who heard came to faith in the Lord Jesus around 1972 to 1974.

At that time God performed many miracles and healed many of their sicknesses. More and more people were coming to faith in Jesus. However the new believers had no one to lead them in worship services. Then Father decided to move from Nam Ngau village (Namv Ngauv Laangz) to establish a new village at Hui Horng Mun (Huih Horng Munx). Believers in Jesus who had no other place to live then

moved to this village. Later non-believers began to call that village "Jesus Village" since mainly Christians lived there. And in this village others very frequently called upon him to lead them also to faith in Jesus.

In 1975 the communist forces took full control of the country of Laos. Within a week one of the Mien military officers took one of the communist officers with some soldiers to see Wuon Fu Kuon. Since the Mien officer was related to Wuon Fu Kuon he spoke but little and let the communist officer talk instead. They told Wuon Fu that he must deny Jesus because the Jesus way was a western religion. He said, "The westerners have fled and you were not able to go with them. You are like one who has grabbed a rat's tail and while the rat has escaped all you have is a bit of the skin of its tail."

Wuon Fu then began to witness to the officer and his entourage saying, "Our faith is not in the westerners. Our faith is in the ever living King of Heaven. Our God has not fled and left us. It is He who made the sky and the earth. He is the Creator of everything. Even though we humans can not see Him He is eternal. It is for this reason that we believe in Him. God healed my son even though the demons and doctors could not heal him of his sickness." He also said, "We Christians don't need to kill chickens and pigs to worship the demons until we go bankrupt. We simply use ordinary language to call upon God." He mentioned this because he knew that the communists didn't want the people to kill chickens and pigs to use in demon worship. He went on to tell much of God's Word and all he needed to say. The officer then took his soldiers and left.

From that time on the communist soldiers did not bother him. When he wanted to go lead Mien to faith in Christ he could. However, he had to be cooperative in doing required government work. He had to attend required meetings and when the government officials saw he was a good man he could return to doing God's work. But then as he aged he was not able to travel around any longer. Then in 1994 he went to be with the Lord. Before his departure, however, he appointed Dorn Tzan and Nai Seng (Dorn Zanx caux Naix Seng) to take over his work. Now there are many whom God has chosen to continue his work.

Wuon Fu Kuon never got a formal education and did not aspire to be a preacher and teacher but God gave him a special call to be His servant to witness for Him and challenge people to faith in the Lord. Among those whom he led to Christ there are now a good number whom the Lord has called to preach and lead others to faith in the Lord Jesus. There are some to whom he witnessed who finally came 30 years later to the faith.

After his conversion the Lord greatly blessed him. At that time there were many who in the planting season were not able to raise enough rice and went hungry. But he had plenty to eat and had many farm animals. He traded and got money to make his trips in service for the Lord.
He made both long and short trips for the Lord but did not burden the church for traveling expenses but supported himself. And he was very happy to do that.

God blessed him with 3 sons, 1 daughter, 15 grandchildren, and 28 great grandchildren. They are all now in America. Altogether his family totals 51 persons.

Wuon Fu Kuon with wife holding Kao Fu (Fuqv Hinv Fuqv) and Gway Ching's wife Muang Meng – early 1970's

B. CONVERTS AMONG REFUGEES FROM LAOS IN THAILAND 1975 ff

REFUGEES !

Many decades ago the main preacher at our annual Christian conference in Chiang Kham of Thai, Mien, and other ethnic groups was a tall Chinese whose arms were quite crooked from a long bout with leprosy. I recall him sayng, *"I'm glad I had leprosy. Otherwise I would never have come to Christ."*

Later I heard many of those who had fled from the communists in Laos saying in effect, *"I'm glad I was a refugee. Otherwise I would not have become a Christian."*

It is so true as the saying goes that *"THE BLOOD of the martyrs is the seed of the church."* It has been in times of persecution, danger, and trials that we have seen the greatest advances for the Gospel among the Mien. In Thailand where life has been more settled on the whole conversions for the most part have come slowly and most Mien churches there today are relatively small. But from the late 1970's to the mid 1980's hundreds of Mien refugees turned to Christ. Likewise in Vietnam there was a great ingathering in the 1980's and early 2000's among Hmong, Mien, and other ethnic groups at a time when governmental persecution was more intense.

Some of those refugees were "displaced persons" with a very uncertain future for several years before being relocated in a completely different culture in western countries. In this section you will read the conversion stories of some of the Mien who fled Laos:

Around the middle of 1976 as soon as we could we obtained Thai permits to enter the newly set up refugee camp 4 miles or so northeast of Chiang Kham town. Lois and I as well as our mission nurse, Dorothy Uhlig and staff, began to make regular trips to visit and help out in the camp. At that point there was no doctor going there. Dorothy kept her regular clinic hours in Chiang Kham. But during each week she had her staff prepare many little packets of medicines – especially for "pink eye" and malaria which were very common among the refugees after their many months living in the jungles. Then each Saturday those with sicknesses came to a shelter in the camp. I would interview those who were sick. If

his or her eyes looked pink I would say "get in that line" and a helper would give them medicine and explanations for treating that. If they had fever and chills, etc. indicative of malaria, I would send them to another line where Lois would give packets of "Aralen" with explanations as to how to use it. For those with other complaints I sent them to Dorothy who would check their symptoms and with her helpers treat as needed. The many patients and the limitations of time made it impossible to spend much time with any patient. Many Saturdays we would see 200 or more patients. That was exhausting so we were very relieved when World Vision obtained a doctor to share his/her time between the Chiang Kham and Chiang Khong Ban Dorng camps.

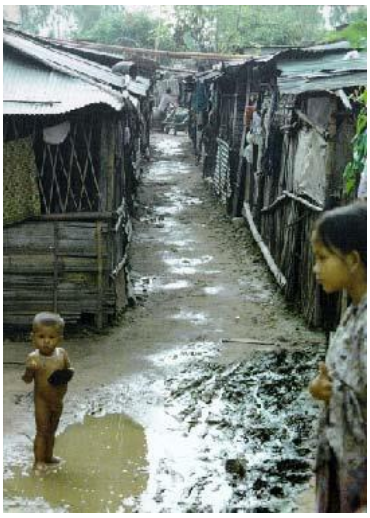
We also visited the Mien in the long buildings with partitions which provided a small room for each family. There were about 20 to 30 Mien in the camp who had become Christians while still in Laos or before being moved to the Chiang Kham camp. Yun Fou and Yun Chien showed themselves to be leaders. We continued going on Sunday mornings to preach and worship at the Ban Mai Rom Yen church but then we would go to the camp for a service there in the afternoons. Yao Orn and Muang Ching would accompany us both places.

UN and World Vision helped with providing housing, wells, basic food needs, health care, etc. but we and helpers provided cloth, thread, etc. which could be used for making handicrafted items we could then sell for them. World Vision built a shelter and provided sewing machines in both the Chiang Kham and the Ban Dorng camps. Lois supervised both schools but got a Thai woman to teach in the Ban Dorng camp and got Ying Mae from the Rom Yen Church to teach sewing in the Chiang Kham camp. We gave such help to the Lahu, Khamu, and Hmong in the camps and tried to be very careful not to give such aid only to Christians. We certainly didn't want people to think they would get special help if they became Christians. We did have wonderful opportunities to preach and share the Gospel there. One year World Vision provided wood for the Christians to build a stage and we worked with the Mien Christians to present a play in which the story of the treasure buried in the field was found. That was used to present the Good News of Christ as the priceless treasure which all of us need so much! Such witness began to bear fruit.

Chiang Kham Refugee camp, Phayao, Thailand-early 1980's

Scenes in Chiang Kham Refugee Camp

Women & girlds allowed out
to get firewood



Narrow alley in rainy season

150 baptized one day in muddy creek near camp

A street in the camp

Embroidery & other crafts gave some spending money while in the camp

Christians gathered at camp entrance

Guei Liem, Kao Meng, Saetern (Dangc, Gueix-Liemh)

I was born in Ban Sung, Nam Tha, Laos in 1956. I have three sisters and three brothers, but my two youngest brothers each passed away at an early age. I was the third child of the seven.

I was born and raised as an animist and ancestral worshiper. For many generations my ancestors had worshipped their ancestors and other evil spirits. When I was growing up I followed my parents and worshipped and believed as they did. In my childhood up to my teenage years, I was sick many times and at those times I was told that the spirits were torturing me.

I had no freedom and not much hope in life, when I was an animist. Fear of the evil spirits was always around me. But the spirits in which I believed had no power to rescue me from those fears. Then I asked myself, "Is there anyone who has power to overcome all those evil spirits?" There was no answer to my question at that time - and there was no hope for it.

When I was about ten years old I was with my classmates in Lao school in Nam Thui, Houa Khong (Bokeo) Laos. One afternoon at our school break time we saw an airplane fly over us and land on a small dirt airfield. My classmates and I ran to see it. When we got closer to the airplane we saw two tall ladies with white skin and tall noses (the like of which I had never seen before) come out from that airplane. My classmates and I stormed around them. They talked to us in Lao and gave us some Christian tracts. After talking a little while they sang a song to us. I remember these few words from that song: "In my Father's house, there is happiness and love."

Afterward many people including our teachers tried to frighten us by saying, "They are cannibals, and if you go to see them again they will steam you for food." I did not know until years later that they were western missionaries. As far as I can remember that was the first time I ever heard about God's love. Years went by before I heard again about God.

Then around 1971 I heard about Christians again. At that time most Mien people made the accusation that Christians are cannibals. And I was one of those who said bad things about Christianity. I even said my cousins Kao Seng and Nai Seng were cannibals to ridicule them.

In 1975, when the communists took over Laos, my whole family was ready to accept the Lord - except me. I was angry that my parents wanted to become Christians, but I had no power to stop them. So my family got together to decide when to accept the Lord. My parents, brother, and sister were ready to turn their backs on our old beliefs and to accept the Lord Jesus Christ as their Lord and Savior. But I was not ready and was unhappy and angry.

Chin, Vern Fou Kuon(Tall man in center), and Chao, Kao Seng (the man on his left) were ministers, who led my family to Christ April 1975. However this picture probably was taken in late 1980s or early 1990s. Kao Seng's picture was inserted later.

My mother knew that I did not want to accept Jesus as my Savior. So she asked me, "Kao, are you going to join us in accepting the Lord? If you don't, then you will have to take care of the ancestral spirits yourself and that includes all spirit worship, ceremonies etc..."

Then I said to myself, "Since I am so dumb, and don't know anything about how to worship the spirits how can I do that?" I felt I had no choice but to tell my mother that I would accept Jesus. So I joined my parents and accepted Jesus with my mouth but not in my heart.

As a new family in the Lord we would sit around the dining table to pray and thank God for our meal. But while they were praying I had no desire to join them in prayer. Instead I would start to eat while they were still praying.

A few months later we were fleeing from the communists in Laos to Thailand. We were so poor we were not able pay for the bigger boat to cross the Mekong River. However my father was able to get help from a Laotian friend to take us across in his very small canoe. There were four of us plus the owner in that little boat and the water was only a few inches below the rim. In the middle of the river the sky was filled with darkness, there were lightening flashes, and we heard the sound of rain and a storm approaching. Suddenly a few little fish jumped into our canoe. With our animistic and superstitious background this made me all the more fearful. I told myself, "This is the sign that my family and I are going to drown."

I had no hope and no choice but to beg for God's grace and protection - and God did it. From that moment on I knew that God saved both my soul and my physical body - and the same with our family. To make it short, that was the way I accepted the Lord. I knew that I was a sinner and that the only way I could be saved from sin and judgment was to believe and accept the Lord Jesus as my personal Savior who died on the cross for my sins and was raised on the third day.

Before my true conversion, I had started to learn the Mien Romanized script and continued afterward. Before that the only script that I knew how to read was Lao. So from time to time I saw the

Lao Bible that belonged to my cousins Kao Seng and Nai Seng. I tried to read it but I did not comprehend the Lao Bible. My hope and desire then was to learn the Mien script so that I could read and understand the Bible in my own language.

In August 1975 we entered Kou Thao refugee camp Chiang Saen, Chiang Rai, Thailand, and my cousin started to teach me how to read and write in Mien (Old Romanized script). By the grace of the Lord I was soon able to read the Mien New Testament. I did not have my own copy so I borrowed one. At that time I was the only one in our family who could read Mien. So many times when we had prayers and family worship, even though I did not know how to explain the Bible in detail, I just read it. That was how I started to serve the Lord little by little as I learned more and more.

Between mid 1976 to mid 1978 I met CW and Lois Callaway and others who came to Chiang Kham refugee camp, Phayao, Thailand to teach us about God. There I got the chance to learn more about God and the Bible through their teachings.

Callaways at camp entrance

Le Seng Sely at left of banana tree & Kao Meng at right

In late 1978 our family was resettled in Bryan, Texas. A few years later I married Kae Guang (Kaeqv Guangv) in Hillsboro, Kansas. We moved to Richmond, California and then back to Bryan, Texas again. There we became members of Emmanuel Baptist Church. I was ordained as a deacon and served in that church. But later we had some conflicts between our church leaders and I was not sure what I should do.

My wife and I started to pray for God's guidance. Should we remain there or move to the Bay Area of California where we could serve among the Mien In June 1987 I strongly sensed that it was God's leading for us to make that move and we moved to San Pablo, California. Since then Nai Seng, E Finh, myself and other leaders have been serving God together in Oakland Yiu-Mienh Baptist Church. For about a year Nai Seng and I traveled back and forth to help the Redding Mien Nazarene church. I was also involved with the Mien Youth Camp (MCYA) and the Mien Adult Camp (which later became the Mien Christian Family Camp).

It was by the grace of the Lord that I had an opportunity to earn my BS in Bible and Theology through San Jose Christian Bible College in my younger years(1989-1997). I had never dreamed that I would have this kind of opportunity to learn and get a degree in what I believed.

Then in November 1999 at the Mien Christian Mission Fellowship (MCMF) annual meeting, the Mien church leaders voted and appointed me to start the US branch of the Mien Radio Ministry and to join with the other two workers in Thailand. So I have worked for MCMF in the radio ministry since the beginning of 2000. I would not say that I heard God call me to do such but I believe that God called me through His Holy Word the Bible and the conviction of the Holy Spirit and through the support of those godly leaders who know me and my background. Thus I concluded that God called me to serve Him through Mien radio ministry and mission trips and trainings in Asia. As I look back to the time that I accepted the Lord as my personal Savior, I can see that the Lord has guided and trained me step by step to serve Him according to His plan.

It is by the grace of God that I was able to resettle in America as a refugee so that I could be prepared and equipped for the Great Commission of the Lord Jesus Christ. Thus I am endeavoring through the radio broadcasts and personal trips to Asia to bring the Good News of salvation through our Lord Jesus to the people around me and back to the lost souls of my native Mien people. I believe that God's purpose in the resettlement of Mien people in America was to train and equip them for this noble task. It was not an accident that I got to resettle in America nor that the communists drove me here but it was God's purpose to permit the communists to take over my birth country (Laos) so that I could come to America and be trained for His service.

There are countless examples of obedient and faithful servants of God in the Bible. And my own eyes have witnessed missionaries who by their obedience and faithfulness have served as role models in my life. These include Callaways, Ann Burgess, Verna Aspray, Bevingtons, Purnells and others. There are also Mien ministers and Pastors as well. I am praying that the Lord will grant me wisdom and strength to follow those godly models as they follow Christ to serve the Lord the rest of my life. May the name of the Lord be praised forever and ever Amen!

Kao Meng has been for me a close friend and associate in many projects over the years. I knew him and the family in the refugee camp. I visited them in Bryan, Texas where they first lived in the U.S. He studied car repair and worked in that field for several years. He is the U.S. broadcaster for Mien Radio. In that position he is the only paid staff member of Mien Christian Mission Fellowship (MCMF). He also handles much of the correspondence and details for MCMF. He is a committee member and technician for the audio recording of the Mien Bible. He has taught church planters / pastors in Vietnam on numerous occasions. He has written Bible study books in Mien, checked and recorded the "45 Chronological Bible Stories," book and prepared numerous other aids for teaching and advancing the Gospel. CWC – Nov. 2017

Left back row: Kair Kwang, Kao Meng.
Center: Kae Fou (mother), Chiem Meng (father)
Children: Cheo Liem(son), Nai Liem & Meuy Liem.
1986 Bryan, Texas.

Left back row: Cheo Liem, Meuy Liem, Kao Meng, Kair Kwang, Nai Liem.
From left front row:Faam Liem, Fay Liem
1996 Lakeside Baptist Church Oakland, CA.

Kao Meng in Mien Radio office-studio 2007

Kair Kwang and Kao Meng 2008

Fu Jiem, Kao Kwai, Saelee (Leiz, Gauv Gueix / Fuqv-Jiem)

I was born on September, 24th 1954 in a small, remote village about 40 miles from the City of Muang Nam Tha, Laos. When I was about 5 years old and my little sister was about 7 months old my mother passed away. She left behind my old grand mother and my father to take care of us. In 1963 the communists forced us to move down south. After weeks and weeks of travel we finally arrived at Nam Tui where the government dropped rice from the sky to feed us and the refugees for one year. In 1964 my friend, Kao Seng, Pastor Gway Tsoon's (Gueix-Zunh) older brother, convinced me to go to school with him and I did for 2 years.

After two or three years we still could not find a peaceful and stable place to live because of the communists. In 1968 we moved to Huei Or (Orv) Village by the Big Mekong River. I went to Laos School in Huei Or for 2 years but I was too poor to continue my education so I dropped out of school and went home to work in the farm with my parents. In 1975 when the communists finally had taken over the whole country of Laos we had no more place to run for freedom there. The only option we had was to escape into Thailand. in September, 1975 we crossed the Mekong River to Thailand.

While living in Chiang Kham Refugee Camp, Thailand I knew that the camp was not a permanent place for me to raise my family. Laos was no longer my country and the Thai government would not grant us permanent residence to live there. The only option I had for my family to live in freedom was to go to a third country. In 1978 the USA government granted my family visas and I-94s as our permission to move to America. First we came to Houston, Texas and lived there from April of 1978 till late 79. I moved then to Kansas City, Kansas. While living there I was dependent on the government aid for school but I still could not find a job. After about a year I decided to move to California for job training. And we came to the Bay Area because our close relatives were all living here. We have continued living here ever since.

I first heard about Jesus Christ when I was still living in Muang Nam Tha, Laos. But the stories I heard about those who had believed in Jesus were only bad and scary stories and I felt scared and very afraid. I joined my friends in verbally discouraging my fellow student who believed. Later on in school I remember that I participated with those who made fun of a poor fellow student and he cried and dropped out of school.

When my closest friends came to believe in Jesus I was still thinking that believing was just a sign of betrayal to our Mien ancestors who have loved us so much. While living in Houston, Texas I went to a Baptist Church and the lives of those people convinced me that Jesus Christ is real. He is living and He is the true God. He is the One who has created this whole world. And I wanted to believe in Him like all the Christians whom I saw in that church. Later Kao Meng told me that C.W. & Lois Callaway were coming to visit his family in Bryan, Texas. I took my family and went to Bryan, Texas with Kao Meng to see them. After the worship service I told CW that I and my family want to be Christians so there he prayed for us.

While I was living in Kansas City, Kansas, I was still not baptized nor did I want to be baptized. And one day a scary thought popped up in my mind that I can die just as the young Lao man who came to Houston from Dallas while sleeping in his friend's apartment. And I can also die in an auto accident like people who die every day. I can die without getting old and with so many different

causes. I was so disturbed by this thinking since I had never thought of dying. And I knew I didn't have a binding relationship with Jesus. Inside of me I felt that I didn't really know Jesus well enough that He should receive me to be with Him if I were to die. Nor did I have the assurance that Jesus did really know me in person.

2008 – at ordination

I was sure that if I did die in a sudden death Jesus would not feel obligated to come and lead me to heaven. I began to be worried because I wasn't sure if Jesus would be waiting to accept me into heaven if should die. I knew in my heart that baptism is one of the things that Jesus commanded all His followers to do and I had no desire to be baptized.

My soul began to be sorrowful in those days and one day after I came home from the Adult School that I attended I couldn't play with my kids or my friends nor enjoy lunch with them like I used to do whenever I came home from school. I went to my bed room and locked the door behind me and knelt on the hard wood floor. I began to pray but could only pray and cry out to God for His mercy on me a sinner. I asked Him to forgive all of my sins and accept me to be one of His people in His kingdom. And I asked Jesus to become my Savior and Lord of my life.

After my prayer I didn't want to come out into the living room to be seen because my eyes were so red. I went out to the back yard. There I sat and looked toward the creek and saw butterflies and bees all over those flowers. That seemed so different from what I had previously seen and my heart was so restful and peaceful. As I stared at the creek watching those butterflies and bees my heart was pondering how joyous and beautiful the Garden of Eden must have been. And how happy Adam and Eve were before they sinned against God. I had no fear of death any more. I knew if I died I would have a better place to be and better people to be with. And heaven is my forever home. Later I was baptized in a Hmong Church where we attended every Sunday. I then loved to do whatever Jesus wanted me to do. I no longer had an unwilling spirit.

In early 1980 I moved to California and settled my family in the Bay Area and attended a Chinese Church in El Cerrito. Pastor David Chan was the pastor of the church. I did not get anything out of his preaching but I enjoyed listening to him. It was because his life was so filled with grace and joy and to me he was the most godly man I had ever met. I have seen in him, love, joy, peace, faithfulness, humbleness and patience. Wherever I met him - in his home, my home or in the market place - he was the same man that I met in the church. I couldn't withhold my respect and honor from this man.

I was serving as a janitor for the Chinese and Mien congregation and did the gardening for the American church. There were three occasions while I was sweeping the streets Pastor Chan came up behind me without notice. Each time he tapped my right shoulder hard and rested his hand on it and looked me in the eyes and said, "Kao Kwai!! One day you must be the leader of your own people!!!" Then he just walked off and went on his own way. I couldn't understand why he said that to me. Fu Nyuon, Jiem Seng and Fu Hin were the leaders. Why did the Mien need me to be another leader? I could not read Mien and I definitely had no gift of leadership. Later Pastor David Chan was called to pastor a Chinese Church in Tulsa, Oklahoma.

After about a year Gary Jaquith called me up and told me that I had to go to Bible School but I hesitated to take his advice. About a week later Georgina - from the American Church whose building the Chinese Church used - also called me and told me that she had a heavy burden in her heart that I should go to a Bible School. I prayed about it and finally was convinced that since they didn't know each other they couldn't have planned together to make me go to bible school. In those days my soul was again very troubled and I didn't know what I should do with what was left of my life. I said to Jesus in

my prayer that I would do whatever He calls me to do even Bible School. I know it will be hard but I believe that He will be with me and get me through. So I told Gary, "Yes" I will go to Bible School. I then went to the Christian Leadership School at the Southern Baptist Seminary and completed that course.

Later, our missionaries CW and Lois Callaway came to be with us and they helped me and some other church leaders to get enrolled with San Jose Christian College for further study. I am so thankful for both of them and for Gary, Georgina and Pastor David Chan for encouraging and pointing me to the path of the Lord.

There is nothing that can bring us more happiness than to listen and follow the leading of our Lord Jesus. The Bible says that God has a plan for us and His plan will bring us hope, prosperity and a good future and will not harm us. (Jeremiah 29:11)

3 Mien Pastors - from left: Chutchawan Saefung (Bungz, Wuonh Fei), Fu Jiem, Kao Kwai, Saelee (Leiz, Fuqv Jiem, Gauv Gueix), Prasarn, Yao Fu, Saelee (Leiz, Yauz-Fuqv)

THE SELY AND SAELEE FAMILIES

These two surnames are actually just two different ways of spelling the name for the Lee clan (Leiz in Mien). When French officials working with Thai translators signed up members of this clan to be relocated to France they wrote it as "Sely." But for those of this clan who came to USA the American officials chose to spell it usually as "Saelee."

Jiem Wang Meng & Yien Guang Sely
(Leiz, Jiem-Wangc Mengh fai Zanx Seng + Yienc Guangv)

Jiem Wang Meng had been a headman and also a shaman in Laos so he was a Mien leader even before he became a Christian. After being moved to the Chiang Kham camp he actively worked with Thai officials and other Mien leaders and soon also came to Christ. I recall baptizing him and 3 or 4 other Mien in a stream south of Chiang Kham town.

He offered the area his family had been allotted at one end of one of the long buildings for a church meeting place. These buildings had been built with UN funds and each family had a small room. Other Christians helped extend out the roof to make for a larger shelter. Benches were made and a simple cross was put up.

Most of the refugees who chose to relocate in the west chose to come to USA. When officials from France came to sign up folks to go there they signed up 100 or more of the Christian Mien plus several hundred who were not Christians. Jiem Wang Meng and his brother Chan Fo (Eh Noiv fai Zanx Foux) went there. Jiem Wang Meng's oldest son Marc Sely (Yauz-Cing Seng) later moved to USA but the others remained in France. His second son Raymond (Le Seng) located with his family in Lyon and served faithfully in the Lao church there. Most of the other Christians settled in Avignon or other cities in South France.

When they first arrived in France several missionaries of the Swiss Brethren who had previously served in Laos helped them tremendously in learning French, getting housing, and other needs for orientation to their new culture. Between 1979 to 1987 Lois and I visited them several times to encourage them and give Bible teaching. Pastor Prasarn (Yauz-Fuqv) and Ian Bevington visited them at least once. On our first trip Elisabeth Preisig of SIL took us in her car to visit the Mien in many places. Once Pafon was our guide on a train trip. His father Jiem Wang took us by car a number of times to visit Mien. Of the Swiss Brethren missionaries who helped us and the Mien I especially remember Silvain Dupertuis, Armand & Heidi Heiniger, and the Hermann Christens.

These 3 mien graduated from Bible college and are pastors: Pafon (Baac Fongc /Yauz-Fuqv), Khe Vang (Kaeqv Wangc) and Boun My (Mbun Mi). Daniel Pafon is pastor of a Baptist French church in Sevran near Paris. He is also President of the Union of Lao churches in France. However he and his wife have committed to move to ministry among Mien in Thailand around September 2018. The federation in France with which they have been associated has committed to sending them. In French it is called: "Fédération des Églises Évangéliques Baptistes de France" (FEEBF).

Khe Vang (Kaeqv Wangc) pastors a French church associated with France-Mission in Romainville in the Paris region. Chan Fo's son Boun My (Leiz, Yauz-En) was ordained Dec. 2001 in Avignon and also serves a French Church. Since there are relatively few Mien Christians in any city and they are scattered it seems that the only city now where there are regular services in Mien is the one in Avignon.

Back: Khe Vang (Kaeqv Wangc), Sou Vang, Baac Fongc (Yauz-Fuqv), Le Seng, Yauz-Cing Seng – in 1984
Mid row: Jiem Wang Meng, his parents, Laai Wangc (Nyingv Laaic), Yien Guang, Caih Foux (Le Seng's wife, Nyingv Fuqv (Yauz-Cing's former wife). Front row: Meix Cing (Y.C. S. daughter), Sy Vang (Cic Wangc), Cengx Khax (Cengx Wangc), Virakoun (Le Seng's older daughter), Naix Cing (Y.C.S. daughter)

Lois Callaway in Bible study with Mien in France 1984

Jiem Wang Meng & Yien Guang

Pafon & Malaykham

Pafon family in 2010 Olivier, Jonathan (dorn hlo),Malaykham, Pa Fon, Aimeric

Pastor Khevang –photo from his church web site

Le Seng & his dad Jiem-Wang Meng

Le Seng (center with glasses) & family c 2015

Chan Fo & wife Muang Siong
His first wife is deceased.

Chan Fo's son Pastor Boun My & wife

Chiem Ching and Ying Wang Saelee Family (Leiz, Jiem Cing caux Nyingv Wangc)

Chiem Ching came to Christ in the Chiang Kham refugee camp. But a year later he became ill and passed away while there. His wife Ying Wang is a sister of Jiem Wang Meng Sely mentioned above. They had these seven children: Yauz Zanx, Yauz En, Yauz Jiem, Naix Cing, Liouh Cing, Meix Buv, and James.

The two oldest sons are preachers. Here are their stories as well as that of the oldest daughter and her husband.

Yau Tzan, Kao Tsing, & Faam Meng Saelee (Leiz, Yauz-Zanx /Gauv Cing caux Faam Mengh)

This was written in 2008 by Yau Tzan as part of his application for ordination.

I was born on November 20, 1964 in Mon Land, in the province of Bokeo in Laos. I have three brothers and three sisters. I am the oldest son. My father (Chiem Ching above) was a controller of guns and arms for the army and my mother was a farmer. Our family believed in animism and worshipped ancestor spirits. We believed that bad things happened to our family because the spirits were angry with us. But we were very poor and had no money to offer a pig or a chicken to the spirits. We thought this was the reason why my father lost his right eye when the bear attacked him and why another brother and sister also died of illness. My father survived the bear attack. But war broke out and our whole family fled to Thailand and we were all in the refugee camp. Praise God that while in the refugee camp my whole family became Christians including my father. Two months later I was baptized, One year after my father accepted Christ, he passed away while still in the refugee camp.

I was just a young boy about 13 years old and knew very little about God. I did not know what my future would be. I had no idea that God would make it possible for my whole family to come to USA

More amazingly, on June 18, 1980 in Richmond I found a beautiful girl who later became my wife. She is Faam Meng - a sister of Kao Meng Saetern. We were married on February 1st, 1982 and God blessed us with four wonderful children, all of whom are serving and worshipping God in this church. My faith in Jesus grows every day. I began by serving this church as a youth leader. Thanks to Mr. & Mrs. Callaway (Fin-Saeng Die and Fin-Saeng Maa) for encouraging me to attend night school taught by them and Don Byers, an off-campus course of San Jose Christian College.

I struggled hard for four years to get my AA degree. At the same time I also completed my GED high school diploma. After that I thought God was calling me to Sacramento to work for the school district there. But through a series of events God confirmed to me that I should stay back in Richmond. At this very time the Yiu-Mienh Baptist Church in Richmond, CA called me to full time ministry as assistant pastor. I had never dreamed of doing this but have been serving since then in this capacity.

When the church leaders told me that they would accept me for ordination, I decided to pray for at least 30 days to seek God's direction and confirmation. At the same time, many friends and co-workers advised me that it is good for me to accept this honor. So I stand before you humbled and very honored by your gracious kindness to call my wife and me to serve the Lord and to call me to serve this church as assistant pastor. By God's grace, I and my wife and my family will give our best to serve the Lord together as a family. We commit to do as Joshua said in Joshua 24:15, "…as for me and my house we WILL serve the Lord!"

Pictures of Chiem Ching Saelee family

Back: Chiem Ching, Ying Wang, Saan Ching,
Yau En, Yau Tzan - in late 1970's
Front: Lio Ching, Nai Ching (Stacy)

Back: Marc Sely, Chiem Seng Lin, Yau Tzan, Yau En

Front: Nai Tsiu, Stacy, Faam Meng, Nai Haw

Back: Linda, Yau Tzan, Cindy,
Front: Pao Tzan, Faam Meng, Grace

Yau En, Nai Haw, Ying Wang

Chiem Seng Lin & Stacy Yaangh
With his license to preach

Yauz En & Nai Haw Lee (Leiz, Yauz-En – fai Jouv Guangv + Naix Hor)

I am a Pastor of Iu-Mien Central Fellowship Church in Sacramento, California. I developed a love and sense of compassion for others. Even as a boy, I had a spirit of devotion and cared for the needs of others more than my own. Those early years laid the foundation for the life and the ministry of a humble servant of God. I accepted Jesus Christ to be my Lord and my Savior in 1978 in Chiang Kham Refugee Camp. My uncle Jiem Wang Meng and C.W Callaway baptized me in Chiang Kham, Thailand.

I met my first love, Nai Haw in 1980. My wife & I want to thank God for missionaries C W and Lois Callaway (Fin-saeng die caux Fin-saeng maa) for helping and counseling us on how to become a godly husband and wife soon after we married on March 7, 1981. February 1, 1982, my wife and I moved to Sacramento, California. I was looking for a home church to attend in Sacramento. I prayed about it and God led my wife and me to Central Baptist Church on February14, 1982. The Lord called me to the ministry at Central. The Mien service at Central started on May 6, 1984.

In 1987 Rev. Don Patterson offered the class in the Old Testament survey and the class called TEE, church history. I took his classes and got a certificate. After that, Pastors Don Patterson and C.W Callaway, Dr. Herbert Purnell, and the other leaders ordained me to be a pastor of Iu-Mien Central Fellowship church in 1992. I made the decision to devote my life and service to the ministry and be a fulltime pastor. The work of the Lord has always been first and foremost in my heart.

I graduated from Sacramento High School, Sacramento City College Associate in Arts, and Capital Bible College, Bachelor of Arts degree in Bible & Ministry. As a sower goes forth to sow, I had an anointing that allows me to minister to those in need of healing of the mind, body, and soul winning in Christ Jesus. With such a great calling to fulfill, I prepared messages to preach on Sundays; counseled new couples; and performed weddings, funerals, baby dedications, and home services. I visited the sick in the homes, inmates in prison, made calls to church members, conducted bible study and baptismal classes, and spent time studying God's word. My wife supported me in this ministry. My wife and I have 4 children and 2 grandchildren. Their names are: Amy, Annie, Sen and John. The grandchildren are: Rachel and Matthew. My ultimate desire is to see people fully embrace God's love and to walk in victory and power while experiencing the fullness of God's promises in Christ Jesus our Lord. Matthew 16:24 says, "Then Jesus said to his disciples, 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me.'" John 14:23 says, "Jesus replied, 'Anyone who loves me will obey my teaching. My Father will love them, and we will come and make our home with each of them.'"

Yauz En Lee

A

Yauz En & Nai Haw

Back from left: Yauz En, Sen, John
Front: Nai Haw, Rachel, Matthew,

Chiem-Seng Yaangh, Ph.D & Nai Ching (Stacy) Yaangh, M.ED.

(Yaangh, Jiem-Seng Linh & Naix Cing) Note: Nai Ching is a sister of Yau Tzan and Yau En above.

Dr. Jiem-Seng wrote:

I first heard of the name "Jesus" when I was in Sop Duang refugee camp in Thailand (1975-1979). A church was started in the camp and I heard Christian songs about Jesus on Sundays. I thought this was strange and different than the Animist and Taoist ceremonies, but I didn't think much of it. After four years in the refugee camp, my family received sponsorship and we settled in Portland, Oregon in 1980. At that time several local churches held outreach ministries for newly arrived refugees from Southeast Asia. My family lived in an apartment complex known as Halsey Square in NE Portland. There were also many Mien and Southeast Asians living in the same apartment complex as my family. I was curious and visited the outreach Baptist ministry held at Halsey Square. I also took the Jim Brown's bus on Sundays to a Church of Christ.

I didn't speak any English upon arriving in the states and so I was looking for the opportunities to socialize and learn English. I found that, in addition to going to school, going to church and attending activities such as youth retreats were helpful to me in making friends and learning English. As I was making friends and learning English, I was also learning about God. After attending church off and on for two years, I learned that God promised eternal life in heaven if I accept Jesus as my Lord and Savior. I remembered thinking that I wanted what others have, which is Jesus Christ in my life. I wanted that promise of eternal life. In the summer of 1982, I asked my pastor David Palmer to pray with me and I accepted the Lord Jesus Christ into my life at the age of 16.

At that time, my parents and siblings were not Christians. I didn't tell them about my decision at first. I just kept going to church. I asked my mom a couple of times if I could get baptized. My mom scorned me. "What are you talking about? Our family are not Christians, you cannot get baptized," she said. However, I just kept going to church and finally in 1984, I asked my mom again about getting baptized. She didn't answer me and I took that to be a yes, and I went ahead and got baptized. I prayed for my family on a regular basis and though it took eighteen years, my parents, my siblings and their families all became Christians.

The Lord has taken a hold of my life since those earlier years. I continued to learn more about God, I prayed fervently and was on fire for the Lord. I began serving the Lord in various ways. I was in the youth group and sang Christmas songs, did skits—in one of which I was as a prodigal son. I also taught Bible study classes. I started preaching when I was 18 years old at a Christmas program. When I graduated from high school in 1985 I pursued a college education. Simultaneously I was attending Bible studies on Wednesdays and church on Sundays as well as serving in various capacities.

The Lord continued to guide my life. As a young man, I founded the annual MCYA Christian youth camp in 1989 while in college. In 1992, I married the love of my life, Nai Ching and together we served at Iu-Mien Friendship Church in Portland, Oregon. In 1996, God called us to Sacramento, CA (my wife's home church) and we served the Lord at Iu-Mien Central Fellowship. During that time, I started an annual Iu-Mien Student Conference in 1999, which has influenced many youths to pursue college and university education. While promoting higher education for the Mien community, I was motivated to go to graduate school. I went to CSU Sacramento for my MSW graduated in 2001 and to UC Davis for my Ph.D. in Education which I finished in 2008.

As I served, I have also been truly blessed. God blessed me with a wonderful woman of God and our spiritual gifts complemented each other in serving Him. We have three children: Daniel, Allen, and

Sarah. As a family, we continue to serve the Lord. My wife is a life-long worship leader, youth leader, and Sunday school teacher. Our children have also served the Lord along with us. Daniel plays guitar, piano and is a natural worship leader. He is involved with InterVarsity Christian Fellowship, a college ministry. Allen has played drums for the youth and church. Sarah sings and is also a youth leader.

My wife and I have been serving at Iu-Mien Central Fellowship in Sacramento for over 20 years. However, recently, we were called to serve in the English ministry at Central International Fellowship (CIF) where Iu-Mien Central Fellowship also holds their services. I was licensed and installed as an Associate Pastor for CIF on September 10, 2017. My wife serves as the worship leader and together, we continue to serve in various roles at CIF. We want to help rebuild the English ministry to meet the needs of the local community and to take an active role in carrying out the Great Commission of Jesus Christ to make disciples of all nations.

"As for me and my household, we will serve the LORD." Joshua 24:15

Chiem-Seng's Wife Nai Ching (Stacy) Yaangh wrote the Following:

As long as I can remember, I grew up in a Christian family, which means going to church faithfully every Sunday. My family were believers and so naturally I thought I was too. I didn't truly come face to face with God and accept Him as my personal Lord and Savior until I joined the English youth group at Central International Fellowship (CIF). I grew up attending the Mien church which shares the same facility as CIF. As I grew older, I learned that the Mien church was actually started from CIF, who took the Mien people under their wings, taught them about the Bible and facilitated ESL classes when the Mien first came to the USA. As the number of Mien believers increased, they wanted to have their own service in Mien and so Pastor Don, the English pastor at CIF graciously opened the door for the Mien to have their own Mien services in the afternoon, while the English continue their services in the morning.

When the English ministry hired a youth pastor, Aaron Palmatier, I'm sure they had no idea that it would service mostly Mien youth like myself but God was at work. Aaron immediately made a huge impact on the Mien youth. He was like a natural magnet who attracted youth of all ethnicities to attend the weekly youth group. I was one of those youth. I was excited to attend the weekly youth group where we played games, had plenty of potlucks, went on all kinds of field trips like roller skating and bowling nights, Christian concerts and mission work. That included a week-long trip to Mexico to teach children about God and to help build houses for the people there. Other memories included playing volleyball tournaments against other youth groups, going to Disneyland, camping trips that took us on wooded hiking trails and our annual New Year's Eve youth lock-in where we stayed up all night - and the list goes on.

However, it wasn't just all fun and games. We also attended a weekly Bible study group where we dug deep into the Bible and kept each other accountable for our walk with God on a weekly basis. It was during these wonderful years of my life that I discovered who God was and how He sent His only beloved son Jesus to die on the cross for my sins. I decided to accept Jesus into my life in 1985 and since then, God has taken a hold of my heart and become the King my life.

Through the weekly youth group fellowship and Bible study group, I dedicated my life in my teen years to the Lord and God quickly revealed to me my spiritual gifts of leading worship, teaching, leading, organizing and planning. I started using my gift of singing to help lead the Mien worship service once a month as one of their worship leaders, which I still do today. I also taught a weekly Bible study group for my own peers and was part of the youth leadership team. At the same time, I also taught Sunday

school. When the Mien youth camp was started in 1989, I was chosen to be the youth leader from my church to help organize and plan the youth camp with other Mien youth leaders from other Mien churches across California, Oregon and Washington.

In my junior year of high school, I met a faithful, Godly young man, Chiem-Seng Yaangh and we were married in 1992 - shortly after I graduated from high school. I moved to Portland to live with my husband and his family. Together, we continued to serve God in various capacities in the Mien church there. God called us back to Sacramento, CA (my home church) in 1996. We continued to serve God faithfully in the Mien church at CIF and do so to this day.

The last few years, God has nudged our hearts to transition to the English ministry at CIF as the number of young Mien are quickly losing the Mien language. And they are no longer attending church for various reasons - one being they don't understand the Mien language. After a few years of praying and listening to God, He opened the door for us to fully transition to the English ministry on June 2017. Since then, my husband, Dr. Chiem-Seng Yaangh has been installed as an associate pastor and I am humbled to serve as a worship leader.

God has blessed my life abundantly over the years with three wonderful children and a loving man of God. My oldest son Daniel recently finished his BS degree from UC Merced. He is passionate about serving the Lord and is considering full time missionary work. My adopted son Allen is the first one in his family to graduate from high school and is the first to attend college. My daughter Sarah is the youngest and currently attends San Diego State. She is active at the InterVarsity Christian fellowship at her campus.

Over the course of my life, God has taught me immensely to be faithful, to be flexible, to be teachable, to be obedient to His calling and to love Him wholeheartedly with my words and especially with my actions. Above all He is teaching me to be set apart in the way I live my life and the words I say and how I love others. This is so that by first loving Him the world may clearly know that I am His child and He is my King.

I can't imagine for one moment what it would be like without having God in my life. He is my Savior, He is my Lord and He is my King. I am forever grateful for His unconditional love for me and I am constantly in awe of His amazing grace and forgiveness of my sins. There's nothing I can say or do to ever repay Him for what He has done for me on the cross. The only thing I can do is surrender and offer my life completely to Him.

All for the Glory of God,

"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Galatians 2:20.

Daniel, Allen, Sarah, Nai Ching (Stacy) & Dr. Chiem-Seng Yaangh family

THE TA CHIANG SAECHAO FAMILY

Ta Chiang's wife, Mey Kuang (Meix Guangv), said that so many people were dying and she was sick too but didn't want to die. She heard of her cousin who was sick and became a Christian and was healed. So she became a Christian and was healed as well. She was the first of the family to become a Christian.

She and her husband Ta Chiang Saechao (Tzeo, Daqv-Ciang) and their family were confined in the Chiang Kham refugee camp. His son Fou Hin said they became Christians "because Satan took their souls in a cage and they would otherwise have needed to do a big spirit worship (sipv mienv) or they would have died." He was converted around Jan.-Feb 1977 and was baptized 3 weeks later.

He was an opium addict but "stopped taking opium because he wanted to come to the US and not be left behind in Thailand if tested positive for drugs. So he stopped the opium "cold turkey" within three months. He didn't go to a rehab place because some of his friends did that and they were beaten badly so he did it at home at the camp. He drank some alcohol when needed to take the edge off his withdrawal symptoms." I understand that Yun Jien (Yunh), one of the church elders who also served as a medic in the camp, went regularly to pray for him twice a day at the times he would normally have smoked opium. I'm confident God was listening to those prayers and pulled him through.

Both he and his wife passed away a number of years ago. His oldest son Fou Hin (Fuqv-Hinv) was one of the leaders in the refugee camp and pastored the Iu-Mienh Friendship Baptist Church in Richmond, CA for many years. The third son Fou Chin (Fuqv-Zinh) is current senior pastor. The second son Fou Wang (Fuqv-Wangc) is an active leader in the church in Surrey, BC, Canada. Daughter Muang Chiang (Muangz Ciang) is wife of Saeng Sing (Cing) Saephan. She is a strong prayer warrior. Many of

the grandchildren are active in the Friendship church in CA. Youngest daughter, Yien (Yienc) Chiang, is also a member there.

Fou Hin listed these as blessings from the Lord after the family came to Christ:
Ta Chiang no longer smoked opium and slept in bed all day. He was able to function normally without having pain during the day time. Mey Kuang was healed of her sickness. Mey Eng no longer wet her bed every night. Khae Eng was very sick with severe diarrhea (everything she ate came out undigested) and she was healed.

Dr. Brian & Khae Eng Cheng with daughters

Fou Hin's daughter, Khae (Kaeqv) Eng Cheng said, "I grew up in a Christian family but really learned about Christ in Gary's class at Church and accepted Him at the Billy Graham Event in Oakland, CA." After graduation she taught public school. Later she married, Brian Cheng, an American Chinese. He later studied medicine and now is a practicing physician at Kaiser Permanente. He came to Christ about 2001 and both he and Khae were baptized in the Russian River around 2002. He said, "I started attending church with Khae but grew in my understanding and faith after baptism and marriage. I have found comfort in Christ's love through my personal and church family. I've served as Treasurer of Iu-Mien Friendship Baptist Church since 2013."

From left: Mey Eng, Mey Kuang, Ta Chiang, Sen Eng, Nai Eng, Pao Eng, Fou Hin, Muang Fou, Khae Eng, Kao Wang and his mom (Lo Chiang's wife Muang Poo) and Yien Chiang.

Dr. Youd Sinh Chao & Family (Zeuz, Nyutc Sinh / Daqv Fin)

It was between 1978-1979 in the Soptuang Refugee Camp, Nan, Thailand that Pastor Yao Fu (Yauz-Fuqv Fin-saeng) led us to faith in Christ. It was very hard for us to commit to Christ since my father was a shaman and tribe leader (daan saengx) in our camp. Shaman and all other people of prestige can not turn easily to Christ. There were many people constantly seeking my father to do spirit rituals to solve their problems. My mother and our children wanted to believe but we could not unless my father would lead the way and give permission. I myself thought the singing of Christian hymns was beautiful and meaningful and very comforting. But I was afraid to go trouble my father. However the time came when God himself used circumstances to open my father's heart. My older sister became possessed by a wild evil spirit. But even though he was a shaman my father could not cure her. When she died that evil spirit entered my own body and sought to take my life also. And I was his oldest son. Father saw what was going on but was not able to do anything to help. Finally he came to realize that no matter how smart or powerful mortal men are they cannot really conquer the demons but can only observe their oppressive actions.

In the camp our family was very poor and constantly sick and we had no money to worship demons. Father decided to believe and our whole family turned to the Lord. By believing we not only escaped from the demons power but had joy and hope in an eternal life in heaven. Later, in 1989, I was baptized in First Baptist Church of Merced, CA

Youd Sinh was born 4/7/67 in Sayaburi, Laos to Tzan Sin Saechao (Zeuz, Zanx Sin) & Lou Tzan Saetern (Dangc, Liuh Zanx). He has a sister Nai Sin and 2 brothers Lo Sin and Saan Sin. Since coming to U.S. they have lived in Oroville, CA and Seattle, WA. His wife is Koy Fou Saepharn (Bienh, Goiv Fuqv). They have 2 sons Michael and Yaochiem and 3 daughters Meix Fin, Naix Fin, Faam Fin. He holds a Ph.D., DPM (Doctorate of Practical Ministry in Biblical Counseling), MA, BA, AA. He has written 12 books. Most are guide books for couples, families, parents, church leaders, pastors and educators. Two books are in English and 10 are in Mien.

He adds this about his Christian life:

As a servant of the Lord, I am very grateful and humble to serve the Lord through serving people locally, nationally and overseas. Locally, I have the privilege to serve as an elder, Sunday school teacher, Sunday school director, couple's group leader, and marriage and family counselor since 1998 at Mien Evangelical Church in Tukwila, Washington.

Nationally, I have been working with Mien Christian Mission Fellowship for 16 years-- 2 years as a secretary, 6 years as a vice-chairman and 8 years a chairman. Internationally, my wife and I have been privileged to serve our fellow Mien people in Thailand, Laos and Vietnam through providing leadership and pastoral counseling trainings to Mien pastors and hosting marriage and family conferences since 2006.

As the founder of Mien Family for Christ and servant of our Lord Jesus, there are not enough words for me to express the blessings I have received through this ministry.The first and foremost humbling moment was when a young and sincere married man met me the very first time at a conference. He and his father both tried so hard to finish their corn harvesting season so that they both could attend the conference. In the process of transferring their corn from the field to the corn sheds for storage, the father fell and broke one of his legs, and was not able to make it to the conference. When the son saw me and found out who I was, he literally could not believe that he was meeting me in a real

person. He shook my hand so firmly and rubbed my fingers to be sure that I was real. His reaction and sincere demeanor broke my heart and brought tears in my eyes.

The second life changing moment was seeing the Holy Spirit touching people's hearts and setting them free from their emotional and spiritual bondage. The room and altar were full of people with tears flowing down on their faces, hands reaching out to God, knees kneeling down, and tongues calling out to God for salvation, healing and forgiveness of sins. Then an abusive man stood up to make this public confession and testimony.

> *"My fellow brothers and sisters, please listen to me. I know what I did to my wives was not right. I beat my first wife and she left me. I beat my second wife, and she left me. I beat my third wife and she left me. The wife who came with me to this conference is my fourth wife. I ask you to pray for me that I will be a good man for my wife. What I did was wrong and please do not copy me."*

This man has become one of the elders in his church and attends the conferences regularly with his fourth wife. This type of experience is what fuels me to continue this ministry.

Front: Youd Sinh, Koy Fou, Nai Finh, Faam Finh, Megan with Abbie; Back: Michael & Fawm, Meix Fin & Ryan, Yaochiem

Chiang Khong (Ban Dorng) Camp

In her bio above Verna mentioned, "*Following this responsibility, I wore many other "hats", including working in the Ban Dong Refugee camp, first running the camp Clinic, which World Vision eventually took responsibility for. Then I concentrated on helping the Mien Church, made up of Mien who had fled from the then communist Northern Laos. Jaolaa, with his three wives and families, also resided in the camp and made it difficult for the Mien Christians to live the Christian life and witness."*

Lois and I also visited the Ban Dong camp a few times and Lois found and supervised a Thai woman to manage the sewing school there. I also visited the Nam Yao camp in Pua, Nan where there were a few Mien Christians. But our main work among the refugees was in the Chiang Kham camp.

Gway Tzoi And Mey Meng Saechao (Zeuz, Gueix-Zoih caux Meix Mengh)

Before becoming a Christian at around age 10 I had heard the Gospel from my older brother Gway Fong (Zanh, Gueix-Fongc). I received Jesus as my personal Savior in 1980 when we fled to Ban Dong Refugee camp, Chiang Khong, Chiang Rai, Thailand. I believed because I was convinced that demon worship would not save us. It only taught us to attempt self-discipline and to follow human rules and traditions.

God has so richly blessed me and my family. He brought us to America – a land of freedom. By His grace my life has been changed. He has also given me the opportunity to serve Him as pastor of LifePointe Mien church in Rio Linda near Sacramento, California.

C. CONVERTS AMONG MIEN HOLDING THAI CITIZENSHIP

Yao Fu (Prasarn) & Mei Jiem Saelee

(Leiz, Yauz-Fuqv / Saan Luangh, caux Meix Jiem / Jiraporn)

Most students in our Chiang Kham dorms quite willingly followed the necessary rules. One of those students however, whom we then called by his child name San Luang, proved to be more obstinate. He was determined not to attend any of the required Bible studies which we held for the students. He tried everything possible to wrangle his way out of them. He often told us he had to go home for his parents, had to go get a haircut, or whatever other alibi he could think up. He would climb over the fence and go to movies at night during the week. And that was not only against our dorm rules but also against rules at his school. What made it even worse in his case was that he was a leader and influenced others in the same way. Many a time Lois and I were tempted to put him out of the dorm.

But then God got a hold of Him and he almost immediately became an entirely different person. Shortly after that we had our yearly conference in Chiang Kham and he gave his conversion testimony to a group under our house. One dear old Thai Christian lady who heard him that day exclaimed, "There is another Billy Graham!" Well he began to do better in his schoolwork, graduated from Bangkok Bible College, pastored Ban Mai Rom Yen church, interned in two refugee camps, worked with Lois and me in the handicraft project for refugees, evangelized along the Thai-Lao border, then for many years pastored the Mien Evangelical Church in Seattle, Washington, and is now pastor of the Mien Fellowship Baptist Church in Portland, Oregon. He is probably more in demand both in U.S. and abroad as a preacher and Bible

teacher than any other Mien preacher I know of. We called him Saan Luang. Now he is widely known as Ahchan Prasarn Saelee or Pastor Yao Fu. He is an example of a modern Saul the persecutor turned Paul the apostle.

I do agree that sometimes there is a necessity for firm discipline even to the extent of expelling certain troublemakers or problem students. But at the same time I am grateful now that God gave us patience enough to not put Saan Luang out completely at any of those times when there seemed to be no hopes for him. He himself has told quite frankly at times in sermons how troublesome he was back then. I recall that in one sermon he mentioned that he had tried to figure out some way to damage my motorbike to retaliate against us for our requirement to attend the regular Bible study sessions.

I have been glad to be able to consider Yao Fu as my Timothy in the Gospel even though our relationship was strained in the first 2 or 3 years I knew him. Often I have thought of him and Nai Dorng (see her bio below) as being Saul the persecutor turned Paul the Apostle. He along with 5 Hmong were the first students in our Chiang Kham hostel in 1969. He came to faith in Christ in early 1972 and was baptized in Ban Mai Rom Yen April 13, 1972. He entered Bangkok Bible College (BBC) in 1974, got his diploma of Theology in 1978 and his B.Th in 1982.

He did his college internship from 1978 to 1981 in 2 refugee camps in Nan Province. Among the 18 or 19 conversions while there were Dut Ching (Dutv Cing) who is deceased but his daughter Cindy Saephan is assisting with the Bible recording; Fu Tzan (Fuqv-Zanx) Saechao, father of Cheng Tzan (Cengx-Zanx) in Merced, Fou Dorng (Fuqv-Dorngh) family in Merced; and Dr. Youd Sin (Nyutc Sinx) Saechao of Seattle (see his bio on page 43 in section II.B above).

Yao Fu's wife is Mei Jiem (Jiraporn). Here is her story

In 1980, I stayed in the Chiang Kham dormitory and learned God's Word every Wednesday and became a Christian in 1980 and was baptized 1981. I brought my sister to youth camp and brought my mother to church and they converted to Christ later. My Father Yao Jiem (Yauz-Jiem) was converted 3-4 years after I became a Christian (1983). After I finished high school in 1983 I was engaged with Pastor Prasarn. I prayed and sought God's will for my life. God answered my prayer and opened the door for me to go to Bangkok Bible College in 1985. I got married with pastor Prasarn in 1986 and we went to BBC together. We graduated from BBC in 1988. God blessed us with our first Son, Kao Fu (Gauv Fuqv), in 1987 and in 1990 our second son, Nai Fu (Naix Fuqv). Our family served God at Ban Mai Rom Yen until 1996.

On June 18, 1996 God led our family to the USA. We served at Mien Evangelical Church in Seattle from September, 1996 to November 2016. In 2003 our family got green cards and I started in nursing school and got my LPN in 2006 and got my RN license in 2010. I served with my husband in the church, helping the worship team and women's group. Then God led us to the Mien Fellowship Church in Portland, Oregon in 2017.

I was learning and growing in my Christian life by serving God. God is faithful and my provider. God has answered my prayer and is helping my son during our time now in Portland. God is Good and has a good plan for our family. Praise God. By Mei Jiem May 2017

Her mother, Muang Hyang (Muangz Hiaang), has been the main leader of the Rom Yen church for many years. Her father as a teenager had lived in a neighboring mountain village to the one where

we lived and had frequently played with our children then. He became a member of the Chinese church in Chiang Kham. By CWC

CW Callaway was pronouncing closing blessing.
David Griffiths at left preached,
Ian Bevington at right

Yao Fu preaching

Mei Jiem and Yao Fu at wedding reception

Yao Fu (right) translating for
Pastor Somyot at family camp USA

Yao Fu & Mei Jiem in Portland Fellowship Church 2017

Yao Fu & Mei Jiem with CWC - 2017

Yao Fu & Mei Jiem near center 2nd row at Portland Fellowship Church 2017

Nai Dorng & Somyot Lertsirikarn (Naix Dorngh / Priyaphat)

When I think back to my first acquaintance with both Nai Dorng and Yao Fu (see above) I think of Saul, the strong opponent of the Gospel in the book of Acts. But when I think of them today I think of how that Saul became Paul the fervent missionary and apostle. Both she and Yao Fu strongly opposed the Gospel in their first years in the Chiang Kham dorm but changed dramatically when they gave their lives to Christ. And both have faithfully and zealously served Him in the years since their conversions.

Her father, Wuon Dorng Fong, was a well known shaman and was called to travel as far south as Sukhothai to perform the spirit rituals. Both parents tried to keep her from becoming a Christian. Her father, however, did profess faith in Jesus shortly before his death. Her mother, Kaet Guang Dang (Kaeqv Guangv Tern) is still living in late 2017. She has professed faith but still wavers between following Christ and calling upon the spirits.

Nai Dorng was born in Doi Yen in 1962 and has 10 siblings (8 male, 2 female). As a child she was always afraid of hell and believed the only way she could go to heaven was to never sin. So she decided that she should be a Buddhist nun. But she decided to finish school before going to be a nun. She lived in Chiang Kham dorm from 1975 to 1978 after finishing the early grades in a nearby Thai village. She says that she was opposed to Christian teaching because she believed in evolution and in what her science teacher taught.

She said, *When I was staying in the Chiang Kham dorm I heard about Jesus and that He is the only one who can save me. When I looked at my father and then at Mr. Callaway I saw a big difference. Mr. Callaway was always happy, singing, laughing, and smiling. However, my father was always sad and empty. I then realized that the Christian's God is the living God. He is so unlike the spirits that my father worshiped but did not bring him any peace. Therefore, I became a Christian in 1975 when I was at that dorm. Now Jesus is my savior. My heavenly father always takes care of my life. When I was young I wanted to be a doctor. But now since I know Christ all I want to do is preach the gospel and bring people to Christ.*

After high school she served in Ban Mai Rom Yen and that area but in 1981 entered Bangkok Bible College. She did her college internship at Khlong Lan 1984-85 and graduated from BBC in 1985.

While writing about the "super-duper girls" she worked with and trained to be teachers of Mien literacy Tsai Jien said of Nai Dorng that after her internship *she stayed on to be my assistant. Because my lung problems often bothered me, she made most of the village visits. It was our goal to have a teacher's meeting every month down in Khlong Lan. At these meetings the teachers would exchange a set of around 20 books to take back for the class 'Library'. Consequently, to keep ahead, we were both busy writing or translating, typing, cutting, and pasting the Mien into the Bible story and preschool books we had been given or the specially written ones. … Both Faam Nguen and Nai Dorng were first placed in Din Kem village and served as pastors as well as literacy teachers.*

She and Muang Tso served as hostel parents for the students in Ngao from 1986 to 89. Then on May 6, 1989 she married Somyot Lertsirikarn. While working in an auto shop, Somyot had heard about Jesus. Since the owner of that shop was a Christian he had a lot of Christians coming to the shop to preach about Jesus. Somyot never accepted Jesus while working there but later he moved to work at another shop and there he met his former worker, Sakul, who had become a Christian. Somyot saw that Sakul had changed a lot. This made a big impression. Sakul invited Somyot to go to Suan Plu Church

and Somyot accepted Christ there. He taught at Bangkok Bible College for many years. They moved to Chiang Mai in June 2017 and he is now teaching there at New Sky Bible Seminary.

Their daughter Meriya (Ahkwai) was born in Bangkok in 1990. She graduated from Bangkok Ramkhamhaeng University in 2015 and is currently enrollied in New Sky Bible Seminary in Chiang Mai. Their son Might was born in Bangkok in 1992. He graduated from the University of Kentucky in 2015 and is currently working in USA.

She adds, *My dad and then my brother became Christians. My mother also accepted Jesus Christ when she had cancer. I prayed with her and she got better. She is still living today in Chiang Kham. At first my family was opposed to me being Christian. But after they saw how Jesus changed my life, many of my brothers became Christians. Before my father died he said that out of all of his children he wanted to stay with me the most. God has answered and helped me beyond what I can count. In 2015 I had a brain hemorrhage. The doctor at the hospital said this is very serious and I could have died. But because of God, I'm still living till this day.*

4 Pictures from Khlong Lan in 1980's

Top: Tsai Jien & Nai Dorng prepared books; bottom: Nai Dorng left & friends.

Above: Nai Dorng 2nd from right.
Below: With fellow teachers & students

Wedding in 1989

Meriya & Might

From Left: Nai Dorng, Might, Meriya, Somyot

Jiem Hin (Nai Orn) Lee And May Seng Chao (Leiz, Jiem-Hinv caux Zeuz, Meix Seng)

Note: A few short comments about this couple are in chapter 3 on page 27 & also in the article about Bible translation. But in Nov. 2017 Ann Burgess was in Thailand interviewing several for this history and was able to obtain this more complete bio. I thank Ann for her valuable help and am glad to be able to include this story here. - CWC

Jiem Hin grew up in Ban Mai Rom Yen in the Chiang Kham area. His mother Muang Ching (Muangz Cing) was very unwell and troubled by spirits, had headaches and was very thin, and even became partially paralyzed. So her initial reason for becoming a Christian when Nai Orn was growing up was the need for physical healing. God graciously answered her prayers and did heal her. So, from the age of about 10 Nai Orn went to church with his mother quite regularly. But his Dad, Yao Orn (Yauz Orn), was not yet a Christian and was an opium smoker. When the price of opium went up considerably and the government was forcing people to give up opium smoking he thought that becoming a Christian was a possible solution. So he decided to go to a place that was able to help him break the habit but took the step of committing his life to the Lord first. God was gracious and helped him break the habit. He became quite involved in the church and encouraging his family and others but sadly he had high blood pressure, then one day in 1995 he fell and hit his head on the cement floor and passed away.

May Seng's father eventually became a high level spirit priest (domh sai ong) but before becoming one he would often go into Ban Mai Rom Yen to the church there and learned lots of hymns and choruses which he would then go home and sing to his children. May Seng loved the songs and whenever she heard that Christians were meeting she would go and join them or stand outside the church and listen. But it was actually when she was a little older and living at the Christian hostel in Chiang Kham that she decided to follow the Lord.

After high school May Seng decided to go to the Bangkok Bible College and Seminary. For her internship year she went to River Mountain (Ban Khun Maeh Bong) and lived with Ann for a year. She was a great asset to the church, especially in the children's ministry and also in teaching literacy to adults. At first it was rather difficult for her to switch from speaking Thai in Bangkok and now to speak and teach only in Mien but she did well. Following graduation from Bible College she went to the village of Mae Yao for a year but then returned to River Mountain to help in ministry for another three years. The Bible was being translated here and she was able to help in many ways. Besides being involved in some of the tedious checking of name spellings and other words for the Bible translation, one of the major things she accomplished in River Mountain was to write a lengthy but excellent series of Sunday School Lessons for the children. Rachel Bevington drew pictures for each of the various lessons and they were used for Mien Sunday Schools in many areas.

December 7, 1985 May Seng and Nai Orn were married in Chiang Kham and shortly after moved to Nan to serve there for almost a year sponsored by U.S. Mien. From there the next move was to Phayao for Nai Orn to study for over a year, during which time their first son, Gau Hin (Gauv Hinv) was born. Caring for the hostel in Chiang Kham was next and lasted a good year or more before they moved to the village of Huei Guang (Hueih Guangh) for three full years. It was during that time that Nai Orn's father died so they had to move back to Ban Mai Rom Yen to be with Nai Orn's mother. Nai Orn was off working in another town during the week but on weekends he and May Seng would go to Ban Prik to teach and lead worship. And they did some more studies. When Nai Orn's mother was able to manage on her own they moved on to Faang (Faangx) where they, especially May Seng, helped the Saeng Sawang Mien Church. Nai Orn's help was needed especially to drive a big truck and take the Thai to minister in various places.

For the last several years they have had a very worthwhile ministry in Wang Pai (Wang Paic) in Nan Province. The church has grown. They (the church) have been able to buy a truck to use for church work and ministry. Another building for children's ministry and also house guests has been put up. Approximately 60 adults and children attend each service and this includes a lot of men. Partially supported by a Mien church in Portland, Oregon May Seng and Naix Orn also own fields and plant their own crops and are trusting the Lord to provide all that is needed. Gau Hin is now in his 30's and Lo Hin (Lox Hinv) a little younger. Both are working in Chiang Mai and involved in church ministry as possible.

Jiem Hin (Nai Orn) & May Seng in 2017 – photos by Ann Burgess

Wuon Luang, U Hyang, and Cheng Gway Phan (Bienh, Wuonh Luangh, Uv Hiaang, Prasert caux Cengx Gueix) Mostly from an interview by Dr. Daniel Arisawa Nov. 2017

Wuon Luang was born in Laos around 1945 or 1946. But the family moved to Thailand while he was still too small to start walking. Thus he had the unique opportunity of making the better part of that trip by horseback! He grew up in the old village of Mae Salong during the time that Gway Ching Phan and others of the earliest believers came to Christ. He became a Christian in 1956 when he was about 10 years old. His story could have appeared in chapter 2 of this history but we have only now obtained enough of the details.

He moved later down to Huei Jo village near Pa Khaa (Norngx Waenh) in that same Maechan district. About 1971 he moved back up the mountain to Mae Salong. Then he met John Davis (OMF) - one of the founders of Phayao Bible Training Center. On John's advice he attended there 1971 - 1974. It must have been around 1970 that he went on an evangelistic trip with John into Nan Province where they met and witnessed to Fu Tzan Chao. Later in the 1970's he helped lead Fu Tzan to Christ. (See that story on page 30 of chapter 3). He also made at least one evangelistic trip with Gway Ching into Laos around 1970.

In her book "To What Purpose?" Mary Baldock devoted 4 pages to Wuon Luang. She refers to him by his child name of U Hyang. He had been born to a Lahu family but adopted (by purchase) into a Mien family. Children bought into families were usually expected to work extra hard. Thus he began field work at an early age and was deprived of an education. However he came down ill with a high fever and pain in all joints and a troubling ulcer. Mary treated him for at least 6 weeks and they got to know each

other well. During that period he learned to read and write Mien, attended church services, and made profession of his faith in Christ. His adoptive parents later also became believers.

Mary says that since his birth parents were Lahu (a musical tribe) he had a lovely treble voice and was sadly grieved when he lost it in puberty. But after that 'broken voice' hump he became a clear sweet tenor. Thus he translated or composed many of the earliest Mien hymns. She referred to him as 'the Mien Minstrel." She took him and another young Mien lad to Chiang Mai for a short term musical school. At the end of the training there was a concert where all the participants were to be formally dressed. Since he was a poor country boy used to wearing only tattered old clothes she had to struggle to get his tie properly adjusted!

In the late 1970's at a multi-ethnic Christian Conference in Chiang Kham many Mien, including refugees from Laos, attended – so there were some special classes taught in Mien. It must have been Verna Aspray who was teaching one of those classes on the Christian life. She said that husbands as well as wives must ask forgiveness when they offend their spouse. U Hyang looked very sober at that and finally said, "Mien husbands don't apologize to their wives!" Of course that was true in the old Mien culture. But that is a lesson hard to learn even in western culture. As he later made a deeper study in the scriptures he must have learned that lesson. "Husbands love your wives, just as Christ loved the church and gave himself up for her ... In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself." (Eph. 5:25, 28 NIV).

From 1974 to1981 he started a church in Huei Pong, Ngao District, Lampang. From then on he would have been more and more frequently called by his adult name of Wuon Luang. From 1981 to 1989 he was the Mien overseer at 'Miracle Hostel' in Ngao. Then until 1994 he pastored Ruam Jit Church in Phayao province. From 1994 to around 1995 he worked with Greg Short (OMF) in starting an urban inter-tribal church beside the superhighway in Chiang Rai.

Wuon Luang (Uv Hiaang) around 1980

About 1996 he opened what is now Prasiri Church in Ngao and is still serving there now in 2017. Initially he got help from Church of Christ USA but later broke that connection and then joined Prasiri Church group through his eldest son Kao Luang's connection with a Korean missionary in Bangkok. The congregation is composed of majority Mien and other ethnic groups such as Northern Thai, Karen, and Lahu. Wuon Luang preaches in Central Thai but reads from the Mien Bible before and in the preaching. Songs are sung in both Mien and Thai. All songs are bilingually sung at the same time. Kao Kaet (Gauv Kaeqv) who also formerly served as house father (loz porh mbaanh) at the hostel and his wife and Kao Hin (Wuonh Kuon's brother in law) are active members of this church.

Photos on this page by Dr. D. Arisawa Nov. 2017

Wuon Luang preaching

Kao Kaet & wife

Wuon Luang & wife with son (Saan Luang)

Kao Hin leads service in prayer

Muang Tso Phan (Bienh, Muangz Zou)

This is translated from her handwritten copy in Thai script received from Daniel Arisawa in Nov. 2017. He said that her elder brother was led to Christ by Eric Cox (Gueix-Mengh).

I am Muang Tso Phan and I want to tell you about how I came to believe in Jesus Christ. Around 1962 or 1963, before I was born, my father professed faith in Christ but later returned to the mien animistic and Taoist religion. At that time my parents had 6 children. My father's name is Gway Tso Phan and his child name is Nai Luang (Bienh, Gueix-Zou fai Naix Luangh). My mother's is Laai Seng. I was born in 1965. When I was around 10 we moved from Chiang Rai province to Khlong Lan.

When I was 13 or 14 I was always getting sick. My parents at those times would seek a shaman to perform divination rites to seek a cure. Then my father died and Mother had to provide food for us

and also for offerings in veneration to the spirits of our ancestors in hopes of a cure and I would seem to get a bit better. Then during the spirit rites I would get terrified. I would seem to get better but then before long I would get sick again. The family then could not find a shaman to take away my fears because we were living in Pak Khlong Lan where most mien were Christians. I really wanted to believe in Jesus but Mother would not give her consent so I could not believe.

Then since I was always getting sick my older sister asked but still Mother would not consent. Then I urgently pled with Mother. Mother told me to go ask my third brother Saan Tso. I went and asked Saan. He consented and told my second oldest sister Nai Tso (Naix Zou) and then told Gway Seng (Gueix-Seng). Then on a Sunday Gway Seng led us to faith in Christ. I don't recall the day, month, or even the year since at that time I was not literate at all.

Do you ask what life changes I made after my conversion? Well there weren't any to speak of because I could only say "Believe in Jesus and you can go to heaven. Believe in the demons and they will take you to hell." Thus since I didn't want to go to hell I believed in Jesus because I wanted to go to heaven. I did not understand what the Christian life should be like and that we should use our own lives to honor God. So I just followed my own inclinations. I opposed and hated the demons. Whenever anyone would speak against Jesus I would argue with them. I was certainly not a good example in the particular words I used.

Concerning traditional rules for girls and boys I understood some of that even before I came to faith in Christ. I would sing songs with my sister Nai Tso and thus learned to read in the old Roman script. After my conversion I got a Bible to study. We moved from Pak Khlong Lan up to Bong Din village. Later Teacher Ian Bevington moved to Khlong Lan. He went and brought Nai Dorng (Naix Dorngh) and Faam Ngwen (Faam Nquenc).

It was in 1984 that I really began to learn to read Mien. Teachers Nai Dorng and Faam Ngwen came to teach us. It was then I learned how Christians should carefully follow the Lord and control themselves. Around 1986 I began to go out to teach literacy in mien villages. About that time the government officials also forced mien out of those mountains. Around 1986 or 1987 I was baptized. I don't remember the date. In 1986 my mother and brother Saan Tso came to faith in Jesus. In 1987 my brother Nai Tso believed.

At the fifth mien youth conference which was in Khlong Lan in 1982 I dedicated my life to special Christian service. But I didn't understand then that to do special service for the Lord one needed an education. From 1987 to 1989 I and Nai Dorng served in the hostel in Ngao. After 3 years there I went to attend adult school in the New Life Center in Chiang Mai. For 4 years from 1990 to 1993 I studied there because I wanted to know the Bible. From 1993 on I studied in Bible College and graduated in 1996. For the 2 years 1997-1998 I again served at the Ngao hostel. In 1999 I went up into the mountains. Then in 2000 I was married. There I helped in church work and taught little children. In 2010 I moved to Mae Chan to serve in Brookside village (Cic Gueix fai ndoqv hlen laangz).

These 2 heart-warming scripture passages direct my life:
1 Corinthians 6:19-20 9 ("Do you not know that your body is a temple of the Holy Spirit?")
And 1 Corinthians 1:18-31 (which tell us that Christ is God's wisdom and power.)

Verses 26 to 29 of this second passage ("…not many of you were wise in the way the world judges wisdom….etc.) especially encourage me in the Lord. This is because I come from a little known and insignificant family line. I think that if God can use me then let Him do so. I do not have great wisdom and am not able to delve deeply in the Bible. I am also weak in body and am not respected.

Thus I truly thank God that He does not look down on me but in His great grace overshadows and cares for me. He has guided me step by step to this very day. I know beyond any doubt that it is only through the Lord's grace and mighty power that I live. Without Jesus in my life I would indeed be worthless.

Gway Fong (Zanh, Gueix-Fongc) and Cheng Guang (Cengx Guangv) by Ann Burgess

Gway Fong Silosan (Zanh Gueix-Fongc) was born on the mountains in the Chiang Khong (Chiang Korngx)
area August 15, 1941? (2481 in the Buddhist calendar used in Thailand). His childhood name was Tsai Hyang (Zaih Hiaang). When he and the family moved from Chiang Khong he thinks he was around 7-8 because he could shoot birds (buonv norqc)! The family moved to the village of Evergreen Creek (Hueih Gangc Baax) which at that time was a village high up in the hills near Maechan where Dr. Herbert Purnell and family eventually lived for awhile. At the time of moving the whole family were still worshipping the spirits in their traditional manner. Gway Fong had no formal education but still wanted to learn many things. His two older brothers went to a Chinese School but Gway Fong didn't get to go. However, longing to be able to read, he taught himself to read Chinese.

While living at Evergreen Creek Gway Fongc married Cheng Guang (Cengx Guangv) who was from Lao
Sip Village (Lauv Sipv Laangz meaning Brother Ten's Village). It later became known as Gway Ching's village (Gueix-Cing Laangz). After Gway-Ching left it became known again as Lao Sip village). In 1960 they
moved down to the lower Evergreen Creek Village mainly because the government had declared that from then on no one could legally plant opium. So Gway Fong and family lived with his parents in Evergreen Creek but did fields in Nongwaen (Norngx Waenh). In 1972 Cheng Guang was still a nominal Christian and Gway Fong just followed along. Then that year they moved to River Mountain (Maeh Mbongv Laangz) and built a house on the side of a hill. A few years later Gway Fong moved to the plot of
land just below this house.

About that time Verna Aspray (Feix Orn) moved to River Mountain to live in a bamboo and thatch house
built for her on that first plot of land. She began teaching the few Christians. Through her literacy teaching using the first translation of the Mien New Testament in Old Roman Script Gway Fong understood the real meaning of being a Christian and accepted Christ. Verna continued to teach him but he was not baptized until quite some time later. Not long after these events Verna's house in River Mountain burned down. A new building was put up but shortly afterward Verna was asked to go to Phayao Bible College to teach.

Throughout these years Gway Fong and Cheng Guang's family was increasing and there were eleven children in all counting those who were adopted. Two children (one girl and one boy) died soon after

birth, one at 4 months and the other at one month. Another was stillborn as the result of a very difficult birth and no one in the village to help with the delivery. The first adopted girl was handicapped but very able to help around the house. Their oldest birth daughter Muang Fong (Muangz Fongc) was born while Gway Fong and Cheng Guangv were still in Evergreen Creek in 1964. Gow Fong (Gauv Fongc) was born in
Nongwaen in 1966. Then after moving back to Evergreen Creek during which time Lei Fong (Leix Fongc) was born a brother followed but he was the one who died at one month of age. Saan Fongc was the last of their own children. The three youngest children were also adopted, all girls. Faam Fong sadly ran away at age 17 and has not been seen or heard from since. Laai Fong and Fei Fong were the last two adopted daughters.

In 1978 on Verna's recommendation I (Ann) moved from Evergreen Creek to River Mountain because there was a need for someone to help me with producing primers and other literacy materials as well as to
teach the few believers. I was living in Verna's rebuilt house of split bamboo walls, thatch roof and dirt floor. The front room was where the believers would meet for church services and it worked out well. A few months after I came here Gway Fong finally decided to be baptized. Gway Fong considered helping with the translation but at the beginning he felt he did not have the training and skills even to read properly. But he first learned the Old Roman script Mien then he talked to Yao On (Yauz Orn) from Chiang Kham area asking him how he could possibly learn to read the other scripts being used. "Just start looking at it and comparing the characters" he was told. And he did just that, helping himself learn to read three of the four Mien scripts!

Yao Guang (Yauz Guangv) from Evergreen Creek by now had also moved to River Mountain (Ban Khun
Mae Bong) and on occasion would come to help with some literature projects – literacy primers and various teaching books. When in Evergreen Creek he had helped produce a health book and a few other small booklets. Now here at River Mountain with the help of both men we began to translate Genesis and Exodus along the lines of the Good News Bible. One time when Gway Fong was away at a conference Yao Guang and I were working on Exodus 12. I kept feeling restless and saying, "The wind is so strong and I'm concerned". Yao Guang kept saying not to worry but I was! Finally he decided he would go and check on his family and by the time he got there fire had raced across the mountains and burned down almost half of the village killing two handicapped people and lots of animals and chickens on the. way. Yao Guang's own house and everything in it was burned. What a shock to Gway Fong on his
return to the village when he saw so much of the village flattened and black.

Fortunately for us neither his nor my home were touched. Many people helped with urgent needs for
clothes, food and shelter including the Mien church and OMF. Restoring the village to some form of normal was a challenge indeed. Many days on translation had to be set aside to help deal with this very difficult situation.

For various reasons Yao Guang no longer worked with us and Gway Fong felt he did not have the suitable language or understanding or ability to do this job well, but then neither of us did. It did mean though that more than ever we were dependent on the Lord for wisdom. And He graciously gave the strength and patience to complete the project with many, many people coming alongside to give advice, check and help revise where needed.

In the early stages of translating everything seemed such a challenge – finding words for the construction of various things – words for fences, posts, rafters. Figuring out measurements, materials, carvings and all the details of building the temple for example. At one point Gway Fong reached the stage of wanting to give up (see page 44 of chapter 3 in the story of the Bible translation). He also recalls that at one point he told me there was no sense in translating the whole Bible because there were so few believers. Who would read it??? Then he heard that more and more Mien and a related tribe, the Kim Mun, in Vietnam were becoming Christians and scripture portions were so scarce and precious they were tearing the books apart to give each person a few pages. He came to the conclusion that although he had come close to quitting before, now he knew that we must get the whole Bible translated so that Mien anywhere in the world could have a Bible. Thankfully he honored that commitment until the Bible was complete and ready for printing in all four Mien scripts! What a day that was when we wrote the last word!

That word in fact was Hosea 14:9. In NIV 2011 it says:
Who is wise? Let them realize these things. Who is discerning? Let them understand.
The ways of the LORD are right; The righteous walk in them,
but the rebellious stumble in them.

Cheng Guang (Cengx Guangv)

Born on December 30th 1943 Cheng Guang (Cengx Guangv) was a granddaughter of Gway Ching (Gueix-Cing also known as Brother Six whose story is told in chapter 2). She was part of his extended family in
Maesalong. Encouraged by Eric Cox, Gway Ching decided to take the big step and became one of the earliest Mien to accept Christ. One by one Gway Ching's family followed him in his decision. Gradually various ones were also baptized and taught to read (the Old Roman Script) by Eric and Helen Cox.

Cheng Guang as well as her husband, Gway Fong, have lots of memories of Verna's time in River Mountain. During the years that Verna was there she and Verna would walk long distances to share the gospel and reach out to some of the other villages around. Verna taught her to give various kinds of simple medicines to help with some of the illnesses the Mien were facing – headaches, worms, diarrhea, fevers to name a few.
One time after Verna treated someone she was repaid for her care by being given some freshly made charcoal. Unfortunately the charcoal was not fully cool inside and started burning while Verna was out on a medical call. When Verna returned to the house it was totally burned down with all contents including her precious accordion. A short time later a new bamboo house was built in the same place but not long afterward Verna was invited to go to teach at Phayao Bible College.

After Verna left for Phayao and I (Ann) came to live and work on literature and literacy projects with
Gway Fong, Cheng Guang continued to learn other medical skills and together we delivered lots of babies in the village. It was quite a learning experience (for me) to evaluate traditional methods and to learn what was acceptable and safe to do and what was not – and teach her what was not! It was special to be able to be in the various homes and reach out to the Mien in a practical way as we together or individually assisted at this very special time of a new birth. Often there were times we

could pray and encourage people to trust in Christ.

At one point Cheng Guang was really struggling and life was difficult for all of us. For a lengthy period of time spanning almost two years, she was under intense spiritual attack that created a lot of tension and trouble for her family and for the translation project. The church and prayer partners prayed and prayed and at last she was set free. She knows in her heart and will declare that it was God who set her free and her heart's desire is to follow only Him.

Cheng Guang was very supportive of Gway Fong's work on the Bible Translation and regularly encouraged us to press on. Using four different scripts to write the Bible, change tables that increasingly could efficiently transfer to one or another script all added to the difficulties and joys of seeing God's Word finally completed and printed. Celebrations were held in various places here in Thailand, the U.S.A. and Canada and the Bible is now read by many, many Mien as they become increasingly spread out in various parts of the world. We praise God for His faithfulness through all these many years.

Gway Fong

Gway Fong & Ann Burgess –by Herrb Purnell

Photos on this page and next by Ann Burgess 2017

Wuon Kuon between 2 Vietnam Mien leaders, Gway Fong, Gway Ching, Cheng Guang, Ann-2017

Ann Burgess, Cheng Gwang & Gway Fong

Gway Fong

Cheng Gwang

Mei Siou Silosan (Meix Siouc, Thai name: Naruedee Patarajamrutkul)

I, Mei Siou, am the only daughter of Yun Siou and Muang Tsoi (Yunh Siouc and Muangz Zoih) and was born the morning of January 25, 1982. I have one older brother Cheng Siou and two younger brothers Kaet Siou and San Siou, better known as Niran. We all lived in Mae Bong Village (Maeh Mbongv Laangz which was called River Mountain by missionaries).

I lived in Mae Bong (Maeh Mbongv) all through my growing up years and know I went to worship services even before I was born. I remember my grandfather and Ann Burgess (Naix Luangh dorc) always going 'to translate the Bible' but I didn't have a clue what it was they were doing. My dad was a Sunday School teacher so we had to go and clean the church before the meeting but we saw my parents doing it and we enjoyed doing it with them. I didn't know very much when small but did know that God loves me. And then when I was 12-13 years old Nellie Tham came to live in the village and began to teach the young people. When I saw her come and teach the gospel and Naix dorc working on the Bible and teaching it made me want to preach the gospel because I knew that everyone here in the village needed to repent and receive Jesus here first then everywhere else.

When I went to university I loved teaching children and wondered how I could help them so I studied Education (and thankfully received a scholarship for studies). I had no money nor did my parents but God provided in amazing ways. I had a real desire to teach children in a hostel in Chiang Mai. And amazingly God sent children from my village of River Mountain with a desire to study but we also taught them about God so every one of them eventually became a Christian. And they realized that God had a plan for their lives too. (I was a tutor to help those in the hostel, especially tutoring social studies.) Others outside the hostel also came for special help and teaching to prepare them for university. My specialty is "Life Long Learning". I believe learning shouldn't just be in the classroom. We can learn anywhere from anyone. (e.g. How does my father build a fire? How does my mother use all those herbs she picks?) I teach students that they shouldn't be afraid of those who are more able than they are because we can learn from them and grow with them. The hostel where I live and work was for the Northern Thai but one Mien girl from River Mountain went and she has been the first of many.

Often the new students were not Christians until after being in the hostel for awhile. When they return home people see them totally changed. One verse that challenges and comforts me is Isaiah 54:13 "All your sons (and daughters!) will be taught by the LORD, and great will be your children's peace." It is God who teaches them. They see our lives 24/7 and watch and learn so the Holy Spirit challenges and teaches them how to live. We as leaders need to be sensitive to the Holy Spirit to be able to really help these young people. Our children were all age 13 and up. So often they are needing someone to listen to them and walk with them in a safe environment to encourage them to grow. We have them from years 1-6 of high school and for 4 years of university so have a real opportunity to help in these formative years. Each day between 7-8 p.m. there is worship, a half hour of singing and half hour sharing the Word.

The name of the hostel is Gateway Connection (under SOMIT Foundation) – and a Thai woman was appointed chairwoman several years ago. She is a doctor at Maharaj Nakorn Chiang Mai Hospital. In this foundation it seems clear that God brings together the staff and the children and each child thus far has come to know Him. My desire was to work with the Mien and God put me in a Thai hostel and teaching situation like this – and brought the Mien to me! So many Mien.

Jeremiah 29:11 says, "For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future." Amen.

Note: Gway Fong's son Gow Fong is Mei Siou's father and their surname is Saechin (Loz-Zanh Mienh). Her mother Muang Tsoi is Saetern (Loz-Dangc Mienh*).*

Mei Siou

San Fou Liou (Saan Foux Liouh) & Pornpan Lertsipatanakoon by Ann Burgess

Soon after entering the village of Ban Khun Mae Bong (Maeh Mbongv Laangz, River Mountain) on your right is an attractive house with two (friendly) dogs guarding the entrance and bushes with flowers all around. This is the home of a family of six – a Mien dad San Fou, a Thai mother Pornpan (from Lopburi in Central Thailand who married San in 1987) plus three girls - Nong Ploy (now married to Gow Fong's youngest son, Niran), Pym currently in the U.S., then Paeu just finishing high school and a young brother Fu (Fuqv). San Fou is currently working in Israel while the mother stays home to care for the children. Despite the distances apart they are a very close knit family. Pornpan is a wonderful seamstress who makes all sorts of clothing or other things as requested by the villagers. Her embroidery is beautiful too. All six in the family are following the Lord and contributing to the church wherever they are in various ways.

San Fou although currently living and working in Israel keeps in very close contact with his family, speaking to Pornpan at least twice a day by phone. He works in an incredibly long greenhouse and supervises the picking and collecting of various foods before hauling it off to a central area to be sent on to be sold. Today sweet red peppers seemed to be the food item being gathered. God has done a gracious work in this family and continues to this day.

San Fou's story is a clear one of God's grace. San's voice broke this morning as he was sharing his story with me from Israel saying how good God was. He himself came from a family of eight, four girls and four boys and he was the sixth child of the eight. His father was Chinese and when many fled to Thailand from China during the second world war he came too then married San's mother, a Mien. His life was very normal as a child but then his mother died when he was only eight. His Dad did the best he could to raise the family and San continued in school through grade six.

After marriage and the birth of three girls (a boy was born later) he went to South Korea to get a job and earn money to educate his children and while there in 2006 he was invited to attend church. His motive for going to church was that things were being given to those who went and he needed help so he decided to go for what he could get not really to learn about God. But he was really impressed by the deep love and concern of those who were the leaders. God in his mercy touched San's heart and later in 2006 he confessed his sins, accepted Jesus as his Lord and Savior and was baptized a year later.

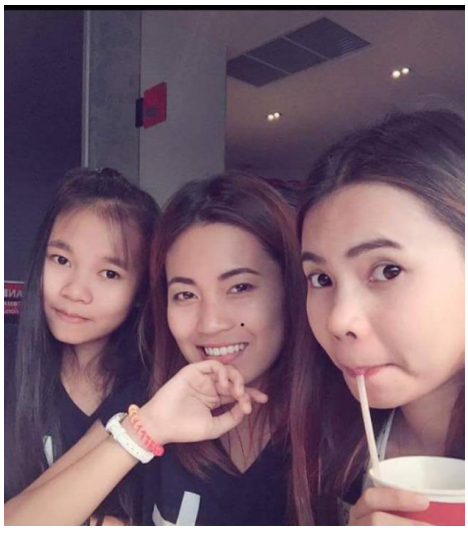
Soon after he was able to return home for a break. Longing that his Buddhist wife would also believe he shared the gospel with her and eventually, wanting to be one with her husband, she took the message seriously, took that step of faith and accepted the Lord. She was baptized in 2009. Now all four children know the Lord and are involved in church ministries (music, teaching) as needed. After returning to Korea and working for two more years San began to have severe back pain and eventually had to return home and take care of his back for a full year. God answered the prayers of many including those of the Christians in the church in Korea and in his home village of Mae Bong and he was eventually able to move around and work normally again.

In 2013 God in his mercy gave San the opportunity to go and work in Israel, God's Promised Land. San commented that his time in Israel has given him a much deeper understanding of what the word 'slave' in the Bible means. His contract is for five years of which 3 ½ have been completed. Now at age 45 and with 1 ½ years left to finish his contract, San Fou continues working in Israel. He works all day and praises God that he has had no symptoms of any back pain at all. San is full of praise to the Lord for giving him opportunity to share the gospel and rejoices each time someone believes. He relates

well to people and is very involved in witnessing, preaching and teaching. Sundays he holds a worship service for people from other Thailand tribal groups (Lahu, Karen, Akha etc.) and is so grateful that God has given him this ministry.

I asked Pornpan how she felt about San Fou being away so long and she says she is fully in support of what he is doing. The family needed the money for education of the children and God is using her husband where he is. They stay very close in heart because of the good phone connection and honest communication. She longs that more of her wider family would come to know the Lord. Her comment was that so far even though other family members living nearby have not yet come to the Lord, people see the difference in their family, the love, the closeness to one another and she trusts that one day others around her will come to know their Lord too.

San Fou Liou & Pornpan Family - Photos by Ann Burgess



Goi Meng Silosan (Zanh, Goiv Mengh) –from interview with Ann Burgess Nov. 2017

Born in 1973 I, Koi Meng (Goiv Mengh) was the second youngest of six children, five of the six of us being girls. Ban Khun Mae Bong (River Mountain) was my home for most of those years. For much of the time my family not only planted and harvested rice and other things, they also owned and ran the village rice mill. All six of us learned to help wherever we could, whether it was feeding the pigs and chickens or working in the fields. Most of us became Christians at a very young age.

After high school I went off to Chiang Mai to work selling building materials for several years then decided I should go to Bible School. The Bible School run by New Tribes in Maesariang was the place I chose and I completed all four semesters. At each stage I was learning to be dependent on God and trust Him for the way ahead. Wanda Jennings with SIL taught me to read the New Roman Mien Script which was essential for the ministry God had planned for me.

In 2006 I was asked to help out in the Radio studio in Chiang Mai where Mien Christian Broadcasts were being prepared and I have continued this ministry for many years. Things have changed as to personnel and locations but God has kept me there to do the editing especially of the preaching being done by different people for an hour long program six days a week. It is time consuming and detailed work which takes lots of patience and alertness and can only be done by someone who speaks fluent Mien. (So many mix it with Thai.) Now I realize that this is why God kept me in the village so long before letting me move to the city. If I hadn't stayed it would be impossible to have clear Mien language and be able to pick up where words were missed or mispronounced or substituted by mistake. I'm really grateful that God has given me this hidden yet important work to do for Him.

III MIEN CHURCHES BEGUN IN THIS DECADE

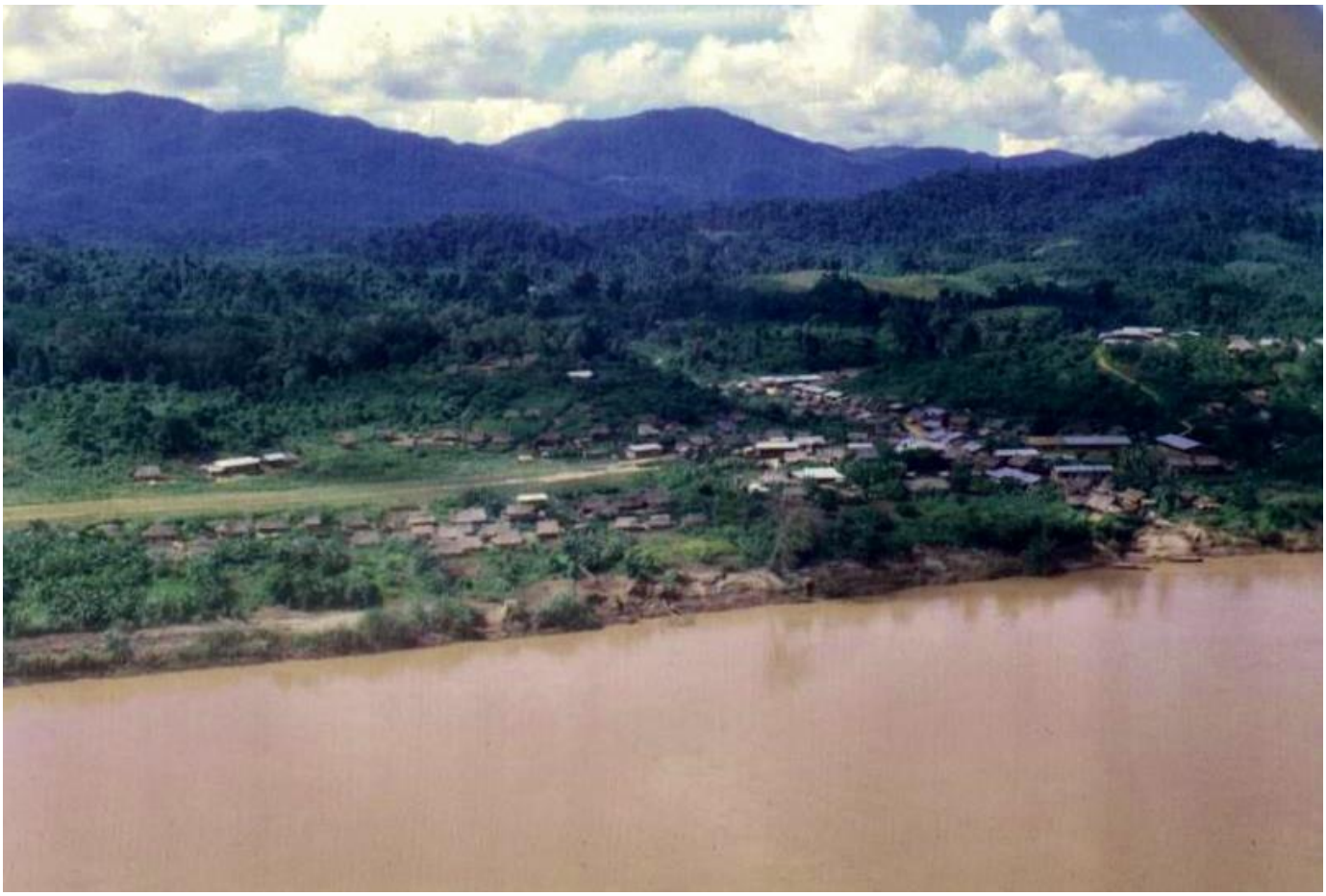
CHURCHES IN LAOS in 1970's

Nam Geng & Huey Aw (Nam Gengx & Hueih Orc) - First Churches in Laos. Verna wrote early 2017:

With the first few Christians we started Sunday meetings in Nam Geng probably around 1970 or 71. It wasn't an official church because worship probably stopped after Henry Breidenthal left? Jaolaa wouldn't let us continue living in Nam Geng. We heard that he made Nam Geng Mien pay a small amount per family to cover the cost of selling our house. I'm not sure if the house was pulled down. I do believe that Mien Christians met for worship in Huey Aw, but don't know what happened after we left Laos. Along the River Bank where some Christians lived in some places, not villages, some of those had their own worship times.

A conference of early Christians in Nam Geng about 1970

Back row-center, L to R: Gway Ching {Gueix-Cing / Brother Six– top of head only} Henry Breidenthal, Verna Aspray.
Front row: First woman on left Gway Ching's wife Muang Meng. Center Tseu Dat (Zeu Daqv) holding her daughter's hand. She was one of the first Christians there and later moved south with Wuon Fou Kuon's family to a Hmong village.



Nam Geng village on Mekong River from the air. Communists were advancing beyond the distant mountains.

SOME OF THE CHURCHES IN THAILAND & USA IN 1970'S

Mae Bong church (River Mountain)

In April 1972 Verna Aspray located in Mae Bong village (Maeh Mbongv Laangz / River Mountain) where there were already a few Mien Christians but they were in real need of teaching. There she started a clinic and the church. She wrote: *Cheng Guang (Cengx Guangv) came to Sunday School which eventually became the church. Gway Fong (Zanh, Gueix-Fongc) didn't attend to begin, but eventually did and was baptized. When he married Cheng Guang, I don't think he was a Christian, but of course knew the way. I didn't actually help him believe, but gave a lot of teaching in the very new church. His life changed after his decision to be baptized.*

In January 1973 Verna's house in River Mountain burned down. It was rebuilt as before with split bamboo walls, thatch roof and dirt floor. The front room was used as the meeting place for the church which did not yet have its own building. Verna moved to Chiang Rai and went daily to Maechan to help Eric Cox and the Mien team type on a large electric typewriter portions of the first copy of the Mien New Testament.

Later Ann Burgess moved to this village for the express purpose of working with Gway Fong on the translation of the Bible into Mien. A special translation office was built next to her house for them to use while doing the translation. Ann, Gway Fong and his family, and others who helped with phases of the translation (Mey Seng Saelee & Jed & Mey Ching Saephan) all helped in the work of the church as well. Ann's own story is told in chapter 3 and the life stories of the others are earlier in this chapter.

Mae Bong church building

Mae Bong village in Mae Chan district of Chiang Rai

Mae Bong church youth

Mae Bong church at worship

Part of Mae Bong congregation with Ann Burgess; Wuon Kuon & Fam Hin;
and Gway Fong & Cheng Guang -2017

Nikhom Church – pastor search **From 2016 – "30 day calendar…"**

Not many of the Mien churches in Thailand have pastors. In the Nikhom church in Amphoe Mae Chan one of the church members said, *"We need to pray that we will get a preacher who will stay with us for a long time."* This was a great request. One of the church elders added, *"Our village has many young people who are not Christians, they are doing many evil things: they are always drinking liquor, smoking opium and tobacco, fighting, and without getting married they are constantly committing fornication with other boys and girls. I myself have 3 daughters. I don't want them to grow up like these village kids. Our church needs a pastor to come teach us how to live pure lives in this evil age. Never mind that our church is small and has few members we will search until we find a pastor who will stay with us for a long time."*

Thanks be to God! He heard and answered the prayers of these Christians. They now have a pastor and also have a church youth group. They meet together to study the Holy Bible, go to visit fellow church members, and serve in many other ways. They thank God for all His blessings.

In Galatians 5:19-23 Paul says, *"The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law."*

In Deuteronomy 11:18-21 we read, *"Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. Write them on the doorframes of your houses and on your gates, so that your days and the days of your children may be many in the land the LORD swore to give your ancestors, as many as the days that the heavens are above the earth."*

Khlong Lan Ian Bevington wrote this about the move of many Mien to Khlong Lan:

In the early days before the Thai authorities really cracked down on cutting the jungle to make new fields, the Mien had 'itchy feet'. Every dry season there would be talk of moving to a new area. The 'grass is always greener on the other side of the fence'. In 1976 after much discussion Gway Ching (Gueix Cing), moved down from Mae Chan to Khlong Lan in Kamphaeng Phet Province. This was an area the Government had recently made more accessible by putting in new roads and people were flooding in particularly from N. Thailand and from the North East (Paak Isaan). Many Mien, including Christians who were originally from the Maesalong area where Gway Ching had been the headman, followed him down establishing the village of Baak Khlong Lan. Some Mien from Chiang Kham and Square Well had moved to Khlong Lan earlier in 1973.

Herbert Purnell wrote: *Elsie and I were living in Maechan 1975-77 when the Mien moved down to Kamphaeng Phet. We followed the trucks to the police barricade and waved goodbye to them and their truckloads of possessions.*

Gway Ching about 1981 In Kamphaeng Phet

Seattle, WA – Mien Evangelical Church (MEC) By Dr. Youd Sinh Chao & Jeff Thungc - 2017

The Mien Evangelical Church in Seattle was established in 1979. It was formerly known as Seattle Yiu-Mien Christian Church and then Iuh Mienh American Baptist Church. The majority of the church members had resettled in Washington State from Laos and Thailand as political refugees. We are very grateful and thankful to our Lord and Savior for bringing all of us safely to the United States.

In 1979, a small but enthusiastic congregation of three families started worshiping at Northgate Gospel Chapel in North Seattle. Transportation for the Mien families was provided by the mother church (especially by Dr. Lee) to and from the church facility every Sunday. By late 1980, the number of families had grown too large to be transported from South Seattle, where most of the families resided, to North Seattle. With the help of Verna Aspray (Feix Orn), a missionary from Canada and Mr. Cal Uomoto of World Relief, the congregation was moved to the Japanese Presbyterian Church in Seattle and Mr. Chiem Fow Saechao (Zeuz, Jiem-Fouv) became the volunteer lay Pastor. By 1983 the membership grew to about 50 families.

In late 1984 many families moved to Oregon, California, and other states and the membership declined to just 15 families. During this period, the congregation went through a challenging time with a lack of leadership, discipleship, and spiritual growth. In 1986 Mr. Fou Wa Saechao (Zeuz, Fuqv-Waah) and his family moved to Seattle from Texas and took on the responsibility of lay Pastor. Together with Chairman Mr. Yoon Nin Saechao (Zeuz, Yunh Nin) they prayed for vision and revival of the congregation. God blessed the congregation and the membership increased to approximately 350 members by 1995.

With the growth of the church came the need for a full-time pastor. The Lord brought Pastor Prasarn Saelee (Leiz, Yauz-Fuqv) and his family from Thailand to pastor this church in early 1997. Although the church had been growing in number, it wasn't until Pastor Saelee came that the church as a whole grew in spiritual maturity and Christlikeness. Under his leadership, the congregation had the vision of having their own building to worship. In July of 1997 a plot of land was purchased in Seattle with the hopes of building the home of the future church. The church sought permission from the city to clear the land and was given verbal permission. The city even sent their employee to cut down the trees that were too close to the utility poles. Thus, the congregation began to cut down the rest of the trees. As the work was completed, the county issued a fine for clearing a "wet land" without a permit. In addition, the church was required to plant over 25,000 trees.

Furthermore, the county had the plot of land surveyed and concluded that it was a "wet-land." The county claimed that there wasn't a large enough buffer zone from the "wet-land" area to build a structure. The congregation decided to sell the land at a discounted market value. But, praise God! The land was not able to sell even at a discounted price. With leadership of Mr. Youd Sinh Chao and the board, the plot of land was resurveyed by several land scientists. As the church tried to remain in compliance with the county, a land surveyor and land engineers were contacted to lead the church in clearing the legal matter. Through the processes of reassessing the land, both the land engineers and land surveyor miraculously discovered and confirmed that the wet land area is much smaller than the previous studies and reclassified it by the county code as a non-wetland.

In March 1998, the congregation moved to a Lutheran Church in Tukwila as a temporary home. After five years of renting that church building the congregation decided to purchase it when it was up for sale in 2003. In 2007, the plot of land was reappraised and sold for almost a million dollars. With the proceeds from the sale of the land, the congregation was able to completely pay off all outstanding loans on the church and assist a fellow sister church in California to purchase their church building. We thank God for all the trials and the triumphs that He has faithfully guided us through. Truly, it was His plan and timing for everything. We believe and fully acknowledge the miracles and power of our almighty God in strengthening and drawing our congregation close to Him.

In 2017 the church had 315 believers and average attendance was 180. Prasarn (Yauz-Fuqv) Saelee had served the church as pastor for 20 years but retired in November 2017.

Wide view of front of Seattle church building

Part of the Seattle worship team

Seattle congregation in worship service

IV STUDENT HOSTELS / DORMITORIES

Summary History of the Chiang Kham Dorms

1969 May, Hmong parents requested the use of an unused building on the mission property, an old former rice granary, as a place for their sons to stay so they could attend school in Chiang Kham. They cleaned out the granary and provided their own food, clothing, books, etc. Also an older boy stayed to take responsibility for the younger ones. In addition to 5 Hmong there was **one Mien student: Prasarn Saelee (Yao Fou). Dorothy Uhlig** taught Bible after school two times a week.
1972 The Hmong dorm continued & C.W. started a Mien boys dorm with 7 boys. They provided and cooked their own food and paid their other expenses. A house in a nearby village was purchased and torn down to provide wood for the boys' dorm.
1974 Mien girls dorm was started with 2 Mien and 1 northern Thai.
1975 Yao Orn and Muang Ching Saelee (Yauz-Orn caux Muangz Cing) became the house parents for the dorms.

1982 The Hmong and Mien boys' dorms were combined. Callaways were working among refugees in U.S. France and Canada half of each year so Dorothy was overseeing the dorms.
1984 Started transferring the ownership of the land to the Evangelical Fellowship of Thailand (EFT)
1989 Yao Orn and Muang Ching retired as house parents after 14 years. **Nai Orn and Mei Seng Saelee** (Naix Orn caux Meix Seng) became the new house parents.

1992 Dorothy began a student loan project for students at technical school & college.
In March, Nai Orn and Mei Seng retired and **Inkhian and Nari Chanthima** became house parents. (He worked for several years as the director of the CCF children's program at Sope Waen and community development.) A house for house parents was built.
1993 John and Jeni Goddard arrived. Official name for the dorm was adopted: Chiang Kham Youth Development Center (CYDC). It was licensed under the Thai Department of Welfare with Prasarn (Yao Fu) as director & John as International Coordinator. House parents started to fix meals for students. Students each brought 2 Liters of rice and 20 Baht each week to help cover expenses.
1994 Prasarn visited U.S. and spoke in Mien churches and youth camp.
There was an increase in the number of orphans and children of prisoners accepted into the dorms from the mid 1990's on. Began adding self-help projects in agriculture and enterprise; some continue others didn't flourish enough to continue.
1995 No dorm retreat because floods closed schools for 10 days. So no vacation.
1996 Dorm dining hall and kitchen was built to replace the old kitchen which was destroyed in the floods. Prasarn moved to Seattle, WA and Inkhian became official director of CYDC. A dorm camp with Youth for Christ was held.

2002 New Boys Dorm was built funded by our friends in Conway SC.
2003 Handicraft program started by Nari to train the girls in marketable skills. Girls who were interested learned to make quilts, pillow covers, cards, etc. and helped the dorm become more self-supporting.
2004 Began pilot project to raise vegetables by hydroponics as well as experiments in other farm and garden projects using organic methods.

2007 John and Jeni returned to U.S.
2011 First Alumni meeting was held on Dec. 29th
2013 After a long illness Dorothy Uhlig died on 6/24/2013.
Jeni continues receiving and forwarding gifts supporting CYDC at **A Christian Community Ministry**.
2014 New girl's dorm dedicated – built with a memorial gift from friends in Tennessee. There were about 60 girls & 20 boys that year. Most were Hmong or Mien. Most students over the years have come to the Lord and many are in Christian service.
2017-2018 School Year began in May with 80 students (30 boys & 50 girls). In Feb 2017 18 students asked to be baptized.

Summary of John and Jeni's involvement with CYDC

1993 we arrived in Chiang Kham – purpose to join Mien Ministries led by Acharn Prasarn and help alleviate his responsibilities regarding the Chiang Kham dorm.

We began by reorganizing the dorm ministry as a Thai led NGO or not for profit organization. This is now Chiang Kham Youth Development Center a Thai Social Welfare Organization.

Working alongside Inkhian & Nari, who were the newly installed house parents at the time, we helped them define their ministry vision and transition to giving recognition of their leadership. In addition to being the house father Inkhian is now the Director of CYDC as well as Chairman of ACCM-Thailand. Of the many titles and roles Inkhian holds he seems to like Pa Ban (House Father) the most. In addition to adding a variety of self-help projects Inkhian & Nari have made much effort in outreach to families. They visit parents of students who are in prison, include parents in projects when possible and hold events hosting families and alumni.

In 2007 John and I returned to the USA leaving the day to day ministry of CYDC in their very capable hands. John and I continue serving on the CYDC council. In the US I started A Christian Community Ministry which serves as a sister ministry to CYDC and ACCM-Thailand. This makes the giving process simple for people who give their support in dollars. I have also been able to start a seed fund ministry with this. Seed funds are given to people who will use the funds in developing their own ventures for support of a ministry. Those who receive seed funds must agree to 2 things; they will tithe to another ministry from the increase and 10% of their increase will be set aside to reseed their own venture or seed another venture. The most recent seed funds I gave were to help Nit (Inkhian & Nari's daughter) and Nari for a bakery start-up to help bring funds to their ministry. This is just the latest of many self-help ventures they have done.
By: Jeni 1/26/2018

A **"Report on the First Alumni Meeting, Dec. 29, 2011"** states that "over 100 attended the daytime meeting and about 200, including family members, were there for the evening meal. Some from the earliest years were there…. It was a precious time to review memories and see things from a different perspective than as children….They can't imagine what their lives would have been if they hadn't come here. They would still be poor disadvantaged people with no future. Instead many are in government service, others teachers, policemen, soldiers, lawyers, nurses and health workers, some in business or others in farming or working in factories."

Ying Mae (Nyingv Meix Lee Jana) who was living in the dorm in the early 1970's said, "We still provided our own food and did our own cooking which was difficult but we all persevered looking to our future. Praise the Lord that I came and had the opportunity to know the Lord and accept Him as my Savior."

Additional comments by C. W.Callaway - Jan. 2017

Dorothy Uhlig wrote most of the summary above but my daughter Jeni and I have added a little to it. Lois and I supervised this work for 10 or more years with Dorothy & Prasarn (Yauz-Fuqv) doing that when we were away. From 1993 to 2007 Jeni & John Goddard helped transition to local leadership. John also went on many evangelistic and teaching trips from there to Mien villages along the Thai / Laos border. On Many trips he was able to visit the parents of dorm students and to witness and teach the Gospel to them.

The property formerly belonged to a Mien merchant in Chiang Kham, a son of the Mien chieftain in Phu Lang Ga who was over all Mien in Nan Province. In the 1950's or 60's Mel Byers family bought the front portion of the property and we bought the back portion where the dorms are located. Dorothy moved to the front portion in late 1960's after Mel's family returned to U.S. She opened the "Chiang Kham Christian Clinic" there and treated mainly poor country patients over the years. The clinic waiting room was used by the students for their Bible Study and worship times and also for large area Christian gatherings in which the students participated.

The "Ban Timothy" dorm at Rom Yen church

At a mountain village there was one poor family wanting desperately for their son to get an education. They were considering sending him to become "a little monk" in a Buddhist temple school as their only option. Jeni & John Goddard managed to find funding for him and a few others so they could

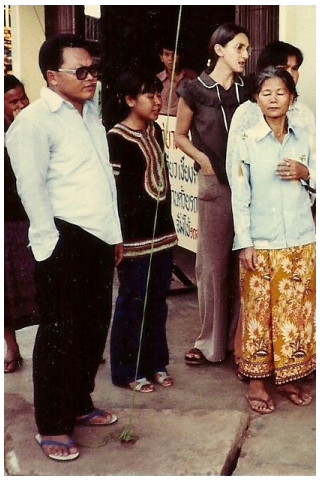
stay in the Rom Yen "parsonage" which was also serving as church building until the present church building was built. Jamnian lived with them and taught them the scriptures until he left for Bible College in 2000.

Later Yao Fu was able to secure some financial support from the Seattle Mien church up to the year 2015. Their relatives also helped provide food so they could stay there and attend the local school. Over the years numerous students were helped in this way. And this program has helped to develop the youth ministry in the Rom Yen church. After the funding stopped a few stopped going to church but most of those who were helped are still faithful to the Lord. At Rom Yen there are still 12 to 15 youth regularly attending worship.

Some of the students in CYDC in 1970's. Back from left: Prasarn (Yao Fu), Suphin, Nai Dorng, Jing, Ying Mei.
Front: Nai Orn, Mei Seng, Orathai, Jirasak (Tzan Nai).. Jing & Suphin were Chinese, Orathai was Thai, others were Mien

Mien & Hmong dorms conference –around 2001

Worship on the lawn



First house parents: Yao Orn & Muang Ching

Dorms conference 2001

2nd house parents: Nai Orn & Mei Seng
with sons & his mother Muang Ching

Student dance at Christmas program 2004

3rd house parents: Inkhian & Nari in 2014

Students baptized in a lake 2012
Inkhian back left. Dorothy Uhlig front center

Students happily washing house parents' feet during Thai festival honoring parents

Students eating in dining hall

Water balloon version of Volley Ball on the lawn

Old boys' dorm in 1990's

Students making a quilt

New boys' dorm built 2002
(built with generosity of friends in SC)

Rear end of CYDC: dorm parents' house on right then old girls' dorm and new dining hall.

Nari at right with helpers ready to feed crowd at dedication of new girl's dorm in 2014

Students working in dorm garden. Lots of healthy food!

Callaways' old house still on CYDC property in 2017
House parents on right with Nai Ching Cindy Saephan family from U.S.&

Orathai & Mey Seng sharing their experiences while in the dorm & later. Pictured on backdrop: Dorothy, Callaways, Goddards, Chantimas -2011 reunion

Front: Muang Ching & Dorothy Uhlig -2011 reunion
Back: Oratai, Suphin, Ying Mae, Mey Seng, Nari

“THE MIRACLE HOSTEL” IN NGAO, LAMPANG PROVINCE

Summary by Ian Bevington

The Mien school children’s hostel was the vision of David Griffiths. It started in May 1977 in a rented house down on the plains on the outskirts of the market town of Ngao with Wuon Luang and Ceng Guei (Wuonh Luangh and Cengx Gueix) as the hostel parents. The aim was to provide a good Thai education with strong spiritual input for Mien children, particularly of Christians, living up in the hills. The hostel provided accommodation near good Thai schools. By speaking Mien and following Mien culture while in the hostel it was hoped that the children would not lose their Mien identity and culture.

From the beginning the idea was that the hostel should become self-sufficient. The children’s parents provided rice (or money) and the children did all the work of the hostel – cleaning and cooking as well as growing their own vegetables and helping to rear pigs. Self sufficiency was never achieved and for many years it was subsidized by OMF.

To start with the conditions in the hostel were very basic. The children slept on mats on the bare floorboards under their mosquito nets, but as living standards throughout the Country began to improve so did those in the hostel.

Land was purchased on the outskirts of Ngao not far from the old rented building, and a new wooden hostel built under Wuon Luang's supervision. It was opened by Ajarn Somsak and was named 'Miracle Hostel' because God had provided the money for the purchase of the land and the erection of the building. The hostel took about 36 children – both boys and girls.

Wuon Luang and Ceng Guei served as hostel parents until Nai Dorng and Muang Tso took over in 1986. Early in 1989 when Naix Dorng left to get married, Woun Fei and Muangx Fong took over and were followed by Gau Kaet and his wife. For the 2 years 1997-1998 Muangx Zou again assisted at the hostel. Looking after 36 children and operating on a financial shoe-string, the hostel parents did an amazing job caring for the children’s physical and spiritual welfare. A substantial number of those who went through the hostel later became church leaders or full-time church workers – some in Thai churches.

At different times, until the hostel moved up to Maechan, David Griffiths, Verna Aspray and Ian Bevington all helped as advisors. This was mainly to back up the hostel parents by providing a listening ear, talking over problems and checking the accounts.

“THE MIRACLE HOSTEL” MOVED TO MAE CHAN, CHIANG RAI

Ian said*, A completely different project which was very time consuming over a long period of time was co-ordinating the planning, piling of the foundations and building of the new Mien School Children's Hostel on the Mien Outreach Center land purchased just north of Mae Chan. David Gould, an OMF architect, drew up the plans according to Nellie Tham's (Naix Yauz) specifications. Ian had no experience of putting up a large building. God again came to the rescue. We were incredibly indebted to Max Smart of Mobile Mission Maintenance (MMM). He freely gave months of his expertise and time working in the blazing sun supervising the project and assisting with the more difficult parts of the building. The building was not quite complete when we finally returned to the UK in Oct.2006.*

The hostel must have moved from Ngao to that center in Mae Chan about 2007. Nellie Tham supervised the hostel for the first 2 years. Jed (Laai Jiem) and Mei Ching have been the house parents since 2009. Jed said in 2017 that there were then 17 children living in the hostel. It is located in the Mien Outreach Center (Domh zuangx dorngx) at 215 Mu 3, Tambol Pasang, Maechan District, Chiang Rai Province.

Photos of Miracle Hostel when in Ngao – Most of these were by Ian Bevington

Wuon Luang, first Ngao house father-in 1970's

Muang Tso 1986

Nai Dorng 1986

Nai Liem & Muang Fong –House parents

Nai Dorng bringing banana buds to eat

Front of hostel in Ngao – 1980's

Students in Ngao hostel – 1980's. San Ching Yang is 2nd from right front row. Muang Lin (of Seattle), Nai Dorng, & Muang Tso are all in back row

Mealtime

Ready to go to school – 1980's

Boys washing the dishes

A girl student weeding the garden

Students slept under mosquito nets to protect from malaria

Photos of Miracle Hostel in Mae Chan – Most by Laai Jiem

Mei Ching with girl students in 2016

Students playing games about 2016

Some of students in 2014

Students on an outing

Sept. 2015 –showing awards

Front of Hostel

Students & house parents celebrate a birthday -2016

Part of the campus

Mae Chan hostel students. Mei Ching, Ann, Gway Fong, Jed in back row – 2017
In front of office in Mae Bong where the Mien Bible was translated.

The Hostel Building

V MIEN YOUTH CAMPS IN THAILAND

Mienh lunx mienh nyei Wuic yiem Taiv Deic

#	**Year** Hnyangx	**Where** Dorngx	**Theme** Hoc-Daauh	**Speakers** Fin-Saeng	**Director** Bieiv	
1	1978	Chiang Kham Clinic	Change your behavior		Pattana (Nai Dorng)	
2	1979	Chiang Kham Clinic	??		Pattana (Nai Dorng)	
3	1980	Chiang Kham Clinic	Give yourself to God Zorqv ganh nyei sin fungx bun Tin-Hungh		Job Yo Be	
4	1981	Miracle Hostel Ngao	Do you love Me more? Meih hnamv yie gauh camv fai?		Job Yo Be	
5	1982	Khlong Lan Chinese Church	Come to me and drink. Daih lorz Yie liuz hopv.	David Griffiths, Prasarn Saelee Fu Ching & Yau Fu	Job Yo Be	
6	1983	Khlong Khlung 1	??????????	Sayarn Kusaowadi	Job Yo Be	
7	1984	Phayao Bible College	Have you finished? Mbenc ziangx aqv fai?		?????????????	
8	1985	Baac Daengc, Chiang Rai	Joined to Christ Caux Yesu Ziangh Jienv		?????????????	
9	1986	Khlong Duei School Khlong Lan	Let the Light Shine Ziux Njang-laang	Dr.Narin Sritandorn Narin Six tan dorn	?????????????	
10	1987	Phayao Bible College	Where are You? Meih yiem haaix		?????????????	
11	1988	Chiang Kham Clinic	The Time has Come Taux Ziangh hoc aqv		?????????????	
12	1989	Phayao Bible College	Go Bear Fruit Bun meih mingh ziangx biouv		Kao Luang Gauv Luangh	
13	1990	Miracle Hostel Ngao	Prove your love Biux Mengh Hnamv		Kao Luang Gauv Luangh	
14	1991	Women's Co-op Chiang Rai	Who will go for Me? Haaix dauh oix div yie mingh?		Aanurak Aanurakv	
15	1992	Miracle Hostel Ngao	Follow On or be fruitful Gaanv jienv mingh aqv fai Ziangh biouv gitv		Aanurat	
16	1993	Phayao Bible College	Strong in His Spirit		Narongrit	
17	1994	Phayao Bible College	Life's Goal		Narongrit	

18	1995	Phayao Bible College	Rise and build	Chairat Gitgergun & Pradit	Aanupong	
19	1996	Lampang Sports Complex	God's Promise	Prachan Rodruan & Maidri	Aanupong	
20	1997	Sridonmun Chiang Saen	A Good Example Longx nyei nyungc zeiv	Khaet Wang & Chuchawan	Job Yo Be	
21	1998	Wichai Center Mae Hie, Chiang Mai	Enter New Life Bietc siang-maengc	Harmony Team Tim dongh hnyouv gorn	Job Yo Be	
22	1999	Lampang Sports Complex	Who Am I ? Yie dongh haaix dauh?	Maidri, Ahrun, & Prasarn (Yauz-Fuqv)	Nai Kuon	
23	2000	Home of Blessing Chiang Rai	Youth serving in harmony	Khempet & Prachan	Nai Kuon	
24	2001	Dong Praporn Wieng BaBau	The Perfect One Cing nzengc wuov dauh	Maidri & Nokharaet	Somchai	
25	2002	Tha Wang Pha, Nan Province	Yes, it's True ! Orx, zeiz aqv !	Prachan	Somchai	
26	4/10-15/03	Wichai Center Mae Hie, Chiang Mai	A Friend on the way	Surasit & Dr. Youd Sinh Chao.	Yortying	
27	2004	Vocational training Center, Basang, Ban Du	Change	Prasarn (Yauz-Fuqv)	Yortying	
28	2005	Military base Khun Juang, Phayao	Give your Heart	Pornchai	Jamnian (Pongsakorn)	
29	2006	Second Fellowship Chiang Rai	Not by accident	Khemphet	Jamnian (Pongsakorn)	
30	2007	Pracharat School, Ngao	We are one	Prasarn (Yauz-Fuqv)	Khaet Dorng Kaeqv Dorngh	
31	2008	Chiang Rai Bible School	Into the future	Wirachot	Khaet Dorng	
32	2009	Ling Liang	Freedom	Anuphong	Winya	
33	2010	Phayao Bible College	The time has come	Somsak	Winya	
34	2011	Phayao Bible College	Special one	Paisarn	Winya	
35	2012	Home of Blessing	Follow me	Prasarn (Yauz-Fuqv)	Jamnian (Pongsakorn)	
36	2013	Second Fellowship, Chiang Rai	G.O.D	Amnat	Jamnian (Pongsakorn)	
37	2014	Garden of Eden, Suthep	Above the world	Prayun	Jamnian (Pongsakorn)	
38	2015	Primary School, Mae Jai	Come back Nzuonx daaih oc !	Khemphet	Jamnian (Pongsakorn)	

39	2016	Miracle Hostel, Mae Chan	Faith book	Amnat	Jamnian (Pongsakorn)	
40	2017	Miracle Hostel, Mae Chan	God is good, all the time.	Chairat	Jamnian (Pongsakorn)	
41	2018					

Thailand Youth Camps – a few comments & pictures

The first three of these camps were held in 1978, 79, 80 at the Chiang Kham Christian Clinic and in the area where the CYDC boy's dorm was later built.

The 26th camp was held April 10th – 15th 2003, in Mae Hia, Chiangmai. Dr. Youd Sinh Chao from Seattle, WA, USA and Ahcharn Surasit (Luc Zanx Dangc) from Bangkok were the speakers that year. Nine from Merced, California Mien church attended that camp and also witnessed in Mien villages in Nan province and led a number there to the Lord. Here are a few excerpts from Youd Sinh's report:

Once we reached the Mien and Hmong villages and spread the news about the youth camp, many Mien and Hmong youngsters expressed their interests to attend the camp but did not have money to pay for the camp fee and transportation. Some became disappointed while others shed tears in their eyes. Again my heart went after them for they were so hungry for God's words. Thus, I boldly told Zaanx Naix to let the people know that I will be glad to cover their camp fees. I didn't want people to miss out what God would be doing at the camp. As soon as the news got out the truck filled up quickly with people from different ages. It was so packed that people had to sit on each other's laps and cling on the rear of the truck all the way from the mountain to the city. There were twenty-eight people in the back of the truck and six people in the front. The weather was at least 105 degrees hot. It took us more than three hours to get to Chiangmai. Many people got car-sick and were soaking wet from Thai new year celebration (songx glaan) where people lined up along the side of the road to squirt, splash and pour water on anyone passing by. Despite the hassles and inconvenience of the trip people were very thankful for the opportunity to attend the camp. Many went to the camp with only a pair of clothes and empty pockets. The driver had to make several long trips to haul the campers to the camp. A great portion of my traveling expenses provided by YIDG went to cover more than 40 campers' registration fees. Thank the Lord for the small favor that I was able to provide. Thank you YIDG!

April 10th, the first day of camp started with great enthusiasm and excitement. Cars, trucks, and other rental vehicles started flocking in from different places bringing campers to the camp. People were pleased to have YIDG playing a part by sending me to the camp. Many leaders and pastors expressed their needs and appreciations to U.S YIDG. There were approximately 250 campers. Some of the well-known people included John Goddard, Dr. Henry, Liuz Zanx, Manv Zanx, Zaanc Naix (Jirasak), Pastor Surasit from Bangkok, Saan Mengh from Mbaanv Lu, Saan Gueix, Jiem-Mengh (old name Zanx-Mengh), the Chairman of Thai YIDG and several others whose names didn't get registered into my short-term memory.

Every day for 5 days I taught two sessions of Spiritual Leadership classes to a group of 34 bible college students and interested individuals and leaders from local mien churches. The training came in two folds: the first was "How to Become Spiritual Leaders" and the second was "How to Nurture New Believers". The first session began at 6:30 am and the second class at 10:30 am. I was so impressed and encouraged by their good attention, cooperation and participation. They paid great attention to the teaching from the books of 1 Timothy and Titus. They raised questions, took great notes, and even tape recorded the teachings. Many felt so bad that their church leaders were not able to attend the trainings

and requested additional trainings to take place at their local churches. They indicated that the teaching of God's word touched their hearts "Meih njaaux nyei waac za'gengh baqv hnyouv haic." The attendants wished that the trainings would be longer. Some church leaders attended parts of the trainings including, Zaanc Naix, Saan Mengh from Mungv Ngaauv, Jiem-Mengh and his sister and later part with Dr. Henry.

The sermons also went really well for the Holy Spirit was at work. I truly appreciate everyone who prayed for me throughout the camp. It was clear evidence that God was at work at the camp. A Mien-Thai Pastor, a bible teacher from Bangkok preached the first three nights. I preached the last two nights. Due to my limited hours of sleep from campers' and church leaders' regular visitations, I was quite tired on the last two days of camp. However, the Lord provided sufficient energy and wisdom needed. At the end of my first sermon more than 13 young people came up to accept Christ as their Savior and Lord. In addition, there were more than 30 who rededicated their lives to serve God and repented of their sins.

The second and the last night came with great miracles. During my sermons I only used Mien language; however, when the Holy Spirit was at work, Mien, Hmong and Thai speakers were able to understand the message. I was so much moved by what I saw that I wrote a poem on the way back to the States titled, "When The Holy Spirit Speaks Everyone Understands". It was so obvious that more than half of the audience came forward with tears in their eyes praising God, asking Him for forgiveness and giving their lives to God on the last night of the camp. Some people cried for a long time to a point where they could not stand on their own. Someone had to support them from falling down by giving them chairs to sit on. Praise the Lord for what He did at that camp. It was God who called out His own people to serve Him, established a close relationship with Him, forgave their sins, and blessed them with His abundant love, grace and provision for their lives.

Later the youth camp director reported that 21 people had accepted Christ, 39 dedicated their lives to serve the Lord in their local churches, and 11 committed to go to Bible college. This is awesome news. I was so much moved by the immeasurable grace of God. I would not have traded the opportunity for anything, but to be joining hands with God to confront the devils face to face and seeing Satan and his army being defeated. This brought the greatest fulfillment of that trip.

---- There are many great needs among our brothers and sisters in Thailand. I can sense that the leaders are experiencing the conviction of the Holy Spirit to restore their broken relationships between church leaders and to work together in unity in spreading the gospel in Thailand. I just pray that the Lord will work in the Mien church leaders' hearts and minds to bring healing and reconciliation to joining hands, minds, souls and spirits for the betterment of their fellow Christians and non-Christians in that part of the world. In the mean time we need to pray for our brothers and sisters in Thailand, especially for youth camp. They have great financial, educational and spiritual needs. We are serving a great God who can make all things possible within His power and will.

At the 38th camp in 2015 Twenty Mien young people dedicated their lives for Christian ministries. There were also many rededications

1st Mien camp (adult & youth) 1978 in Chiang Kham –Here in bamboo grove where later had Boys' dorm

1st Mien camp (adult & youth) 1978 in Chiang Kham –under Callaway house

1st Mien camp (adult & youth) 1978 in Chiang Kham –under Callaway house. Mei Seng front row left

3 Pictures of the 3rd youth camp held at Chiang Kham dorms & clinic in 1980.

1. Yauz-Fuqv 2. Meix Seng; 5. Ngingv Meix

Back Row: 1.Ann Burgess;2?;3.David Griffiths;5.Zaanc Naix;8.Yauz-Fuqv;9. Ian Bevington
Mid Row: Right end - Rachel Bevington
Front Row: #4 Meix Seng; #8 Jingv

Back: 1. Zaanc Naix; 6. Wuonh Kuon; 7. Yauz-Fuqv
Mid Row: 1. Jingv 3. Ngingv Meix 4. Naix Dorngh Front: 1. Meix Seng

2011 or 2012 Camp

35th year 2012

38th Mien Youth Camp held in Mae Jai - 2015

38th youth camp in Mae Jai – 2015

Some Thailand youth leaders in early 2000's

Decisions for Christ at 38th youth camp in Mae Jai - 2015

Thailand Youth Leaders who visited U.S. youth camp, etc. in 2008

Thailand Mien youth leaders with some US Mien & C W Callaway
at U.S.A. Mien Youth Camp in California – 2008

COMING – THE LORD WILLING – LATER IN 2018

LOOK FOR MORE CHAPTERS OF THIS HISTORY OF THE PROGRESS OF CHRISTIANITY AMONG THE MIEN

Chapter 5 1980 – 1989 Mien Christians globally

Giduc Mienh yiem ziex norm guoqv

"We have your friends the Saechaos here." Americans who were sponsoring a Mien family for immigration to the U.S. were calling us and this is how they began the conversation. Being accustomed as they were to the thousands of western surnames little did they realize how puzzled we would be by that opening sentence. But the Mien, like the Jews, are a people of "12 tribes" – so most all of them go by one or the other of 12 tribal surnames. Thus we wondered which of the hundreds of Mien families bearing the surname "Saechao" had arrived at that family's home!

Between 1978 and 1985 there was a huge influx of Mien refugees from Thailand refugee camps to U.S.A. They were sponsored more often by churches or Christian families than by secular organizations or non-Christians. Those sponsors were scattered over the country but by 1985 the majority of the Mien they had helped reach this land had moved to the west coast. The Mien felt more at home there where there was a greater abundance of Asians (and Asian food!) We soon discovered that the simplest way to locate many of the Mien families was to look in the phone books of western cities under "S" for Saechao, Saelee. Saephan, etc.

Lost in a strange land

In the United States, Canada, and France many families, churches, and other organizations agreed to welcome Mien and other refugees into their communities and often into their own homes. Thus many gladly accepted this generous help even though they were for the most part fearful and unknowing as to what western life would be like. Many humorous and sometimes sad circumstances ensued as they tried to adapt to a very different culture and a strange new language.

Uncertainty about the future had become a constant concern during the decades of fighting communists, the years behind barbed wire fences in refugee camps, and now this. So the turning to Christ that had begun in Laos in the late 1960's and which had accelerated in the camps, now continued in western lands into the mid-1980's.

In this chapter are some of the stories of those who turned to Christ and other events of the 1980's.

I NO NEW MISSIONARIES TO THE MIEN IN THIS ERA

In chapter 1 I included a picture of one missionary to Mien in Vietnam.
Chapter 2 included the stories of 6 missionaries focused on the Mien and several who assisted.
Chapter 3 has the stories of 12 missionaries to Mien.
Chapter 4 includes accounts of 2 new missionaries.

But in this era of the 1980's there were, as far as I know, no new missionaries with a primary focus on serving among Mien arriving in any of the SE Asian countries. Some of the missionaries who had arrived there in previous decades were still serving. And Mien churches were learning more and more how to function on their own. Mien pastors were being trained and serving and local leadership was developing.

II SOME OF THE MIEN CONVERTS DURING THIS DECADE

B. CONVERTS AMONG MIEN IN THAILAND

Wuon Kuon (Tirachai) and Fam Hin Saetern (Dangc, Wuonh Kuon caux Faam Hin)

CALLED TO PREACH

I was born in 1955 in the village of Doi Tsi (Zi) in the province of Chiang Rai. My father was Saeng Tzan (Dangc, Saeng Zanx) and mother was MeyTso Saetern (Dangc, Meix Zou). Altogether we were eight brothers and sisters, five girls and three boys. I was the third child with one older sister and one older brother. Four of my siblings are Christians but their faith is not very strong yet. My mother told me that when I was three months old I was seriously ill and almost died but eventually recovered though was really thin and looked like someone very ill. I also had frequent nosebleeds, every nosebleed lasting a long time. As I look back I believe that it was God who saved my life.

When I was about nine or ten my father became very ill. At that time when anyone in the mountain villages was sick the family looked for a spirit priest to divine the cause and appease the spirits, or picked and boiled medicinal herbs for the sick person to drink. When my father fell ill this time everything was done, every kind of spirit possible was appeased and he was given every kind of medicinal herb but he didn't get any better.

About that time some communists came to invite Hmong tribal people to join them in fighting the Thai government. As a result the government built a road up to the village to fight the communists and protect the villagers. The government forces then went up to Sagen Village (Sa'Genv Laangz) and built an airbase and helped the villagers by taking any sick people to Chiang Mai for treatment. So they took my father to the hospital at Mae Rim in the province of Chiang Mai for treatment.

It was while my father was in hospital in Mae Rim that Gway Ching's son Fu Hin went there to visit the sick and it was he who told the gospel message to my father. My father really wanted to believe the gospel but wanted to return to the village and share it with his wife and children first. If the family understood then the entire household would accept the Lord. So, when my Dad returned home he shared the message with his wife and children. The whole household decided to follow Jesus.

My father then sent my brother-in-law and me to ask Gway Ching (Gueix-Cing) to come and lead us to faith in Jesus. So the two of us left the village to go to Mae Chan. This meant sleeping over somewhere for two nights on the way to Gway Ching's house. Gway Ching said that our village was too far away. He could go and help us believe but it wouldn't be possible for him to take care of us afterward. So he didn't go to help our family believe. When we got to the house my father asked, "Did Gway Ching come to help us believe in Jesus?" My brother-in-law told him what Gway Ching had said and my Dad wept bitterly. My Dad told my mother if something happened to him she should move to a new area. And if anyone went to preach the gospel then she was to accept the message and also lead the whole family to faith in Jesus and no longer worship the spirits. Soon afterward my father died. So my mother found someone who would be able to come and perform the rituals required at the death of a man who had gone through the second level as a Taoist ritual master.

Our Big Move *(Suiv Mingh Siang-Deic-Bung)* ***– 1967***

It was at that time that the government officials ordered all tribal people to move from the mountains down to the plains. Some moved to other mountains, others did move down to the plains. Some tribal people went to where the government sent them to both establish villages and plant fields to support themselves. For the most part those of us from our area went to Huei Kuan (Hueih Kuanx) River in Lampang Province. In 1967, once settled in the new place, mother did what father had asked her to do. A teacher, Dr. John Davis, from the Phayao Bible School along with some of the Mien students went out to preach the gospel the second time. So my mother did what my father had wanted and went to John Davis and all of us believed in Jesus. We believed for a full year and no one came to see us for that whole year. Mother became discouraged and decided we would no longer believe in Jesus.

Believing in Jesus a Second Time – 1968

Fu Tzan Fu Saechao (Zeuz, Fuqv-Zanx Fuqv) moved from Petchabun to settle beside the Huei Kuan Stream. He and all his family believed in the Lord Jesus while there. He told my mother that if she wanted to be a Christian she could turn back and believe in Jesus again because the western teacher Fu Ching (Fuqv-Cing) promised to come and teach about Jesus for a year. So we again turned and believed in Jesus as a whole family a second time. Fu Ching moved into Huei Kuan Village and taught God's ways as well as taught the new believers how to read the Old Roman Script. I really give thanks to God. Even though in my heart I didn't really believe that God existed, God gave me a good memory. For four hours at a time I studied and practiced the Old Roman Script so I could write it easily. After two months I could write all the letters and spell everything correctly and could teach it to others.

In 1969 David Griffiths invited Fu Zan (Fuqv-Zanx) to go with him to Nongwaen to study the Bible and told me that if I would like to go too I could. I told him that if he would teach Thai writing to me I would go. He promised he would so I too went to study the Bible in Nongwaen. I stayed in Nongwaen for 4 or 5 months and David Griffiths taught me only a little Thai script so I got frustrated and left to live with my mother for a year or so. Actually, over the next three years from 1970-1973 I lived with my mother or with my boss or with my older sister.

a. *In 1974 I went to Phayao Bible College to study the Bible for six months. I didn't know Thai writing very well but I did understand some of the Thai language. Whenever the teacher taught the Bible I heard a voice say to me, "Harden your heart and see how they can possibly get a hold of you." So I studied the Bible for six months and didn't really understand anything. Whenever I read the Bible I felt my eyes closing and would fall asleep. For the next four years, from 1975 to 1979 I lived like a non-believer. I was a tribal person who became a soldier to protect the area for a year. And for more than a year I was a soldier who guarded our borders.*

Years filled with hopelessness – 1977-1980

In 1980 after being a soldier I worked in Bangkok and felt really hopeless, so much so that I wanted to kill myself. I thought I could run into a train or some kind of big vehicle and be run over. One day at 6 o'clock I went to the Phraram 6 bridge so I could dash out and let one of these vehicles run over me. As soon as I heard the sound of the train I climbed up onto the metal ridge beside the track so I could jump down and let the train run over and crush me. Suddenly I heard a voice call out sharply, "Don't you have any hope? What about God?" (These words were said in Thai!) I was really startled. I was really frightened by the voice! So I quickly backed away from the voice and looked all around me and didn't see anyone. I wept and quickly fled from that place. That bridge was near the small market of Kemaa and the place where I worked was only about 30 meters from there.

I kept thinking about the voice that had warned me. Whose voice was it? I thought it must be the spirit of someone who had died or an evil spirit. I kept thinking about these things, trying to puzzle out

the meaning but I couldn't. I thought to myself that if it was someone who had died or a spirit that had frightened me, it would not speak the name of God. I asked myself and thought, "Is there really a God?" Afterward I began to believe a little and said, "The voice who stopped me perhaps really was God's voice."

At the beginning of 1980 I began to look for a church where I could worship. At first I went to Immanuel Church. After going twice I didn't want to go again. I complained that the church was too far away but the places I went for pleasure were further away. It was toward the end of 1980 that my heart was filled with joy. A Mien told me that in Dau Ka'Norng there was a place to worship. It was a new place for preaching the good news. So I went there and worshiped with them a couple of times. Then I didn't want to go again. After skipping two weeks I again went to worship at that church for the third time. This time I went early and this time studied the Bible with Thai Christians. That morning the teacher was teaching Matthew 9:14-17, a passage which does not speak about repentance.

***The Holy Spirit at Work** – While I was listening to the teacher, the Holy Spirit was at work in my heart. I suddenly felt my heart aching because I realized I was a sinner. I realized that I was in the wrong and had offended God. Suddenly the tears poured down my face so I ran into the washroom and cried and cried. I confessed my sin to God and wept for five or ten minutes. Afterward I felt really alert, like coming out of darkness and coming into the light. I felt so full of joy and happiness. I was so full of this happiness and joy that the tears flowed.*

Then I thought again and remembered that so many Mien had not received the Lord's saving grace. How could I possibly help them because I was not an educated person. I didn't know the Bible. Previously two teachers had wanted to teach the Bible to me but I did not believe the Bible was God's Word and I didn't believe God existed.

Now I knew that God did exist! It was then that I prayed and said to God, "Lord, I want to have a part in doing your work but I have no idea what to do." After I had dried my tears I went to the part of the building where the teacher was teaching the Bible. But the teacher had finished teaching. I stayed there until the service was over and people were preparing a meal to eat together. After lunch I had my picture taken with them. That day my expression was bright and I could smile! Afterward I bought a Thai New Testament for 27 baht.

Reading the Scriptures

When I got back to the place where I worked I read the Bible and was so pleased that I was able to really understand what I was reading. So I gathered up all my worldly books and threw them into the garbage bin. From that time onward I've not had to look for anything else to take away sadness because the Lord Christ has given me eternal life. My heart was full of hope and I was so happy and pleased and full of joy. Reading the Lord's holy words encouraged me. From this time on I did not need to go and look for pleasure to take away the sadness. From the time I believed in the Lord Jesus I stayed in Bangkok another three months.

Leaving Bangkok

Near the end of 1980 it was God's plan to take me away from Bangkok. I believe that God made my friend hate me. He punched me first then I punched him. We hurt each other with our punching and the Thai broke us apart. I had no desire to stay in that place and believe it was because God wanted me to leave that place. I no longer wanted to stay and work there so I left and lived elsewhere for three months.

I thought it was God's plan for me to marry. I went to a home where I was a son-in-law for 5 months. While living with that family I saw God's power and I heard God's voice like this:

One day the family went to the market to buy some things. A fire raced toward their granary. Underneath there was a layer of very dry grass. I stretched out my hand toward the fire and asked God to make the fire die out. Long ago the Lord made a dry path through the Red Sea so the Israelites could cross over. Now may the Lord extinguish this fire. As soon as I finished praying it was like someone was spraying water on the fire and it slowly died.

Approximately two weeks later that family again went to market to buy things. This time a shed at the side of the house ignited and fell over against one of the walls, in fact it ignited that wall so it collapsed. The cross beam also caught fire and burned half way. I stretched out my hand and asked the Lord to help. The Lord again saved this home so it didn't completely burn.

Then the Lord took me away from that place. The Lord himself made the girl change her mind and not marry me. I wept saying to God, "Lord, You brought me to this place to become a son-in-law didn't you? And now what is happening?" And I heard a quiet voice say to me, "Why are you crying? Go and get your brother-in-law to come and settle matters and leave this place." So I dried my tears and prepared my things to go and find my brother-in-law to come and sort things out in this place then went and lived with my brother-in-law for over two months.

Learning a business

From there I went to find my younger sister Fay (Feix). My sister's husband vouched for me so the shop owner would trust me and let me borrow the materials, threads, wool for the red ruffles etc. and take them to sell. I sold these items for about two months and made some money then returned to Khlong Lan (Korng^laan) to look after the house of a non-Thai for three months. I began to open a small shop to sell some useful items. And I went to worship in the Chinese church.

At that time I really loved God and was very enthusiastic about following the Lord. I used some of my own money for car fare to go up into the mountains to see the Christians and worship with them. I could just pray and read the Bible but couldn't explain the meaning. And I could only sing two or three hymns. But every Saturday I climbed up the mountains and slept in the field houses of the Mien. In the evening we would sing and hold a prayer meeting. The following day being Sunday I would worship with them before returning to Khlong Lan.

At the end of May in 1982 God took me to Phayao to study the Bible. And God did amazing things. On May the thirtieth I sent the papers into the school and prayed, "If You Lord want me to go to Bible School please let the application papers I'm sending in reach their hands by tomorrow. If they get there on the 31st I will know this is really God's will to go and study the scriptures. On May the thirty-first I really believed it was the Lord's plan. I settled in my heart that I would go and study the Scriptures. And God answered my prayer. On May 31, 1982 the teacher made the decision to allow me to study and the letter saying this actually reached my hands! In those days any letter would normally take seven days before arrival. This was amazing. So I made the decision to go and study the Bible.

When I went to Bible School in 1982 I had no thoughts of doing God's work full time. I really loved God and wanted to understand the Bible so that I would know the right thing to do in order to please God. I thought when I was finished studying I would be a business man buying and selling and earn money to support the Lord's servants. Whichever church I attended, whatever work they had for me to do, if I was able to do it I would. God put his burden on my heart. At the end of 1983 I had a sense in my heart that I wanted to serve the Lord full time. I felt that if I did not serve the Lord full time I would seriously wrong the Lord. While I continued studies at the Bible School the teachers sent me out to look at some of the Thai and Mien churches. But the Mien churches didn't really want to receive me.

Practicing how to serve in 1985

In 1985 at the end of the third year not one Mien church had agreed to take me to learn to work in their church. I gave thanks to God for that even though the Mien churches really needed someone. But there was a Thai church happy to receive me to live and learn at their church. It was a very small church of only seven or eight families. It was April 1, 1985 when I began to practice how to serve. The Lord really used me to help them in that church. When that period of time was over it was January 1986. I didn't get a certificate from the Bible College because I didn't have a certificate from a Thai school. But thanks to the Lord, the place where I served while studying for one year asked me to come and help them for a year. So I promised to be there for a year. And it was that year I was able to study the regular government school studies to grade 9. Then the Phayao Bible College sent my certificate to me. While serving the Lord in that church I also studied the regular studies from grades 10-12.

Beginning to Establish a Church – 1986

While I was in the Thai church for the second year I asked the elders to let me go and visit the Christians in the two close-by villages. In 1987 the Thai church where I was asked me to stay on. But I knew that God really wanted me to go and help the Mien. On April 2 I went to establish the church at Redwood (Hueih^Jaangh^lorqc Jiu-baang). That year the believers at Redwood wanted to build a church. So I discussed things with them and helped them make a plan.

When I first went to Redwood to establish a church there were only four Christians. So I went there and made a small house to live in and the believers gathered there to worship in the evenings. On Sundays we worshiped in the home of one of the believers. And we discussed the building of a church. They all had a real desire to build a church so they gave wood and energy to build a small church. I asked OMF for ten thousand baht to buy roofing tiles for the building.

On September 3, 1988 I got married and after the wedding owed fifty thousand baht. So I had to go and find that money.

March 14, 1989 God's Pillar of Cloud taken up

Pastor Prasarn Saelee (Leiz Yauz-Fuqv fin-saeng) brought his vehicle and took eight of us to their church in Rom Yen. Yauz-Fuqv wanted me to go and take care of the Christians in Nan. He took me to see them and he said he could find someone to pay the two of us 800 baht a month. I knew right away this was not the Lord's plan for us. In the former place where we were we were already receiving 1,500 baht and that was insufficient. We already had quite a bit of debt.

God's Pillar of Cloud was taken up. On the first day of April 1989 we moved down to Lampang. I had two siblings living and selling things in Lampang. So the two of us decided we would stay in Lampang to do business and pay off our debt. But when buying and selling I had no peace in my heart because I kept thinking of the church work. We give thanks to God He helped us to sell well. In just eight months we had paid off our debts and we had saved twenty thousand baht.

God began to lift up his Pillar of Cloud – October 31, 1989

On the 9th of October Teacher Duang Porn called us and said that the Huei Mae Sai church (Hueih^Maeh^Saaiv) couldn't find anyone to take care of them. Could I go and look after them for a year? They would pay us two thousand baht a month. We wouldn't need to buy rice because they had enough at the church to give us too. So November 29, 1989 we moved to the Huei Mae Sai church. The last day of 1990 God took us to Mai Gor Gorn village (Maih^gorqv^gorn). On the first day of 1991 we began to dig the site for the house. The next day we went to get the house posts half a day and dig for

half a day. And so we made a small house to live in. I was thinking that I wanted to build a church in that village. But I also knew that God wanted my wife to go to Phayao to study. So, on April 8, 1991 we moved to Phayao Bible School.

Helping the Phayao Bible School pave their roads

My wife didn't have the funds to pay for her schooling at Phayao Bible School so we worked from April 8 until May 31, 1991. Give thanks to God, in her second year OMF helped with funds for her schooling.

The work I was doing while living at Phayao

Give thanks that I was given a typewriter so I could learn to type. I was given money to have the Thai teach me how to use the computer. Give thanks that OMF gave me an old computer to use to type while translating the Bible. Give thanks that Verna taught me how to translate the Bible and other Bible School books. And I was able to study the fourth year of Bible College at Bangkok Bible College. Even though I was living at Phayao Bible College, most of the time I was out visiting the churches and discussing church association matters.

In March 1992 the Mien Church chose me to be the leader of the Thailand Mien Church Association. So I had to go out frequently to visit the churches. Sometimes I had to go and discuss things with the Mien Association (Yesu Iu-Mienh Dongh Hnyouv Gorn-YIDG). At the beginning of 1992 God sent me to go to Laos (Laah^zaa Deic) to help the Mien. About two a.m. early one morning I got up to read my Bible and prepare for some teaching. While I was praying I heard a voice in my heart say to me, "In the past you wanted to go to China as a missionary. But you didn't go. Now you must go and help the Mien in Laos. In Thailand you can call them to come and study. Now you can tell them to go back and establish churches." As for you yourself, in 1992 your wife will have studied for two years so go. But there were several teachers told me to wait until my wife had finished her studies. So I listened to them.

In March 1993 my wife Faam Hin finished her studies. In 1994 I went to the U.S. and my wife interned at Ruam Jit. August 30, 1994 I came back from the U.S. A month later I went to the Bangkok Bible College to study.

May 30, 1995 we moved to Chiang Saen to open a place where people could study the Bible. The Thailand YIDG promised to give us 900 baht a month. OMF promised 600 baht a month. And the cost of renting the house was 3000 baht. Our wages as a couple was 3000 baht. Those in charge of YIDG told us to go and try it out for 6 months. If we couldn't do it then we could quit. If we could do it then go ahead and continue. Afterward the Thailand YIDG didn't have money to give us but we felt we couldn't abandon the teaching. Two groups of Lao Mien had already come to study. In 1996 the Mien Christian Mission Fellowship (MCMF Or YIDG) in the U.S. agreed to help us some.

At Chiang Saen in late 1990's

In Laos when we went to Chiang Saen (Zingh^Sienx) there were only just over 80 Mien believers. And that included the Mien in Muang Sing. For the most part there was no worship service on Sundays because there was no one to lead them. Give thanks to the Lord, in 2003 the Lord gave us a son. Now he is currently studying in Chiang Rai. In April 20, 2016 we left Chiang Saen. Now in Laos there are approximately 1,300 believers. In the province of Bokeo (Mborc^gaew Saengv) there are six churches. There are approximately 600 to 700 Christians. We moved over to Mae Chan and there we did some Bible teaching. In May 2016 I was very ill and had to have surgery. The Lord spared me and

helped me to record on MP3 a book called Establishing a Firm Foundation. (Liepc Wuonv nyei Gorn-Ndoqv)

Prayer Requests
Please pray for the Lao Mien believers and especially for those whose faith is not strong.
May the Lord get rid of their sexual sins. It still seems to affect many in the church.
May the Lord stop the teaching by false teachers.
Pray for the believers near Vientiane. Now they are increasing in numbers.
They are facing persecution from non-believers.
God's blessings cannot be counted!

Fam Hin's testimony (wife of Wuon Kuon) –
This is from 30 Days Prayer Guide for Mien and the Kim Mun - 2016

One day in 1991 when Faam Hin was a student in Phayao Bible College she and her husband Wuon Kuon rode a bicycle to the market. After shopping and on their return trip there was a large truck parked along the road. The truck driver at that point started the truck which struck her and left her sprawled out in the middle of the road. At that time an oncoming speeding car came within 2 yards of striking her. She called out to the Lord to help her. God caused the driver to swerve and avoid hitting her. God spared her from a dangerous injury. God showed her great pity. So out of a horrible situation God brought good into her life.

Psalm 138:7 reads, "The LORD is gracious and righteous; our God is full of compassion."
Romans 8:28 "And we know that in all things God works for the good of those who love him, who have been called according to his purpose."
Phil. 1:6 "being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus."
John 10:28-30 "I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

At home in 2016

Preaching

Wuon Kuon with Mien women from Laos

Wuon Kuon with Mien students from Laos

Jed, Mei Ching, Fam Hin, Wuon Kuon with Nai Ching & Cindy Saephan from Richmond, CA

Jed Saephan and Mei Ching Saechin (Bienh, Laai Jiem, Wuonh Ceng caux Zanh, Meix Cing)

Although Jed (Laai Jiem) was not born until 1980 it seemed appropriate to include his story and that of his wife here. They are currently serving as house parents at the Miracle Hostel in Mae Chan. (See the hostel story in chapter 4 and also see their pictures and assistance on the Bible project in chapter 3 on pages 44, 47).

He was born at Huey Dat Kuon (Daatc Kuan Laangz) Chiang Rai. His parents were Tsoi Chiem and Muang Tsiu (Zoih Jiem caux Muangz Ziu). They believed in 1983 because Jed was very was sick. Verna Aspray wrote, "*His parents both had poor health. … Jed's father would often come for teaching. He was most faithful to attend Sunday a.m. services. Both he and his wife were miraculously healed and delivered from smoking opium, and became important members of the Mien church in the village."*

Jed's wife is Mei Ching. They have a son Gau Cheng and a daughter Taen Cheng. In 2002 he was baptized in River Mountain village prior to entering Phayao Bible College. Both he and Mei Ching are graduates of that college. They served together in the Bible translation project 2 years and she had served earlier also even before they were married. He pastored the church in Palay (Paah Lec laangz) 2 years and they have been caring for the children in the Mae Chan hostel since 2009. He is now chairman of the Mien Church Association in Thailand? (Domh Zuangx Wuic).

Here is his testimony from "30 Days Prayer Guide for the Mien and the Mun."

"Laai Jiem has 4 older brothers and one older sister. When he was only 1 or 2 years old he was sick for many months. His parents took him to a doctor but the doctor could not heal him. Then they got a shaman to perform the spirit rites. They killed chickens and pigs to offer to the spirits but nothing helped. Finally a shaman told them *"Laai Jiem is dead."* This frightened his parents. In their village there was a Christian who prayed for him and he was healed. For this reason the whole family came to Christ.

At a later time God again clearly spared Laai Jiem's life. One day when it was raining hard and the streams were flooded he tried to cross a stream but was caught by a strong current and carried downstream. But a man from another village saw what was happening and saved him from drowning. He believes God sent that man to save his life. For this reason he promised to give his life in God's service. Like the man in Psalm 18:6 he says, *"In my distress I called to the LORD; I cried to my God for help. From his temple he heard my voice; my cry came before him, into his ears."* (NIV) See also Psalm 50:15

Mei Ching Saechin – also from the Prayer Guide

When Mei Ching was young she had many opportunities to learn God's Word. She attended many of the Mien youth camps. She then truly believed God was blessing her life. At one camp she committed her life to God's service. When she finished high school rather than go on to college she went to Bangkok and found a good job. She became set on working all she could even on Sundays to make much money. But then one day she was shot by a child and injured so severely that she almost died. She then re-dedicated her life to God, quit her job, returned home and resumed service in the church. Later she went to Bible College. She is convinced that God spared her and saved her life. Through overcoming that time of testing she has become a better servant for Him. She reminds us of Ephesians 2:10 (NIV) "*For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."* See also Matthew 6:24

"*How is it that a Christian can marry a non-believer? How can light and darkness exist together? "*See 2 Corinthians 6:14 and Psalm 27:14. This word from God truly taught Mei Ching. Once she fell in love with a young man 4 or 5 years older than her and thought of marrying him. From the human standpoint this man was a good man – he was handsome, smart, and educated and had a good job. But he was not a believer as she was. She also knew as the above scripture teaches that light and darkness cannot exist together. Her siblings warned her that she should not marry a non-believer and that God had a mate in store for her. So even though she was attracted to that young man she made the decision to break off the relationship. Now she is married to the one God provided and together they are serving Him.

Laai Jiem & Mei Ching working on maps for Mien Bible translation early 2000's

Mei Ching & Jed

Bible translators Ann Burgess & Gway Fong
with Mei Ching & Jed -2017

Ann Burgess with Jed & Mey Ching family 2017
Children are Taen Cheng & Gau Cheng

Jed, Mei Ching & children near site of
old Maesalong church -2

Faam Kuon's Testimony

I Faam Kuon Silojiou (Bienh Faam Kuon) now go by my husband's surname as Leiz Faam Kuon.

When I was only three or four years old my parents worshiped the spirits. I asked them where the God who created the heavens and the earth and everything in it lived, where did Grandma and Grampa come from, who created people. They couldn't tell me so I decided that I would not worship the spirits. I only wanted to worship the One who created the heavens and the earth and all people.

After this I became very ill and emaciated and wasn't growing. My parents were concerned that they would not be able to raise me to adulthood so they took my grandmother and me and let us believe in Jesus. The good thing was that my mother and father eventually also believed.

When I had Jesus' strength (power) in my life I did not get sick. As I was growing up my parents also believed. In 1977 Ong Cing fai Gux Cing (or is it Seng?) led them to faith. When I was just five I went to church and heard Saan Siouc, Saan Gueix and Gauv Fongc lead in singing and teaching us to sing. I thought then that when I grew up I'd like to be like these older brothers and lead the singing and teach the children.

In 1980-1982 the teacher who taught children came in and taught the children in our village of Din-Kemx and I heard the Gospel for the first time. Afterward Daa^weix went to our village to teach. In 1983 those who were interning (at Phayao) also went to our village to teach. So teachers Naix Dorngh and Faam Guenc came and taught us. Every two weeks teachers from the Bible School came to teach. In 1988 I was in the Refugee Camp and Daa^weix baptized me. We went into the refugee camp because we did not have Thai ID papers.

In 1992 I gave my life to the Lord and heard Him say that having given my life to Him I should leave Thailand to study further and to study His Word elsewhere.

In 1993-1994 Bungz Muangz Tsou and I went to study to get the needed high school grades. In 1995 we went to Phayao Bible College to Study. From 1995 – 1996 God Himself provided the money needed to study. 1997 OMF paid for us to study for half a year and we worked to pay for the other half.

In 1998 I did my internship in Ruam Jit and Yauz-Jiem was my supervisor and consultant. But at the end of four months Yauz-Jiem (Daniel Arisawa) had to return to Japan to care for his sick father. From then on Fuqv-Luangh (Ian Bevington) was my supervisor.

In 1999 I lived in in the Nikom at Feix Fongc's house while working there. Major problems developed because the church didn't have its own place for me to stay. In 2000 my supervisor sent me to live in part of Bongc Nam Lorn (Hot Water Village) section 4. While I was there doing church work I came and went from my older brother and younger brother Saan's home and alternated with Naix Liemh going to Korng Laan to do some teaching.

In 2002 I married and moved up to Chiang Rai to a place near Maechan. My father was very elderly and I needed to care for him so was unable to work full time.

From 2006 to 2017 I lived in my own house in Mae Chan and did some preaching and teaching for Yauz-Jiem Fin-Saeng at Immanuel Church in Baac Kaa Laangz once a month occasionally. And I did my own work feeding and encouraging the believers. Saan Orn is the one to make the money for our family and to use a little of the money to support workers while I look after our child and do the field work.

Mei Fong (Meix Fongc) Testimony – from 2016 30 day prayer calendar

Mei Fong was very ill. Her lungs filled with liquid which caused her whole body to itch. She also became hunchbacked. She did every type of spirit ritual and none of it helped. She went to Thai doctors and every other type of doctor but nothing cured her. She thought there was nothing to help. Then it was that she called upon God's power. She heard the good news and received Jesus as her Savior. There was a day when she was very ill and vomited great amounts of stinky stuff. Her husband feared she was dying. But in spite of it all after voluminous vomiting she began to recover.

Her back is now straight again, the itching is gone, her lungs are healed and she breathes normally. This is truly miraculous how she was cured of all her ailments. The fact that our Lord God healed her of all illness is evidence of His mercy. In spite of the fact that her husband took a minor wife she has God's peace in her own heart. In spite of the fact that the church is far away she always happily attends services and praises God.

James 5:13 & 15 reads, *"Is anyone among you in trouble? Let them pray. Is anyone happy? Let them sing songs of praise. … And the prayer offered in faith will make the sick person well; the Lord will raise them up. If they have sinned, they will be forgiven."* Isaiah 53:4-5 *"Surely he took up our pain and*

bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed." In Philippians 1:20-21 Paul says, *"I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain."*

C. CONVERTS AMONG MIEN IN U.S.A.

Ching Dorng Saeteurn Bayless, RN MA & Jon Bayless, PhD (Dangc, Cing Dorngh)

My name is Ching Bayless, Nee Ching Saeteurn. I spent the first 11 years of life in the remote villages of Laos. My last village was in Sayabouri, about a half day's walk from the city. My family was traditionally animists. My father was a chief shaman. He died prematurely in 1984. My parents heard about Christianity through some of the Hmong people who the missionaries had reached. On Father's death bed, Mother promised him that she would take his two children to America. He also asked her to promise that we would become Christians because the spirits of our ancestors are wicked.

Ching Dorng center with her brother Baau Dorng & mother Nai Siou in Panatnikom refugee camp 1986

We left our village after we offered food to my father's spirit for a full year. Mother worked in the fields of various farmers in an exchange for food and shelter. We started in the Mien and Hmong villages and eventually worked our way to the Lao and Thai border. We crossed the border (the Mekong River) in the middle of night in a small thin long wooden paddle boat.

Once we crossed into Thailand, we were placed in Thai military stations for temporary holding. Thai officials threatened to send us back, or drown us in the Mekong River on multiple occasions. Mother wept and pleaded, and gave them our family silver jewelry in return for their sympathy. By the time we finally got placed in Chiang Kham Refugee Camp, the application process for US was temporarily closed. When it reopened, Mother was surprised to see her name listed with the addition of a hand sketched portrait of her mother for identification purpose. My uncle fought with the CIA in the Secret War. When his family left for US, he left my mother's name. And the agency had sketched my grandmother's portrait for identification.

We arrived in Merced, California in January of 1987. I was 13. We lived with my mother's family for a few months. After we moved out, Mother found a small congregation of Mien believers at a local First Baptist Church. Our family was converted to Christianity. Chronic vertigo prevented Mother from driving, but she paid a church member to take us to Sunday services. My brother and I joined the Wednesday night event called, "The Sonshine Factory," equivalent to "Awana." There, I began to learn about God. Because I was fatherless, I claimed God as my Father, my Provider, and my Protector. I began to pray for the four most import things to me: grow taller, see without my thick glasses, have patience, and for my future husband.

I personally accepted Christ in 1993 as my Savior at a Mien summer youth camp. We had a Mien speaker from France. During the altar call, I walked forward. My camp counselor followed me and stood

by me. During the prayer, I suddenly wept uncontrollably and my knees got weak. A camp counselor and another lady assisted me on each side. I wailed over my sins. I had overwhelming grief and a need for God! I was baptized by my American pastor at my home church later. I began to study God's Word, and served at the Mien youth camp for many years afterward.

The biggest challenge in my Christian was living for God as a single Mien woman from 1990-2015. Only two things mattered to me most when I was single, marry a godly man and remain sexually pure until then. However, this is contrary to my culture and tradition. Mien girls only had three missions in life in 1990's: grow up, get married, and start a family. The sooner the better. This is how Mien girls established their identity. I knew of a few girls who got married before age 15! Did I mention the boy's family does due diligence to investigate the girl's family background before proceeding to the engagement? In my family of three, we had a widow and an old maid! That's a "Double Whammy!"

In Mien culture, a family without a "man" has no identity; but I have God as my Father and my Kinsman Redeemer. Sometimes I felt the pressure to get married. However, my desire to do the right thing before God surpassed my desire to follow the crowd. As I began to feel the burden, I redirected my attention to other things. I started going on overseas mission trips in 1996. I served in my local church. I wanted a career, so I began to pursue nursing by end of the 1990's. ADN to BSN. College turned me into a spinster in no time!

Teens turned into 20's, and 20's turned into 30's and still single. Mother began to feel sorry for me. However, when people gossiped about me to her she would come home and scold me. At times, it felt like a consistent berating. Mother told me I should have a child of my own, so to have someone take care of me in my old age. I was very disappointed at her advice. Fornication is part of the Mien culture, but it is very contrary to God's commandment, and it does not bring God glory. Yet, some Mien Christian parents preferred their son to marry a girl with a child for two reasons; it's a bonus, and it's a sign of fertility! I felt like I was the only salmon swimming upstream in the American River! Except this salmon is not looking for a place to spawn!

By my mid-30's, I began to question God why I was still single. Why this long? Was it because I taught about sexual purity to singles and God was testing me? How am I going to have time to have four children? I did not believe in "God's timing," anymore, I believed God had me on "Snooze." I needed to redirect my attention again. I have two things I am passionate about in life; nursing and God. I enjoy ER nursing, so I turned my focus on God. I wanted to dedicate a few years to strictly study God's Word. After careful research on seminaries in USA; I came to the disappointing conclusion that my first choice rejected me because they did not accept women. I applied at Dallas Theological Seminary (DTS) and was accepted, but it is so far from home!

I dreaded the idea of attending an out of state school by myself. I began to use online dating to help God speed up the process of getting to my husband. Not only it was wrong, but I got scammed by someone in Africa. God in His mercy, gave me a friend (Dorothy) to comfort me and pray with me through those entire six months as I kept sending my savings in hopes to get this man back into this country so we could marry and head out to DTS together. So utterly ashamed, I rarely mention this to anyone.

Fall 2009, I packed up my Honda Civic and drove to Texas. Dorothy accompanied me. When I stepped onto the campus, I felt like I was stepping onto God's holy ground. This is it! What I read in books became my reality! I was so honored to sit under the teachings of the spiritual giants. On the other hand, it was a spiritual battleground. I spent my first few months living in a hotel, and then with my classmate and friend, Jamie and her family. Later into the middle of my study, I was forced to sell my house in California. I lost my job related to a licensing problem, and an evil scheme plotted against me in my last year as the icing on the cake. I was out of resources, and exhausted by the seemingly

insurmountable trials by end of my last semester. Thank God for the donated clothes and food from Luke's Closet, and friends who fervently prayed for me. They are my friends who lowered me down to Jesus' feet from the roof!

I also met someone at a Sunday school potluck during my last semester. As a matter of fact, we met twice. The first time was on the day I became a church member there. He came and sat on "my" pew on that day and I never saw him again. It turned out we had been in the same Sunday School class for over two years! Not only that, but he sat at the table in front of mine! We agreed to commit to praying for each other for three years without meeting in person when I left Texas. Those three years were among the most difficult years of my waiting period as well. My Texan friend had cancer and underwent a major surgery. I had severe gastrointerestal bleeding and had to have bowel resection. I often woke up in the middle of the night, wailed and shook my fists at God, and then rocked myself to sleep. God has many of my tear bottles saved in Heaven.

"When are you going to get married," was more than a familiar word to my ears for more than 20 years. At age 41, and after praying for three years, I married my Texan friend despite what many people had to say. I prayed for someone like me, but God took a lonely broken and abandoned man, restored him and then presented him to me as a gift. He is also few decades older than me, totally not what I prayed for at all! However, my heavenly Matchmaker did not give me who I wanted, He gave me who I needed. It is through my husband's love for me that I saw how much Christ loves me!

I came to realize the pain of obedience to God is not much less than the pain of disobedience! The only difference is the blessing instead of our own sin consequences! Through my struggles and my perseverance, God saw my sincere attempt to follow His commandments. The persistent heart strove to be Christ-like in a world that is so contrary. When I strayed, He disciplined me and then brought me back with his staff.

Ching Dorng & Jon Bayless – Jan. 2018

The long wait for my spouse, and the trials I endured can never be compared to God's blessings in my life. I sincerely regretted those times when I was impatient with His perfect plan. Although, I never reached 5 feet tall, or have 20/20 natural vision, or became poised and demur as I so desired; I rely on God for my shortcomings daily. And though, I will never be able to have a biological child, my contentment is in the Lord. I have learned that God is more than my Father, my Provider, and my Protector; He is my All in all! His love for me is so amazing, so divine. It demands my soul, my life, my all! Amen.

Note -Sept. 2018: Ching Dorng is leader of the Faithful Women organization (Ziepc Zuoqv nyei M'Siev Dorn) which meets bi-annually. She is a frequent speaker at Mien women's gatherings, travels each year to minister among Mien, Kim Mun, and Hmong women in Asia, teaches online Bible studies in Mien and also ministers along with her husband Jon in their church in Dallas, Texas.

Cheng Tsou Saechao (Zeuz,Cengx Zou)

She is wife of Fu Wuon Saephan (Bienh, Fuqv Wuon fai Saan Buv) They are members of Free Will Baptist Church, El Sobrante, CA – She gave this testimony at Mien New Year Celebration IMFBC 3/2018 It was translated by Mey Siow Saephan.

Why did my family become Christians?

My family of origin became Christians because we no longer wanted to live in fear and be enslaved to our ancestors. It started after I was born. Our ancestors' demons made me mute for the first seven years of my life.

Children made fun of me. Even my own brothers, sisters, and cousins often tried to make fun of me in order to make me talk. I was very sad then because I believed that no one loved me. I wanted to talk and really tried but only made grunting noises.

When I was two years old my maternal grandma made me very sick with seizures and lost consciousness. It all started when my parents noticed that two of the pigs were growing unusually fast. They suspected that Grandma made them fat so she could have them for herself.

One day traveling Chinese businessmen wanted to buy our pig. My parents agreed to consider, but immediately the demons struck my body and I started convulsing. I was sick for four days with seizures and loss of consciousness, and my body became limp.

My parents sought a Shaman and learned they were correct. The demon of my grandma wanted the two pigs for herself. My parents told the businessmen the pig was not for sale because our ancestor wanted it and was making their daughter sick. Immediately I stopped convulsing.

But my brother had an idea to trick the demon by replacing the pigs they sold with two other pigs. Immediately when the demon heard this, I started convulsing and wouldn't stop. My mom in tears told my brother a child's life is more important. We're not selling the pigs.

My parents slaughtered and prepared the pigs and put them on the table for the Shaman to do the ceremony. While he was doing the ceremony the demon caused the pigs to convulse and the table to shake. The Shaman was visibly frightened and told the demon to stop causing trouble and accept the pigs and that the sacrifice wasn't a trick. Immediately the table stopped shaking and the pig stopped convulsing. However, I still could not talk.

Then one day my parents received an omen from our ancestors when our hen crowed like a rooster. They hired a Shaman to perform a ceremony and found out that we needed to make sacrifices to the demons or someone in the family would die.

My parents were poor and unable to afford it because they had lost all their livestock and possessions as they fled during the Vietnam War. They ignored the demon's deception and later they received another omen when drops of blood were found outside and inside the house but no one had cut himself or herself.

They again hired a Shaman and found out that my parents had to perform a particular ceremony for me to talk. The Shaman said he couldn't help us because he had never performed the ceremony before. He also said the hen crowing and the blood drippings were warnings that unless they made the sacrifices someone in the family would die.

My parents felt helpless and no longer wanted to live in fear. They wanted to stop worshiping their ancestors and turn to Jesus.

How did we become Christians?

When my parents became Christians along with their pastor they took the things the Shaman used for performing the ceremony, burned them and prayed over us. They asked Jesus to receive us and to protect us. They gave us a cassette player and a cassette tape containing scripture verses, songs, and words of prayer for our family, along with a pair of batteries.

I began to listen and sang along with the cassettes tapes every day. The songs "Jesus loves me this I know," and "I hear the risen Savior say, follow me" helped me believe in Jesus and know that He really loved me. Within two weeks of singing I slowly began to talk. After seven years of not being able to talk, Jesus had healed me.

After we became Christians my mom encouraged her brother to become a Christian as well because she was afraid the demons would make him suffer. My uncle refused to believe, and a month later he just passed out on the floor for no reason and died.

They had to perform a ceremony before they could bury him. Prior to the burial they were eating their last meal when his three-year-old daughter just like her father passed out on the floor and died.

My life was spared because I believed and turned to Jesus. I am overjoyed because of Jesus' grace and I can never forget what he has done for me. I am amazed by His power and authority over demons. Whenever I am weak in my faith, remembering these things restores my faith.

Jesus is a God who loves us. He is more powerful than the demons of our ancestors. Those who believe in Him no longer have to fear the demons and be enslaved to them. I encourage all of you to remember and not forget this truth. Thank you for listening to my testimony.

Muang Sang Saechao (Zeuz, Muangz Ciangv)

She is oldest daughter of Da Chiang. See pages 11-13 and page 41 in chapter 4
She gave this account at the Mien New Year celebration at IMFBC, Richmond, CA 2/2018. This translation is by her daughter-in-law Mey Siow Saephan.

My name is Muang Sang Saechao. I lived in the hills of Laos where we slashed and burned the fields to farm and make our living. Before I became a Christian, I considered myself to be dumb. I didn't know how to read or even count. People spoke disparagingly about me, that I was a dirty, stupid, poor, and incompetent woman who had too many children.

My husband and I had always practiced Taoism and my father was a Shaman performing major ceremonies, but he later became a Christian. After he became a Christian, life became very difficult because we had a hard time finding Shamans to help us.

We had six children and at one time all of them became ill and I stayed with them in the hospital for a week. I felt so alone and powerless to help them. My mother prayed for the children but I had to promise not to tell my husband. And sure enough, the prayers healed my children and we came home. After returning home from the hospital, I fell ill with a headache that wouldn't go away. I took some Thai medicine that helped but later in the evening my headache returned. I felt tingling sensations and felt

my body tightening as if my extremities were shriveling up. I was in so much pain by nightfall, I didn't think I was going to make it.

My husband was so worried he finally asked if I wanted to ask my mom to pray for me. He said that if prayer worked, he would stop worshiping his ancestors and believe in Jesus. After my mom prayed for me, I fell asleep. When I awoke, my illness was gone. My husband ceased our ancestor worship and we became Christians.

After I became a Christian I witnessed the healing power of Jesus so many times. My mom taught that whenever my children are sick I can pray for them and also ask other Christians to help pray as well. Jesus is now my healer and even though I am a woman, I have the right to access Jesus as well.

Four months after I became a Christian, Jesus opened the door for me to pray and help a woman. This woman was suffering from insomnia for a year and I told her that Jesus can heal and give her peaceful sleep. She didn't believe me, but she said, "If prayer works I will believe as well." I prayed for her and that night she was able to sleep soundly. She believed and turned to Jesus and no longer worshiped her ancestors.

There was another woman whose child had a fever for a week. At night she had stay up to rock her baby to sleep. I prayed for her baby and that night the baby's fever subsided and in the morning the baby was well. The next morning she asked for help to turn away from their ancestor worship and become Christians.

Not only does Jesus have the power to heal sickness, but He also has power to overcome demons. Many years ago, God gave me the opportunity to pray for a demon-possessed woman who was doing frightening things to her family. The whole family was stricken with fear and crying inconsolably. Her family asked to come to my house for prayer cast out the demon. I told them they didn't have to come to my house, God can hear and answer prayers wherever they were.

As the whole family was crying, I prayed for them over the phone. I prayed using God's word to cast out the demons. After thirty minutes of prayer, all of a sudden the household of people were silent. All the family members stopped crying and the demon had left. What a mighty God Jesus is. He heals our sickness and he is mighty to save lives and cast out demons.

Since I became a Christian I have seen God bless my life in so many ways. I am not saying that I don't get sick anymore or have difficulty in my life, but with Jesus in my heart, I have peace and comfort.

God has opened my heart and given me wisdom, courage, and patience to learn new things. Before I was a stupid, poor, and an incompetent woman, but now I am able to read the Bible, make cassette tape recordings of prayer and God's word and use it to encourage and help others learn about God.

Jesus is a good God who has power over everything. He gladly welcomes everyone who wants to believe in Him. It doesn't matter if you are a man or a woman, poor, dumb, blind or crippled he does not discriminate against anyone. Thank you for listening to my testimony and may Jesus our God bless you.

Fou Wa & Ying Choy Saechao (Zeuz, Fuqv-Waah caux Nyingv Zoih)

Fou Wa is a lay pastor at Mien Evangelical Church in Seattle, Washington. He was born in 1949 in Huei Korng Village (Hueic Korngv) in Laos. His father was Tzan Siou and mother Kae Jiem (Zeuz, Zanx Siouc caux Kaeqv Jiem) and he had 4 siblings. His wife is Ying Choy (Dangc, Nyingv Zoih). They have 4 children. Their daughter, Betty (Zeuz, Meix Waah) and husband Steve are also members of MEC in Seattle.

He came to Christ and was baptized in 1980 at the Chiang Kham Ban Gae refugee camp in Thailand. Like many others the stated reason for his conversion was that they were too poor to pay for all involved in the traditional spirit worship. But he later came to a strong faith in Christ.

He with his family were settled in Texas but moved to Seattle in 1986. Since there was no pastor there at that time he says,

The Lord used me to lead the MEC church in Seattle until Pastor Prasarn Lee (Leiz, Yauz-Fuqv FS) became pastor in 1996. I continued as lay pastor for the 20 years he served here. He moved to Portland in 2016. Since then I and the church elders have led the Seattle church. But we thank God for continuing to keep us in harmony. And in 2018 we are having about 215 regular attendants.

Jeff & Lisa Thungc (Dangc, Fuqc Jiem & Leiz Fouv Zeuz-Dangc)

Jeff was born in Sayaburi, Laos in October 1971. His parents were Dangc, Yauz-Dorngh & Leiz, Goiv Cing. He and his wife, Lisa, have a son, Jiem-En, and a daughter, Meix Jiem. After completing High School, he had Supplemental Education – California State University, Chico (Chico, CA) – 1989 – 1994; Organizational Management – Northwest University (Kirkland, WA) – 2004-2006; and Project Management Professional – Project Management Institute – 2016

Here is his own account of his conversion, Christian testimony, and service:

I came to the U.S. in February 1985, landed in Kent, Washington. Shortly thereafter, I developed frequent severe headaches. I was treated by many health professionals (physician, neurologist, psychologist) but none seemed to help. A lady by the name, Amy Lou Works, from the church that sponsored our family was having a prayer meeting with several ladies from church. She asked me to go over, so they could pray for me. I went and they prayed for me. Immediately, I felt that the burden was lifted from me and my headache went away. At that moment, I recognized that the God she had been telling me about has power and had delivered me. I accepted the Lord then and there. That was sometime in 1986 in Seattle, Washington.

In the summer of 1987, my family moved to Oroville, California. There was a large Mien community in Oroville, but there was no Mien church. There were three families of believers. Two of the families were Dr. Youd Sinh Chao's and Seng Fou's (his brother-in-law). Dr. Chao had approached me if I would join him and his brother-in-law in starting a Mien church there. In 1988 I helped establish the Mien church in Oroville, California.

In 1989, Dr. Chiem-Seng Yaangh established the Mien National Young People's Camp, which provided opportunity for Mien young people to attend a Christian camp. This was a first of its kind to the Mien communities in the United States. I had the opportunity to attend the second annual camp in 1990 at Lassen Pines Christian Camp Ground and was baptized. I later served at this Youth Camp as a

Recreation Coordinator for one year. Then, I served as the second Camp Director for 4 years. During my time as a Camp Director, Lisa and I worked with Mr. & Mrs. Callaway, Michael Fitzpatrick (an attorney in Redding, CA), and Michael Faber (an attorney in Sacramento) to incorporate the Mien National Young People's Camp into an official non-profit organization. We obtained a tax exemption status from the State of California and obtained a 501c3 non-profit status from the Internal Revenue Services (IRS). We changed the name of the organization to Mien Christian Youth Association (MCYA). We wanted the organization name to reflect more than just the camp activities, such as leadership development and scholarship funding for Christian service. I continued to serve MCYA as Chairman of the Board for 4 years, then retired from that.

In 2000, I returned to Seattle, Washington. My family and I attended an American church for about two years. Then, Lisa and I sensed that the Lord was calling us back to the Mien churches. We joined Iu-Mien American Baptist Church in 2013. At this time, I wanted to go back to school to further my education and acquire some Biblical training. I was looking to experience education in Christian school environment. The growth of technology fascinated me, so I registered at Northwest College (which later became Northwest University) for Computer Science at its satellite campus. However, the school closed that program just prior to the start of the quarter. I sought God's direction and asked the Lord what field I should pursue for my career. I felt the Lord was asking me to reflect on my decade of service in the Mien churches to see what they needed. I immediately recognized that every church had a preacher, whether a paid pastor or a lay pastor. They lack resources and expertise in administration, programs, and strategic planning. One day on my way home from work, I turned on a Christian radio station. I heard an advertisement on the LEAP Program offered by Northwest College at its main campus, which intrigued me. LEAP is Leadership Education for Adult Professionals. I went for an interview to learn more about the program and the school. It turned out that LEAP was a perfect fit for what the Lord revealed to me and for my circumstances. In the fall of 2004, I was officially back to school full time, working full time, and serving the church. In the Spring of 2006, I finished my school with a degree in organizational management with supplemental trainings in the Bible, information technology, and media production.

Since 2003, I capitalized my education and experience to serve in various capacities at Mien Evangelical Church (MEC). I taught the college level English speaking Sunday School. I helped the congregation to establish its corporate identify. This includes changing the name from Iu-Mien American Baptist Church to Mien Evangelical Church to better reflect its mission, implemented logo design and branding, and launched its website - www.mecwa.org. I helped implement IT/Media ministry at MEC. The ministry not only provides technology tools and resources to enhance the ministries of the church, but it includes media production and distribution to reach Mien people in other parts of the globe. Furthermore, it provides discipleship and apprenticeship opportunities for young people to learn to serve and lead. I led the research and data analysis to help with the decision making for the acquisition of the current church property.

I also served as IT support for Mien Christian Mission Fellowship from 2003 to the present. This includes sound technology and website implementation and support. To learn about the mission and works of this organization, visit https://www.yidg.org. In 2010, I began serving with the Bible recording team doing both recording and training and providing technical support.

In 2016, I felt that the Lord was calling me to do something different than just serving at the local church and affiliated churches. I didn't know what it was, but I sensed the burden that the Lord had put on my heart had to do with my great mentor, C. W. Callaway. I requested a meeting with him and it took us several reschedulings to be able to meet. There were a few others who attended the meeting. The attendees were C. W. Callaway, myself, Andrew Lai, Koi Lin Saeyang, and John Goddard. At this very memorable and historic event, we received a revelation

that the Lord is calling us to a new mission frontier – reaching Mien people who are not believers and those in limited access countries. In responding to this call, in 2017, I led the effort to establish the Mien International Enrichment Network non-profit organization. The Lord brought many great people to work with me; C. W. Callaway, Andrew Lai, Koi Lin Saeyang, Koy Saechao, and Leza Fhong. The goal of this organization is to provide the means to enrich the lives of Mien people globally, so they can see and experience the love and grace of God. To learn more about the initiatives and how you can be part of this mission frontier, visit https://www.mienglobal.org

Jeff & Lisa Thungc family

Yaohan & Jenifer Chao – (Zeuz, Zaaih Zoih & Yienz Liem)

Believing in Christ

In 1984, we were robbed and two of my older sisters, my nephew and my niece were executed that same night as we planned to move back to the refugee camp in Thailand the next morning. I was 12 years old. Our entire family should have perished, but by His grace, here is my story.

When we moved back to the refugee camp, half of my family was lost. One night I had a dream. It was very vivid. I saw a deep dark well and a man in my dream told me, "This is where you will be." Then I saw my aunt, Cheng Poo (who was a Christian living in the U.S.) crossing the river in a boat and I saw a great beautiful city on the side of the river that she was going towards and I woke up. It was spiritual. Shortly after, I approached my parents and told them that we should become Christians like my aunt, Cheng Poo. Surprisingly, they all agreed and my parents, younger brother, and I became Christians.

Pursuing the American dream

Our family came to the U.S. in 1987. I was 15 years old and was placed in High School. I barely knew the English language so it was difficult, but I knew that I had to go to college. During that time, I went to church here and there. When I graduated from high school and was in college, my only goal was to finish college and pursue the American dream. I graduated from college in 1997 and moved to San Jose to work. I lived at first with my cousin who was not a Christian. They asked me to move out after 2 months because I was a Christian and that was considered bad luck for them. I moved out on my own and hung out with friends that had the same lifestyle. Most of my friends got paid on Thursday, which was drinking night. I became a heavy drinker and smoker. One Thursday night I got arrested for Driving under the Influence (DUI) and realized that I needed to change my lifestyle. I went to visit my cousin Sammy in Seattle and attended their church service for the first time in a long time.

After my visit to Seattle, I told my mom that I would like to move there. I moved to Seattle and lived with Sammy. I started to go to church and met Jenifer at church. I was told she was out of my league and remember Sammy's wife telling me, "You drink, you smoke, Jenifer will not be interested in you." So, I quit smoking and drinking and we were married a year later by Mr Callaway. Jenifer was very active in the church and was leading the youth. I came into our marriage thinking my role was to support her to serve God.

After two years we started our sandwich shop and then our pretzel shop. Our business was doing well and our priority then was to buy a house and have kids. At this time, Jenifer served as the Sunday School Director. But I wanted her to spend less time in church and focus more on our business. We worked hard, our business was doing well, and we became less involved in church.

Waking up from the American dream

December 2008 was my turning point. It was at a Christmas party at my non-Christian friend's house where I met a man I knew from our village when we were robbed. He mentioned the people that robbed us and killed my family. I came home and cried. I was doing financially well and trying to gain wealth without a purpose. I finally realized that deep down I wanted to get revenge and was holding onto lots of anger and hate and did not care about anyone that was not my family. I knew as a Christian I had to let go and trust God and His promise that, "vengeance is mine." During this time, we were also having a dispute with our business landlord and I fell into depression. We asked the church to have prayer service at our house. After that day, I decided to pursue God. Shortly after, our pastor came back from family camp and challenged our church members to read the whole Bible in one year (which I proudly did). It was hard, but amazingly I became very interested in studying the Bible.

Following Christ

I had joy helping in the church and spending time with Christian friends. Eventually, the pastor asked me to lead the men's ministry and I accepted that role. I knew I had to know more in order to lead people, so I started studying the Bible more deeply. As I was pursuing God, He started to take away my businesses. I sold my pretzel shops and had lots of time to study the Bible. By 2012, I sold all my shops and devoted more time with God. In 2014 we started a Friday night Discipleship group in our home and began leading short term mission trips to Laos.

Currently I am serving as the Missions Coordinator in our church. I also teach Sunday School and drive the church van to pick up the elderly. We continue to meet with our Discipleship Group on Friday nights and study the Bible with new believers on Tuesday mornings.

We are planning another mission to Sam Nuer, Laos and hope to cross to North Vietnam. God willing, after this trip I am planning to attend Gateway Seminary in January 2018. I have offered myself as a living sacrifice and my desire is for me and my family to respond in obedience to His calling and finish our race.

Bryce Fong & Annah Saeteurn (Dangc, Gauv Gueix)

My name is Bryce Saeteurn, the oldest son of five siblings. I was born into a family who practiced ancestral and spirit worship for many generations, and I witnessed the power of Jesus Christ.

When I was six years old, my family found Christ in a time of hopelessness, pain and suffering. A time when death was certainly near for my father, who was very ill for a length of time. A time when my mother sought everything to heal my father from worshiping spirits, shaman intervention to modern medicine, but nothing could heal him. The power of Jesus Christ healed my father when he believed and surrendered his life to Christ.

Bryce & Annah

Bryce, Annah & children

I accepted Christ as my Lord and Savior in 1981 when I was nine years old in Portland, Oregon, and I was baptized shortly after. I am now happily married to Annah and we are blessed with three wonderful children: Sally, Bobby and Lilly. Our faith in our Lord, Jesus Christ gives us hope, peace

and happiness. I truly believe that those who have received Christ have received everything in this life and eternal life. We are currently serving at Hope International Baptist Church in Portland, Oregon.

I could go on sharing about the hope and peace in my life after I got saved, however you need to experience it for yourself. Surrender your life and accept this free gift of love and salvation from our Lord and Savior.

Ton Kouan and Muong Song Lor (Dorn Kuon caux Muangz Cong Lor)

My wife, Muong Song came to faith in Christ before I did. It was in 1989 that she believed. She believed because the demons had tortured her parents to death when they were still young. Her life was full of darkness and she grieved for 8 years. She could find no peace of heart. Then one day she was telling her uncle of her sadness. He told her she should believe in Jesus.

At that point in the conversation as soon as she heard the name 'JESUS' she felt as though a large bright lamp was shining into the darkness of her heart. She then knew it was true! Jesus is the One Who could save her and enable her to escape from the demons. So in June 1989 she took her 3 children to Central Baptist Church and told Christians she wanted to believe in Jesus. Thus she received Jesus as her Lord and Savior and faithfully followed Him.

When she and I were married she was already a Christian. I believed in Jesus because I had married a Christian. After our marriage for 3 years she patiently and fervently prayed that I also would be saved. Finally in 1997 the two of us attended a couples' retreat. There the Lord called out to me and opened my eyes to cause me to recognize that Jesus is indeed the Lord Christ. There at that retreat Pastor Prasarn Lee (Leiz, Yauz-Fuqv) led me to Christian faith. Sadly one of our children and his family have not yet believed. But we praise and thank God for His care over us and for the great peace He gives us.

Ton Kouan and Muong Song

Ton Kouan and Muong Song with their children and grandchildren

Wurn Waa & Mei Tso Phan (Bienh, Wuon Waah / Saan Guangv & Meix Zou)

Testimony of Saan Guangv, Richmond (as told at a San Francisco Chinese church 9/29/03)

Hello, my name is Wurn Waa Phan. In the next 5 minutes, I will share with you a summarized version of how I came to believe in Jesus Christ. At about the age of six in Laos, I heard the name "Jesus' for the first time. One evening, my friends and I were playing and shouting in front of a neighbor's house. A new girl and her parents came from a remote farm to visit her grand parents at the

house. The girl was very nice and very friendly. She came out to play with us and said she could sing. We all stood up to see if she was going to sing. She started singing "Jesus Loves Me". As she sang, she started walking backward in some sort of rhythm.

Her song was beautiful but very weird because it was the first time I heard a song in our spoken language. This is because Mien traditionally sing only by chanting in ancient poetic words that only the adults could understand. Also "Jesus" was a weird name! It was not a Mien or a Laotian name. Later, the news that Jesus could help Mien people be free from their ancestors' spirits brought me another shock. Jesus had been said to be more powerful than our ancestors' spirits and other powerful wild spirits to whom we sacrificed chickens and pigs, and who protected and blessed us.

I did not like the Christians because they said Jesus was more powerful than our ancestors' spirits and would scare away our ancestors. They also said the world was coming to an end, and only the Christians would go to heaven while the rest of us would go to hell. Also, there were rumors that Christians were able to scare spirits of the dead away by practicing cannibalism.

In 1972, Mien refugees from north east of Laos came and built makeshift shelters and small tents on a hill bordering the long, large village we lived in. White missionaries came and converted some of these refugees to Christ. Later, the Christians settled separately and formed a Christian village. Saengchoy's family lived close to the land that the Christians now have turned into a village. Soon after the Christians came, Saengchoy's family accepted Jesus Christ because although Saengchoy's rice field was right next to that of the Christians' rice field, the terrible crop pests only destroyed Saengchoy's field while the Christian fields were flourishing.

In 1976, Communists took over Laos, and our family escaped into Thailand. In our first refugee camp we lived close to a Christian family who came from a remote village in Laos. This family sought a refuge in God because they believed only God could protect them from the ancestors' spirits and wild spirits who they thought were making them sick and taking the lives of their cousins and children. I had a friend named Chanmeng in that family.

After eight months, the refugee camp was relocated from Chieng Rai to Pa Yao. Chanmeng and I were still good friends. His family did not practice cannibalism! They were actually good and happy people. Almost every night, Kaomeng, Chanmeng's older brother, called other Christians to worship together in his home. I often listened to them praying, singing, and reading the Bible. Sometimes, Kao meng read me the story of Jesus' life on earth. I came to believe that God was the Creator of heaven and earth and that Jesus Christ was the Son of God who came down to earth to preach and show kindness to people, but I did not want to be a Christian yet.

About this time, I borrowed a fictional book from Kaochoy, Saengchoy's son. In this picture story, a boy and a girl in a flying saucer flew around the Milky Way visiting the moon, sun, and stars of the universe. They talked together about the age of the sun and the moon, and how the sun is about half of its age and could die and stop shining at the end of its life. They also reduced their size so they could explore the world of molecules, atoms, and particles. As they visited these worlds, they kept talking about how marvelous these things were and how amazing God is to have created all of these things.

In this story, the boy and girl then visited the time of Adam and Eve. They saw Adam and Eve fall into sin and then saw the sickness, war, death, and the grieving and tearful faces that followed. The story continued. Christ came down from heaven to show his love and mercy to all mankind and to save them from death and all grief. This picture of Jesus showing kindness to grieving people made me very

happy. It was breathtaking for me to read this story! After finishing the story, I was so happy and thankful that there was such a wonderful God!

In 1980, my family came to America. Berkeley Covenant Church was our sponsor and we stayed for a month in a small house next to the church. I saw Bibles and paintings about stories in the Bible, and I saw many people going in and out of the church to worship God. Later my mother and I started going to this church. I believed that God was God, that He made the heaven and the earth, and that He would give eternal life to those who accept Him, but I still hesitated to accept Jesus as my Lord and savior. I kept telling myself that I must invite Jesus Christ into my life because he is the Son of God and the only Savior of the world. I could not find any good reason for not doing so.

Finally, one night I decided to pray. I told God my name and that I believed in him. I asked Him to forgive me my sin, and I said that I wanted to be a Christian, a child of God. It was a short prayer and I felt kind of crazy talking to nobody, or somebody who I could not see. But that prayer changed me a lot. Suddenly, I felt all the hatred and anger that I had for the people who had wronged me in the past was gone. I became patient and not easily hurt by others. Soon after this I told my father that I wanted to join the Christians. He was not happy but he gave in to my desire and my insistence. So I kept going to Berkeley Covenant Church and attended Sunday school class. I was baptized at the Covenant church on August 28, 1983.

Wurn Waa & Mei Tso family

James Kae & Natalie Chao (Zeuz, Kaeqv Cing caux Naix Linh)

Kae Ching was born in Laos in October 1966. His parents were Zeuz, Gueix-Cing & Zeuz, Zanc Linh. He has 6 siblings. He and his wife have 2 children: Michelle Chao & Jonathan Chao. He graduated with a BA degree in Psychology from CSU – Stanislaus, California.

Here is his brief summary of his conversion and walk with Christ:

I officially became a Christian in 1985 with the whole family except my older brother and father. But my father accepted Christ later. I was baptized at Lassen Pines Camp during one of the earliest youth camps there.

I first heard about Jesus Christ in the Sop Tuang Refugee Camp from Pastor Yauz Fuqv & CW Callaway. I really wanted to become Christian at that time but my family was not ready and would not let me join the church. I do remember praying with Pastor Yauz Fuqv (Saan Luangh) at the camp.

In 1979 we moved to USA. In 1985 one of my younger brothers almost cut my youngest sisters' nose off during a shaman ritual. My mother got so angry with our ancestor spirits and took all her children except for the oldest and converted to Christ. Right after becoming Christians we officially joined the Merced Mien Church., I became very active with the church and youth group and formerly served as youth leader in my church. I attended most of the early youth camps and even served as a

Camp Coordinator & Counselor. I now serve in our local church worship team as a guitar player and as an elder.

Kae & Natalie
Family photos

III SOME OF THE NEW MIEN CHURCHES IN THIS ERA

Mary Baldock wrote that in 1980 there were seven Mien churches in Thailand including the one in the Chiang Kham refugee camp and the one in the Chiang Khong camp. She said there were Mien Christians in seventeen different villages in Thailand and some over in communist controlled Laos. (page 46 of her book "To What Purpose?")

Oakland Yiu-Mienh Baptist Church

This church began in Oakland, California in January 1980 with E Finh Lee and his family of seven. There was a retired missionary Pastor Lawrence Aniger (spelling ?) who led the Bible teaching for this family in Harbour House. E Finh's mother led Mien songs in worship times. Within two years that church had grown from one family of seven to about thirty people. This group of Mien was growing in number and needed a bigger place to meet for worship. In February 1983 they found Lakeside Baptist (219 E. 15th Street, Oakland, CA. 94606), which accepted this small Mien group into their church. Then Pastor Aniger turned over the care of this Mien group to Pastor Dick Day. Pastor Dick Day at first was leading and teaching in the afternoon. Then Lakeside Baptist invited them to meet for worship in the morning so that Mien children could attend Sunday classes. Here were some key Sunday school teachers for the Mien children: Lois Day, the Nelsons, the Lindholms, Dalva, Banlang, Khamphoun Keoviphone, and some others.

Later on Pastor Dick Day turned over the leadership of this Mien group to E Finh Lee, Phou Luang Yoone and Vern Cho Lee. Pastor Day continued watching and helping them. They had then grown to about 50 people. The leaders saw the need for more leaders to help and teach them to grow deeper in the Word. With help from C. W. Callaway in communication Kao Meng Saetern, Nai Seng Saechao, and their families moved from Bryan, Texas in June 1987 to join and help them.

The Church continued growing. When there were about 280 members they sensed the need for a fulltime Pastor to shepherd them. In late 1999 the church voted for Guei Tsoon (Nai Seng) Saechao to be its fulltime Pastor. He has continued to serve in that position to the present (Nov. 2018).

Back from Left: Kao Meng Saetern, Phou Luangh Yoone. Front: Nai Seng Saechao, E Finh Lee taken 1993. These men have led the church from the late 1980s to the present

Worship service in Lakeside Baptist Church in January 2000

In March 2005 this church relocated from Lakeside Baptist Church 219 E. 15th Street Oakland, CA. 94606 to share the facilities of Trinity Lutheran Church at 650 Alma Ave. Oakland, CA. 94610 Now in 2018 there are about 200 members and about half of them have been baptized. There are about 80 to 140 attendants usually. This includes youth and children. This was the way that Oakland Yiu-Mienh Baptist Church came to be.

Yiu-Mienh Baptist Church (YMBC) of Richmond, CA

1981 -About 40 Mien Christians began attending the Chinese Church which met in the Evangelical Free Church in El Cerrito, CA. David Chang was the pastor.

1982 -While continuing to attend the Chinese Church on Sunday Mornings they began meeting Sunday afternoons in the home of Fou Hin Saechao (Zeuz, Fuqv-Hinv Ciang)at 1619 Chanselor St., Richmond. He and Kouchao Keopraseuth (Yangh, Jiem-Seng Zou), Frankyenh Bienh (Bienh, Fuqv-Nyaanh), and Kao Kouei Sae Lee (Leiz, Fuqv-Jiem) were ordained as elders.

1983 – On Sunday, May 8, the Mien Christians began meeting Sunday mornings at First Baptist Church of Richmond. Kouchao (Yangh, Jiem-Seng) moved to help shepherd a Mien church in Sacramento. Frankyenh became the main pastor of this church. Jan Nichols, Jerri Miner, Charley Stone, Gary & Marilyn Jaquith, Perry and Audrey Sakai, and others were much involved in helping the Mien.

1984 – Elder Kao Kouei enrolled in a Bible study course on Saturdays at S.E. Asia Theology Institute of Golden Gate Seminary.

1985 – C.W. & Lois Callaway, missionaries to the Mien, moved from Thailand to the San Francisco Bay Area to assist this & other Mien churches in USA.

1986 – Frankyenh and Yao Chien Saechao (Zeuz, Yauz-Jien) began studies at Golden Gate and Kao Kouei received his two-year diploma there.

1988 - Frankyenh and Yao Chien each received a 2-year diploma for the above course. They and Kao Kouei were licensed by First Baptist Church pastor Dr. Stanley Franklin. Frankyenh became full-time pastor. Pastor Franklin began a weekly tutorial for him and Yao Chien.

1989 – These 3 Mien leaders conducted a leadership training course on Sunday afternoons Feb. to June. In June Mien S.S. and church services were moved to Sunday afternoons. Doris McMullen taught S.S. teachers for several months on Sundays at noon.

1990 – Associate Pastor Kao Kouei was preacher at 2nd annual Mien Youth Camp in July at Lassen Pines Campsite east of Redding. Pastor Frankyenh attended a New Church Planning Conference.

1991 – Kao Kouei and Kao Tsing Saelee (Leiz, Yauz-Zanx) and 3 Mien of Oakland Mien church received certificates for 36 hours of Biblical Studies with the Callaways and Don Byers through the extension program of San Jose Christian College. Koi Lin Saeyang entered SJCC as the first Mien in U.S. to be full-time in Bible College. Of 165 total campers at the July Mien Youth Camp 55 were from this church. Pastor Frankyenh organized a Mien leaders' seminar in Sacramento in July. For several years there had been some church-related activity in a home or at the church almost every night of each week. When a new family believes in Christ often 50 or more meet in their home to encourage them as they destroy the ancestral worship paraphernalia of their former belief system. Counting all children there are now 645 in this Mien Christian community in Richmond . An estimated 300 plus of these have been baptized. Andrew and Liza Lai became much involved with Mien youth camp and later with this church and other Mien ministries.

1992 – In January 11 or more families moved and began a new Mien church "Iu-Mienh Friendship Baptist Church" meeting at Fairmede Christian & Missionary Alliance Church (later re-named North Shore Alliance Church).

1995 ? – The Yiu-Mienh Baptist Church had 550 plus and the Iu-Mienh Friendship Baptist Church (IMFBC) had 300 plus people. Of these 5% were converted in Laos, 50% in Thailand, and 45% in U.S. Later a number of families left YMBC and started Mien Community Baptist Church.

LORD, WE NEED A BUILDING, PLEASE! Over the years since the early 1980s this prayer had been on the lips and hearts of many of the church members. Around 1981 few had jobs and those who had employment received minimum wages. Sunday offerings in the apartment where they met averaged around $7. But since they had few expenses then this money was put into their "building fund." As more got employment and salaries were raised that fund began to grow. Whenever anyone learned of a possible building a group of 20 to 40 members would meet at the site to discuss the possibilities of buying it and converting it for Sunday School and church use.

Finally in 1999 they purchased a plot of land (2.59 acres) for $340,000. Then many hours and days were spent trying to plan how a suitable building could be built (an funded) on that plot.

But the Lord had better plans and in 2007 performed **"TWIN MIRACLES"** to provide suitable buildings for both the MEC church in Seattle and this church in Richmond. The miracle in Seattle is described in

chapter 4 page 71. The Seattle church was able to sell land they had bought at such a huge profit they were able to not only pay for their own building there but also to repay a $40,000 loan to YMBC of Richmond and then to give YMBC $5,000 and to loan YMBC $80,000! (interest free!)

But WOW! that's not all. An additional miracle happened in Richmond at the same time as that in Seattle. After all the time they had spent trying to find a suitable building God provided the very building where they had been meeting for around 20 years. It was the activity/educational building of First Baptist Church of Richmond. Due to declining membership and needs First Baptist had decided to sell it to the Mien. And God's timing, as usual, was perfect. YMBC sold their plot of land for $673,000. They had bought it for $340,000 so they made $333,000 on it!

The agreement to purchase the building was made on April 15, 2007 and the total cost including escrow was $1,995,000. Down payment made was $1,079,717. At times a charter school has rented some of the rooms. Income from that and rental of other rooms to a Khamu church, a family counselor, and to Mien Radio Ministry/YIDG have all helped pay the monthly mortgage. Current monthly payments are $5,156.96. At the present rate the building should be debt free on Aug. 1, 2034.

The total land area including parking lots is 1.1 acres. The 2 story building has 25,820 square feet. The sanctuary is rated to seat 336 people. It also serves as a gym, dining area, etc. There are 22 class rooms, 6 offices, and a spacious kitchen. Average Sunday attendance in 2007 was 212.

Of the many events held here over the years two stand out as among the most significant: In 2008 a huge celebration was held to celebrate the arrival of the newly published whole Mien Bible. Leaders from almost all Mien churches in U.S. were present and received the copies of the Bible for which they had previously paid. Then in 2018 David Dale led a valuable workshop on Church Multiplication Methods (CMM).

Currently in January 2019 Kao Kwai Saelee (Leiz, Fuqv-Jiem) is Sr. Pastor and Kao Tsing Saelee (Leiz, Yauz-Zanx) is associate pastor. Sunday School meets at 10 AM and church service is at 11:15 AM. Prayer groups meet especially early Sunday mornings and Thursday evening. Usually there is a church fellowship meeting Friday nights and other meetings are often scheduled. There are many committees such as worship, men, women, missions, youth, etc.

Here are some statistics as of January 2019: 85 families with a total of 395 people in the church community. Of these 165 have been baptized. Average church attendance 180-210.

by C.W. Callaway, 6/8/03 Revised by CWC 1/1/19

Front view of YMBC building as seen from WayPonte Christian Fellowship (formerly FBC)

Pastors and some of the church leaders in 2005

Some YMBC members around 2007

Iu-Mien Central Fellowship, 4760 16Th Ave, Sacramento, Ca 95820

by Pastor Yauz-En, Saelee, (916) 455-3905, - 2017yauzlee@yahoo.com -2017

I, Yauz En moved from San Jose to Sacramento in 1982. My wife and I started to go to Central Baptist Church. A year later Mien people started coming to Central more and more. Then my wife and I began to talk about and pray about how to have our own Mien service. I felt strongly that God wanted us to start a Mien church service. We started Mien Church worship service in 1984. Everyone was excited to praise God in our own language. Once the believer is engaged, you have an entire team with gifts and energy that will take the church so much farther than you could on your own. Your people will have more enthusiasm about the church service if they've helped you shape it.

The word church first appears in Matthew 16 when Jesus tells Peter, "On this rock I will build my church, and the gates of Hades will not overcome it." (verse 18). The "rock" here is the statement Peter had made, "You are the Christ, the Son of the living God" (verse 16). That truth about Jesus is the bedrock of the church that has flourished for over two thousand years. Everyone who makes that truth the foundation of his or her own life becomes a member of Jesus' church (Acts 16:31).

I was a full time Pastor at Iu-Mien Central Fellowship since 1992. I was so blessed with my beloved wife who has partnered with me for this great vision. During the first initial years of Jesus ministry, I did have distressing times but God's love and peace was upon my life. All through my ministry, I knew that if I stayed under God's Holy Spirit guidance, God would fulfill his promise. The Power of prayers, faith and effective partnership had been instrumental in establishing this church.

Now in 2017 normal attendance is around 300-350. Currently we have 920 believers on our church roll. This includes 200 men, 300 women, 420 children. 320 have been baptized.

Exterior view of Sacramento Central Church

Interior view of sanctuary Sacramento Central

Iu-Mienh First Baptist Church.
500 Buena Vista Drive, Merced, CA. 95348.

This church had its beginning in 1984 with just 4 to 6 families . Each Sunday we would meet in a family's home for worship. But by 1985 the membership had increased to 80 or 90 people and there was no place large enough for all of us. But our situation was reported by an American friend to his pastor at the First Baptist Church who agreed for us to meet there. We've been meeting there ever since.

Huey Daat Kuon Church – in Thailand

Verna Aspray wrote *Regarding Jed and his parents at Huey Daat Kuon (Huei Daatc Kuon), he was a young boy when I used to travel weekly to that village with Mien students from Phayao Bible College. His parents both had poor health. I would travel to the village on Saturday, teaching literacy Sat. pm, and Jed's father would often come for teaching. He was most faithful to attend Sunday am services. Both he and his wife were miraculously healed and delivered from smoking opium, and became important members of the Mien church in the village.*

IV CAMPS / CONFERENCES / RETREATS

A. U.S. Youth Camps

#	When	Where	Theme	Speakers	Director	
1	7/1989	Lassen Pines, Viola,CA	"The Victorious Life" Hingh Jiez nyei Maengc	Leiz, Yauz-Fuqv	Yaangh, Chiem-Seng Linh	
2	7/4-8/90	"	"God is our Sure Foundation " Kauv duqv wuonv nyei gorn-ndoqv Luke 6:46-49 & song: My hope is built on nothing less	Mel Byers, Nick Aiello, CW & Lois Callaway, Leiz, Fuqv-Jiem	"	
3	7/3-7/91	"	"Let God be LORD!" Mbuo oix zuqc bun Tin-Hungh zoux Ziouv - Mt. 6:33	John Goddard Leiz, Yauz-Fuqv, Sayan Kusaowadi	"	
4	7/1-5/92	"	"Are you Prepared?" Meih mbenc Ziangx aqv?	Aaron Palmatier, Prachan Rodruan, Tom Humphrey, Mike Fitzpatrick	"	
5	6/29-7/4/93	"	"Be Salty not tasteless" Oix zuqc nzaaih, maiv zeiz zaamv Mt. 5:13	Leiz, Yauz-Fuqv, Leiz, Yauz-Ziou, Leiz, Yauz-En, Scott Kinoshita, Kris Upton	Dangc, Fuqv-Jiem (Jeff Thungc)	
6	7/2-5/94	"	"No Fear" "Hangin' out with Jesus" – or God our Refuge	Leiz, Yauz-Fuqv, Jim Wellsand	"	
7	7/19-23/95	Mt. Hope, Forbestown,CA	"Warriors for Christ"	Jim Jessup, Pat Caldie	"	
8	1996	"	"CHRIST has set me FREE!"	Leiz, Yauz-Fuqv Pat Caldie	"	
9	1997	"	"CHOOSE LIFE!!" Deuteronomy 30:19-20 Ginv Ziangh Maengc **In memory of Lois Callaway**	Leiz, Yauz-Fuqv CW Callaway Andrew Lai Chiem-Seng Yaangh	Tamie Sperling	
10	1998	"	**10th year Celebration** "It's Time"	Preston Bhang	"	
11	1999	"	"I am Ready"	Rod Layman Leiz, Yauz-Fuqv Chris Jun	"	
12	2000	"	"Reaching for the Goal"	Preston Bhang Leiz, Yauz-Fuqv Tony Capstick	"	
13	2001	"	"Live the Xtreme for Christ"		Pao Lorh Saechao	
14	2002	"	"MAKE YOUR MARK"		"	

			Zoux Kuv Nyungc Zeiv, ziex doic mienh oix jangx taux meih			
15	2003	"	"Are you sure?" "Gengh nor?" John 6:68-69	Andrew Lai Leiz,Yauz-Fuqv Tony Capstick CW Callaway	"	
16	2004	"	"NOW OR NEVER." 2 Cor. 6:2b	Jim Wellsand John Murphy Leiz,Yauz- Fuqv	"	
17	2005	"	*"Meet me here"* "Buangh Yie Yiem Naaiv" Psalm 42:2	Jeff Huang Tony Capstick Wuonh Fei	Sou Wang (Mike Phanh), Merced	
18	2006	"	"Life without fear" "Maiv Gaamh Nziex."	Vince Antonucci Andrew Lai Chan Choy Lee Jim Wellsand	"	
19	2007	"	"Revolution"		"	
20	2008	"	**20th year Celebration** "Oix Zuqc"		"	
21	2009	"			Jai Saeliew	
22	2010	"	"Living Out Loud for Christ" 2 Tim. 1:6-7		"	
23	2011	"	"Face Off"	Pastor Dennis Druckhammer Vince Antonucci	"	
24	2012	"	"Armor Up"		"	
25	2013	"	**25th year= ½ Century**		Michael Chao	
26	2014	"	"Selfie"	Pastor Kristoffer Ramos	"	
27	2015	"			"	
28	2016	"		Dennis Druckhammer	"	
29	2017	"			Ricky Chao	
30	2018	"	**30th year of camp** "I FOLLOW JESUS" John 8:12	Troy Nichols Kris Ramos	"	
31	2019	"			"	
32	2020	"			"	

T-Shirts & Themes MCYA CAMPS 1989 ff

First two camps had no T-shirts made

2000
REACHING FOR THE GOAL
2001
2002
2003
ARE YOU SURE?
GENGH NOR
mcya
04
2004
I tell you, now is the time... now or never
2005
Buangh Nyie Yiem Naalv
2006
Life Without Fear
Naiv Camh Nzex
Perfect Love Casts Out Fear
1 John 4:18
MCYA-USA
Giduc Siux Nin Bang Wuic
2007
Revolution
The Change Within
I have been crucified with Christ, and I no longer live, but Christ lives in me.
-Galations 2:20
MIEN CHRISTIAN YOUTH ASSOC.
YOUTH RETREAT
Oix Zuqc
2008

Lorz Yaac Njoux
Yie...daaih
lorz yaac njoux
dingx laaih
nyei mienh
Lugaa 19:10
2009
or the Son of Man came
to seek and to save the lost
Luke 19:10
Search and Rescue

I
FOLLOW
JESUS
JOHN 8:12
MCYA 2018

2018 T-shirt

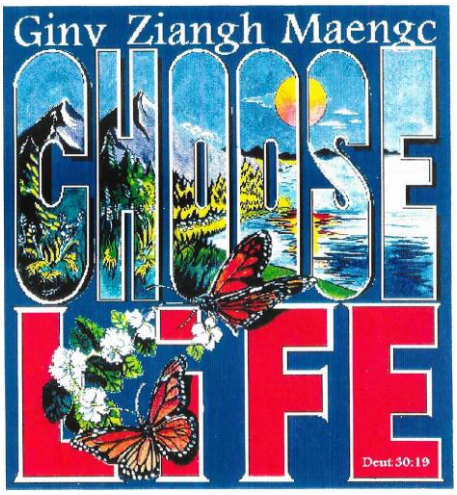
Summaries & Comments on a few of the U.S. Youth Camps

In Thailand Camps for Mien youth had been going on annually for many years. Finally about 1988 Chiem-Seng Yaangh (now PhD) gave a passionate challenge at a Mien gathering to start Mien youth camps in U.S. He then became director of the first camp in U.S. in 1989 as shown in the chart above.

For the first several years in most cabins we had a Mien parent serving as "counselor" for the youth. But most of those parents had never had opportunity for an education and knew little of what the youth were facing in U.S. schools. Thus their job might better have been termed "baby-sitting" than "counselor." They loved those kids dearly but their "counseling" in many cases was just "Now, shut up, and go to sleep!" However, after a few years OMF helped us recruit and train college age young adults from Chinese and other churches. From then on we had counselor training programs for a few days prior to each camp. Having dedicated counselors vastly improved the value of these camps.

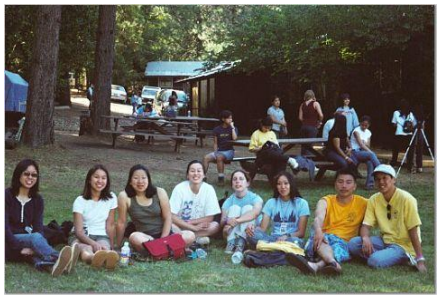
1990 At this second camp Mel Byers, missionary to Thailand, gave added emphasis to the theme "God is our sure Foundation" by his expert knowledge of astronomy. Our God, Who put the world and its people, in such a vast universe as this can indeed be trusted with our lives.

1997 This was the 9th annual Mien youth camp and there were 288 in attendance. This year's camp was called "Lois Callaway Memorial Camp" because of her involvement from the first year on. A video of her life and ministry was produced by friends and shown at the camp. Shortly before her death on 9/5/1996 Lois had suggested the camp theme of "Choose Life!" Andrew Lai painted this design which was used both on the camp T-Shirts and the program booklet.



1999 Over 300 attended. There were 15 baptisms at camp and over 60 decisions altogether. Herb Purnell and C.W. Callaway had worked in the earlier seminars in training over 20 counselors who were so great! Their cheerful and sacrificial pouring out of themselves for the kids meant so much.

2001 There were 260 registered. First time decisions were 32 and 16 of those were baptized at camp. Also there were 31 rededications and 3 decisions for special Christian service. The camp theme was "Live the Xtreme for Christ" and the camp was indeed Xceptionally Xtremely great in every way!



Some counselors from this camp

2002 The theme was "Make your Mark." The main emphasis was on making our lives count for good and for God and thus leaving a worthwhile legacy for those following after us.

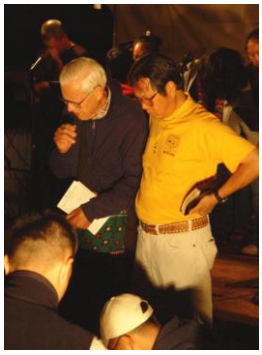
2003 Total attendance Jr. High to adult and staff was 287. Of these 96 completed decision cards with many noting 2 or more decisions made. Thus 25 made first time decisions for Christ, 52 rededicated their lives to Christ, 7 committed to specialized ministry, 20 were baptized at camp, and 50 made a vow to abstain from illicit sex!

Camp theme was "Are you sure?" We were constantly hearing the Mien youth saying "Gengh nor?" (= Really?). Andrew Lai night speaker dealt with "Are you sure about God?" "Are you sure about the power of the Word of God?" "Are you sure it's love and not lust?" It was this third message that began to generate the many decisions for abstinence. Before becoming Christians many Mien youth were encouraged by their parents to sleep around. The parents wanted to make sure that the girls their sons would eventually marry could bear children. Sadly many Mien youth even from Christian homes were following that pattern of the past culture as well as the lax morals current in America. We had seen far too many illegitimate births. Thus we especially rejoiced to have so many commit to maintain virginity until marriage! Praise the Lord!

Pastor Yau Fou preached in the morning senior high worship and Tony Capstick for the Junior High worship. They and the 6 teachers and other staff all served well. CW Callaway taught the baptismal class and on the last morning preached on "Are you sure you are ready to go home?" One scripture he used is in the theme verse where Peter said, "*we are sure* that you are God's Holy One." Jesus does give us confidence that we are on our way to our eternal home with Him. How wonderful to be able to *know* Him in whom we have believed!

For the 4 days just prior to this camp we had a training program as usual for counselors. We tried to introduce them to the Mien history, culture, language, locations, and Mien church history as well as to how to minister effectively to the Mien youth at camp. We could have well used more counselors but those who did come served so very well. We had 13 from 5 Chinese churches, 3 from an Indonesian church, 1 son of a Cambodian pastor, 2 Caucasians from San Jose Christian College, 1 American from Korean background, and 12 Mien counselors. What a nice variety!

Mien preachers Yauz-Fuqv and Vern Keng baptize a girl at camp



C W praying at close of sermon –here with Andrew Lai (yellow shirt)

2004 Total registrations were 248. Of these 42 completed cards showing significant life-changing decisions they had made. Ten were baptized at camp on July 9th. Eight others made first time decisions to accept Jesus into their lives. Some at least of those plan to be baptized soon. There were 19 rededications of life to Christ. Five pledged through God's grace to keep themselves sexually pure .Camp theme was "NOW OR NEVER." Main Scripture was 2 Cor. 6:2b "…Now is the time of God's favor, now is the day of salvation." Theme song was "I wish we'd all been ready." Most of the sermons and many of the many skits centered around this thought. All were informed and challenged by the near return of our Lord and the coming events of the end times.

Carol and Collin Park planned and led the 4-day counselor training just prior to the camp itself. The training sessions were helpful and instructive but an important benefit of this period was that the counselors bonded together into a wonderful team. Counselors were Chinese, Indonesian, Hispanic, Caucasian, and Mien. What a great combination! There were 18 Mien (Some serving as assistant counselors.) And there were 17 non-Mien. Five counselors came all the way from Virginia. Others were from L.A. to Seattle on the West Coast.

2005 "Buangh Yie Yiem Naaiv" That theme taken from Psalm 42:2 in English means *"Meet me here."* And many indeed did meet with God in a very special way at the 17th annual camp.

Of the 216 registered 35 were counselors. Also 35 or more were staff. So about 140 were Mien youth from Junior High through college. Over one third of these campers (52) turned in decision cards. Nine accepted Jesus into their lives. Four were baptized at camp and at least one other plans to be baptized soon at his home church. There were 27 rededications to Christ and 6 committed to special Christian ministry. 25 pledged themselves to sexual purity. Campers came from Seattle, WA; Portland, OR; and these 7 California Cities: Redding, Oroville, Sacramento (4 churches), Richmond (3 churches), Oakland, Merced, and Visalia.

Counselors were Mien, Hispanic, Cambodian, Indonesian, Chinese, and even 5 Caucasians! And they all served so willingly, lovingly, capably, and joyfully! They came from Virginia, Washington, Los Angeles, San Francisco, Fresno, Merced, Redding, San Jose, Oakland, Richmond, Davis, and Sacramento. Other staff were mainly Mien with a few of us Caucasians – but all worked unstintingly to bless the Mien youth.

The three who preached related so well to the youth and brought challenging messages pertinent to the theme and to the youth. Tony Capstick challenged the Jr. High youth each morning. Pastor Wuonh Fei of Visalia preached on the Prodigal son, Heb. 10:19-25, and Phil. 3:5-11. Pastor Jeff Huang of L.A. told of how God met him, Zacchaeus, the woman of Samaria, and Joseph. Thursday morning he emphasized these 4 great truths: 1. You are never alone, 2. God's love for you will never change, 3. God is faithful even when we are faithless, 4. We can always find forgiveness with God (1 John 1:9).

Many clever skits were presented by campers, counselors, and staff. Many of the skits were based around the camp theme or gave good moral or Bible lessons. Recreation times were loud, well-organized, competitive, and fun times. At free times there were crafts and a wide variety of other activities. Our Mien cooks did a great job of the evening meals and snacks. Mien camp staff prepared other good meals and poured themselves out in service for us. And they had made lots of improvements in the campsite this past year.

Well it is true that we missed all the fine fireworks displays and other July 4th celebrations of our nation's independence day – but we did meet with Him through whose grace our nation became independent and by Whose favor we too have found true freedom.

C.W. describes Mien costume

In picture at right C W Callaway (4th from left) played the part of Jacob. Other staff shown acted as his sons and wives in a staff skit.

2006 They came from such varied backgrounds – Mien, Chinese, Cambodian, Filipino, and even some Caucasians. They were born in so many different countries – Indonesia, Taiwan, Hong Kong, Mainland China, Vietnam, Laos, Thailand, - and some even in America. So you ask, "Who were they?" Why, they were the counselors at Mien youth camp July 4-8, 2006. Though so different in culture they were one in Christ. In the 3 days of intense training just before camp they became a harmonious team - a loving united family. My heart was touched to see Cambodian, Mien, Chinese praying, sharing, laughing, and playing together. These counselors from such varied cultures presented each night a portion of a continuing skit with a powerful godly message. Our vivacious counselor, Faith, had been in America only one year as a college exchange student. Her visa was ending and she was returning home soon to Hong Kong. We all laughed when she said, *"It was all so amazing. And what I mean by that is – it was… well…amazing!"* But that is how we all felt. It was…well… AMAZING!

The whole camp went so very well – no accidents, no big problems – and the worst afflictions the nurse had to treat were burns from the paint ball game. I may have been the only one who took a nap during the afternoon competition games. How I wish I were still able to run with the kids. From the loud yelling and the pictures and reports it is obvious that they were having a great time. After that many enjoyed the crafts, swimming, water slide, volleyball, frisbies, etc. – and even just chatting and making new friends.

All staff and committees (Directors, registration, deans, recreation, hosts) performed their jobs perfectly and worked in harmony with the leadership and kitchen crew of Mt. Hope Bible Conference Center. Oakland Mien youth under leadership of Amy (Cheng) and Mark (a happy Filipino-American) once again did a great job of leading worship services. It was so wonderful to have in addition to current director 3 of our previous camp directors there.

Dawn Patrol was a refreshing way to start off each day with God. After a time of quiet worship Andrew Lai gave a brief pertinent message and we joined in prayer for the camp and campers. Pastor Chan Choy preached in Mien for Sr. High and College morning worship. Counselors sat outside for those sermons so that Jiem-Seng could translate for them. Other than that English was the main language used – (except when the Mien youth wanted to tease their counselors to wonder what they were saying). Pastor Jim Wellsand (always ready to help out wherever needed) preached this year for the Junior High worship. And there were great teachers too for the morning classes.

Each evening started with special events which included testimonies, special songs, Richmond all-girl Mien band, skits, etc. After a break there were snacks then worship and the on-going skit by the

counselor team on the camp theme. That theme was "Life without fear." Mien version was "Maiv Gaamh Nziex."

Vince Antonucci and four counselors came all the way from Forefront Church in Virginia Beach, VA. Vince's nightly sermons fit in so well with the theme and were – well - for lack of any better words – amazing! His topics in order were: Tues. Fear of not belonging; Wed. Fear of Missing Out; Th. – Fear of Death; Fri. – Fear of Not making the one right choice (God or Baal)

And all of the above contributed to so many amazing life-changing decisions:
24 were baptized Friday morning! Jeff Thungc, a previous director, baptized his son; Sou Wang, current director baptized a son; Todd Saechao, Mien missionary to Thailand, baptized a son and daughter; Perry Sakai, missionary formerly in Laos, baptized three Oakland youth. *Also 4 chose to be baptized in their home churches; 17 made a first-time decision for Jesus; 17 made rededication of life to Jesus; 4 committed to specialized Christian service; 16 made commitments for sexual purity.*

Again let me say it – "WOW! How good is the God we adore! Praise Him for His wonderful working in so many lives." **Looking around at the close it seemed to me that there must be very few who had not made a vital decision for Christ either this year or in previous years at camp.**

In the meeting on Saturday morning Andrew Lai spoke briefly about the fear of not making a difference. God may use you as a David Livingstone and not as a Billy Graham. But either way God has a plan for you (Jer 29:11). If you give your life to God you will make a difference! With that challenge before us we then went out to the big lawn where the campers gathered in one big circle and the staff and counselors in a smaller inside circle. As we sang a farewell song those of us on the inside walked around to bid farewell and Godspeed to the campers. Tears were shed as campers left for their homes all the way from Visalia, CA to Seattle, WA.

Counselors remained until after lunch for debriefing suggestions for future camps and for a great time of sharing. Many shared of great blessings that had come to them in the camp and of their intention to return next year. Reluctant to say goodbye to fellow-counselors who had become such close friends in just one week's time many met again in Sacramento and then in Richmond for final goodbye hugs and tears. David's words in Psalm 133:1 are so appropriate here, "How good and pleasant it is when brothers live together in unity."

Thinking back now to when we left camp 4 days ago I can think of only one thing I regret. At my age even though my heart is still young my legs aren't - so there was simply no way I could jump high like the kids when they sang "The Papaya Song" about "that greeeeaaaat! Love of God."

2010

Most campers are wearing their LOL (Living Out Loud) camp T-shirts

The full camp theme was "Living Out Loud for Christ" and that theme was well carried out in messages, skits, songs, and action. The main scripture was *"… I remind you to fan into flame the gift of God, … For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline"* 2 Tim. 1:6-7

Dearest brothers and sisters, (This is the good report on this camp by Jai Saeliew, director)

The harvest was plenty and the workers were provided at the Mien Youth Camp, 2010! First of all, the good news: 11 young people decided to believe in Christ as their personal savior. An amazing 30 decided to be baptized at camp this year! We have not had that number for a long time. 27 campers who have been away from their walk have rededicated their lives to come back again. In total, there were 51 decisions that were made here at camp. Now, we must understand there were only 200 registered at camp. Out of 200, about 40-50 were staffs and counselors. So about 1/3rd of the campers have made decisions, big or small at camp. I don't know about you, but that is a very successful camp.

None of us deserve the credit for what has happened because it was all accomplished by the works of the Holy Spirit for God's glory alone. I do want to thank all those who were willing to be used in this opportunity to serve either with their labor at camp or their prayers at home. I was very pleased to see so many new young Mien leaders rising up to the challenge. This was the year where we had more than 70% of the counselor team being Mien! We have always been struggling to get our young Mien leaders to serve their own and God has truly answered our prayers.

We pray that these leaders will continue their journey and walk with the Lord in the many days and years ahead. Surely we are having a good start right now in this critical transition period of the Mien churches from 1st to 2nd generation. I urge both young and old to please seriously consider and tackle this transitional challenge that is facing the Mien churches. We do not have any more time to spare! For those who have gone to camp, they will need further nurturing at their own Mien churches and support from their own congregation. May we all love and work together in harmony and be one in spirit in Christ Jesus our Lord.

Enthusiastic Counselors

These 30 were baptized

Vince & Andrew baptizing

Please do not delay any longer the needs of the coming generation or ignore their gifts and talents. They are no longer young anymore, they are here now! Disciple them, teach them, work with them, and respect them for who God has made them to be. May the Lord use them to help fan into flame a new hunger and thirst for the Word of God among our churches.

...Father, may your will be done. Amen, Jai

2011

This was the theme for the 23rd annual Mien Youth Camp.

Andrew Lai wrote the following summary on July 17th and left that same day with a team to China.

Greetings to all my Mien brothers, sisters and co-workers,

We have just completed the 2011 MCYA youth camp at Mt. Hope (July 10-16). Three days prior to the camp we had intensive counselor training with the highlight being a presentation of Mien history by our beloved C.W. Callaway. Pastor Perry and his wife Audrey gave an effective hands-on presentation of evangelism. Pao Ho Saephan helped in recruiting the counselors and organizing the training. Many thanks to Albert Ko who came all the way from LA to lead the training. Josh and Sen took the lead in the H.U.G.S. pro-gram. Perry, Malachi, Vicky and Clara worked as a team to lead the Young Adults program. Thanks to Ricky's church for hosting the counselor training.

30 staff members including close to 20 counselors arrived at Mt. Hope a day ahead of all the campers. Since Albert was not able to be in the camp Sen Chao became the head of all the male counselors and Cherrie Chen led the female counselors. Jai was camp director. Sou Fin (who came with his family) served as MC. Mey Ho was registrar. Ricky led recreation. May Seng was camp nurse. Aball and Sou Fin led the security team and also served as Men's Deans. Muang Chiang and Lai Chiem worked as Women's Deans. Upon arrival at Mt. Hope the worship team consisting of King, Yowty, Thim, Salina, Nikki, Daniel, and Joseph, immediately set up their musical instruments and they were ready to go.

Many thanks go to Chan from Merced for putting the sound system together. With all this the camp was taking shape.

The evening before camp Andrew Lai gave a challenging devotion and gave many encouraging words. Afterwards, the counselors had an emotional and soul searching session with each one taking turns to remove his or her own mask in preparation since the camp theme was "FACE-OFF". It was truly a very self revealing time that solidified the bond of love and made us a unified team before the arrival of all the campers the next day.

As the opening day arrived the Lord blessed us with a total of 213 people in the camp. Mey Ho and her helpers worked very hard to complete the housing assignments.

Our main speaker Pastor Dennis Druckhammer of Rio Linda Nazarene Church opened the first night by speaking on the subject of Transparency. 17 youth came forward, many weeping, to pledge to God that they would take off their masks and come before God just as they are – REAL.

Great Counselor Team

Face-Off Skit

Happy Counselors

The Dawn Patrol, this year was led by Karen and Fahm with Andrew giving straight-to the-point morning devotions. Each morning, Pastor Vince Antonucci (who came from Las Vegas with his whole family) challenged the senior high campers in the theme of "Face-Off". He also spoke about the two kinds of LOVE and showed the campers how to find their real identity – "Made in the image of God". Michael Chao spoke to the junior high campers showing the boys and girls the process of growing up and how to become mature and be Godly men and women.

Every evening, the counselors presented their skit on the theme of "Face-Off." Vicky, a counselor for many years, gave her testimony with much tears. Our faithful prayer warrior, Muang Chiang reminded the campers of the hard life of being a refugee and told of many sacrifices the parents and grand-parents of the campers made in order for them to have the comfortable life that they are now enjoying. Saan Cing, fresh from Thailand, presented a slide show of the history and importance of mission work in Thailand. One evening highlight was the Burmese campers from Seattle presented a song "Jesus loves me and I love Him too". Each night, Pastor Dennis continued to build on the theme of God calling us to be real and holy.

On Thursday night, one of the counselors, Kathy, gave a very touching testimony. The Holy Spirit moved in a mighty way, directing Pastor Dennis to discard his planned sermon and instead to speak on "We are worthy of being loved by God" because God chose us before the foundation of the world (Ephesians 1:4-8). God not only loves us, He lavishes love on us. Over 50 campers poured out their hearts to God in tears and came forward to commit their lives to Jesus Christ.

All in all, more than 66 campers made 133 decisions and promises to Jesus Christ. 18 campers were baptized in the camp on Friday. Among them was a Burmese girl by the name of Dung It. An emotional moment at the baptisms was when a mother helped to baptize her son. In 1994 she was baptized in the camp by Andrew and now she in turn baptized her own son. In the teary moment, we can all hear the Words of Jesus: "Well done my faithful servants in MCYA…Well done!"

We had a great camp…Thank you all, especially many of you who worked very hard behind the scenes. May God richly bless you! *Andrew*

Baptism by main speakers

Post baptism prayer

Fun on the water slide

We love our faithful prayer-warrior - in center

An Evening service

2014

Trying to write this overview of MCYA's summer youth camp is a lot harder than I imagined it to be. I mean, all I really need to say are things like, "awesome time swimming… love the archery… great seeing and meeting new friends…" and "the grandiose works of God!" I struggle to describe youth camp, life, and God with words because as I reflect, the very things that impacted me most and those things I can actually remember are more so images, feelings, and experiences! Not words! What creeps in is that distant, yet ever so present memory from one of my philosophy professors: "If you can't put it on paper, then it doesn't count." Fine!

Our camp theme this year was "Selfie." Simple enough, the word points to a photograph that one has taken of oneself, typically one taken with a smartphone or webcam and uploaded to a social media website. Without getting all-profound and stuff, Selfie points to a deeper narcissistic self-absorbed idea. It's like how we take selfies, and then delete them until we get to the one that we really want for the world to see. Let's say we were to take a selfie of our soul. The difference is no matter how many times we do a retake of it, it'll always look the same because that's the true reflection of who we really are. How do we change 'who we are' if we don't like it? We work on it by allowing God to come in and to show us what's got. to. go.

Our speaker this year was Pastor Kristoffer Ramos. Pastor Kris loves life. Pastor Kris loves people. And, Pastor Kris loves God more than even his most favorite hobby… rock-climbing. God used him mightily to teach through 3 evening messages:

1- The Gospel. A challenge if we truly do understand the Gospel that we claim to believe in. Scriptural references: Luke 15:1-7; 18:9-14, and 1 Cor 15:1-2

2- Irreverent Silly Myths. Too often as Christian, we don't really adhere the biblical concept of Christianity and instead, we cater to what is most popular in our current Christian Sub-Culture. Scriptural reference: 1 Timothy 4:1-16

3- Conformed or Transformed? In understanding what the Gospel truly is and what are "irreverent silly myths" vs. what is biblical… the question is, now what? Am I really transformed by the Holy Spirit? Do I really have a "Regenerated Heart" or am I just conforming to the patterns of this world? Scriptural reference: Romans 12:1-2, Jeremiah 17:9

We turn Pastor Kris' evening messages into in-depth practical learning in the mornings by implementing discussion and sharing times within and amongst campers and their cabin-mates. TJ Saelee (Mr. MC!) led our High School group and Yowty (Antelope) facilitated our Middle Schoolers. These two young men were true vessels in allowing God to speak through them. Pastor Kris taught our Young Adults Program, giving them direction in biblical living.

Ryan Lapid led our praise and worship team with such heart and love that those who were a part of the band left the entire experience refreshed and revitalized. Alan drum'd (Davis), Thim bass'd (Antelope), Joseph press'd keys (YMABC), and those who sang were DK Daniel (also lead our competition games!), Sirena (Visalia), and Faam (Seattle). Thanks, guys.

Our counseling team went through a completely revamped counseling training program led by Perry and Audrey Sakai that revolutionized our understanding of discipleship. Karen and Clara did a splendid job organizing and putting together the team. Lastly, many rededicated their lives to return back living for God. From our decision cards, we have 2 who accepted Jesus as their Lord and Savior with a total of 9 who got
baptized. Praise the Lord!
His Best, Michael Chao, Ministry Director

PS- Special shout-out to Evannie and her assistant, Tyler (Portland), for running our sound booth and Melonie for making sure no one drowned in the swimming pool… and during baptism.

2015

at July 2015 youth camp popular preacher Vince Antonucci held attention.

2016 Mien college students now have a separate camp each January. So the annual July camp at Mt Hope is now for middle & high school students. About 110 attended the 2016 camp. Seven were baptized. The main evening speaker was Dennis Druckhammer. David Saelee (Visalia) and Andrew (Merced) led Middle school group, and TJ Saelee (Redding) led High School group.

Youth Camp 2016 Photo by Pao Ho Saephan

Youth Camp leaders 2016 Photo by Tyler Chao

2018

This year at MCYA Youth Camp 2018, we took a bold stance with the theme "I Follow Jesus" (John 8:12). We were blessed to serve over 131 campers. Nearly one-third were first timers at youth camp. Morning sessions were pressed with the challenge of our "identity in Christ," which was led by Pastor Kris Ramos. In the evenings, under the stars Pastor Troy Nichols took us on a spiritual "road trip" to the person of Jesus. We celebrated by witnessing nine individuals make first-time decisions to follow Jesus and another nine campers making public declarations of their faith through baptism.

The journey with Jesus is not without a cost, but it surely comes with a promise. It has been said that camp is just a mountaintop "spiritual high". There is some truth to that statement; however, a mountain top "high" is never experienced alone and neither should our valley "lows". Recognizing that we are in community, during the last evening we were challenged with the charge to commit to our local spiritual family. With over eight regions represented: Seattle, Portland, Redding, Merced, Sacramento, Bay Area, and Central California, we gathered and identified our spiritual families who we will return home to do life and community with. We celebrated together in community with the great reminder thatwe are not alone because the life of following Jesus is meant to be lived in community.

Thank you to our all of our volunteer staff who took the week to serve with us. Your service is seen. To our financial and prayerful supporters, we are continuously grateful for you. Lastly, our campers, we love you all. You are indeed not alone. We can't wait to see you next year!

Sincerely, Ricky, Camp Director ricky@mcya.org

B. MCYA YOUNG ADULT RETREATS IN U.S.A.

For many years young adults had at least some separate sessions at the annual July Mien youth camp. But there were other times over the years when they had separate events. Then from 2015 onward they have been having a separate retreat each January.

YOUNG ADULT CONFERENCE IN RICHMOND, CA – Jan. 17-18, 2015

Last weekend, MCYA's "In Every Season: A Young Adult Conference" happened in Richmond, CA. God listened. God spoke. and God moved. // Among the 80+ participants ages 18-30s or higher, our community of faith welcomed every individual with enough grace, love, and mercy to understand that we don't have it all together but He does - and that should keep us far away from trying to be "perfect" in every way and rather rely on the true God who breathed life into us and calls us His children. Reminding you that You - are a child of God, He - is a child of God, She - is a child of God...and They - are children of God.

Our hope was for our Young Adults to fully understand their gifts and abilities, to encourage them in where they're at, and love them for who God has made them to be - which I believe God did just that. Our speakers David, Sen, Michael, and Pastor Kristoffer shared stories of how they struggled, responded, and fully love God in the midst of all - to inspire the rest of us on the same journey. Through the testament of their own lives, obedience and faithfulness takes over.

This wouldn't have happened without your support, prayers, and love. I truly thank you for praying with us for this conference - for I know God has answered every desire and heart that was placed into this event. If you were an attendee, I also thank you for your teachable spirit to walk into

this place humbly and ready to hear from God. You are the generation we have been called to serve and our team is ready to move alongside you to what He is calling you to. Let's stay in touch. xx

- Karen Saechao, In Every Season: A Young Adult Conference, Event Director

2016

Here are bits from the flyer announcing the 2016 young adult retreat:

Too often have I felt stagnant and alone in my faith journey. I know that Christ came to die for me. I believe that God is my Creator and the Creator of the universe and all that is in it. I can define grace for you easily. I can recite all the bible stories and parables to you. But something is still missing.

*My heart longs for more of you God. I want to **be** in relationship with Yahweh. I want to see God **all around** me, in all areas of my life. I long to be **alive** in Christ.*

We invite you to join us for our first ever retreat for young adults to rest, to rejuvenate, and to rekindle our first love with Jesus. Our weekend will allow plenty of time for rest and play, worship, and encouragement, as well as time for you to slow down and meet with God.

Special to this retreat will be 1-1 Time, intentional time for you to meet individually with a mentor and discipler to ask questions, share life, and to receive prayer and encouragement.

The retreat site boasts some awesome activities to do, like… HUMAN FOOSBALL.
See the whole list here: BLBC Activities *We look forward to seeing you there!*

This is a call to all the dead and disappointed The ones who feel like they are done.
This is a word to all the ones who feel forgotten, That you are not.
We are soaked in all the grace that we've been given, Unchained from all that we have done.
Your mercy's rising like the sun on the horizon, And we're coming home.

Cause we're alive in You

Mien young adults who attended the MCYA "Alive 2016" retreat in Olympia, WA Jan. 15-18

Here is their powerful summary:

What an astonishing and refreshing weekend we had together. What overwhelming joy it brought to our hearts to hear the young adults singing from the depths of their hearts, yearning for more of God.
To be fully engulfed in His presence, drowning out any distractions that would hinder them. Their cries echoed so loudly throughout the room. Intentional communities were formed as individuals were vulnerable in sharing their fears, questions, desires, and hopes with others.
What a wonderful glimpse of what God is doing with this generation of young adults.

2018

February 6, 2018

Just a little over 3 weeks ago, MCYA held their 3rd annual Young Adults Retreat in Olympia, Washington, where students got some distance from their everyday schedule to experience a new awareness of the presence of God. This year's theme verse is from Ephesians 2:10 where the apostle Paul explains that we are God's workmanship made to do good works, which God prepared in advance. Although the theme "Therefore, Go" is mostly associated with the Great Commission, it is used as a charge for the young adults community to begin living missionally into their God identity.

We were privileged to have Chiraphone Khamphouvong (CK) as the main speaker for the weekend. CK interlaced her own life stories with that of Scripture to help students look at their lives objectively to consider how closely – or distantly – they were following in the path that Jesus had set before us all. Our workshop leaders also supplemented the weekend's vision through focused subjects. Through Scripture, stories, and self-reflection, Yaochiem Chao's "Soul over Mind over Matter" explains how the hundreds of small moments and decisions that we make in life shape our souls. Intervarsity Campus Minister, Queenie Serrano, described how Jesus connected with people and also shared practical and natural steps in how to model discipleship with others. In our Girl & Guy Talk workshops, Queenie and Ricky Chao explored the pressures and expectations from the media and our community that lead us to question our worth and identity (whether that be your ethnicity, sexuality, socioeconomic status, or political stance).

By the grace of God, we were able to anoint and pray over five individuals who have committed their time into serving in the ministry. Some of our attendees have reached out to us thanking MCYA for taking the time to reach out to the young adults while also praying for the next generation to follow Jesus.

Everything involved in getting away and all that is done while away, involves coming back with a renewed faith and sense of purpose in our spiritual life. "We go to the mountains not to see mountains, but to see the valleys with a new perspective."

To Mountaintops and Valleys, Michael Chao

Chapter 6 1990 – 2020 Mien Christians globally
Giduc Mienh Yiem Ziex Norm Guoqv

THE GREAT VIETNAM AWAKENING

In Vietnam there had been the initial conversions in 1938 and some growth there in the years following (See chapter one). Then there were a few converts in Thailand in 1952 onward and a gradual growth there in the following decades. In Laos there were a few converts in 1969 and growth there steadily increased while the communists were taking over. Then in the refugee camps in Thailand there was a rapid turning to Christ as those Mien faced an uncertain future.

Try to picture yourself in this situation: Imagine that you are a poor farmer growing rice, vegetables, and opium on mountain slopes of Laos. All your life you have been taught that you must depend upon shamans to perform special rites to protect you and your family from sickness and harm brought on by the spirits of your offended ancestors. Your life becomes more unbearable and uncertain as you are forced to move from place to place with the growing threat from communist guerillas. Finally you flee across the Mekong river into Thailand and there you are confined for several years in a refugee camp. The camp is enclosed with barbed wire and you are dependent upon the largesse of the United Nations for rice and rotting vegetables. One day you manage to get through the fence and catch a few fish in a nearby stream. But on your return to the camp you are spotted and caught by one of the guards. For punishment you are put in the camp "jail" which is simply a square deep hole in the ground. For several days you sit down there on the bare ground under a blazing sun.

Rumors are rife in the camp. Some say " We are all going to be sent back to Laos." Others say, "We are never going to be allowed to live free in Thailand. But if we sign up we might be allowed to go to one of the countries where the white cannibals live." Those were certainly **"uncertain times."**

Then you hear that some of your fellow refugees have burned their paraphernalia for appeasing the spirits and have become "Giduc Mienh" which means "Christ's people." You marvel that they dared to turn away from the spirits but also marvel that they seem to be happy and at peace even in the midst of all of those uncertainties in that crowded refugee camp. You walk by one of the Christian homes and hear them singing, "Praise God, praise God!" You talk with some of the new Christians and eventually you too want to follow this new way. As a refugee you have learned the truth of Psalm 5:11 "Let all who take refuge in you be glad, let them ever sing for joy." **This accounts for the large growth in the Mien church in the late 1970s and early 1980s.** Sadly from about 1985 on the rate of conversions slowed greatly. But God was working to awaken those who were sleeping and to bring many to Himself.

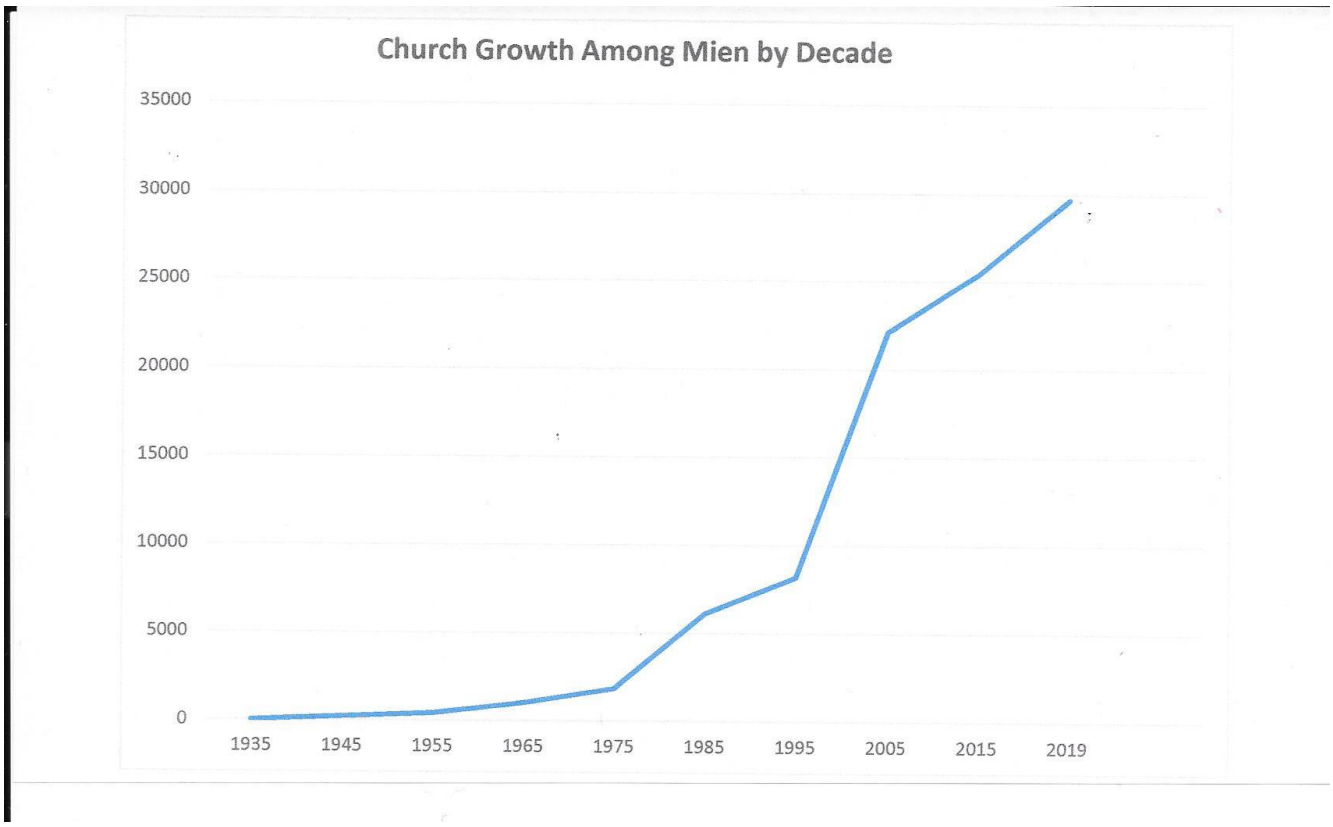
In the late 1980s or early 1990's a Hmong pastor by the name of John Lee began working at Far East Broadcasting Co. (FEBC) in La Mirada, CA preparing Gospel messages in the Hmong language. These were broadcast from the Philippines into SE Asia. Hmong Christians were also evangelizing in Vietnam and by 1995 there were probably thousands of Hmong Christians there. In spite of severe persecution at times "Open Doors" magazine of Nov. 2017 stated "Among the 1 million Hmong (in Vietnam), there are now an estimated 400,000 Christians."

Some Hmong shared their newfound faith with Mien neighbors. And by the Lord's grace it was just at that providential time (in 1995) that the Mien broadcasts began to be heard there also. Thus a similar awakening among the Mien was also sparked and soon grew into a full blaze. The rapid turning to Christ soon surpassed all previous rates of

church growth. For this reason there are now in 2019 more Mien Christians in Vietnam than in all other countries combined!

Many Mien as well as Hmong have suffered persecution for their new faith. They were often ostracized and persecuted by shamans and fellow villagers for turning from their animistic ways to Christ. Sometimes the persecution came from government officials – either local or national. Many were threatened, beaten, fined, and jailed – and quite a few were shot or beheaded. Some churches were destroyed and the new believers had to meet in homes or secret places. Some were pressured into denying their faith and returned to old practices. But others grew stronger in faith through times of persecution and the church continued to grow. There are still instances of persecution but they are not as frequent as in those earlier days of this movement to God.

On the graph below notice first how the conversion rate increased between 1975 and 1985 during the Mien exodus from Laos. Then notice that there was an even more rapid acceleration in conversions from about 1995 to 2005.



The above graph is based on the data in chart 2 on the next page.

The Operation China web site says,
"In recent years, at least 1,000 'Red Head' Yao (an Iu Mien group) living in Jinping County, Yunnan Province, have come to Christ because of FEBC gospel radio broadcasts in their language."

There has also been a similar remarkable growth among the Kim Mun (Canh Zeiv Mienh) which is a sister tribe closely related to the Mien.

Chart 1 Rough Estimated total Mien Population by country in 2019

	China---	Vietnam	Laos	Thai-Land	U.S.---	Canada	France		*TOTAL*
Joshua Project est.	1,281,000	**272.000**	**18,000**	**45,000**	**18,000**	**N/A**	**2,300**		
Asia Harvest estimate	**1,264,700 In 2010**	**300,000**	**18,000**	**40,000**	**23,000**	**100**	**2,000**		
My 2019 estimate	**1,600,000**	**300,000**	**18,000**	**40,000**	**40,000**	**200**	**2,000**		**Around 2 million**

CHURCH GROWTH among the IU-MIENH

Chart 2 Rough Estimated figures of professing Christians as of Jan. 2019

Year	China---	Vietnam	Laos	Thai-Land	U.S.	Canada	France		*TOTAL*
1945	"some Yao converts"?	200	**0**	**0**	**0**	**0**	**0**		**200**
1955	**?**	**400**	**0**	**100**	**0**	**0**	**0**		**500**
1965	**?**	**700**	**0**	**300**	**0**	**0**	**0**		**1,000**
1975	**?**	**1,000**	**20**	**800**	**0**	**0**	**0**		**1,820**
1985	**?**	**1,300**	**300**	**1,300**	**3,000**	**70**	**140**		**6.110**

1995		**2,000**	**400**	**1,500**	**4,000**	**90**	**180**		**8,170**
2005	**100**	**15,000**	**500**	**1,700**	**4,500**	**105**	**210**		**22,115**
2015	**250**	**17,000**	**900**	**1,900**	**5,000**	**120**	**240**		**25.410**
2019	**1,500**	**19,000**	**1,300**	**2,000**	**5,500**	**130**	**260**		**29,790**

Now Mien Professed Christians in Vietnam= 19,000. In all other countries combined = only 10,690

V. MISSIONARIES & SOME C0-WORKERS IN 1990s

1993 - Nellie Tham's Story (Taem, Naix Yauz)

Nellie in 2007

My Mom always said that when I started to walk I would always walk to the next village. In the evening my Dad's helper would always bring me home. Was the Lord preparing her for me to hardly ever be home? When my parents were married they couldn't have children so adopted my older sister. Four years later, in 1956, I was born. Later I had 3 sisters and a brother. My big sister Rosie is the one who brought all of us to Christ. Neighbors had told my mother that if she didn't stop my sister from going to church she would believe in a foreign God and even bring us, her siblings, to follow this God. Despite being punished after coming home from church or youth meetings she continued to attend but Nellie stopped going. After my father died, Rosie the oldest and only adopted daughter, took on the responsibility of caring for the family. Because of Rosie's testimony my mother softened and allowed her to take her siblings to church.

After graduation I went to work at Radio Television Singapore (later called Singapore Broadcasting Corporation), not as an actress but as a graphic assistant. One year I attended a youth camp in Malaysia and having not been active in church I had no idea of the theme. But when I arrived I found the theme was a Missions one and the verse from Isaiah 6:8 "Whom shall I send? And who will go for us?" The speaker showed pictures of Southeast Asia and I was so surprised that there were still so many who do not know Christ. When he asked "Who would like to commit your life to missions?" I raised my hand. Then he said, "Those who have raised

their hand come forward and we will pray for you." I was already in the front row but stepped forward. I turned around and there was no one but me! Quite a shock! But I thought, "Never mind, it is okay because I really mean what I have done." So I met the speaker and chatted and asked "What now that I have committed my life to serve God." The speaker then asked me to go and visit him in his office sometime when I was free. After returning to Singapore I made time to visit this man in his office. Because it was lunchtime as I walked in it was very quiet. But I looked up and saw a man on a ladder nailing something on the wall. When he heard my footsteps he looked down and I realized he was the man I had spoken to. And I thought, "Wow, he is the missionary and he is doing such a mundane job." I was really impressed. Rev. Gee introduced me to his secretary and invited me to volunteer in the office whenever I could. So I did whenever I could for a whole year, cutting papers with addresses to paste along with stamps on envelopes.

Then they realized I was bilingual in Chinese and English so I was given the job of translating their national workers prayer letters and reports. One day the secretary Patricia told me that CNEC (Christian National Evangelism Commission) was going to start a new department and Patricia thought that I would be very suitable for this job and insisted that I talk to Rev. Gee. All I remember from the conversation was that I had committed my life to the Lord and here was my chance to serve Him full time. Advice given from others including my mother was don't give up the opportunities you have in government service. My mother and colleagues insisted that I should continue working but I remembered I had given my life to the Lord. So I quit my job and joined CNEC as a coordinator for the Sponsor a Child program. It was tough going because I couldn't type and was not trained in administration and I cried buckets and often doubted my decision. But God was good and sent my boss's wife who would encourage me and help with some of the work. Then my work took me to West Kalimantan where the Dyaks live to start schools to support churches with their children's program. (There I was very sick as I came down with malaria.) I was also sent to North Thailand to the children of the Yunnanese who had been left behind after the war with the communists from China. These refugees had to leave their wives in China so old soldiers married young tribal women in Thailand. CNEC saw the opportunity to build schools to provide for the children of these refugees as well as preaching and teaching of the gospel among them. My job was to register these children and see that they were in school and learning so the money was being used as designated. During the trips I often thought how nice it would be if I didn't have to go home to Singapore but could stay and live among these refugees and help them even though the situation was not at all what I was used to in Singapore.

During my fifth year with CNEC, my brother-in-law Rosie's husband, remarked that he thinks the Lord is calling me to be a cross cultural missionary. I said "no way" because this would mean I would have to go to Bible School for training and for exams to which I had a phobia thinking that in Singapore Bible training was so academic. Then I was asked by CNEC to go to visit their supporters in the U.S. Not knowing where I would be asked to go I asked the Lord to give me three signs if He really wants me to go to Bible School. One I wanted to see snowflakes falling onto the palm of my hand. 2. I wanted to live in a place where it would snow. And 3. I wanted to play in the snow. I figured these would be impossible so then I wouldn't have to go to Bible School. At the time it was near summer. On arrival at the CNEC International HQ (CNEC is now called Partners International) I was relieved to see that my

itinerary would take me to Southern California and Florida where it doesn't snow. My host and hostess took me for dinner at Yosemite Park. Just as I was getting out of the car people from the restaurant were all surging out and looking at the sky. It was snowing! I put out my hands and looked as the snowflakes fell on my hands – different shapes, different sizes. I'd never seen snow in my life. Hmm. God is doing something. After the meeting in Chico we drove back to Grass Valley, the home of my host and hostess. It was late at night and very dark. I was taken right to my bedroom and told where the facilities were, then I went straight to bed. Next morning I woke up without my glasses and walked out of the room to go to the washroom and looked out then thought, "Oh no, I've gone blind!" because everything was white. So I went back for my glasses and saw that it had snowed throughout the night and the house where I was staying was a glass house. I went to the closet of my hostess and rummaged for a jacket then went outside to play in the snow, having snowball fights with myself. As I was walking on the pure snow that song, "Fairest Lord Jesus" came to mind – "Jesus shines brighter, Jesus is purer,…. than all the angels heaven can boast."– and the thought came to mind, " Why do I want to hold back when He is so great and so pure?' There and then I recommitted my life to serve Him and where He leads I will follow. And no it didn't snow again in Florida while I was there. When I returned to Singapore I told my boss that I was resigning because I was going to Bible School. So I started to make preparations as to where God wanted me to train.

Just about that time Rev. Gee, the man who had prayed with me to commit my life to serve the Lord, came to Singapore from Hong Kong where he was now working. He suggested I go to Multnomah Bible College as the school motto was, "If you want the Bible you will want Multnomah." At the time the school also had the arrangement the tuition of international students would be reduced by half if they were going to the Mission Field. By God's grace I graduated and received much grace.

I thank God for my home church Bartley Christian Church which together with CNEC began supporting me and continued for my three and a half years at Multnomah Bible College in the U.S.A. and through liberal arts education at Foothill College in CA. In amazing ways God provided a family and a church in Los Altos CA who have continued to support me even until now. After graduation I returned to Singapore to have a short period of ministry in my home church so people could get to know me. Then I was accepted by OMF and on Oct. 9, 1992 went to orientation course in Singapore and was designated to North Thailand.

Nellie commissioned in Bartley Church Singapore in 1992

Nellie is second from left about 1992

Nellie with godchildren Sophia Ng & Ian Yip in Singapore

Thanksgiving service in Santiphap 2015

During the field trip to see the different opportunities in the north I saw the needs of the Mien church and especially that there was no one specifically focusing on children and youth ministry. So I went to River Mountain and had difficulty as I began Mien study because the Mien language seemed like such a mixture of Chinese dialects and just never seemed to come out right when I tried to speak it. After that first year I went to California and Fuqv-Jiem's church (where I gave my testimony in English because after a whole year I could hardly speak any Mien). There the Mien themselves prayed for me and a miracle happened in that I could begin to speak in Mien and realize it was completely different to the mixture of Chinese dialects I was trying to use before.

One funny incident that happened in River Mountain – I told the youth group that we would have a meal together and I would supply the rice. They could bring the meat and/or vegetable dishes. What a shock when every one of them came bringing Mustard Greens as it was in season and that is all they had! I had a chicken leg in my fridge but every time I took it out to cook it I thought, "But these people have nothing. How can I eat it!" Finally the chicken leg spoiled and I had to throw it away. (Nowadays the Lord has abundantly blessed the Christians. Their children have good jobs with high education, some love the Lord, and are giving back to the Lord's work. Give thanks to the Lord.)

Later I moved to Waterfall Basin (Hueih Da'Kuan) to learn from Liu Nyuan (Liuz Nyuanh), and then Palay and then moved to the Mien Children's Hostel in Maechan. I thank God for the input of Ian and Rachel Bevington in building the hostel and also encouraging me in the villages where I served and lived. An email came from Mr. Callaway to the OMF Mien team pleading for them to reach out to the Mien in Nan Province.

This resulted in my moving to Santiphap especially after seeing Man Kuon's (Manv Kuon) love for the Lord. I wanted to be with the Mien there and learn from them while still having input as an advisor to the hostel. And I also wanted to be an encouragement to the Christians in Santiphap to reach out to other Mien in other villages. Working in the isolated village of Santiphap was a real challenge as a single woman until the Mien realized that God also used women like Verna and Ann and could also use me.

One morning as various difficult issues had arisen, I was walking out of my office I looked at the cross on the church roof and saw clouds formed looking like a man with his hands stretched up beside the cross. The Holy Spirit used this moment to speak to my spirit saying "Why are you carrying all these burdens for the Mien. Come and give your burdens to me and I will give you rest."

On August 20, 2017 Man Kuon at age 48 went to be with her Lord leaving a grieving church behind. Pray that we will see God honored answering Man Kuon's constant prayer that all the Mien in Nan Province will come to ow the Lord. And I want to be part of that to finish my journey with the Mien. I want to see many Mien from Nan in heaven.

Nellie with Verna Aspray 2015

More recent

Nellie between John & Jeni Goddard, CW right front George & Lydia Cover behind. 2015

Nellie at right with Ann Burgess in River Mountain 2016

There are also many others who have worked in CHINA, LAOS, VIETNAM, –and even in THAILAND but who are not listed here for security concerns.
Pray for them and for those they serve.

SOME OF MANY WESTERN CO-WORKERS OF THIS ERA

Andrew (Yauz-Mengh) & Liza Lai

Steps in education from Malaysian college to honorary doctorate degree

Rev./Dr. Andrew Lai

Andrew Lai (Yau Meng Saelee)
3400 Andrade Ave., Rchimond, CA 94804
aklai@aol.com

Career:

After graduating from college, Andrew became a high school math teacher in Malaysia. Immigrated with his wife to California, he took another BA degree from Golden Gate University San Francisco and progressed to be a cost engineer for Bechtel Corporation. He later became the senior project accountant of a construction company in San Francisco and eventually became a vice president of another construction company in San Jose.

Spiritual journey:

Andrew was the Sunday School teacher of an adult class in First Baptist Church (FBC) Richmond for 20 years. From the 1980's to 1990's he served as the chairman of the Mien Christian Youth Association. He organized the yearly summer camp for the Mien youth. He and his wife Liza were frequent speakers for the Mien Couple Retreats. Andrew often preached among the Mien churches in U.S.A. In addition he also travelled and preached in Laos and Thailand at the youth camp and Mien churches.

In 2012, Andrew was ordained to be the pastor of WayPointe Christian Fellowship Richmond/FBC. In 2016, he completed his master degree from Golden Gate Baptist Theological Seminary in Mill Valley. While pastoring the church he also had obtained the Hon. PhD. of Divinity from Evangel Christian University in Louisiana. Through the Golden Gate Seminary, Andrew established a Mien Theological Center in Richmond of which he was the director and teacher. Over 20 Mien church leaders and other students have graduated with diplomas from the Seminary.

Family:

In 2013 Andrew's wife of 40 years passed away due to cancer. Currently Andrew's oldest son is a metro director of Young Life in San Francisco. His oldest daughter is serving the Wycliffe organization. His younger daughter is n auto mechanic. He has 5 grandsons, 1 granddaughter and 1 god-granddaughter.

Andrew is now retired but some churches still invite him to preach the Word. He also devotes lots of time to do painting in acrylic or oil. He loves to donate his paintings for charity fund raising. His love of teaching has also brought him to teach in China as well as several countries in Southeast Asia.

Prayer:

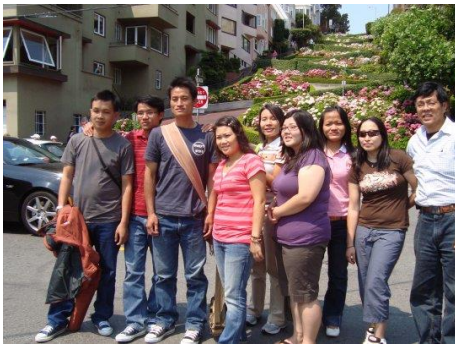
This year of 2019 Andrew is invited to train 100 pastors in Philippines and to preach in a Crusade. There are also plans to do art exhibition in China or in Malaysia. The Malaysian Bible Seminary has also invited Andrew to visit in July 2019.

Andrew & Liza 2008

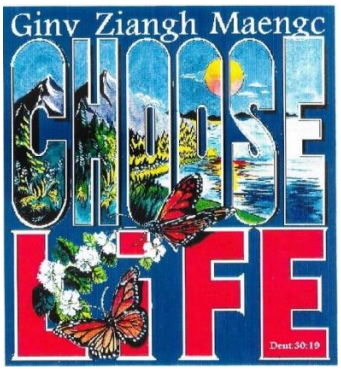
With Chinese & US Mien.
Andrew in front

Andrew, at left, taught college Bible courses to Mien

Andrew on right with CW at youth camp



Andrew, at right,
with Thailand Mien -2008



Andrew painted this MCYA camp theme 1997. "Choose Life" was chosen by Lois Callaway. It was used as memorial to her.

Pastor Jim & Lynn Wellsand

I met the Mien congregation in Oroville in the spring of 1993. Jeff Thungc was to be the director for the youth camp that year, his first. He asked me to stand by him, so I did. That was my first of 14 years participating. I left Oroville in 2007 before that year's camp. During those years, I had opportunities to be counselor, teacher and even camp speaker.

I discipled Youd Sinh, Jeff, and Cheng Fou for three years, and subsequently they all moved to other cities. I also mentored Randy for a while but he dropped out because of his father. He did step up wonderfully afterwards. Praise the Lord.

I also led the Mien congregation in Oroville as they did not have a pastor in those days. Kao Fin served as my translator in my later years there. I attended a number of Mien family camps with them. It was a great blessing to serve the Mien. I put it on Jeff's mind to consider Mt. Hope when Lassen Pines was resistant to continuing to bless the youth camp. My wife Lynn, our daughter Lisa, and several others helped out at Mt Hope for several years (Jim & Becky Lightle, Herman Rodriguez were in that group).

Pastor Jim preaching at a Mien youth camp

Teaching at leadership training in 2000. Guei Tsoon translating

Preaching in Mien church service. Kao Fin translating.

Mike & Merlynn Fitzpatrick

My name is Mike Fitzpatrick and I was born in 1944 when the United States was involved in World War II and my father was on this way to fight in Iwo Jima, one of the worst battles of the war. I grew up in a very nice home in northern California in a free country but wondering why I was born into a world where there was so much conflict. I remember often hearing about Russia and how we might be involved in a nuclear war someday with people who were our enemies. I thought there must be a God in charge of all this….but had no idea who he was or how he had any control over our chaotic world.

Later when I was in school studying law in Berkeley, California, I was at the same time trying to make sense of the Christian faith because the girl I was dating was a Christian. She was raised in a Christian home and accepted the Lord when she was young. She told me to talk with her college chaplain. I met with him and we talked for several hours and there were many questions I raised he could not answer…such as why good Christian people have to suffer from illnesses and tragedies not due to their own sins or poor choices in life. I left our meeting realizing a person did not have to have answers to all those hard questions to become a Christian. I prayed that God would help me to be His follower even though I could make no sense of why He would have a son and send this son to die for us.

After praying I walked down a path and stopped at the street. I looked up and saw that the path sign where I was walking said "Easter Way" and the street I had been on was called "Euclid Avenue." This confirmed to me that I had now started a faith journey, no longer needing to rely on logic such as Euclid represented in my frustrating search for meaning in this world. I had decided to accept the Lord, knowing almost nothing about Him or my purpose in life.

There have since then been many events in my Christian walk which have given me a deep, abiding faith in God. There are still unanswered questions but no question whatsoever about Jesus and why He went to the cross for me. In the late 1980's in my home church in Redding, California, my wife, Merlynn, had been teaching English to Mien refugees who had been coming to our Sunday School. She talked me into doing the same and it wasn't long before I fell in love with these people from S. E. Asia. I felt that our Nazarene Church had long been supporting mission work around the world and having Mien people come to Redding was His gift to those of us who could not travel to other countries with the Good News.

It wasn't long before Merlynn and I began sponsoring Mien families from the camps in Thailand and began helping them to resettle in America. We helped them with food, housing, medical needs, schooling, language studies and in their efforts to adjust to a totally new environment. We also taught them about Jesus and were encouraged by many having become believers in the camps such as where the Callaways so diligently cared for and shared the Lord with these special people. Many came to faith in America as well and most had a story about how God had healed them or a family member during a time of serious illness.

My wife and I have now worked with Mien people for about 30 years and have many special friendships among them. Upon retirement a few years ago, I agreed to become a country coordinator for the Nazarene denomination working to bring people in Laos to faith in God. We spend a significant amount of time every year now traveling to villages, sharing recorded testimonies from family members and teaching English in Laos. We call our ministry the "Bridges" ministry, carrying Good News from believers back and forth across the Pacific Ocean to pre-believers both in S.E. Asia and in America.

Working among the Mien, and now among people of many other ethnic groups in Laos, has been a wonderful adventure and a special privilege for us. Watching the faces of village people in Laos listening to a brother or sister, aunt or uncle from America explaining to them how God can change their lives is a heart-warming experience. Hearing from them how they cannot come to faith until their parents die or someone else agrees drives us to prayer each time. Knowing that a decision for Jesus, once made public, may cause them to have to leave their villages and forfeit their livelihood or may cause their family members to lose employment in government jobs raises special challenges. Yet, even with so many roadblocks to faith, we are trusting the Holy Spirit to draw these people to Him. At the same time as we continue sharing about Jesus, we ourselves grow in our own faith , privileged to be ambassadors for Him, entrusted with His Word. (1 Cor. 4:1-2)

Mike & Merlynn
cross river in style

Mike sharing a relative's
testimony

Mike shares testimony from
this man's relatives

Merlynn teaching
Asian children

Merlynn teaching English
in Laos

Mike with English class
in Laos

II SOME OF THE MIEN CONVERTS IN THE 1990s

CONVERTS IN THAILAND, LAOS, VIETNAM, & CHINA

Liew Tzan Chao-Barkway and Jude Barkway
(Liuz Zanx Zeuz–Barkway caux Gueix-Hiaang Barkway)

Note: In the story of Mien Radio (Section V. a. of this chapter) is the account of how Liew became the first Mien Christian broadcaster. Her father's bio is in chapter 3 pages 30-31.

Family and Schooling

My parents have seven children, including the youngest one whom they adopted, and I am the fifth. They became believers when I was two years old. We opened our house for a worship gathering on Sundays.

My parents sent all of their children to a Christian boarding school in Chiang Rai. I lived in a dormitory together with 45 children and one staff. There was strict discipline. We had devotions every night before doing homework. Saturdays, Phayo Bible College students taught us about Bible stories and I loved listening. I was inspired by the Bible College students. Therefore, when I was nine years old I started thinking of attending the Bible College to be a full time worker serving God.

Liew, front left, with parents
& siblings

First Job and Teenage Years

When I was thirteen years old, I left the boarding school and worked for a strong Christian Thai-Chinese family in Nakhon Sawan. I lived with them and I was a shop assistant, a nanny and a housekeeper for them for six years. All my small wages were sent to my parents. It was tough, as at that age I had to be available for them 24/7 and did my distance studying. Thankfully, my faith in Christ was continuously growing and I was baptised when I was fourteen. I was waiting 'til my eighteenth birthday then I could attend the Bible College to follow my dream. However, I was in for a big disappointment due to my lack of finance.

Second job - Repairing Radios

I met a Thai Christian family who owned an electricity shop they wanted to start a new church in their own town at the house. They asked me to help them especially in a children's ministry. I stayed with them and worked for them. I did similar things as in my previous job, but I was involved with church work and didn't have any salary.

I thought that I deserved to serve God since I considered myself to be a good person. Besides, I presumed that I was more than capable to do His work as I was faithfully following Him. However, one night God showed me how sinful I was; I cried and asked God to forgive all my sin. I saw myself full of sinfulness and I saw how holy God is, so I felt that it was impossible to be God's servant. Therefore, I decided to learn how to fix radios and TV from the owner of the shop and I enjoyed it very much.

Liew on right at 13 was nanny for this family

Liew at 19 in front of lady

The new church was growing and in the second year the church had a student intern from Phayao Bible College name 'Mana.' He kept telling me I shall go to the Bible College, but my head kept telling me that was impossible! Then God showed me Luke 1:37 which says, "Nothing is impossible with God." But I said to a pastor that I would believe this passage when I was actually at the Bible College.

In 1989, I went to a Thai youth camp in Chai Nat province. The theme of the camp was, "Where were you in 1989?" During the camp the theme song was, "Whom shall I send?" it touched my heart as also did the sermon which was from Isaiah 6:8. The song was sung repeatedly, "God is calling you, where are you?" I felt God calling my name strongly and I said to Him, "Here am I, send me!" After the sermon when the preacher called for those who would like to respond to God's calling to stand up I stood up and they prayed for me.

After the camp I carried on my radio repair job. Mana did not give up telling me to go to Bible College. One day he said to me, "Look, Liew, fixing radios everybody can do, non-believers can do it, but fixing people's souls only Christians can do!" His word touched my heart, so I let him help me apply for attending Phayao Bible College.

In 1991 when the college started a new term and on my first day as I walked to the entrance I pinched myself to make sure I was not just in a dream. But it was real! At once, God reminded me, "See, Liew, nothing is impossible with God!" And I believe that with my whole heart and have never doubted it since.

Mien Radio Work

I had hoped to return to the Thai Church after I finished Bible College. I was interested in working with children. However, Verna (Feix Orn) an OMF Canadian missionary who worked for Mien, came to teach English and piano in my third year of Bible College. She suggested that I start the Mien Radio work. But since I had left the Mien village when I was very young so I could not speak Mien properly. So working for Mien people had never entered my mind.

Nevertheless, Verna kept saying to me that I should do the radio work. She did not give up and one day she said firmly to me, "Liew, you are Mien, if you don't love Mien who else will love them?"

This was extremely touching to my heart. In 1994 I started preparing for the Mien Radio project with OMF. My journey with God through the Radio Ministry has been exciting. When trouble comes God's word says to me that nothing is impossible for Him and I trust Him.

Bible College graduate in 1995.
From left: Laai, Man, Liew, parents, Mey

Liew in 1994 starting
to prepare broadcasts

Marriage Life and Grace upon Grace Period

In 1997 I married Warawut who was Thai and whom I had met in the Bible College. We moved in with his parents in a Thai village in Chiang Rai. I was very blessed by his parents. Nearly every night, we gathered to sing, read the Bible and pray. I was preparing the radio programs and every Friday travelled to record them in Chiang Mai.

I became pregnant one month after we married, but only two months later I miscarried. Furthermore, after just three months of married life, we received the news that my husband had HIV. Our honeymoon period was not yet finished but my fresh green world suddenly turned to brown. Warawut's health was getting worse and he went to be with the Lord in 2000.

In the three years of his ilness I learned so much about sorrow and mental suffering, and yet God gave me many great experiences from his word; I didn't just hear but I also saw it. I was so weak but God said to me, "My grace is sufficient for you, for my power is made perfect in weakness. ***Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me."*** *(2Cor.12:9) This passage so encouraged me and I said to the Lord, "Will You use me as much as I face this suffering? If yes, let me face it I will not mind how much I have to face, please be beside me and strengthen me then I will be able to give You the glory."*

When we found out that Warawut had HIV he said to me, "I believe that God will protect you from this disease in order to serve Him." I knelt down and prayed to the Lord. I said if He protected me from this disease, I would serve Him until my last breath. I am thankful that by His amazing grace I am free from HIV and have good health. And the more important thing is He let me take part in His ministries by telling His love to other people.

Why I Married Again?

After the death of Warawut I moved out from my dear in-laws' house back to Chiang Mai, because it was more convenient for doing the radio work. I was thirty-one years old when I became a widow and I was busy serving God. I thought I was not going to marry again, as I wanted to have more time to serve God. I enjoyed doing the radio programs as well as church activities.

However, a couple of Mien pastors kept coming to pray for me asking God to heal me from HIV. One day I told them that I had checked and I did not have it. But they said it was too early to say that. They said I would need to wait for 10 years then I would know for sure. Their word was very upsetting to me because I felt they did not believe God's power. Also, I noticed some people were afraid of me, they did not want to eat or do things with me. I was getting to feel uncomfortable as to how I could share God's love to them and I brought all my concerns to the Lord. I asked Him if I needed to marry again in order not to dread people and so they could see and believed that He protected me. I was so sad to see God's people, especially the leaders of the church, needing to see in order to believe.

In 2004 I seriously prayed for a husband who loves God and has a heart to serve Him. Amazingly, three months later I met Jude from England. He was then a short-term missionary in Mekong Centre (OMF) where I worked for Mien Radio. In 2005 I moved to England and there married Jude and still carry on with Mien Radio.

God is amazing! My journey with Him is always exciting. Before I wanted to know Him more and more, but now I also want to make Him known more and more.

Jude & Liew at wedding 2005 & his parents

Liew & Jude Barkway in 2008

Noppakhun and Rassamee Prasobkiatkit (Dangc, Kaeqv Fuqv caux Rat^sa^mi)

My name is Kae Fu Saedern, my wife's is Rassamee and our son's is Mahakit (Kao Fei). I was born in the Mien village of Paduah, Mae Chan, Chiang Rai. My parents were Wuon Fu and Muang Zow. At that time our family was animistic worshipping the spirits of our ancestors.

At age 9 our family joined the big move to Ban Pak Klong Lan in Kamphaeng Phet Province. But about 3 years later we moved back to Mae Chan, Chiang Rai to the Mien village of Nong Waen. Then my parents divorced. My older brother and I then went back to Klong Lan to live with our uncle and to raise corn on the mountain at Ban Din Khem. Shortly thereafter our father followed us there and married a Christian woman.

Father then took us to live with him and our new mother to raise corn at Ban Pang Ma Nao. He told us that we must believe in Jesus because we were surrounded by Christians and there was no shaman there. After Father's remarriage I attended the Mien church. The church leader, Guei Ching, prayed for us as we accepted Christ. But at that time we had no understanding of the Gospel. We only realized we were leaving the spirit worship.

But while attending the Klong Lan church I read the whole Bible. God led me to join the youth group where I had friends and mentors and joined in witnessing for about 2 years until I better understood God's ways. Then at a youth retreat in Phayao I made the commitment to study at Phayao Bible College. In the second year there I was born again and went on to graduate at the end of the fourth year. After that I went to continue study at the Bangkok Bible seminary (BBS) Then I went to serve a Thai church in the southern district for 7 years. There I married a Thai lady and our son was born there.

God then opened the way to move to Bangkok and to serve with FEBC Radio International from 1997 to the present. Later I did have opportunity to serve much in the Mien radio ministry. At present I am helping oversee radio broadcasts in 17 Asian languages in addition to Thai language broadcasts.

In 2009 we Iu Mien in Bangkok started Mien Bangkok Church. We met in FEBC Radio international building for a year. Then we moved to Soi 122, Ramkhamhaeng Road, Saphan Sung District, Bangkok 10240 and continue there now in 2019.

Faam Kuon's Testimony

I Faam Kuon Silojiou (Bienh Faam Kuon) now go by my husband's surname Leiz as Leiz Faam Kuon.

When I was only three or four years old my parents worshiped the spirits. I asked them where the God who created the heavens and the earth and everything in it lived, where did Grandma and Grampa come from, who created people. They couldn't tell me so I decided that I would not worship the spirits. I only wanted to worship the One who created the heavens and the earth and all people.

After this I became very ill and emaciated and wasn't growing. My parents were concerned that they would not be able to raise me to adulthood so they took my grandmother and me and let us believe in Jesus. The good thing was that my mother and father eventually also believed.

When I had Jesus' strength (power) in my life I did not get sick. As I was growing up my parents also believed. In 1977 Ong Cing fai Gux Cing (or is it Seng?) led them to faith. When I was just five I went to church and heard Saan Siouc, Saan Gueix and Gauv Fongc lead in singing and teaching us to sing. I thought then that when I grew up I'd like to be like these older brothers and lead the singing and teach the children.

In 1980-1982 the teacher who taught children came in and taught the children in our village of Din-Kemx and I heard the Gospel for the first time. Afterward Daa^weix went to our village to teach. In 1983 those who were interning (at Phayao) also went to our village to teach. So teachers Naix Dorngh and Faam Guenc came and taught us. Every two weeks teachers from the Bible School came to teach.

In 1988 I was in the Refugee Camp and Daa^weix baptized me. We went into the refugee camp because we did not have Thai ID papers.

In 1992 I gave my life to the Lord and heard Him say that having given my life to Him I should leave Thailand to study further and to study His Word elsewhere.

In 1993-1994 Bungz Muangz Tsou caux yie went to study to get the needed high school grades. In 1995 we went to Phayao Bible College to Study. From 1995 – 1996 God Himself provided the money needed to study. 1997 OMF paid for us to study for half a year and we worked to pay for the other half.

In 1998 I did my internship in Ruam Jit and Yauz-Jiem was my supervisor and consultant. But at the end of four months Yauz-Jiem (Daniel Arisawa) had to return to Japan to care for his sick father. From then on Fuqv-Luangh (Ian Bevington) was my supervisor.

In 1999 I lived in in the Nikom at Feix Fongc's house while working there. Major problems developed because the church didn't have its own place for me to stay. In 2000 my supervisor sent me to live in part of Bongc Nam Lorn (Hot Water Village) section 4. While I was there doing church work I came and went from my older brother and younger brother Saan's home and alternated with Naix Liemh going to Korng Laan to do some teaching.

In 2002 I married and moved up to Chiang Rai to a place near Mae Chan. My father was very elderly and I needed to care for him so was unable to work full time.

From 2006 to 2017 I lived in my own house in Maechan and did some preaching and teaching for Yauz-Jiem Fin-Saeng at Immanuel Church in Baac Kaa Laangz once a month occasionally. And I did my own work feeding and encouraging the believers. Saan Orn is the one to make the money for our family and to use a little of the money to support workers while I look after our child and do the field work.

Tzan Meng and Muang Dorng Saetern (Dangc, Zanx-Mengh & Muangz Dorngh)

(His official Thai name is Pongsakorn Temsirimongkol & nickname is Jamnian)
(Her Thai name is Mrs. Mattiga Temsirimongkol & nickname is Fai)

Jamnian's mother was Muang Taet daughter of Ying Tso (Ngingv Zou) who was a sister of Fu Tzan Tsou and one of the first converts in the 1960's. He was born im 1979 in Chiang Kham hospital. His grandmother took him regularly to church but he said it was not until the 1998 Mien youth camp at Mae Hie village, Chiang Mai *"that I realized my life had value in God's sight."* The camp theme was "Enter New Life." He there came to understand God's love and gave his life to the Lord. At youth camp the following year he resolved to be baptized and was baptized later that year in Rom Yen.

At the youth camp in 2000 the preacher spoke of how we alone are each worthless gobs of clay but God, the Master Potter, can mould and use us. Jamnian said *"my heart was pierced and I wept uncontrollably. I heard God calling me and realized that He could overcome my own limitations. So I went forward to surrender myself to His service. God opened the way for me to attend Bangkok Bible College. I studied there 5 years and graduated with a bachelor of theology (Bth) degree in 2005. Since then I have been pastor of the Rom Yen Church."* Realizing his indebtedness to the youth camp ministry he has served continually on the youth leadership team since 2002 and in 2017 was chosen for the second time as chair of that team for a three year period.

His wife Muang Dorng was born in the Maechan hospital in Chiang Rai province. Her father was U Yien Saephan (Bienh, Uv Yienc, Lao Au) and her mother Fei Meng (Feix Mengh / Mrs. Siriwan Pluemsakun) and they lived in Maesalong village in Maechan, Chiang Rai. Her mother was a Christian but her father was an opium addict for which he was put in prison for a long period. He was abusive of the children and of his wife. Fei Meng is now Mrs. Vern Oden and they have a strawberry farm and shop in south Oregon.

Ian Bevington wrote, *"She was a very sick small girl with a very worried mum. She had Japanese Encephalitis and the prognosis was not good. If she survived she might end up with severe mental problems, but God answered prayer and she was completely healed."* She expressed her appreciation for the prayers of Ian and his wife Rachel and declared, *"Our God is the very greatest of all!"*

As she matured she often prayed that she would be able to marry a Mien but at the time she and her brother were living in the House of Grace student dormitory for Akha in Chiang Rai. And none of the other students were Mien! But she says, *"In God's timing God brought me to meet and then marry a Mien and not only that He gave me a husband who loves and serves the Lord so now we are serving the Lord together."* How good indeed is the God we adore!

Ian explained, *"Muang Dong met Jamnian through the Mien Youth Camps. We learnt through the jungle telegraph that they were writing to each other and it came as no great surprise when Muang Dorng finished her schooling that we were invited to their wedding. She made a lovely bride in a most un-Mien-like white wedding dress."*

After high school she obtained a certificate of tourism in 2006 from studies in Chiang Rai Vocational College but she is now working as a nurse's aide at a Chiang Kham clinic. She and Jamnian have 2 daughters.

GOD IS WORKING BEHIND THE BAMBOO CURTAIN

Testimonies from Mien and Kim Mun Christians in the restricted countries of Laos, Vietnam, and China. Note: Names are changed or not given for security concerns.

The following items are from a "30 days prayer calendar for Mien and Mun" by Kwang Kim-quoted by permission.

1 In a mountain village there was an insane man who was possessed by a demon. One day he heard the good news that Jesus can cast out demons. He believed in Jesus and prayed by himself in the name of Jesus that the demon would leave him. And the demon left! People from all around came to see the miracle. He said to those who came to see him, "You should believe in Jesus. He can forgive our sins and save us." In three days 300 people believed. Others brought demon-possessed people to him and

he cast out those demons in the name of Jesus. Those who believed in Jesus went to share the gospel and cast out other demons by praying in the name of Jesus. More and more people believed. In two months 6-7,000 believed. This was one of the greatest movements God performed among the Mien people in the past 17 years. Pray for revivals to occur in every Mien village.

2 SD was a shaman. His eyes were sore and painful, and he became blind. He discovered that the pain and the blindness was caused by the spirit he served. He realized that it is not good to serve spirits in any way and he became a believer in the Lord Jesus. As he prayed, God removed the pain from his eyes. Although he was still blind, he was very happy and began to share the gospel to others. His family and many other people believed through his testimony. From that time on, he has traveled from village to village with the help of church members to share the gospel.

3 In 2008, two evangelists went to a village to share the gospel. After hearing their testimonies and the gospel, three families became believers. The headman of the village was not happy about it and wanted to call the police to arrest them. He had the only phone in the village, and but was unable to call the police because it was nighttime. The headman wanted to have the evangelists arrested, so he asked them to spend the night in the village and enjoy themselves before leaving the following morning.

The following morning the headman discovered that during the night a thief had come and stolen the electricity generator and he was not able to recharge his phone. Since he was unable to call the police, he sent a man to go to the police office by motorbike. Fortunately, it was too late because the two evangelists had left the village. Give praise for God's protection!

4 In 2005, WF went on a journey of spiritual discovery. He was a shaman and wanted to become a ritual master. To do this, he decided to travel to China to look for the root of spirit worship. He searched and searched, but was unable to find the answer.

He looked for other spiritual paths, but they all led nowhere. After he returned to the USA he spoke to some Christian believers and at their invitation, eventually went to church in order to find the truth. In 2006 he became a Christian. After he believed in Jesus, he and his family finally experienced true peace in their hearts. He was not afraid of spirits anymore and he was completely satisfied with everything that he had. He was so thankful because he had become God's child. He is now studying God's Word and wants to share the gospel to other shamans.

5 A woman in a neighboring country was invited to come to Thailand for a Women's Retreat. She was not a Christian. During the Retreat she experienced pain in her right shoulder and the right side of her face, so she was unable to sleep. On the third day, some of the Mien believers prayed for her to be healed. After they prayed, she was healed and slept well! She wanted to believe in Jesus, and made a phone call to her husband in her own country. But he said, "If you believe in Jesus, do not come back home." However, she accepted Jesus and returned home. Many people prayed for her. When she returned home, her husband did accept her. Praise God.

6 Pastor YH has faithfully served God for the last 17 years. One day while returning home on his motorbike after preaching at a Christmas celebration in a village, a long vehicle that was carrying cows and pigs tried to pass. He was hit by the vehicle and his left leg was run over. He was sent to a hospital. Due to the injury he lost his leg. During the incident a policeman happily said, "He will die. He will not be able to share the gospel anymore." Another man also cursed him saying, "Good! He will not be able to share the gospel anymore". However, he did not die even after losing his leg. He recovered and was fitted with a prosthetic leg. The pastor has now become even more motivated to spread the Gospel and bring the love of Christ to those who have not heard.

7 While listening to the Mien Radio program in 1998, a man learned that God can help people to leave the worship of spirits. To him spirit worship was terrible because whenever he or his family

members were sick, he had to call a shaman to do spirit worship. The shaman required him to kill ducks or dogs to be healed. All this killing seemed senseless and made him very sad at heart.

After he believed in Jesus, he was able to leave behind the spirit worship, and God gave him peace in his heart. Two years later, he crossed the border from his country and went to a Mien village in a neighboring country to share the gospel. Although he did not have a visa or proper travel documentation, he went to share the good news anyway! After five days in the village, he was caught by the police and all his money was confiscated. No one would help him and he was forced to return to his own country. His journey home took him two days on foot. Although the experience was bad, he continued to return time after time to share the good news and God's word. His perseverance over the 30 trips resulted in 90 new Christians! Praise God for his perseverance in sharing the gospel.

8 During a time of great persecution the number of the Mien Christians actually increased! The greatest persecution came from the government, including threats, heavy fines, beatings, and imprisonment. Government officials said, "Christianity is America's religion, not our country's religion. Believing in Jesus means throwing away our ancestors." However, the Christians did not listen. They still worshipped in their homes and on Sundays some Christians went to caves deep in the mountains to worship God together. They kept their faith in the midst of persecution and continued to share the gospel. And the numbers of Christians increased! Praise God for their faith!

9 Before ZN was a believer, he was not a man of noble character. He drank, gambled, smoked amphetamines and did not have a good relationship with his family. His wife had problems as well. Once, in a dream, she saw a demon coming to take her and whenever she closed her eyes, even for a short time, she saw a demon trying to catch her. Because there was no one to help her, she was in the terrible situation of not being able to sleep; not even for a moment.

During this time of trouble, God was gracious and helped them to seek Him and receive His salvation. God helped him to leave all the wicked things he had done and healed his wife's affliction. Because of this, they now have a new life. A life provided by their relationship with Jesus. God also helped their family members to have His peace and live in loving relationships. He is now studying and learning God's Word and wants to serve God afterwards.

10 God used Facebook to connect a young Mien man with a Mien believer in the United States. The believer in the US helped the Mien man become familiar with God's love and helped guide him to believe in Jesus! After he became a Christian, he did not immediately want other people to know about his conversion because of the very real possibility of persecution. His life, however, was changed. He didn't behave like other young Mien people. He didn't drink, smoke or curse. In fact, the change in his life was so obvious that his mother-in-law noticed. Because of his example, his mother-in-law also became a Christian!

11 A Christian man was very sick and was nearing the end of his life. His younger brother asked him if he could perform a big spirit ceremony for him for two or three days after he died. Because the older brother was a Christian he refused the request. He was so sick he was not able to talk so he wrote on a piece of paper "No spirit ceremonies." Despite this, his younger brother went to the sick man's wife and asked her whether she wanted him to "perform spirit ceremony." She also was a Christian and clearly told him that she did not want it either.

Despite their wishes, the sick man's parents secretly went to a spirit doctor to find out about their sick son, but the spirit priest saw in a vision that the sick person had crossed water and gone to the other side where the cross is. The spirit priest told the family that their son and brother is a real Christian so the dead man's parents could not do anything for him involving spirit worship.

12 The village where one Mien girl lived is frequently visited by tourists, so she had been able to pick up some English over the years. One day a tourist came through her village and told her about Jesus. Then he challenged her to pray. Everything she prayed about came true, so she put her faith in

Jesus. When she told her family, they became very upset, and told her she could not live with them anymore. She was 13 years old at the time. So, she moved up the mountain to the nearby township and got a job to support herself. Eventually, someone came through and granted her a scholarship to study at a boarding school for minorities near Hanoi. The city was only one hour away, so she frequently came in to visit a couple of families that would disciple her.

During this time a Mormon family also invited her to study with them. However, when she went to their house to study, the things they said left her feeling uncomfortable in her spirit. Later, she showed some Mormon literature to one of the families who was discipling her, and was able to confirm that the things she had heard were not in line with God's Word. Thankfully, this young believer was sensitive to the leading of the Holy Spirit. In the years that followed, she was given a full scholarship to attend a university in Canada. The university ended up being near a Mien church that she was able to attend. It has been amazing to see how, even though her earthly parents rejected her, her Heavenly Father took her in and cared for her needs.

Progress among the Kim Mun people group in Vietnam

Kim Mun is a people group closely related to the Mien. Their language is similar to Mien and many of them understand Mien. Many of them have also come to Christ. Some Kim Mun have attended Mien pastor training. They call themselves Canh Zeiv Mienh.

Testimony of a Kim Mun pastor This letter was written to Mien Radio in 2010.

I am Kim Mun and I am very glad to write to you. Have you ever seen any Bible written in Kim Mun? God called all my family and my mother to Him in 1998. I thank God that He has given me an opportunity to serve Him in the Church. Please pray for wisdom and strength. I have experienced many temptations and trials when I go to preach the Gospel, persecution being one of them. One time they hit me and did a terrible thing to me.

Another time, I went to another village to baptize someone. On my way home, it was late at night and I went to ask another tribe for a room to spend the night but they wouldn't give it to me. Furthermore, dogs bit me and my leg was painful. At that time I thought of Jesus, how much difficulty He had to face and it encouraged me. So I didn't give up but I am continuing to preach the Gospel.

The third time of trial when I went to preach the Gospel was when my house caught fire. That night my wife and my two sons were sound asleep, but thankfully a loud noise woke my wife up. Straightaway she saw that half the roof was gone and she was absolutely terrified! The day after was Sunday, my wife went to church and told them that our house had been on fire but nobody believed it. However, three days later some people from the village came and repaired it. When I arrived home there was a nice place for me to stay, I thank God for this!

The fourth trial happened when I went to preach the Gospel and my house collapsed. At that time I was away for a month because I also went to study the Bible in the city. When I was on my way home, somebody told me about the collapse of my house. When I arrived home I saw my wife was greatly depressed because she lacks faith, so please pray for my family. Also there are some other houses in the villages which had been on fire and the people are very disconsolate, so please pray for them.

I apologize for my handwriting; I have many things I would like to tell you but my Mien language is limited. Please pray for us, the Kim Mun still haven't had any pastors or missionaries.
P.S. On the cassette that I am sending you, there are some songs which are translated from a Mien

song to a Kim Mun song to encourage Kim Mun people. May God bless you and strengthen you day by day to do His work.

Kim Mun convert

There was a Kim Mun man who along with his older brother suffered illness and did the spirit rites until they were tired of them. Their Parents also became ill and the shaman told them to kill a chicken, kill a hog, and kill an ox. Then they said it is too costly we will not do the rites. *"We can't do as the shaman asks."*

Some people told them, "*You must seek and worship 'the highest spirit' and he can help you."* Those two brothers looked for 2 years but could not find that greatest spirit. Then one day they went to seek believers in God whom people call Jesus worshippers. They asked those Christians to teach them about the greatest spirit. The Christians shared the good news about God and His only Son the Lord Jesus. These 2 brothers did believe and stayed for a long time with the Christians to study the good news. Upon their return home they shared the good news with their fellow villagers. There was one single day when 600 of those villagers repented and became believers in Jesus. Even the shaman in their village came to faith in Jesus. From that beginning the Good News spread until now there are many thousands of Kim Mun believers in Jesus.

Jeremiah 29:11-14 *"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you," declares the LORD, "and will bring you back from captivity. I will gather you from all the nations and places where I have banished you," declares the LORD, "and will bring you back to the place from which I carried you into exile."*

Acts 14:21-22 *They preached the gospel in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said.*

Kim Mun worship

The time had come for worship in a Kim Mun church. The women dressed in their traditional tribal clothing sat on the right side. The men sat on the left side and in the back. The worship leaders stood in front and began the worship in their own Kim Mun language. The next Sunday the same happened. They had a large TV and a laptop computer. In the worship time the church leader asked all to stand and worship the Lord in song. So they stood and began to sing and then they began to see not Kim Mun words but Mien words on the TV monitor. When the worship leader read the Bible the worshippers saw the words in Mien on the TV screen. The Mien and Kim Mun languages are very similar and closely related. Thus Kim Mun Christians can read the Scriptures and hymns in Mien and understand. However, this is not their birth language nor their language of daily use. How much better would it be if they had the Bible and hymnal in their own Kim Mun language?

Psalm 71:23-24 "My lips will shout for joy when I sing praise to you— I whom you have delivered. My tongue will tell of your righteous acts all day long, for those who wanted to harm me have been put to shame and confusion. "

Acts 2:11 "(both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

Kim Mun Bible

A linguist developed an alphabet for the Kim Mun language and taught it to a Kim Mun man. After this man had learned that writing system he began to translate the Scriptures into Kim Mun. Since

the Kim Mun language is very similar to that of the Iu Mien and this man knew Iu Mien he was able to translate directly from the Iu Mien Bible. When other Kim Mun heard about this they came to help with the translation. There are now 6 Kim Mun working on this translation. Thus in just two years they completed translating 4 books of the New Testament. Their current hope is that in one more year they can complete translating the New Testament. Praise the Lord God that He has given them the desire and willing hearts to translate the Holy Bible into the Kim Mun language.

Psalm 119:59 *"I have considered my ways and have turned my steps to your statutes."*
Psalm 119:105 "*Y*our word is a lamp for my feet, a light on my path."

VIETNAM EXPANSION IN 1990S & BEYOND – By Rachel Bevington

Ian gathered church leaders to record teaching for the new believers in Vietnam. Mainly this was the basic Scriptural knowledge needed for someone to make an understanding decision to receive Jesus as their Lord and Savior. The church leaders did an excellent job and the taped cassette teaching was well received.

Seeking the Lord about the future direction of the Mien outreach, Ian became more and more convinced that we needed to establish physical contact with new Mien believers in North Vietnam so he asked Gway Liem and Kao Kouei (Gueix-Liemh caux Gauv Gueix / Fuqv-Jiem) in the States if they would go. After some delay they did, along with Yun Fu (Yunh Fuqv.) This was not easy. Having experienced the trauma of fleeing from the Viet Cong in Laos they were now being asked to go into the very country from which the Communist insurgency had come. But they did. It was a frustrating trip. After repeated attempts, they finally made contact with Mien Christians. The trip achieved little apart from showing that this was not the way to make meaningful contact with the new Mien believers in Vietnam. Back in the States they met Benjamin Vang a Hmong Christian who had a remarkable ministry amongst his own people in Creative Access Nations (CANs). He told them that the way to make contact with the Mien Christians in North Vietnam was through Vietnamese Christians living in the area. Benjamin gave them contact details and the vital ministry of trips by American and Thai Mien to give Bible teaching to Mien church leaders in NV began. The zeal and love for the Lord of these new believers was a huge challenge to all those who went and continue to go.

CONVERTS IN U.S.A. & CANADA

Jovi Cheng Cho & Mey Finh (Melissa) Lee (Cengx Zou caux Meix Fin Saelee)

Once Refugees, Now Redeemed

Jovi wrote this. It was published in bulletin of the Kansas church that sponsored him and parents

First and foremost, I want to thank God for the opportunity to go back to Hillsboro MB Church to share a little bit about my personal journey and how Christ came into my life. Second, I want to thank Pastor Brian, Sharon, Cheryl and the entire Jost family, Ron and Marilyn Hiebert, and the congregation for the warm hospitality and for making our visit so welcoming.

It was 38 years ago when my family and I were trapped in a refugee camp in Thailand setup by the United Nations for millions of displaced families fleeing for their lives right after the Vietnam War- just like what's going on in Syria today. We were in a country where they didn't want us there and we couldn't go back to our home country, Laos, which was now controlled by the Communists. We thought we were trapped, forgotten and left to die.

But thank God for placing His unconditional love in the hearts of Hillsboro MB Church members to reach out to our family and sponsor us to the United States. In retrospect, I realize that it must have been a huge decision for the congregation and the leadership to take on such a great responsibility, but it was done in faith and love to rescue our family.

I was 10 years old when we first arrived to Hillsboro in the summer of 1980. Everything was so different compared to the tropical mountains of Laos in Southeast Asia. Most challenging of all was the language barrier, as we did not speak a word of English and no one could speak our Mien language. I remember someone from the church patiently working with our family and showing my parents how to use the stove so we wouldn't burn ourselves - or maybe it was to ensure we did not burn down the house. They also showed us how to get instantaneous hot water in the sink and the showers.

I remember the young Cheryl and Sharon taking us shopping for groceries and clothing, taking me and my brothers to school, taking us to Wichita to buy huge bags of rice for the family. Usually on the way, we were treated with cheese burgers and french fries. I will never forget the kindness of Mr. Richard Wall. I was crying on Washington Street because the chains on my bicycle had fallen off and he took time to help me.

Jovi is at right in red coat.
Taken in 1979 at refugee camp

Saelee family on arrival in Hillsboro in 1980. Jovi is in the middle of front row.

At that time I did not understand, but now I know that all the kind things that everyone did for my family were done out of God's love. Regardless of who we are, where we were from, even though we were strangers and didn't speak the language, God's love was extended to us. I am reminded of Jesus commandments in Matthew 22, "Love the Lord your God with all your heart and with all your soul and with all your mind….Love your neighbor as yourself." By loving and caring for my family, the church was doing exactly what Jesus commanded.

After moving to Seattle in 1981, I was the first in my family to receive a college degree. Not long afterward, I got married, had a son, and bought a house in my twenties. The American dream had come true for me, I thought. But suddenly my world turned upside-down and everything that meant so much to me fell apart. With Y2K approaching, when many people were fearful of the world coming to an end, my world came to an end on New Year's Eve of 1999. The woman whom I was married to informed me that she was leaving and ending our marriage.

A few weeks later, she provided me divorce documents with the parenting plan for our son. For the next three months, I isolated myself from everyone and buried myself most of time at my work office or in the basement of my house. I couldn't stand looking at the family pictures on the walls in the family room or anything that reminded me of my family. I pondered how I would explain to my 2-year son why I would not be there for him all the time or why his parents are not together. I felt that I had lost everything and had no reason to live. I was so depressed that I was not able to sleep and eat for three months, and I began thinking about how to end my life and end the pain.

But thank God, one day I received a voicemail from a distant family member, encouraging me to cheer up and take care of myself. I decided to start by cleaning my car garage. The first thing I saw when I opened the door was a book standing in front of me entitled "The Purpose of Your Life." It was a book about the love of Christ and how He will never forsake me, always love me no matter what, and He understands and knows all my pain. It talked about how Jesus' love is unconditional and He will be there to carry me even when I feel like I don't have the energy to go on another day. Tears came down my face as I longed for this kind of love and I remembered that the first time I heard about Jesus was when I was a young boy in Kansas. I knelt down on my knees and accepted Jesus into my heart as my Lord

and Savior. As Apostle Paul writes in 1 Corinthians 3:6, the seed was planted in Hillsboro Mennonite Brethren Church and others watered it along the way. A year later, God opened a new door for me and I met my wife at a Christian camp while serving together on the worship team. Today I have two more sons and both my wife and I are serving in a leadership role in our local church. I have had the opportunity to return to Thailand and Laos to bring the Gospel to the people of my homeland. Currently, I am also a board member of Mien Christian Mission Fellowship, to help bring the Gospel back to Southeast Asia.

Jovi and Mey with children Gavin, Ethan, and Solomon

Thank God and Hillsboro MB Church for your unconditional love for me and my family some 37 years ago. Because you answered God's call to love your neighbor, you have made an eternal difference in my life and the kingdom of God. May God continue to bless the ministry at Hillsboro MB as you continue to love people and be a beacon to the lost.

Spared to Live and Serve Jesus Christ – by Mey Finh Lee (Saechao)

Born in 1977 in a refugee camp in Chiang Kham, Thailand, I was so tiny that some didn't think I would survive but God allowed me to live. When I was about 3 months old, I was ill and my father went to request medication from the local clinic. Due to language barriers, my parents administered topical medication to me orally, but they were able to get me to the clinic to reverse the side effects. When I was about two years old, I nearly drowned in a retaining pond, but a teenage relative rescued me. On May 22, 1980 my parents Chiem Finh Saechao and Liew Orn Saechao immigrated to the United States with me and my younger brother Cheng Finh. Our family settled in Richmond, California where my parents still reside.

One day in 1983, my uncle, aunt, and grandmother made a decision to become "believers" of Jesus Christ. That same day, my parents made a decision to "believe" in Jesus because my father did not have much knowledge of how to perform ceremonial rituals of ancestor worship. Although my parents did not fully understand the decision they were making, it was all part of God's plan for me to be able to attend church and grow in my knowledge of the Bible. The Mien congregation was fairly new and did not have trained teachers to teach children, but God provided many faithful servants from the American congregation of First Baptist Church to teach God's word through Sunday School classes. At

about age twelve, I personally accepted Jesus Christ and was baptized at Yiu-Mienh Baptist Church of Richmond. From that moment, I knew that He had a purpose and plan for my life. Throughout my high school years, I taught Sunday School classes for young children. Around this time, God brought Prachan and Tuanjai Rodruan to serve among the Mien and they taught many young people to play instruments like piano, guitar and drums and I learned how to lead the choir. Soon after graduating from high school, I felt a calling to attend San Jose Christian College where I studied Christian Education and Bible and Theology.

While attending San Jose Christian College, I continued to seek for God's direction for my life. God brought Kae Kouei Saelee into my life and we prayed about marriage and serving God together. However, Kae became ill with a brain tumor and after a long battle God took him home on Easter Sunday of 2001. This life changing event taught me to appreciate life so much more and I knew that God still had more for me to do on this earth because He allowed me to continue living.

In 2003, I married Jovi Lee and relocated to Seattle, Washington. Since then, I have been serving at Mien Evangelical church in different ministries – Children's ministry, Women's ministry, Couples ministry, and choir. I had the privilege to go on two overseas mission trips to serve at marriage conferences– one to Thailand in 2006 where I served on the worship team, and recently in 2018 to Hanoi, Vietnam where I served on the worship team and taught a few workshops to the women attending the conference. I am so thankful that God saved such a sinner as I, and for as long as God gives me life on this earth, my prayer is to serve Jesus Christ and be a witness to those around me.

Vern Keng & Taen Fong Chao (Zeuz, Wuonh Gengx caux Taenc Fongc)

My Life Changing Experience

A Life of suffering from birth

I was born without a dad. I don't know who my biological dad is till this day. I asked my mom a couple times but she did not tell me who he is. Now my mom has passed away. I have no way to know who my biological dad is. When I was about three years old, my mom got married and took me with her. The only dad I've known was my step dad. We had a great relationship in the beginning.

Addiction ruined our family

When I was a teenager my parents began smoking opium. I opened my big mouth and told them that since I am their only son I will not be able to take care of them if they are addicted to opium. My step dad got very mad. He cursed me, called me bad names, and then grabbing a piece of bamboo fire wood chased me. He threw the bamboo stick and hit my leg which began to bleed. The wound finally healed but the scar on my leg never disappeared. Whenever I looked at that scar I felt a deep pain in my spirit. I did not realize how broken I was physically, emotionally, and spiritually. I cried in my bed then went to cry in the jungle. There I asked the mountain, trees and rocks for help. One day my feelings hurt so bad I planned to kill myself.

Suicidal trail

I first thought I'd use a gun to commit suicide. I took a gun into the jungle and put the gun in my mouth. But I was too afraid to pull the trigger. Later I went to a high rocky mountain and cut the end off of a thick vine. I gripped the vine and swung as far as I could out over the high cliff. I planned to let go and fall to my death but I was too cowardly to finish it. I then told myself I needed to go far away from my parents. I told my mom it was not safe for me to stay with them. If I did it would endanger them and one day either they would die or I would. Therefore, I must leave them as soon as possible.

***Left country of Laos**,*

In March 1986, I told my mom I was leaving, I said, "You will never see me again in this life. You will never know where I am. If you hear anything about me it may be when I am dead and you see my ashes in a jar." Then I walked out of the house. She told me to be humble and be tight-lipped so the problem will calm down. She also said I was being unfair - the problem was not her creation so why did I blame it on her. I told her I did not blame her. I just wanted to let her know why I was leaving.

Thailand refugee camps

My friends and I went into a Thailand refugee camp and were confined there for three years. Fortunately, in 1987 I met Chang who was my sweet heart in a school where we studied and worked together. We dated for about a year. One day I asked her to marry me so we can go to America together. She said Yes. I asked my uncle to help with the engagement arrangements. Then we got our marriage license paper work from the camp authorities. After that we went to the UN consulate to do the legal document paper work to go to America. Before coming to America we had our first blessing.- a boy. We named him King, (Ging)

Vern Keng & Taen Fong

Came to America

On August 21st, 1989 we landed in Washington state in the country of America the land of freedom. We thank a step mother for sponsoring us. She was living in Pasco, Washington. God blessed us there with a second child. We named her Thim.

***Unforgiveness driven**,*

Even though my parents and I were living in different worlds my hatred made it seem as though we were still living in the same house. Unforgiveness and hatred drove me to want to change my last name and my religion so my parents would never know where I am. I changed my last name then we moved to California for more education. I went to Fremont Adult High School to get my high school diploma.

***Salvation child**,*

In 1993 we were blessed with a third child whom we named Yowty. About six months later he got very sick. His whole body was covered with rash. We took him to American River hospital E.R. A doctor told us that our baby had measles. After the examination the doctor gave a prescription slip for him. It was too late at night so we went home without the medication. My sister in-law was waiting at home to see how our baby was doing? I said "His illness seems to be getting worse." She asked again, "Can I pray for the baby? My Jesus is very powerful, He can heal the baby" I said go ahead. She put her hand on the baby and prayed for him. About 30 minutes later she prayed for him again and then she went home. About 3:00 o'clock in the morning our baby seemed to be getting better. He cried for milk. His rash had disappeared. He didn't need to take the medication!

Invitation to go to Church

About a week later my sister-in-law came back. She asked, "How's the baby?" I said, "Thanks Sister. Your Jesus is very powerful." She asked us to go visit her church and that Sunday we went. We then accepted Jesus Christ as our Savior and got baptized in Healsdale First Baptist Church.

Education and serving

I went to Bible school at Golden Gate Seminary. There I met a classmate who invited me to visit a Nazarene Church with him. We then became members of Church of the Nazarene. With God's blessing I finished Mechanical Electrical Technology school. Now I work as an engineer at Sutter General Hospital. I am also serving God at the same time. The more I studied the Bible the more the Holy Spirit revealed to me that I needed to forgive my parents.

Forgiveness and reconciliation

It took me 20 years. But in 2006 my family and I went to visit my parents in Laos. I asked them to forgive me for the wrong I had done to them. I invited them to accept Jesus Christ as their Savior but they were not ready at that time. However, God worked in mysterious ways on that trip. There were 11 people who did accept Jesus Christ into their lives.

Taking care of parents

Finally my parents did accept Jesus Christ in 2009. I then changed my last name back to my original name. And I financially supported my parents every month until they passed away. In all the traveling back and forth God used me to connect with the Mien community for His mysterious gospel mission work and to serve Him for His glory.

Overseas mission

Laos gospel mission is a unique and different ministry. It is a Gospel harvest mission ministry. We come from the air and from the ground inviting people to follow Jesus Christ in the countries of Laos, Vietnam, and Thailand. From October 2015-to late 2018 our mission has had the great privilege of leading 396 people to accept Jesus Christ as Savior. Of those 151 have so far been baptized. Most of those new believers are in Laos.

Local mission

We are so grateful for the support of Liberty Towers Church. Our LT. Mien small group has about 30 people. We have a great opportunity to be hands and feet of Jesus Christ to serve our community. We have Bible study. We hand out in the Mien community 8GB Micro Sd Cards plus radios that contain testimonies, and sermons and 818 Christian songs. Our mission is a-Scripture teaching ministry. We are committed to excellence and to developing in our people skills in communicating Biblical truth. Our ministry is centered in Jesus Christ and is grace-based. This gives us freedom to invite people to follow Jesus Christ. In many areas of our Christian faith spiritual gifts enable us to serve God in our local community.

With Christ, For Life Vern Keng Chao

Yowty Chao

(Yowty is the youngest son of Vern Keng above whom God healed of measles at 6 months of age in answer to a Mien woman's prayers. This article was written by Nyla at his workplace 7/19/18)

Respiratory Therapy graduate finds career calling caring for his grandmother with COPD

Seven years ago when Yowty Chao started dating his future wife Dorothy, he had no idea that Dorothy's grandmother would come to have such a strong influence on his life…and his career. Yowty and Dorothy had been dating long enough to know that they were in a serious relationship, and Yowty's connection to her family began to deepen, especially with Dorothy's grandmother.

"Grandma had COPD (Chronic Obstructive Pulmonary Disease) and I was in close communication with her doctor and her respiratory therapists," says Yowty. "At that time, I had no idea what respiratory therapy was, I just knew that my grandmother needed help and I needed to learn everything I could to help care for her."

While helping his grandmother with respiratory equipment and therapies, Yowty learned a lot more than the specialized care required to keep her breathing. "She was my teacher," says Yowty. "She taught me a lot about our culture."

Yowty's parents immigrated to the U.S. from Southeast Asia in 1989 with very little to their name. "I was a child of refugees who came from poverty, who came from nothing," he says. His parents strove to succeed in America. His father Vern becoming an engineer at a hospital and his mother Chang a full-time seamstress.

But Yowty never really explored his heritage and knew little of his home country's customs and beliefs. His grandmother opened a window to a new understanding of his family culture. "She was our family historian who was always telling me stories and teaching me the ways our culture would do things," he says. By the time Yowty and Dorothy married three years later, Grandma was officially and emotionally his, as well.

Grandma's influence was felt at every level of Yowty's life. "She gave me a deeper love of my wife; she taught me how to care for her, all the little nuances about her. She taught me the principle of being patient. She made me a better husband. She also taught me to extend more grace in all situations." Grandma also taught Yowty the selflessness of serving the needs of others, as he served her those years she required help for every breath. It was in her service that he discovered his deep interest in respiratory therapy as potential for his own career. "She helped me realize that I love taking care of people in the context of health care, and respiratory therapy specifically," says Yowty. He was ready to take what he had learned at her side to a professional level.

When Yowty was just 21, their beloved grandmother lost her struggle with respiratory disease. Her years of influence were cherished and many important moments were shared. "We were so grateful she was able to be at our wedding of 250 people and the joining of our two clans," says Yowty.

Yowty was now even more determined to pursue the profession his grandmother had stirred in him. He had researched several Respiratory Therapy programs, but when he toured SJVC's Rancho Cordova campus he knew he had found his path to career success. "My admissions advisor Stephanie Taylor set the tone for my image of SJVC," he says. "The students were very welcoming and encouraging to potential students. Showing me that hospitality was one of the most memorable things about my first impression. I enrolled right then and there."

By this time, Yowty was almost 24 years old. He and Dorothy had been married for three years and had son Oren, who was almost a year old. They lived too far away from campus for Yowty to commute every day, so they had to depend on family to help them make the logistics of his education goals a success. Dorothy was working full-time, so everybody pitched in with childcare.
"It was essentially all hands on deck," says Yowty. "My mother-in-law, multiple aunts and uncles watched Oren." Yowty stayed with his parents many nights to save commute time. "I was blessed with food, water and a place to lay my head down. I didn't have to worry about anything else but to complete the program."

As it turned out, the Respiratory Therapy program required his full attention. By the second week of his program, Yowty knew he had to find a way to keep from drowning in all the information coming at him. The answer was simple, but powerful: Study groups.

"We had 20 students, and study groups ranged from 3 to 8 people at any time," says Yowty. "After school in the library, we drew all over a whiteboard and gave lectures to each other just to reinforce the learning. We changed group leaders for discussions that played to each of our strengths." The study groups proved to be a powerful tool for information retention. It also reinforced their commitment to their individual and group success. "We encouraged each other and reminded each other of the fact that we were all in it together. We made it personal."

One memorization technique the groups used was coming up with crazy acronyms to lock in complicated medical terminologies. For instance, Total Lung Capacity Inspiratory Capacity Residual Volume, or TLCICRV, became The Loving Couple (Ate) Ice Cream in the Recreational Vehicle. There is no rule against having a little fun along the way.

Their shared struggles, successes and discoveries evolved into more than they sought. "I didn't expect to find deep friendships there; I was just thinking to get my education and proceed with my career," says Yowty. "I didn't know I would make lifelong friends. That's the biggest surprise."
Yowty's leadership was a magnate for fellow students to find and help each other. "Yowty is always willing to help other students and is consistently on time and ready to work," says James Maddox, Respiratory Therapy instructor. "He has shown tremendous personal growth and commitment to becoming an outstanding respiratory therapist and clinician."

Yowty recently graduated with a 3.91 GPA and is ready to demonstrate his passion for serving the respiratory care needs of others. "Getting to meet patients and treat patients were the best highlights of the whole program," he says. "Interacting with patients was something that drove me and that I looked forward to." "In every patient I have seen, I've seen images of my grandmother," says Yowty. "And I treat them as such, with patience, kindness and gentleness, as much as I can." His grandmother would be happy that the many seeds she planted in Yowty's heart and spirit are bearing such abundant fruit.

Lew Chien (She and Taen Fong above are both staff members for ZZMD)

I accepted Jesus as my Lord and Savior in Oakland CA in December 1994 by a tutor of mine. I was baptized in the bathtub at her house. This was because my father had told me, "if you want to believe God, you have to wait until we all die." I was the first person God chose i*n my family. Two years later God called my parents to Him and on August 16th 2006 at the Family Camp in Viola CA, God called my husband to also believe.*

Fou Vang & Nging Yian CHAO (Zeuz, Fuqv-Wangc caux Ngingv Yien)

My name is Fou Vang Chao I was born in 1956 in Nam Long, a village in the hills of what is now called Bokeo Province in northern Laos. My father died when I was only 1 year old. My mother remarried. She and my stepfather were rice and corn farmers. Our family seemed to move often, never staying in one place for very long. Due to the war in Laos, we fled across the Mekong River in a boat at night into Burma. We hiked for several days into the hills to avoid being caught by the Burmese soldiers who would have attacked and killed us. We know that some Mien suffered terrible deaths - some due to the long journeys and conditions we faced but others becaus of the Burmese soldiers who were so cruel.

Life was difficult. We wore the same clothes day after day, working the fields. I married a Mien girl Nging Yian Saelee when I was only 15 years old and she was 14. After living in Burma my family and several other Mien families moved to Thailand near Chiang Kham. Some families went into the refugee camp there but my family decided to farm outside the camp. My wife and I had two children but they both died young. My older brother had become a Christian in Kong Sa Ma Kee Church and he had a good farm and healthy children. His life seemed good so I felt led to become a Christian also. My mother gave her permission and so we buried our "Shaman things" and started to worship God with other believers.

Fou Vang family showing registration to relocate to USA

Fou Vang & Nging Yian in Redding, CA

We decided to try to get to America, so we entered the Chiang Kham Refugee Camp and after a while there we were approved to move to America. We spent 6 months in Panat Nikom near Bangkok and then moved to Portland, Oregon. Once there we were helped by other Mien Christians to grow in our faith. I watched one of my brothers who lived there regularly attend church and he was a good example of how I needed to live a disciplined Christian life.

Even though life as a young man in Laos, Burma and Thailand was very difficult, I know that God had better plans for me, to bless me and to lead me. From Portland, we moved to Seattle, Washington for a short time and then down to Redding, California. Kao Meng and Nai Seng from the Richmond and Oakland areas began coming to Redding to help our church and my faith grow. In 2001 I felt God was calling me to become a pastor so I began traveling to Golden Gate Theological Seminary in the San Francisco Bay Area to take classes. After 5 years of training there and more training in Redding, I was ordained as a pastor in the Nazarene denomination. After a few more years, I was chosen to be the lead

pastor of a Mien Nazarene church affiliated with a larger Anglo congregation. I have been blessed by God to serve in this capacity now for several years and look forward to continue to serve Him for many years to come.

Vern Chiem Phan (Bienh, Wuon-Jiem)

My name is Vern Chiem Phan. I live in Redding, California, USA. I was born in Laos in 1942 in Ban Nam Wa, a village of about 4-5 families, between Luang Namtha and Mouang Sing. My parents were farmers but my father also was a shaman, a silversmith and a blacksmith. I had three brothers. Jiem Seng, my oldest brother, is not a Christian. He is age 92 and lives in Visalia, California. My next oldest brother is Jiem Fou and he is a Christian and lives in Sacramento. I was the 4th child in our family.

My family moved to a big village further up in the mountains (about 35 families lived there) called Ban Samsou when I was 5 or 6 years old. The Mien leaders there were brothers Chao Mai and Chao La. I lived with my family in this village until 1959 when I was told I had to join the Royal Army. I had to go out (Tahan Mokey) of the village to join those who were fighting the communists. I was with a group of about 40 Mien men who were all given M-1 American rifles to carry - weapons taller than we were. I went with about 30 of our Mien soldiers to join about 70 Lao Lum soldiers to fight together against the Lao Daeng. The Lao Daeng enemy was made up of Vietnamese and "left side" Lao men. The Lao Daeng were in a village called Soap Nyim (Soap Gueix) and we surrounded them and lost only one soldier in the battle. We carried his body away to bury him. The war continued in the Namtha Province for 6-12 months. The Lao Daeng won and the Royal Army ran away.

After fighting for a while I returned to my own village when the Lao Daeng said they had taken Luang Namtha but would not be taking over Mouang Sing further to the north. They called it a "soon gang" or "neutral area." Yet they did come up to my family's village and about 50 of our Mien men who were sharpshooters because of our hunting experiences were able to fight them off. We knew that the next battles would be even more ferocious so we all hid our guns and uniforms in the jungle and returned to our farms so we wouldn't be considered soldiers when the Lao Daeng returned.

Chao La went to meet with and get help from Vang Pao, a Hmong general fighting for the Royal Army and the Americans. They wanted me to go with him because none of us could write the Lao language but I could write in the Chinese language and help with communicating. Yet I missed the airplane flight and ended up staying in my village. Vang Pao sent a guy back to us who could act as a messenger and a small airport also came to be built near my village. It wasn't big enough for American Caribou airplanes to land there but they dropped M-1 rifles, 45 cal. Pistols and rice in parachutes to us in Sam Sou. We grew from about 30 soldiers to maybe 100 Mien soldiers. Some of our men went to Mouang Sing to fight the communists there when we learned that the communists had lied about making Mouang Sing a neutral area and had sent soldiers there. Our fighters lost the battles there and returned to their farms in the hills.

I went to secret Army training in Thailand for 2-3 months in 1963 and learned to read and write the Lao language while there. In 1967 I spent about a year in the secret Army camp called Long Cheng where Vang Pao was stationed and while there I received training in the Thai language and also became an Army lieutenant. After that I worked from 1967-1975 in Nam U as an officer among Lao, Mien, Hmong, Thai and other people.

We next went to Nam Wa where the airport was which was above Nam U. (between Mouang Long and Huay Xai) and then about 30 of us Mien together with about 100 Khmu and Hmong went to a big army station in Phitsanaloke, Thailand for 6-8 months of training. There we trained to be airborne soldiers and scout teams. This was in about 1963. Many battles followed in places like Mouang Mung ,

Pou Ka, Tim Nai, Tim Pou Ka and Nam U and we lost to the communists. We retreated to Ban Nam Guen and lived under the authority of the communists who had taken over that area around Huay Xai. The United Nations (UNICEF) left Laos and moved by helicopter across the Mekong to Chiang Khong. I was a lieutenant in the Royal Army but had been receiving training from the communists in their "18 principles" and other matters. I did this for a few months in 1975. Seng Fou (deceased), Vern Fow (now in Fresno, CA.) and I were in Huay Xai attending these communist training seminars. Seng Fou and I took our soldiers and escaped across the Mekong into Thailand. Seng Fou, Nai Seng and Si Chien all went to China for more military training but I remained in Thailand.

In 1979 I interviewed to leave the camp in Thailand and was given permission to move to the United States. I came to Portland, Oregon and in 1980 Yoon Chien Saechao and Yoon Fou Saechao helped me understand about Jesus. I had been raised as an animist with my father being a shaman and giving me training to become a shaman also. I had learned Chinese language skills and shaman procedures to follow. Yet I thought it was very confusing to believe that there were many different spirits to try to please or to try to keep from becoming angry. I felt strongly that there must be only one God, the one who created the whole world and so I changed my mind, making a decision to accept Jesus.

Back row from right: Vern Chiem, Mike Fitzpatrick.
Front right: Pastor Fou Vang

After becoming a Christian, I lived in several different cities in America but always became involved in church fellowship. In 2001 I began attending formal Bible training in San Rafael, California at the Golden Gate Theological Seminary and graduated there 5 years later. I received further Bible training with a Nazarene pastor in Redding, California for the next 2 years and then became ordained as a pastor in the Church of the Nazarene.

Since giving my life to the Lord, I have drawn closer to Him and have tried to help in many ways through the church. My role for the past few years and continuing now is to help counsel people and families, to help lead home Bible services, to help with funerals of Mien people, to provide Lao and Mien language training, to teach an adult Sunday School class and to preach from time to time.

God had changed my life. I love following Him and I want to share the Good News with as many people as I can before I go home to be with the Lord. I praise God for His many blessings!

Lor, Seng Kouan and Nai Vern (Lorh, Cengx Kuon caux Naix Wuon)

I was born in Laos in May 1968. I came with my parents as refugees to Canada. We live in Surrey, B.C., Canada. My wife Nai Vern and I have 3 children: Chioke Joseph and James

In 1998 I and my parents received Jesus as our Savior. I was baptized in December 1998 in Surrey, BC by the Lao Pastor: Pheng Sundara of the Laotian Baptist Church. After my baptism I continued learning more about God in the Laotian Baptist Church. Pastor Pheng discovered at a conference in the U.S. that there is a Lao Bible School in Kansas City, MO in conjunction with Midwestern Baptist Theological Seminary. I attended there for 4 years and graduated in 2004.

I had previously had only 2 years of education in a Lao school and did not know how to read and write in Lao very well. But our Lord can do things that I would never have thought possible. I could never have finished my bible school without Him leading me. I am deeply grateful for God leading me to study His Word. I thank you dear God for allowing me to serve You and I want to continue serving more and more.

Seng Kuon serves as pastor of the Mien Church in Surrey, BC, Canada

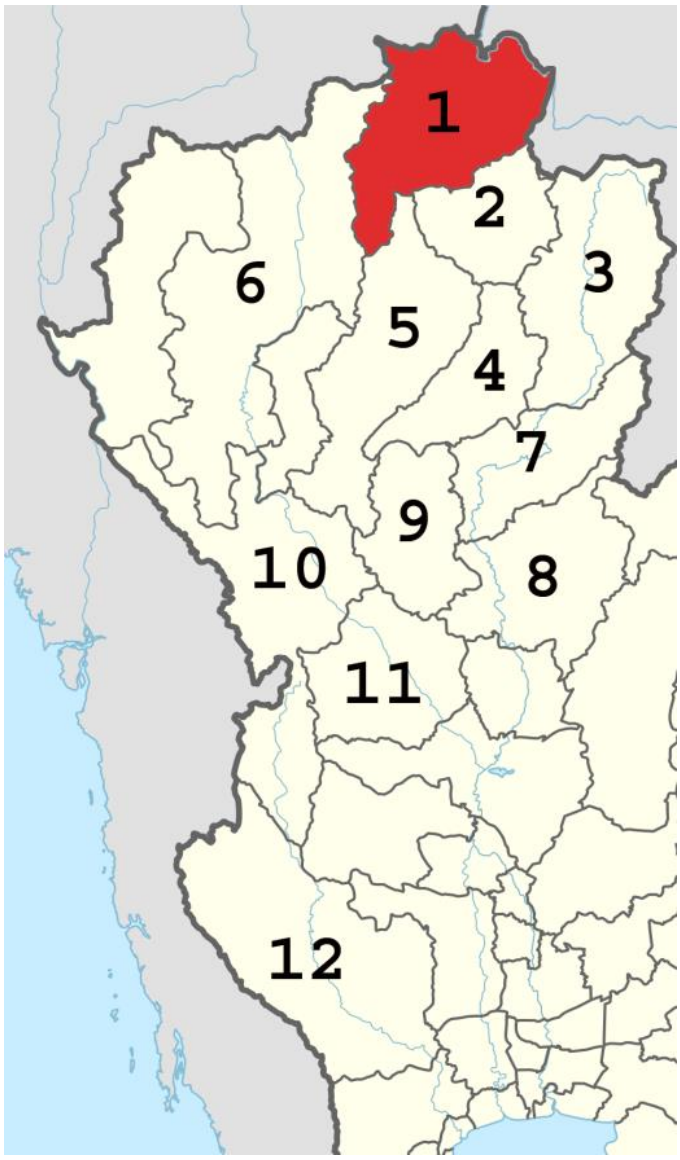
III MIEN CHURCHES BEGUN IN 1990's

Many new Mien churches were begun in several countries in the 1990's. Space does not allow us to tell their individual stories here.

But here I give a summary listing of the churches in Thailand as of May 2019.

Mien Churches / Christians are in these 13 Thailand Provinces – as of 2019

First Mien Church was in Chiang Rai Province (shown in red)



3 NAN

1A. Song Khwae: 1T. Yot, 1B Sa Koen

1A 1T 2B Nam Lak Tai,

1A 2T.Na Rai Luang, 1B Wang Phai / Huey Ngim,

1A 2T 2B. Pang Puk / Buk,

1A 2T 3B. Nam Phan ,

1A 2T 4B. Huey Sanam Nua,

2A. Tha Wang Pha, 1B. San Charoen Church

2A 2B. Nam Ki,

3A. Pua, 1B. Ba Yang,

4A. Mueang Nan 1T Sanian, 1B. Santiphap/ Nam Lu

Churches (or Christians) are in these villages

A=Amphoe; B.=Village; T.=District

1 CHIANG RAI

1A. Chiang Khong 1B. Nong Dau

2A Mae Sai, ?

3A. Mae Salong Nai, 1B. Palay Church.

3A. Mae Salong Nai, 2B. Nikhom church.

3A. Mae Salong Nai 3B. Lau Sip Church.

4A. Mae Chan, 1B. Nong Waen

4A. Mae Chan, 2B. Baa Kaa (Thatch Village),

4A. Mae Chan, 3B. Lau Chi Guei Church.

5A. Doi Luang 1B. Mae Bong Church (River Mountain)

5A. Doi Luang 2B. Huei Daat Kuan Church.

5A. Doi Luang 3B. Huei Chaang Rot Church.

6A. Mueng, 1B. Mae Yao Church.

6A. Mueng, 2B. Huei Gaeo Church

6A. Mueng, 3B. Huei Mae Liam Church.

6A Mueng 4B. Pha Luang Church.

6A. Mueng 5B. Paang Khon Church.

6A. Mueng 6B. Huei Mae Sai Church.

6A. Mueng 7B. Huei Chom Phu Church.

7A. Chiang Saen 1B. Pa Lai Luang Church.

7A. Chiang Saen 2B. Huei Guaan Church.

7A. Chiang Saen 3B. Huei Nam Yen Church.

8A. Wiang Gaen 1B. New Life Wiang Gaen Church.

2 PHAYAO

1A. Chiang Kham 1B. Rom Yen Church

1A 2B. Pang Bop

1A 3B. Sop Thu

1A 4B. Pang Kha

1A 5B. Ban Nam Dom

2A. Pong 1B. Pang Prik Church

2A Pong 2B.Huey Fuang

3A. Dork Kham Tai 1B. Ruom Chit Church

4A ___? , 1B Mine Stream

4 PHRAE – Few Christians in Phrae city

5 LAMPANG

1A. Ngao, 1B.Glory Church Ngao

1A. Ngao, 2B. Bo Siliam (Square Well)

6 CHIANG MAI,

1A. Mueang, Mien Mission Church (MMC), .

2A. Fang, 1 B. Baang Kuai Church.

3A Chiang Dao ?

7 UTTARADIT, ?

8 PHITSANALOK, ?

9. Sukhotai

1A. ? 1B. Mae Saan Church

10 TAK, 1A. Mae Sot ?

11 KAMPHAENGPET,

1A. Khlong Lan 1B. Bing Lom,

1A. Khlong Lan 2B. Khlong Lan Church

2A. Pang Si La Tong, 1B. Pang Ma^nao Church

3A. Mueng 1B. Bong

3A Mueng 2Nam Ron Church.

12 KANCHANABURI 1 church

13. PRANAKORN

1 Bangkok Mien Church

I thank Khae Ching Yang for helping me prepare this list. There may well be other churches which we have not learned of as yet. In the above list, however, there are 53 churches in 53 villages. Khae Ching had been told that there are a total of at least 178 Mien villages in Thailand. So there are still many whole villages of Mien even in Thailand yet unreached for Christ.

The churches in Nan Province of Thailand

During the 1950's and up to mid 1970's I made a number of trips through the mountain ranges of Nan Province to visit and witness in Mien villages. I was always well received and was able to share the Good News with many. But there was little response at that time. I praise God that finally Mien in many villages there have opened their hearts to the Lord.

The following is by Pastor Yau Fu Saelee (Leiz, Yauz-Fuqv, Prasarn Saelee)

I myself did not start any of the churches in Nan Province. However, Yau Orn and I did visit, taught, and led worship services for new believers in Nam Pan, Wang Pai, Nam Lak Nuer (San Ja Rern), Baan Baang Buk, and Fu Guang's village.

In Wang Pai village after Chi Siou's conversion he led many of his relatives to the Lord. I went and helped them build a house of worship probably around 1994-95.

Later and after I had moved to USA there were many conversions especially in San Ja Rern, Nam Lak Nuer, and Nam Pan. Wang Pai also continued to grow in numbers of believers. There were many who helped in this ministry. Some of those involved were Tzaan Nai, Wuon Kuon, Nai Orn, Yor Be, and Ahcharn Saeng Chai (Pong Si's husband).

IV NEW DEVELOPMENTS IN MINISTRIES

A. MIEN RADIO MINISTRY – A BRIEF HISTORY

Here is the heading for our August 2014 radio newsletter:

MIEN RADIO

Reaching SE Asia Mien since 1995

A ministry of Mien Christian Mission Fellowship & FEBC *August 2014 issue*

"…How will they hear without a preacher?" Rom. 10:14 NASB

The Origin of Mien Radio Ministry

Some missionaries and Mien people dreamed of having Mien Radio programs so they prayed about it. A 9 year-old girl who grew up in Thai culture and the Thai Church dreamed of becoming God's servant. Sometime later as a young Mien lady, God opened the door of Bible College for her. She was grateful and went there with an eager heart and a hope to return to work in the Thai church.

However, in her third year of the Bible College, she met a Mien missionary who came to teach English at the college. The missionary kept telling her about starting the Mien Radio work but she didn't pay any attention, as her mind was full of thinking of a return to the Thai church. Nevertheless, the missionary did not give up encouraging her and one day she finally told the young lady: "You are Mien – if you don't love Mien, then who will?!"

This was what finally touched the young Bible college student's heart! From that moment on, the young lady's mind was continually thinking over and over about this and she agreed that missionaries would have to learn Mien language and culture. But who was she? She is Mien but it was unfortunate that she didn't have a chance to use much Mien. Then she thought that it must be easier for her to learn Mien! A week later she told the missionary that she would like to try to do the Mien Radio project and would see if it was God's will or not.

She took the Mien Radio as a new project in her internship, but there were so many things that were unclear; she encountered difficulties and was full of doubt if it was God's will for her to do this project. She was wrestling with God – asking many questions and giving all kinds of excuses that it couldn't possibly be her job to do!

However, one day when she was fasting, God answered her clearly – He gave her ***Ezekiel 3:5-6a:*** **You are not being sent to a people of obscure speech and difficult language but to the house of Israel (Mien) not to many peoples of obscure speech and difficult language, whose words you cannot understand**!! *She was overwhelmed and since then, has never doubted.*

In 1995 she graduated from the Bible College and that same year the Mien Radio program started broadcasting. She is so thankful to God and grateful to the many people who have encouraged and supported her from the beginning until now.

God was in the beginning and is in the future of all Mien Radio work. **"He who began a good work in you will carry it on to completion until the day of Christ Jesus"** *Philippians 1:6*

The account above is quoted from a former web site iumienradio.net.

That young lady who became the first Mien broadcaster is Liew Tzan Saechao (Zeuz, Liuz Zanx). She was then a student at Phayao Bible College. It was Missionary Verna Aspray (Feix Orn) who encouraged Liew to train to produce radio broadcasts in Mien. About 1994 Georgina Stott, then at Christian Communication Institute (CCI) Payap University studio in Chiang Mai began training Liew for this ministry. She was for the first 5 years the only broadcaster in Mien.

It was on March 5 1995 that the very first Mien Christian broadcast was aired.

It was broadcast from FEBC in the Philippines. At first it was just a 15 minute program aired each morning and evening. Two years later the programs had been increased to half an hour aired twice daily with an hour program on Thursdays.

Then In February 1996 there was a two-week training for radio broadcasting at FEBC studios in La Mirada, California. Ian Bevington had requested such a program. Those attending from Thailand were Liew Tzan Saechao and Ian & Rachel Bevington. Pafon Sely was there from France. From the U.S.A. there were: Kao Kwai Saelee, Kao Meng Saetern, Jeff Thungc, Jiem-Seng Tso Yang, C W Callaway and Jiem-Fioux. The main teacher was from England & he had had a wide experience in recording and broadcasting. This training enabled the expanding of production of programs to the U.S. Previously all had been done in Thailand.

Some trainees: CW, Kao Meng, Kao Kwai, Liew Tzan, Jiem-Seng Tso, & Jiem-Fiou

In March 1997 I wrote "Now Kao Kwai has been chosen as director of this ministry in the U.S. and ere long we hope to set up a studio and produce programs in California." Later in 1998 Kao Meng Saetern, Liew Tzan Saechao, Kao Kwai Saelee, and C W Callaway went again to FEBC. This was for training in digital computer editing of recordings.

In Thailand in the 1990s Ian Bevington was serving as liaison between OMF and FEBC for the Mien Radio ministry. He later wrote, *The impact over the years of these broadcasts for the furtherance of God's Kingdom amongst the Mien is incalculable. Radio crosses borders without visas or a passport, wades rivers in flood, traverses dense jungles, climbs steep mountains with ease and speaks in the heart language of the listeners no matter where they are. It can be evangelistic or confirms and builds up believers in their new faith.*

About this time we began hearing of Mien believing in North Vietnam (NV). In God's perfect timing the broadcasts had begun. Also Gway Fong (Gueix-Fongc) and Ann (Naix Luangh) had re-translated the Mien NT and had translated the Pentateuch (the first 5 books of the OT). These together were the basic, essential Scriptures needed by the new believers. The repeated plea was for Scriptures and hymn books.

For about a year material designed to gather a listening audience was broadcast – old Mien fables and anything of interest to Mien, with the occasional testimony thrown in. Only then was Bible teaching using the Firm Foundations Chronological Teaching aired. Gradually listener response was received.

After the retirement of the Bevingtons there was no OMF missionary to the Mien available to take Ian's place as Liaison for the radio ministry. For this reason donations to OMF specified for Mien broadcasting steadily decreased. Finally the lack of funds made it necessary to stop the salaries for Liew and her sister Man Zan (Manv Zanx) and Koi Meng as of July 15, 2014. Liew continued to help without salary. A few months later MCMF in US began to provide a small monthly amount for her. Man and Koi a few months later were re-hired with salaries paid by FEBC in Bangkok. But later Man left this work and then for a time took over the directorship of the Thailand portion of the Mien Bible recording.

Goals of Mien Radio as set in 1990s:

To reach Mien in China, Vietnam, Laos, and Thailand, to reach non-Christians with the Gospel, to reach new Christians with Bible teaching, to encourage believers to have a good relationship with God, to improve standards of living for rural Mien people, to teach on: Health, Food, Parenting. This is from www.mienradio.org

ENTHUSIASTIC RESPONSE FROM LISTENERS:

"Is anybody listening?" Liew often asked herself this question in the earliest years of this ministry. Actually many were listening but most were illiterate or did not know how to respond – and even a postage stamp seemed expensive in the Vietnamese economy back then. But finally the first letter came. It was addressed to "Teacher Liew, FEBC, Manila, PI." The earliest listeners must have thought she was living and broadcasting from the Philippines. What a joy and encouragement it was to her to see that first letter!

The following contains excerpts from the Mien Radio report of February 2002. It included portions from 49 letters. Many questions show a desire to understand how the Jesus Way differs from their old animistic beliefs. For lack of space not all of those comments are shown here:

This is a Macedonian call! Our Mien brothers and sisters beyond the bamboo curtain are crying out to us for help. These have come to Christ in just these last five years. They are suffering harsh persecution and bitter trials. Strangely they are not crying out for our money and material help even though they have so little of that. Rather they are pleading for our prayers, for Bibles, for spiritual teaching, for answers to what we would consider the simplest of questions about our faith. Listen now to some choice brief excerpts from the latest batch of letters very recently received. Most of these are addressed to "the Mien radio broadcaster".

1. A man, Zeuz, Fux- He asks if one person's child marries the child of another person is it all right for another child in each family to marry also. In Mien he asked "Cing-jaa doix horpc nyei fai? "

2. A woman, Zeuz, M'Liuz "After partaking of communion I feel spiritually weak and am wondering if the Lord is accepting the sacrifice of my heart to Him." She did not make her meaning clear but it seems she was either concerned about past sins or taking communion without properly examining her heart.

3. One asks for prayer for an unbelieving family member and unbelieving neighbors
4. A woman, M'Kaeqv: "Can a man's child marry the child of his brother or sister?"
"Can fermented glutinous rice be used as a medicine?" (Note: Mien often cook rice, add their own form of yeast, then cover for a week until it becomes a fermented food. They then cook it with chicken and other herbal plants.) "Can a younger sister get married first? Gen 29:26"
"Can a believing wife remarry after divorcing an unbelieving husband?"

5. A woman, M'Nqenx (picture enclosed): Asks prayer that her marriage will not hinder her effort to serve the Lord. Asks for Hymn book and tapes of songs for herself and friends.

6. A man, Dangc, Gauv: "Pray that I may break addictions to cigarettes, opium, and alcohol I have been drafted and will go in the army early 2002. Pray for me. Please explain: Mat 24:16-22, Ro 10:6-7" He wants the Jesus film and Easter and Crucifixion videos.

7. A man, Yangh, Tongh – "Pray for my parents who are addicted to cigarettes. The government seized all our Bibles and Hymn books. Please give us more Bibles, Hymn books and praise songs in cassettes."

8. One asks for explanation of Mt. 24:19 "Woe to the pregnant women"

10. Man, Dangc, Ong-Gauv: "Pray for church members who believe with their mouths but are not obeying the Word. Explain Luke 16:5-9, Mat 15:26-27. How should we worship in our regular Thurs. night meetings?

11. One asks re Mt. 15:26 "Do not give children's food to the dogs"

12. Man, Zaengc, Ciaoh: "How should we dedicate a new child? Is it all right to kill animals on Sunday? Is it all right to sell things on Sunday? Let me know if you get my letter."

14. Man, Zeuz, Ong-Gauv: "Teach us God's Word, I can read the Bible but I do not know how to interpret the Bible. I love you teachers."

16.Man, Zanx- (also called Dorn) "Pray for church members to stop smoking. Please translate the TEE (Theological Education by Extension Courses) into our language." He mentions that he was jailed for his faith and **that he led 552 families to the Lord**.

17. Man, Dangc, Dorn: "How can I perform the celebrations of Christmas, the crucifixion, the resurrection, and funeral services? What is the Christian thing to do before building a new house, for dedicating a new home, for dedicating a new baby?" He wants church members to grow in the Lord. His unbelieving wife talks too much and is not able to take guests.

19. Man, Dah Manv: "Some church members do not have faith, they smoke, gamble, and commit immoral acts." He wants videos and guidelines for funerals, Christmas, Easter, and weddings.
22. Man, Da'Naix: "Pray for my family. I am afraid my sins are not forgiven because I used to be a shaman and deceived others for gain. Is it OK for adults to have birthday celebrations? Pray for wisdom in leading the church."

24. Woman, M'Nyaangh: Gave testimony. "Is it OK for my son to re-marry? We have believed for four years but do not know how to read for we have no one to teach us." Wants the alphabet book and cassette tape of it.

25. Men, Jiem- & Saeng-) "Please explain Christmas celebration. What should we do for our regular Saturday children's meetings? What should the children do, what Scripture chapters and verses should we read, and what hymns should we sing. What Scripture should we use for birthdays? How should we celebrate the New Year?"

26. Man, Bungz, Jiem-: "After we believed, God supplied enough food for us. Pray for church members, the government is forcing us to deny Christ."

27. Men, Da'Yietv & Saeng-: "Please explain: Mat 21:33-40, 24:19-20. Please pray for my older sister that she may know the Lord. Pray for my parents, they are church members but are not close to the Lord. They are drinking, gambling, and slandering." He wants teaching manuals on: Crucifixion, Harvest, New Year, Weddings, Scripture references, and which hymns to use when. He wants the "Heaven's Gate" video. This is a video produced by an American church ending with some cast into hell at the judgement.

28. Man, Dangc, Daqv-: He was accidentally shot but is not blaming the one who shot him. His wife has been sick for 5 months but is not turning away from the Lord.

29. Man, Bienh, Wuonh: He was arrested by the government and beaten for 3 days but did not deny Christ. Now they have moved to have more freedom of worship and belief.

30. Man, Dangc, Wuonh: "My father was a shaman and is new in Christ. All my children died. Two brothers and 2 sisters are not Christians - pray that they may know the Lord. Pray for freedom from persecution from the authorities."

31. Wife, Zeuz, M'Meix Zoih (Enclosed a picture): "My husband accidentally shot a brother in-law, but the brother-in-law and sister were patient and kind and are not blaming or accusing my husband. My husband has hepatitis, my son has a skin disease, but through all these trials we have not turned away from God."

32. A former shaman, Zeuz, Daqv- 53 Yrs: "Before I came to know the Lord: I was a shaman, and was given pork for doing the spirit sacrifices. I brought it home and cooked it and asked my children to eat with me. They told me that they do not eat unclean meat which was sacrificed to the spirits. So I was left alone to eat that meat. I felt left out and sad so I threw away that meat. I had a swelling between my legs and did sacrifices but had no healing. Then I too came to believe the Lord and my sickness was healed. Please pray for my relatives."

33. Woman, Zeuz, M'Liouh: "Pray for us that we may have freedom to believe. Please change the Thursday night broadcast from 9:00PM to 7:30PM, There are seas and rivers between us, but we love one another. When we see the Bibles arrive we feel as though we are seeing you."

34. Man, Bienh, Fux-: "I was fined 500,000 (local currency) because I became a Christian. I had to give a chicken and alcohol. I was beaten and had to dig the ground but I did not turn away from God. We face trials and difficulties because we are God's children, but God will bless us. Please explain: Rom 10:7; 1 Co 9:9-10; Rev 7:5-8"

37. Woman, M'Meix "I used to grumble against the Lord, but now I know better and do not grumble like I did."

39. Man, Zeuz, Mengh: Wants to know more about God, wants Bible and Hymn book, wants teaching books on: communion, harvesting, Pentecost, Ascension, baby dedication, birthday celebration, and

other books to help daily practical living. Wants Christmas songs and videos about Creation and Noah. "Please change Thursday night broadcast from 9:00PM to 7:30PM."

40. Woman, M'Juov (enclosed photo): Persecuted, but not turning away from God. Wants to encourage fellow believers to trust and depend on God, and God will help. "Please change Thursday night broadcast from 9:00PM to 7:30PM."

41. Man, Dangc, Yauz-: "Do we need to repeat the Lord's prayer at all worships?"

42. Widow, Yangh, Kaeqv (photo): "My husband drowned because he went to look for food on Sunday. I tell you fellow believers, 'Do not do, what he did, consequences might come as they did to him.' My husband left me and a little child, and it was harvest time, I was not able to gather my crops, and had no money to buy clothing for my child, but Christian brothers and sisters helped gather my crop and put it in a barn, and bought clothing for my child. My hope in God is so great, when seeing all the help and generosity from God's family. It is fine when we believe in God. The authorities will seize property if we want to be godly Christians."

45. Man, Da'Naix (Wife's photo): "Please send a teacher to teach us."

Now you have seen the vision! Now you have heard the call! What will you do about it? Surely you will not just turn over and go back to sleep. Please don't close your ears and hearts! Don't say, "It's none of my business. There is nothing I can do about it. And they are on the other side of the world anyway."

Even if you can't speak Mien and can't go in person you can pray! Just notice how many of those above have asked for that! And that is now their most urgent need!

May I make this suggestion? Will you commit to pray for at least one of the 47 letter writers above each day for the next 47 days. Ask their Father and yours to meet their heart-felt needs.

Pray too for those now preparing the teaching materials, Bibles, cassettes, and radio programs they have requested in their language. And pray for those the Lord is sending and using to train their own spiritual leaders to guide them in this new way.

Acts 16:9-10 –During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." [10]After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

In a report headed "What God is Doing through Mien Radio" and dated Aug. 2003 I found this:

There was a certain person in central Laos, who was listening to Mien Radio every day, but had not yet met any Mien Christian. One day he was pondering, "Is there really a God like what they said in the radio program?" Sometime later this man was talking with God in his heart. He said, ***"God, if you are really there, then send a person to me, who believes in you so I can see that person."***

Soon after that, there was a young minister who went to see that person who was talking to God in his heart. He has great concern for the souls of his native people, the Mien. Every week he saves his money to buy gasoline for his motorcycle, so he can go to Mien people and tell them about Jesus. ***This is how we got the news that the person who had been listening to Mien Radio***

every day together with his family have received Jesus Christ as their Savior. Praise the name of the Lord!

Displaying letters from Listeners	Listeners' Letters	A lone Listener

Group of Listeners

In our mid-year report for 2007 one of the staff wrote, *We do not have a great many letters from listeners because the majority of rural Mien in Asia are illiterate and it is not easy for them to mail letters. Even so we have received 96 letters so far and most of those have come from7 Vietnam. Some in Thailand have phoned us and we have received e-mails from Laos. We have heard from Mien who already have known God for a long time and they have said that Mien Radio is very helpful to them. So now we have sent programs as CDs to Mien Churches in USA. Even though we have not received a lot of letters we do know from our follow up that a lot of Mien listen.*

A listener wrote "I truly thank God…because of His grace…and also thank you for broadcasting the Gospel, which we joyfully listen to everyday. We became believers in 1998…"

Another wrote: "I know there are many who are listening to Mien Radio. …I really enjoy the program myself… Whenever I go out for ministry…I encourage many to listen to Mien Radio."

Another said, "During a severe persecution of my church we were not allowed to meet together for worship. So I depended on Mien Radio for my spiritual food and strength to hang on with the Lord."

One listener said that while talking with friends, "I was tuning my radio back and forth. Suddenly, I thought I heard my native language-Mien. Then I slowed down and tuned in. It is real! Our Mien language.! When I found this Mien broadcast I went through the whole village and told every family about it. I kept on listening to it, and found the Lord through Mien Radio and accepted the Lord later on."

From the feedback we have received we can thank God and confidently say that Mien Radio ministry is vital to them. It nurtures the faith of believers and brings the message of salvation to those do not know the Lord. Those of us who live outside the CAN countries (Creative Access Nations) have access to the Word of God through so many means such as TV channels, radio stations, countless Bibles, hundreds of study tools in book form, etc. but for those Mien friends in the CANs, they have only the Mien New Testament with no study tools, and only one radio Broadcast which is Mien Radio.

Here are some Topics they asked us to teach:

"Teach us how to preach, how to study the Bible, why Mien should not get married too young, why they should not marry close relatives." Also they are asking us to explain to them many difficult Bible verses They asked us to pray for their unsaved relatives and for all church members who are weak in faith.

Many asked for teaching on family matters such as couples should not quarrel, wives should submit to their husbands, a couple should love and care for each other, should not use alcohol, should support and nourish each other, stewardship (should offer the best of their crops and animals instead of the worst), enduring trials, how they should spend God's money in the church, living a holy life among pagans, obeying leaders, etc.

This is from 2016 newsletter:

A word from Guei-Liem

I hope these heart touching testimonies below will encourage you to continue to pray for this Mien Radio ministry. I am sure there are many occurrences like this in which the Lord works and changes the lives of many who had not previously heard about Him. Radio also helps many believers to stand firm in the Lord. Thank you again and may the Blessings of the Lord be yours.

We praise God that now with modern technology we are receiving many phone calls, e-mails, and even facebook entries in addition to postal letters. Obviously there are now many thousands of Mien & Kim Mun listening daily to these broadcasts. Here are a few of many letters received from closed country listeners.

Recently out of one group of 8 listeners most were full of thanks to the Lord. One of these was a Kim Mun man asking prayer for the ongoing translation of the Scriptures from Mien into his own language. Several asked for prayer for a greater knowledge of God's Word and for stronger faith and wisdom for themselves, family, and church. One woman desires to learn to read and one has a persistent itching problem. One leads a church of 30 families with 169 people.

Another said, "During a severe persecution of my church we were not allowed to meet together for worship. So I depended on Mien Radio for my spiritual food and strength to hang on with the Lord."

Fong Chiem wrote: "Greetings teacher and older sister, Thank God very much for his grace. This year our morning Mien Radio broadcast is very clear. I really enjoy listening to it."

Another said, "Thanks to the teachers and all who are involved in Mien Radio. May the Lord bless all with his grace and peace."

And a July 2016 text from Laos: "Even though we live far apart, your teachings help us and encourage us daily."

Jo Chiem wrote: "Thank you so much for many of my Bible questions have been answered through your teachings on Mien Radio. I am so pleased to listen and to learn more for daily living as a Christian person." June 2016

A listener in Amphoe Ngao, Lampang **Province, Thaland wrote, "I listen each morning and night to these broadcasts. They really help me a l**ot."

After ministering in Vietnam in Dec. 2014 Dr. Youd Sinh Chao reported:

From our visits within the Mien churches, we asked both the church leaders and the people about their views on Mien Radio and how they have benefited from the teachings. All the responses we received were very positive. Pastors and church people reported that the Mien Radio program has been playing a very crucial role in providing a daily spiritual vitamin to people's lives. The program not only gives daily sound Biblical teaching on different topics but also provides encouragement and inspiration to face their life pressures on a regular basis. In addition, people can submit their questions and requests to YIDG via letters, Face Book, internet or telephone and receive clarifications, explanations and responses in very helpful ways. They are very appreciative of this ministry and will continue to pray for the Lord to use this Bible teaching program to reach more and more of the unreached people.

CURRENT STAFF & RESPONSIBILITIES in 2019

Kae Fu (Kaeqv Fuqv Noppakhun)

He is Mien on staff of FEBC in Bangkok. He is not involved in programming but in general oversight of radio programs in 18 or more languages including Mien. His bio is in converts section of this chapter.

Liew Tzan Saechao-Barkway (Zeuz, Liuz Zanx) first Mien Christian broadcaster (Her bio is in the earlier section of this chapter on converts in this era) Early in the ministry OMF provided a studio in Chiang Mai for this ministry. Liew for a number of years prepared the broadcasts there. In August 2005 she married Jude Barkway and they have made their home in his native England since then. But she continued her work with these broadcasts unabated. Jude is a zealous Christian and also a radio engineer. He had gone on mission trips to Thailand and Vietnam and met Liew there while voluntarily assisting in the overhaul of the equipment in the Mien studio. He has continued since their marriage to constantly support her as well as the Mien Radio staff in Thailand by remove log in, fix or set up solve any technical problems she and they may have. He is employed as a Senior Research and Design Electronics Engineer in the UK. She still works at producing and recording programs, teaching and coordinating all of the work. She records and sends them to Thailand.

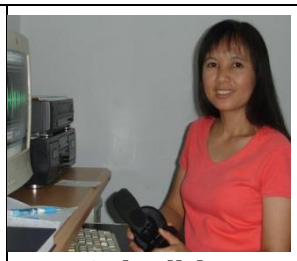
Goi Meng Silosan (Zanh, Goiv Mengh)
(See her bio on page 65 of chapter 4) She has served since 2006 - first in the OMF Mien Radio office and now in the Chiang Mai FEBC office. Her main responsibility is to edit sermons received from several to include in Mien broadcasts.

Muang Tso (Muangz Zou) is producing programs in general teaching. She and her husband (Nai Kuon) formerly served for several years among Mien in China.

Jiem En Saechao (Zeuz, Jiem-En) Pastor of Mien Mission Church in Chiang Mai. In the past he assisted for a time in the Chiang Mai Mien Radio Office and he is currently producing 1 program per week.

Guei Liem Saetern (Dangc, Gueix-Liemh) – U.S. Broadcaster
(See his bio and pictures on pages 24-28 of chapter 4) He has served as Mien broadcaster in U.S. since the beginning of 2000. Most of that time he has not had office help except for the time frame when Kae Ching (below) served there. Since Guei Liem is the only salaried staff member of MCMF in U.S. he also has many responsibilities as communicator for the organization. He has also taught much in the pastoral training in Vietnam and ministered in Mien churches throughout SE Asia. For the radio program he often teaches and also answers questions from listeners. He records parts of the programs and sends them to Thailand. The Mien Radio Studio in California was first set up in Kao Kwai's home garage in early 1998. Then in April 2006 it was moved to Yiu-Mienh Baptist church at 777 Sonoma St. Suite 208, Richmond, CA. 94805

Liew Recording


Goi editing sermons

Muang Tso

Jiem En

Guei Liem Recording

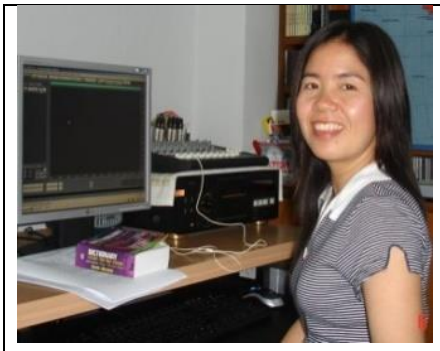
SOME WHO FORMERLY SERVED AS STAFF

Man Tzan Saechao (Zeuz, Manv Zanx) She is a sister of Liew Tzan above. She served from 1999 to July 2014 and then again from November 2014 to March 2015

Fu Tzan Chao (Zeuz, Fuqv-Zanx) – Father of Liew and Man. The 2007 mid-year report said "He is part-time but he works like full time. He writes and sings Mien traditional songs from the Bible. Older people very much enjoy listening to these songs and it helps them to understand the Bible more. Now he is about 73 and he asks God to help him finish this job and give him still voice to sing. He still has a wonderful voice because normally in his age, we cannot sing the Mien traditional songs. We thank God for him." (See bio in chapter 3, pages 30-31)

Nai Kuon He and his wife, Muang Tso, formerly produced programs intended mainly for Mien in China. He is now involved in other ministries but his wife (see above) is still producing programs.

Kae Ching Yang (Yodying / Kaeqv Cing) He served for a time in the Mien Radio Office in Chiang Mai, Thailand and later served for 5 years as assistant to Guei Liem in the U.S. radio office.

 Man Tzan editing sermons	Nai Kuon	Kaeqv Cing family

CURRENT WEEKLY SCHEDULE OF BROADCASTERS AND SUBJECTS in 2019

Monday = General Bible teaching (Guei Liem)
Tuesday = General teaching (Muang Tso)
Wednesday = General teaching and sermons (Liew Tzan)
Thursday = General teaching (Muang Tso)
Friday = NT Bible teaching.
Saturday = Sermon.
Sunday = Sermon.

CURRENT SHORT WAVE BROADCAST SCHEDULE TIMES in 2019 –

IU-MIEN BROADCASTS all 7 days each week (time in Thailand)
Mornings, SW2- 9450 kHz. **06:00-06:30 am.** (คลื่นที่ 31)
Evenings SW2-12095 kHz.**07:00-07:30 pm.**(คลื่นที่ 25)

Broadcasts in KIM MUN LANGUAGE are now also 7 days each week.
For more information check https://kimmun.org/

For more information and to download Mien programs and to listen go to **www.mienradio.org**
You may easily install this site and programs in your device. It has pictures, downloadable radio programs, Bible studies, etc. One Mien in Laos said that this site was very helpful for studying the Bible. Some in the USA download programs to listen. We thank FEBC for this Mien Radio website. You may also find more information and programs on FaceBook at Mienradio FEBC and at Mien Radio.

Guei Liem made these comments re the effectiveness of Mien Radio in Vietnam:

The Mien Church in Vietnam was experiencing a revival in 1998. Some Mien and some Kim Mun not only came to the Lord but they were able to read and write in the New Roman script without having been taught. I asked who taught them to read and write. They had never been to school and some had never held a pen before. But they started to read and write with a beautiful hand-writing even though some were more then 50 years old. They said the Holy Spirit taught them! And they said this was so they can communicate in writing. I believe God used Mien Radio o play some part in this.

I asked a Mien pastor there as to how he first heard the Mien Radio programs. He said one evening after dinner he had nothing to do so he tuned his radio and heard a program spoken in Mien.

He was so excited! From then on every day he carried his radio out to the village center and called people to come and listen. At that time there were no believers in that area but now he leads the biggest Mien church in Vietnam. I was so encouraged to hear this as I often pray that the Holy Spirit will lead Mien people to come to hear the radio programs.

The following is from a 2010 newsletter

FINANCIAL NEEDS Annual air time fee: $42,000.00 Annual equipment need and repairs: $1,000.00

PRAISE GOD

For faithful staff & listeners!
For all converts through radio.
For all individual and organization donors.

PLEASE PRAY FOR CRUCIAL NEEDS

For sufficient funds for staff & air time.
For current staff
That plenty of new quality programs can be produced to keep present listeners
For continual outreach to new areas
For adequate follow-up with listeners.
For continued guidance.
For outreach to new areas.
For FEBC leadership.

FOR TAX EXEMPT DONATIONS

Write checks payable to: **MCMF**
(Or "Mien Christian Mission Fellowship" or "Yesu Iu-Mienh Dongh Hnyouv Gorn" or "YIDG")
Mail to: MCMF (or to YIDG), 777 Sonoma St., Suite 208, Richmond, CA 94805
Please include memo: "For Mien Radio,"
Radio Tel. 510-229-3502

If your donation is for air time then:
Make check payable to **FEBC** & mail to FEBC, P.O. Box 1, La Mirada, CA 90637-0001
(Enclose memo "For Mien air time")
Or donate online http://www.febc.org/

B. AUDIO RECORDING OF THE MIEN BIBLE

Since the great majority of Mien are illiterate there is a great need and desire to have the Bible in audio form. Even those who are literate would love to have it in audio for their devotional times and as they travel. This project grew alongside of the Mien radio ministry. Here is a summary of efforts made to record the Bible.

About 1993

A technician from Audio Scriptures came from southern California to help us get started on the recording of the New Testament. He explained many of the essential details of set-up, recording, checking, etc. (Mistakes had to be corrected by physically splicing together the tapes in those days.) Guei Liem Saetern, Guei Zun Saechao, Mey Siow Saephan, Faam Fu Saechao, Faam Fin Lee, Ceng Fu Saechao, Youd Sinh Saechao, and Prasarn Saelee, all recorded portions. It took about 6 months to record the New Testament. That recording was done at First Presbyterian Church in Concord, CA with the voluntary help of the technician there. Audio Scriptures prepared albums with the whole New Testament on 21 cassette tapes which were sold to Mien. That audio New Testament may still be available on Talking Bibles website: http://www.talkingbibles.net/files/0055/NT/NT.html

Early in 2010 a US team for Bible Recording was appointed.

This was done by the board of Mien Christian Mission Fellowship USA. Team members were: Guei Liem Saetern, Kae Cing Yang, Mey Siow Saephan – all of Richmond, California - and Jeff Thungc of Seattle, Washington. CW Callaway was appointed to be an advisor to this committee.

This team met and corresponded much that year and the next to develop guidelines, to contact possible readers, listeners, technicians, and to investigate the best equipment and techniques. Because of the new translation of the New Testament as well as the addition of the Old Testament and due to faults in the recording of the earlier version of the New Testament it was decided to record the whole Bible. Some of the many matters discussed were: Shall we include music bits at breaks? If so what music and what breaks? Should verse numbers or section headings be read?

June 21-22, 2010 training in Richmond, CA

Mark Hoekstra, president of Talking Bibles (formerly called Audio Scriptures) came to Richmond for 2 + days of training technicians especially but with part of the time given also to training of readers. Mark has had considerable experience in training Bible recording teams in Africa and India. Since then on a number of topics we asked Mark for his advice. He offered to keep on file in their offices each recording session. It was decided to use the system he suggested for how to title the sessions and to send them regularly to him for security – especially since earthquakes etc. are common on the west coast!

November 2010 training in Seattle, WA

Mey Siow prepared a guide for readers and used it as the basis of the training program that she led. She and her sister-in-law Cindy Saephan both flew to Seattle for the training. Although the guide is in English, the training was part in Mien and part in English. Perhaps she could put more in written Mien or in another video that could be helpful. There in Seattle Jeff Thungc presented the technician's responsibilities.

But even with all that background still mistakes were made and new lessons were learned along the way. Changes have been made as seemed to be advisable. Guei Liem added this note from his daily records: **"Finally our Mien Bible Recording started at 1:00 - 3:00 PM, December 23, 2010."**

2011 and 2012

There have been many unexpected hindrances and delays so that progress has been so much slower than expected. Bible books so far recorded are: Exodus, Deuteronomy, Proverbs 1-6, and Genesis 1-3.

The Future of this project appears more promising

A Bible Recording team has now been chosen in Thailand and a studio and equipment similar to what is being used in U.S. is being set up at the Mien Outreach Center in Mae Chan, Chiang Rai. It is now expected that in early 2013 several capable Mien will begin recording there. The U.S. and Thailand teams plan to work closely together to achieve good quality work in both countries.

Proof listeners check for mistakes and those are corrected immediately on the initial day of recording of any portion. But for additional quality checking Ann Burgess does a final check and any additional changes which she finds are also corrected. After her many years working with Gway Fong on the translation she wrote in her bio, "*Now living in Ottawa, Ontario I'm grateful for all that God has done and rejoice as there is opportunity to 'proof-listen' these Scriptures as they are being recorded by Mien in the U.S. and Thailand. May the Lord use the written and audio recorded*

Word to build up His church among the Mien. What a privilege it has been to live and work among this people group and to know that one day we will rejoice together in heaven."

CURRENT NEEDS in 2012:

PRAYER

Praise God for what has been accomplished so far
Pray for the health, good voice control, etc. of all involved.
Pray that Satan may not be able to further hinder this project.
Pray that God will bring other capable & qualified Mien to become involved in the various aspects of this program.

FUNDS

The main need in this area is for funds for travel and food expenses for the team members in Thailand.

December 2012 A New Strategy is presented

A committee report stated:

In early December 2012 Allan McGuirl, Founder and Director Emeritus of Galcom in Canada, gave a new vision and challenge to the YIDG Bible Recording Committee in USA. Over the past 2 years many obstacles have been overcome and much has been learned about doing good quality recording. But the progress has been much slower than we had anticipated or hoped for. It has become obvious that in the U.S. where we must rely upon volunteer readers and technicians, who already have full schedules, that to record the whole Bible here is apt to take many years. At the current rate it could take over 20 years - as proved to be the case for both the translation of the Mien Bible and the production of the new Mien dictionary. But when we consider that over one million Mien are not currently literate in Mien (and will probably not become literate anytime soon) we must use a different strategy if possible. Allan caused us to see that this is not only possible but it is very feasible.

Essentially the new strategy is that we will help engage capable Mien in Thailand, where the wage scale is lower, to work at a much faster pace. The following is the new proposal which we of the U.S. committee have agreed upon. This proposal embodies certain suggestions made by Allan in his suggested proposal of January 11, 2013. But it varies from that in areas that seem to us to be more appropriate in view of the situation of our Mien brothers and sisters in Thailand. (only certain sections of that proposal are quoted here.)

After talking with members of our committee Allan had suggested engaging a team of 3 readers and 1 technician to work full time on the project at the Mien Outreach Center in Mae Chan, Thailand. They would work 8 hours a day, 5 days a week, but would be free on weekends. In later discussions, however, it has seemed to us that the potential readers there have responsibilities with family and current work and church involvement. Thus, we suggest that there be 2 teams if possible. The exact details would need to be worked out by the Thailand committee but we propose to try to set up there in this manner:

Prospective readers would each record the same selected Bible passages as used to test potential readers in U.S. Then judgment would be made as to their Christian commitment, their ability to read fluently and accurately, ability to read with proper emotion, their voice quality, etc. Right now there are 9 potential readers in Thailand and one technician. Pastor Wuon Kuon suggested to Pastor Guei Liem that since the readers will get paid, they would like the U.S. team to be judges to evaluate the sample of those 9 readers and choose the best 6 readers since we need two teams. A search would also be made for 1 additional technician.

After those have been selected then Guei Liem Saeteurn and Jeff Thungc would go to Thailand to present recording techniques to all involved there. Both have had years of experience in this field and

have had training from Mark Hoekstra, president of Talking Bibles.They would take a video to show and discuss there in which Mey Siow Saephan presents techniques for readers, how to improve voice quality, etc.

Then hopefully two teams can be set up. Each team would consist of one technician and 3 readers. The teams would go to Mae Chan on alternate weeks. Thus each team would record a week and then take a week off for their other responsibilities. Sometimes the teams could switch to every two or three weeks depending on the urgent need of their fields.

For each week that a team would be in Mae Chan they would work together on the recording for 8 hours each day from Monday through Friday. The readers would alternate as need be between reading and listening to others so that there would constantly be one of them reading and two of them proof listening.

Each reader as well as each technician would receive the same amount of remuneration. Thus there should be no occasion for jealousy to develop. Each should consider this task as being undertaken "as unto the Lord" and not as a "get rich quick scheme." (This area might need some more thought as some may already be full-time workers of the Radio team, while others do not have any other source of income. Also, technicians need a certain level of skills to do the job).

Allan challenged us to follow the example of Nehemiah. Through his own dedication to the Lord and his leadership Nehemiah so inspired the people of Jerusalem that they worked steadily and in unison and thus rebuilt the walls of that city in just 52 days! Nehemiah 4:6b gives this reason for that, "…for the people had a mind to work." He then suggested we could call this recording project the "Nehemiah 4-4-4 Bible Recording Project." His reason for the three "4's" is:

4 groups involved: US Mien, Thailand Mien, Talking Bibles, Galcom
4 target countries in SE Asia
4 Recording groups: Thailand, Richmond, Seattle, Recording committees.

Allan had mentioned that there are 1,189 chapters in the Bible with an average of about 26 verses per chapter. He figured that if the Thailand team(s) could average 10 chapters a day then in 150 days (5 months) 1000 chapters could be recorded there and U.S. team could record the remaining 189 chapters. At that rate if those in Thailand were able to start recording next month we could hopefully have the whole Bible on tiny recorders in remote areas of Asia and on Smart Phones in U.S. by Christmas this year. That very thought inspired us to press on.

We are still talking and planning with the Recording Committee. We need time for adequate preparation, our commitment to good quality recording, etc. We hope that YIDG will consider the recording project needs and assist where you feel you are able. We also remembered that our chief enemy Satan will still be working overtime to put obstacles in the way for those in Thailand just as he has here. We will now be very happy if we can hear and share this Word of Life from a wide variety of media forms by Christmas 2014!

Respectfully submitted to YIDG / MCMF board by Mien Bible Recording Committee of YIDG, USA

August 2018

There have been many more obstacles along the way. Progress has been much slower than hoped - but it has been made. In Richmond Mey Siow has so far recorded a total of 13 Old Testament books. Cindy Saephan has been the proof listener and Guei Liem Saetern (radio broadcaster) has been the technician.

In Seattle Mey Fin and Pastor Prasarn Saelee (Yauz-Fuqv) each recorded portions of the book of Psalms and that book was completed prior to mid 2016. Jeff Thungc served as technician there. Since

moving to Portland Pastor Prasarn has recorded more OT books, and Torn Kuon Lor has also recorded books.

In Mae Chan, Thailand the team there has now recorded most of the New Testament books.

May 2019 – Pray for completion of this project next year!

Late 2018 the U.S. committee set a goal to complete this project before Family Camp 2019. The Richmond team completed recording and proof listening their recorded books of the Bible and started proof listening other team recordings. The process of listening proved to be a slower process than we had anticipated. So later it was decided that there was still too much to do so we now hope to complete this project before U.S. Family Camp 2020.

Mey Siow recording Bible in Richmond in Mien Radio studio

Ying Mae recording in Thailand

ALL ARE IMPORTANT

For good quality recordings good readers such as the two pictured above are essential. But it is also crucial to have good capable technicians and proof listeners. After the recordings were done they were all given a final proof listening and sections where errors were found were re-recorded. But during the actual first recording of each passage there was a capable listener nearby looking intently t the Bible text and listening intently to the reader. Whenever that listener noticed a mistake he or she would call for a halt, the technician would delete the problem section and it would be recorded again. Here is the bio of one of those proof listeners. She explains at the end her attitude toward this necessary task.

My name is Cindy Saephan (Bienh, Meix Sing). I was born in a small town in the Midwest – Manning, Iowa – in February 1980. When I was 2 years old, my family packed up and moved to Merced, CA where I grew up. My father, Tou Sing Saechao, passed away in October 2009. My mother, Fahm Kuang Saechao, still lives in Merced, CA. I have one sister and two brothers.

I am married to Nai Sing Saephan and we live in El Sobrante, CA, with our two children, a son, Daniel Saephan, and a daughter, Julie Saephan.

My parents converted to Christianity before I was born. During my childhood, I grew up going to church every Sunday, but I didn't fully understand what it meant to be a Christian.

When I was 8 years old, I attended a Bus Ministry-type Vacation Bible School (VBS), where buses picked up children to attend their VBS program. I recall one of the volunteers asking my cousin, who was three years older than me, if she wanted to accept Jesus as her Savior. I don't remember anyone asking me if I wanted to accept Jesus, but as my cousin recited the prayer to accept Jesus, I decided that I wanted to accept Jesus too and recited the prayer silently to myself.

My parents had a misguided belief that you could not get baptized until you were 18 years old, that you were "not ready" until you became an adult. When I was 17 years old, I decided to get baptized. Even though I was not yet 18, I knew in my heart that I was ready, just like that day when I was 8 and was ready to accept Jesus to be my Lord and Savior.

Since high school, I have served as a Sunday School teacher, Sunday School director, taught Children's Choir and currently, serve as the Worship Leader for the English-Speaking service at the Iu-Mien Friendship Baptist Church in Richmond, CA. I also serve as a proof listener for the Mien Audio Bible Recording Project.

The last 9 years of serving on the Mien Audio Bible Recording Project have been met with challenges and blessings. Since I was born in the US and grew up speaking English, learning to be competent in reading, writing and speaking Mien is a challenge. We have encountered scheduling issues and technical issues and more. But God is faithful and continued to carry us even when we feel like we are never going to finish. I feel incredibly honored and blessed to be part of such a wonderful project. Please keep us in your prayers that God's Will Be Done and we will be able to finish this project soon.

Cindy Saephan 2016 – Listening!

Cindy & family. From left: Daniel, Nai Sing, Cindy, Julie

Here are the main people involved in this project

In the United States:

Richmond, California

Guei Liem Saetern, Technician, see bio in chapter 4, page 24
Mey Siow Saephan, Reader, see bio in chapter 4, page 7
Cindy Saephan, Listener

Seattle, Washington

Jeff Thungc, Technician, see bio in chapter 5, page 20
Mey Fin Saelee, Reader & listener, see bio in chapter 6, page26
Prasarn (Yao Fu) Saelee (and later In Portland), Reader & listener

Portland, Oregon

Prasarn Saelee, Reader & listener, see bio in chapter 4, page 45
Torn Kuon Lor (Zoih Wangc Zeuz), Reader & Listener, see bio in chapter 5, page 25
Kaeqv Buv Chao, Technician

In Canada

Ann Burgess, Proof Listener, see bio in chapter 3

In Thailand Most served as both readers and listeners and several as technicians

Wuon Kuon Saetern, see bio in chapter 5, page 2
Faam Hin Saetern, see bio in chapter 5, page 2
Jed / Lai Jiem Saechao see bio in chapter 5, page 10
Ying Mae Saelee, see bio in chapter 3, page 25
Kao Fong (Zanh, Gauv Fongc)
Khae Tim (Kaeqv Tim)
Faam Nyuonh
Liuz Nyuonh

Daniel & Tamami Arisawa (Leiz, Yauz-Jiem caux Meix Tim), Proof Listeners

C. MIEN CHRISTIAN ORGANIZATIONS

Even in the earliest days of the Mien Church Mien Christians were strengthened and encouraged in their faith in Christ by fellowship from time to time with Christians in other congregations than their own and often by Christians of other tribes and races. Eventually various organizations or associations were begun to better facilitate cooperative efforts for the Lord's Kingdom. Here is a summary of some of the major efforts in this area.

Mien Christian Mission Fellowship (MCMF) in USA & Canada

The English title for several years was "Mien Christian Fellowship." Later the word "Mission" was added. The title in Mien is "Yesu Iu-Mienh Dongh Hnyouv Gorn" (or **YIDG**)

This organization was established in 1996 by 14 Mien churches on the U.S. West Coast. It must have been finally incorporated around 2002. The purpose and goal of this fellowship is to work together toward the accomplishment of the Great Commission of our Lord Jesus Christ as proclaimed in Matthew 28:19-20.

Member churches are all requested to send 3 official voting members to a general business meeting each November to discuss major decisions. On alternate years they elect new board members.

The MCMF board usually meets 3 or more times a year and they circulate many e-mails during the year to decide issues. Each member church is asked to give 1/10th of their receipts to MCMF for joint efforts. That has been the main source of income.

This fellowship focuses on two major areas of ministry: evangelism and church strengthening both here in the U.S. and overseas. In the U.S. they conduct an annual Family Camp (HDW- formerly called Adult Camp). They also have conducted: Leadership training, Church Multiplication Movement (CMM) training, retreats for pastors, retreats for couples, etc. MCMF oversaw and provided funds for the publication of 6,650 Mien Bibles in 2007 and has also published Mien hymnals on several occasions. Bibles, other literature, and other media are sold through the organization and at churches and Mien gatherings –especially at the annual family camp. Plans are under way for a more extensive range of media globally. A good number of the committed leaders from several of our churches have studied in Bible Colleges and seminaries. At least eleven have already graduated. Many have graduated from secular colleges also.

Many Mien Christians in America are lukewarm and materialism and worldliness are taking their toll. However there is a developing leadership and many strong Christians. The 7th annual adult camp had 400+ in attendance. A sense of stewardship and mission is developing and there is a growing concern for reaching the Mien in Asia.

We also seek to witness by all means possible to the scattered Mien as well as those of other ethnic groups in Asia. For this purpose we have helped to establish the Mien Radio Ministry. By short wave radio we endeavor to reach out to the 2 million Mien in China, Vietnam, Laos, and Thailand. Some Mien Christians in Vietnam came to the Lord mainly through hearing the Gospel by radio in Vietnamese. This underscores the great value of broadcasting.

Current economic problems in Thailand and the great difficulty of supporting a family in the mountain areas has caused many youth and adults to scatter to Thai cities and other countries for education and jobs. This makes it very difficult to build up the church there. We are involved in leadership training in Asia to the end that Mien there may help themselves and others to know Christ.

They also have an extensive outreach mission program to Mien and Kim Mun (Canh Zeiv Mienh) in Asia (insofar as funds and volunteer laborers can carry on). Together with Mien leaders in Thailand they conduct 2 or more training programs each year in Vietnam for Pastors and church planters. They help and encourage these pastors regularly in their outreach efforts.

One half of all money received is designated for the Mien Radio Ministry. From these funds a salary is paid to the radio broadcaster, a room in YMBC church in Richmond is rented for his office/recording studio, and needed supplies are purchased. He is the only paid employee in U.S. of YIDG and part of his responsibilities is to oversee much of the correspondence. In the 1990's they cooperated with "Audio Scriptures" in doing an audio recording of the Mien New Testament. More recently they have been working with Mien in Thailand to do a completely new audio recording of the whole Mien Bible.

Denominational affiliations

All of the MCMF churches below were originally sponsored to locate in America or helped to organize by members of various denominations including: Southern Baptists, Northern Baptists, Conservative Baptists, General Conference Baptists, Church of the Nazarene, Christian & Missionary Alliance, and Presbyterian. Currently most all of them have little if any connection to those denominations but their primary allegiance is to their fellow Christians especially those in MCMF

churches. At least 3 of these churches now has its own building. Most, however, meet in the buildings of American congregations. They are overall conservative Bible-believing evangelical Christians.

Organizational Setup

Mien Christian Mission Fellowship (MCMF)
Yesu Iu-Mienh Dongh Hnyouv Gorn (YIDG)
777 Sonoma St., Suite 208, Richmond, CA 94805; Tel. (510)-412-0418

2019 – 20 Directory - Updated Feb. 2019

MCMF Staff: Only paid staff is Kao Meng Saetern, Richmond, CA -Administrator/Radio Programmer

MCMF Board of Directors 2019-20:

Chairman: Long Tzing Tzeo (Zeuz, Longh Cing), Troutdale, OR; Vice-chairman, Yodying Saeyang (Yangh, Kaeqv Cing), Richmond, CA; Secretary: Paul Tzeo (Baauv Jien) Troutdale, OR; Asst. Secretary: Vern Geng Chao (Zeuz, Wuon Geng) Sacramento, CA; Public Relations: Yau Wan Saefong, Merced; Treasurer: Kao Tsing Saelee (Leiz, Yauz- Zanx) Richmond, CA; Asst. Treasurer, Paul Chao Seattle, WA

MCMF Pastoral Advisors:

Prasarn Saelee, (Leiz, Yauz-Fuqv) Portland, OR; Kao Kwai Saelee (Leiz,Fux-Jiem) Richmond, CA Nai Seng Saechao (Zeuz,Gueix-Zunh) San Pablo,CA; Chan Choy Saelee (Leiz, Zanx-Zoih) Merced,CA

YIDG board & advisors in 2006

Volunteer (Non-Paid) Positions

Mien Media Coordinator: Jeff Thungc (Dangc, Fuqc Jiem) Kent, WA; Bible/Literature Resource Person: Mrs. Koi Lin Saeyang-Goddard Vallejo, CA; Mien Communication Coordinator: Paul Tzeo Troutdale, OR; Director of China & SE Asia Operation: Andrew Lai Richmond, CA

USA Committee For Recording The Mien Bible in 2019

Correspondent & reader: Mrs. Mey Siow Saephan; Chairman: Kao Meng Saetern; Overall Quality Control: Jeff Thungc; Readers: Prasarn Saelee, Dorn Kuon Lor, Listener: Cindy Phan, Technician: Kaeqv Buv; Advisors: Ann Burgess (Naix Luangh) & C. W. Callaway

Previous Members Of The Board

Dr. Youd Sinh Chao (Zeuz, Daqc Fin) has served terms as chairman & at times as vice-chairman, Wurn Waah Phan, Kao Chiew Saechao, James (Jiem-Fioux) Dangc, Anthony Zel (Zeuz, Saan Daqv), Fou Chin Chao, Ih Fei Lee, Tzeng Saechao, Yunh Nin Saechao, Nai Sio Lee (Leiz, Wuon Jien), Torn Kuon Lor (Lorh Zoih Wangc), Seng Kuon Lor, and Jovi Lee.

MCMF Member Churches

Alaska Iu-Mien Baptist Church, 840 N Klevin St., Anchorage, AK 99508 Pastor Steven Thungc,
Mien Baptist Church, Surrey, BC V3R-0J2, CANADA Pastor: Seng Koun Lor.
Mien Evangelical Church (MEC), 3505 S. 140th St., Tukwila, WA 98168 Pastor: Fou Waa Saechao
Mien Fellowship Baptist Church, 11250 NE Wygant St., Portland, OR 97220
Pastors: Prasarn Saelee (Leiz,Yauz Fuqv) & Yoon Fou Chao
New Harvest Baptist Church,11242 SE Holgate Blvd, Portland, OR
Pastor: Rob Pengra; Asst. Pastor: Saechao, Yoon Chien
Iu-Mienh Church of Nazarene, 2225 Bechelli Lane., Redding, CA Pastor: Fou Vang Saechao
Oroville First Baptist Church (Mien) 2661 Yard St., Oroville, CA 95966-5139 Pastor: Randy Chio Meng Saechao
Vintage Park Mien Congregation, 8220 Elk Grove Florin Road, Sacramento, CA 95829
Leader James, Jirm-Fioux Dangc
Liberty Tower Church, Sacramento, CA contact Vern Kent Chao (Zeuz, Wuonh Gengx)
Iu-Mienh Baptist Church, Meets in Lutheran church, 650 Alma, Oakland, CA 94610
Pastor: Nai Seng Saechao, (Zeuz, Gueix Zunh) Elders: Saetern, Kao Meng & Leiz, Ix-Fin
Yiu Mien Baptist Church (YMBC), 770 Sonoma St., Richmond, CA 94805
Pastor: Kao Kwai Saelee (Leiz, Fuqv Jiem);Asst. Pastor: Kao Tsing Saelee (Leiz, Yauz Zanx)
Iu-Mien Friendship Baptist Church (IMFBC), 2375 Aberdeen Way, Richmond, CA 94806
Pastor: Fouchin Chao San Pablo, CA; English Service pastor: Karen Yee.
Iu-Mien Community Baptist Church, 4555 Hilltop Dr., El Sobrante, CA 94806 Pastor: Choy Hin Saechao
Merced Yiu-Mien Baptist Church, 500 Buena Vista Dr., Merced, CA 95348 Pastor:Chan Choy Saelee
Visalia Iu-Mien Church, at Parkside Chapel, 3200 E. Walnut Ave., Visalia, CA 93292
Pastor: Chutchawan Saefung (Bungz, Wuonh Fei), Elder: Fou Choy Saephan

This church is not a member but has fellowship with MCMF: CrossPointe Mien Baptist Church, 2960 Hartnell Ave, Redding CA 96002 Pastor: Thomas Saechao (Zeuz, Yauz Sing)

TOTAL ESTIMATE. Many families have voluntarily joined a Mien Christian Funeral association whereby they are entitled to a certain payment for any funerals in those families. The total families of those associated with MCMF and in that group in 2006 was 453. But there were many families that did not join the funeral association. From those figures I estimate that there must be well over 4,000 individuals in MCMF Christian families now in 2019. Thus the total individuals in all US Christian families now must be over 5,000.

United Christians Oversea Mission (UCOM)

I don't have information as to what year **UCOM** was begun but their first "International Conference" was held on Oct. 22, 2005 in Central International Fellowship (Sacramento Yesu Mienh) church. A Laotian pastor Saengdao Somphounouth was the main speaker. Some from Thailand and Canada also attended. These leaders were listed as people to contact regarding that conference:

Choy Chio Phan, Chairman, Sary Tatpaporn, Co-Chairman, Jiem-Seng Zou Yangh, Secretary

At some time prior to Oct. 2005 Seng Fo Chao (Zeuz, Fuqv-Mengh) served as Secretary General for UCOM and he has remained as one of the main leaders. He has also been at times the president of "Iu Mien American National Coalition IMANC" one of the Mien secular organizations in the U.S. Under IMANC he led a delegation of around 17 to attend a celebration of the 50th anniversary of the Mien autonomous region in Hunan province, China on Nov. 15, 2005.

There was considerable conflict, especially in the early years of the 21st century, between UCOM and MCMF. Most of this conflict centered around material help for churches in Laos and Vietnam. Some of the church leaders there sought to get help from both MCMF and UCOM. But others claimed allegiance to one as opposed to the other.

MIEN CHURCHES AFFILIATED WITH UCOM

New Life in Christ Mien Church 427 NW Eleven-Mile Ave., Gresham, OR 97030
Leader: Seng Fo (Fuqv-Mengh/Cengx Fouv) Chao,
Sacramento Yesu Mienh 16th Ave Sacramento, CA. 95820
Pastor: Leiz, Yauz-En; Associate pastor: Yangh, Jiem-Seng Tso
Mien Free Will Church, El Sobrante, CA, Pastor: Frank Yen Pienh (Bienh, Fux-Yuonh)

OTHER MIEN CHURCHES

Mien Four Square Church, Seattle Pastor: Kao Orn Saephan, Dangc, Yauz-Finh
Jesus Covenant Church, Meeting at Calvary Evangelism Center, 4905a 47th Ave., Sacramento, CA 95824 Pastor: Nai Kuay Saechao (Zeuz, Naix Gueix
Paul Seng Ministries, Sacramento Pastor: Seng Loung Chao (Zeuz, Cengx Luangh)

Eastside Church of Christ, Meets at 9030 NE Glisan St., Portland, OR 97220, Pastor Zeuz, Yunh Ciang
North Highlands Church Of Christ, 3213 Irvindale Way, N.Highland, CA 95660 (916)344-3729
Church of Christ 801 N. Bunn St. Apt. 3, Anchorage, AK 99508 (907)277-5099 Bienh, Muangz Cing

Lightpointe Mien Church of the Nazarene Rio Linda (Antelope) Pastor: Zeuz, Gueix-Zoih

Valley Hi Mien church-8355 Arroyo Vista Dr.,Sacramento, CA 95823; Pastor: David (Yun-Yauz) Yangh,
A Covenant / non-denominational / evangelical church.

CANADA – Mien Christians in Ontario Leader: Zeuz, Daqv-Mengh

Denominational affiliations of these churches

The first 3 are Pentecostal churches and one or more of them has a relationship with UCOM. The next 3 are from the acapella (non-instrumental) Churches of Christ. The 7th is a church of the Nazarene, the 8th is Covenant, and the last is a small group in Canada who were sponsored by Mennonite churches.

There are also Mien who are Seventh Day Adventists and some who are Mormons. I have very little information concerning them.

Faithful Women = Ziepc Zuoqv Nyei M'sieqc Dorn (ZZMD)

The following explanation is by Ching Bayless RN, MDiv president of ZZMD Her bio is in chapter 5 page 14-17. Her pictorial description of the ZZMD conferences is in the next section.

Mien women started their local women's ministries between late 1990's to early 2000's. Women met on a weekend for Bible study, brunch, and for local church retreats. I recall the time from 2006-2007 when Faam Ziou asked me to meet with her at Rahilly Park in Merced every Saturday morning to pray for a national women's conference. At that time I had no desire to start one. Sometimes I did not even want to go to the park to pray because I had just worked 12-13 hours at a busy ER the night before.

The national Mien women's conference retreat birthed in the fall of 2012 when I went to teach at a women's retreat for MEC in Seattle. I heard they wanted to have further discussions on what they called then "domh zuangx m'sieqv dorn wuic." (="A large gathering of Mien women") I was elated! I told them I had thought often of this ever since graduating from Dallas Theological Seminary. Nging Bu (Ngingv Buv) was their women's ministry leader at the time. She and I got together and we called for meetings in 2013. With the help of MCMF President Dr. Youd Sinh Chao women at the Mien Family Camp (HDW) in 2013 met to discuss this. They voted for Ziepc Zuoqv Nyei M'sieqv Dorn (ZZMD, meaning "Faithful Women") to be the name for this women's organization. ZZMD was a nonprofit organization by the end of 2014.

ZZMD's Opening Ceremony was held at MEC in Seattle, WA. Several months later, we had our first conference retreat in Auburn, WA. in 2015.

Our mission and vision are to gather together with our Mien sisters from all over US and Canada in one heart to worship our Lord and Savior bi-annually. We embrace our Christian faith and our Mien culture. We asked the women to dress in Mien for the Opening Ceremony and for the group picture day at our first retreat in 2015. We got recognized in a social media for being the largest group of Mien women in Mien clothes.

ZZMD staff serve together as friends and sisters. We do not just get together to put on a Christian women's event every other year. We stay closely connected throughout each year. We have Bible studies and prayer meetings via Skype and in person. We have leadership retreats. A few of us went to Vietnam in 2016 and 2017 to teach Mien and Kim Mun (Zeiv Mienh) women how to develop women's ministries. Let's just say we are not just another women's organization. We endeavor to be a special organization for the Mien women. I have gone on a number of mission trips to Southeast Asia to serve especially among Mien and Kim Mun (Canh Zeiv Mienh) women.

My first trip was in December 1996 with Merced Youth to Thailand. We did a band tour. I went back there in 1998 and 2001 by myself to teach the villagers. I've lost track of how many times or when I went now. LOL. But at least I went there in 2003, 2007, 2012, 2015, 2017,2018. I've been to Laos at least twice 2007,.2008.

My first trip to Vietnam was in 2007. Man Tzan (Manv Zanx), Meix Seng (Naix Orn's wife) and I went to teach the women at Thanh's house. It was such a very closed country at that time!. My second trip there was in 2008. Nging Tziou (Ngingv Ziou) and I went to Lac Sern (Bac Sern). A Vietnamese brother, Tam, took us to the village because he had been meeting with the Mien there. I taught the Mien women Mien literacy and Bible. We also taught them to sing Mien songs since they were only using the Vietnamese Bible and hymnals.

ZZMD Staff in 2017:

Ching Bayless,-President -- Dallas, TX (nee Dangc, Cing Dorngh)
Ying Poo Saelee,-Vice President -- Seattle, WA (Leiz, Ngingv Buv)
Cheng Chao,-Liaison --Sacramento, CA (Zeuz, Taenc Fongc)
Lew Chien Saelee, Representative-- Oakland, CA (Leiz, Liuh Jien)
Lia Chow, Treasurer--Portland, OR (Zeuz, Laai Seng)
Fam Tzeo, Asst. treasurer—Portland, OR (Zeuz, Faam Seng)

Current ZZMD Staff in 2019:

ZZMD staff. From left: Laai Seng-treasurer; Ying Bu-VP; Faam Seng-asst.treasurer;
Taen Fong-Liason; Ching-President; Nai Luang-secretary; front squatting Liu Jien-representative

A report on ZZMD activities is in the section on Camps, Conferences & Retreats later in this chapter.

Mien Christian Youth Association (MCYA)

A report on camps and activities of MCYA is at the end of chapter 5. They have their own board and staff and are separately incorporated. Their main focus is on the annual youth camp each July and on the young adult retreats each January. For more information about the MCYA visit: http://www.mcya.org

D. MIEN CAMPS, CONFERENCES, RETREATS

U.S. Adult & Family Camps

During the first 13 years since Mien had begun to be relocated in America there had been a number of gatherings of Christians from various areas. But the first adult camp was in 1992 as shown in this chart. From about 2007 these camps were referred to as "Family Camps."

#	When	Where	Theme	Speakers	Director	
1	1992	Lassen Pines, Viola,CA				
2	1993	"				
3	1994	"				
4	1995	"				
5	1996	"				
6	1997	"				
7	1998	"	"Mbungh Longx" Stand Firm – Eph. 6:11			
8	1999	"				
9	2000	"	"Hingh Jiex Baamh Gen" Overcome the World 1 Yohan (John) 5:4-5	Jim Wellsand, Leiz, Fuqc Jiem, Zeuz, Saan Orn, Prachan Rodruan, Bungz, Naix Liemh	Youd Sinh Chao	
10	2001	"		Dr.Henry Breidenthal		
11	2002	"	*"Zipv Singx Lingh Nyei Qaqv"* *Receive Holy Spirit Power* *Gong-Zoh (Acts)_ 1:8*	Dr. Henry Breidenthal Don Reed	Youd Sinh Chao	
12	2003	"				
13	2004	"				
14	2005	"	"Are you Ready?"	Chris Barras		
5	2006	"				
16	2007	"	*"…Mbiauh yaangh nzengc aqv"* "the fields …are ripe for harvest." John 4:35	Leiz, Yauz-Fuqv Leiz, Fuqv-Jiem Wuon Fei	I Feix	
17	2008	"	**CELEBRATION OF MIEN BIBLE** "THE AMAZING WORD OF GOD!"	Zanh,Gueix-Fongc Ann Burgess, Leiz, Yauz-Fuqv, Leiz, Zanx Zoih, Andrew Lai, Ricky Chao		
18	2009	"	Appreciation of Missionaries to Mien			
19	2010	"	"Healthy Family"	Dr. Youd Sinh Chao Dr. Vincent Inzerillo		

				Andrew Lai, Charlie Chao, Anne Thomas		
20	2011	"	"Healthy Marriage & family communication."	Dr. Youd Sinh Chao		
21	2012	"	"Balancing Life" Doix-dangc nyei maengc			
22	2013	"	"Attaining the end goal" "Oix zuqc mingh taux dorngx" Phil. 3:14 / Fi^lipc^poi 3:14	Fux-Jiem, Wuonh-Fei, Zanx-Zoih Nyutc Sinx		
23	2014	"				
24	2015	"		Professor Somyot Lertsirikarn		
25	2016	"				
26	2017	"				
27	2018	"	"Where are you?" "Meih yiem haaix? Genesis 3:9"	Dang, Wuon Kuon		
28	2019					
29	2020					

Some Statistics from a few of the years of this camp

A (?) means the numbers were not reported

YEAR	TOTAL ATTEND-ANCE	CHILDREN	YOUNG ADULTS	COUNTRIES Represented	Churches Represented	BAPTISMS	
1997	Over 400	?	?	?	?	?	
1999	418	?	?	?	?	16	
2001	290	?	?	?	?	8	
2003	234	?	?	?	?	?	
2005	222	?	?	?	15	2	
2007	216	?	?	?	?	7	
2008	529	?	?	Thailand-4, , Laos-2, Canada-8	?	8	
2010	500	?	?	Thailand-7 UK-2, Canada-1	?	3	
2011	308	140	50	Thailand-1 Canada-9	?	4	
2012							
2013	351	55	30	Thailand-7			
2014							
2015							
2016							
2017							
2018	404			Thailand-9	13 +	11	

Some comments about these camps from C W Callaway newsletters:

For the first several years this annual camp was called an "adult camp." But so many children and youth have attended that it began to be called *"family camp." It has been held each year in August* at Lassen Pines Christian Campground near Lassen volcanic Park 40 miles east of Redding, CA. One of the great things about camp is seeing old friends and making new ones.

August 2007 Camp

The camp theme song in 2007 begins with the words ***"Mbiauh yangh nzengc mbuo zuqc gaanv jienv siou"*** **(The rice is completely yellow we must hurry out to harvest it.)** The Seattle worship team led us at each service in this great hymn. Our camp preachers – Yao Fu, Wuon Fei, and Fu Chiem – morning and night kept that challenge before us. This thought too was frequently emphasized in special traditional singing form. Missionary Verna Aspray showed video and pictures of Mien in Asia and spoke too of the urgency of the need. All of this together made us want to gather our harvest tools and rush out to do our part in bringing in the sheaves for the Lord!

Yes, the rice is yellow!
Let's get to work!

Pastor Vern Geng and team from New Covenant Mien church in Sacramento led such a good children's program that the children arrived early for each session and listened raptly to the teaching.

Kids & youth at play

Youth Presentation program

Yao Fu (Prasarn) preaching

Worship Team

Special Prayer

"I now baptize you into the Name…"

In the last worship service Pastor Yao Fu gave many poignant examples of those who had bravely endured suffering and shame for Christ and sent us forth into the harvest with a powerful challenge from 2 Timothy 1:8 "…do not be ashamed to testify about our Lord…" Then he said,

"The time has come for us to leave camp. We can't spend a full week here because the harvest is ripe." So let's put on our work clothes, grab our scythes, and head for the harvest fields. Well fortunately many are doing just that. About 50 Mien are making preparations to go to Thailand this December to "tell it on the mountains that Jesus Christ is Lord." And some will be going even before December and into lands more dangerous and less open than Thailand is to Gospel witness. Please uphold all of these harvesters in your prayers.

Camp office staff, YIDG 2008

Camp Preachers 2007

After baptism final prayer 2007

2008 Camp Mien Christians from Thailand, Laos, & Canada as well as from US west coast states converged in droves at Lassen Pines Christian Camp from August 8th to 10th for the 17th annual Mien family camp. Since cabins were too few some slept in cars and many took their tents of all sizes so it was really a "camp experience" to remember! For several years the attendance has hovered around 200. But <u>this camp broke all previous records with the total of 529 attendees!</u> What magnet attracted so many?

THE MAIN ATTRACTION WAS <u>A BOOK</u>, but a very special one. It was GOD'S WO7RD IN THE MIEN LANGUAGE! Sermons, songs, and the whole camp were designed to celebrate and honor the Lord for giving us this year the complete Bible in Mien. The camp theme centered on this special book was "TIN-HUNGH Mbuoqc Horngh WAAC !" which means, **"THE AMAZING WORD OF GOD !"**

THE TRANSLATORS THEMSELVES WERE AT THE CAMP IN PERSON. Ann Burgess, coordinator, and Guei-Fong, Mien translator, each presented in a most fascinating manner the many difficulties, testings, and yet joys over the past 27 years in their tedious day after day struggles to carefully and accurately translate God's Word into Mien. Seems we should have heard here their loud Hallelujahs on that day last year when the translation was finally completed.

A big dedication service had been held in Maechan, Thailand in March and another in Richmond, CA in June and then this one. Also it was good to hear the report of Verna Aspray, another faithful servant among the Mien of good progress in a restricted access country. Some additional factors that motivated and enabled many to attend were the presence of others from Asia and the fact that this year the camp was held on a weekend instead of during the week as previously.

Attendees included: Thailand=4, Laos=2, Canada=8, Seattle=61, Portland=32, Oroville 10, Redding 20, Sacramento=80+, Bay Area=214+, Merced 49, Visalia 40.

OVER 140 OF THE CAMPERS PARTICIPATED IN THE YOUTH SERVICES which were conducted in English in the amphitheater under the leadership of the energetic and creative leadership of Koy Saetern and Pastor Vern Keng and his talented family from New Covenant church in Sacramento. Their well-illustrated sub-theme was "SET THE WORLD ON FIRE!" They had lots of activities, skits, and fun programs – many around that theme. Ricky Chao of Rio Linda church preached there. The children presented a special program in the adult service on Sunday morning. ABOUT 50 YOUNG ADULTS joined in worship and activities with the children and high school age youth but then moved on to the "Upper Room" for challenging messages by Andrew Lai on "Who is this God of THE WORD," "Joshua obeyed GOD'S WORD," "Spiritual & Sexual Purity," & "Thy Word is a lamp to my feet."

Adults filled the main meeting hall for each main session and were greatly challenged by the messages which were all centered around God's Amazing Word. Pastor Yau-Fu of Seattle preached 3 times and Pastor Chan Choy of Merced once. With good illustrations they carefully explained Gospel truth to a very appreciative audience.

SATURDAY NIGHT'S VERY SPECIAL CELEBRATION OF THE BIBLE

After the congregation was seated Bible translators and preachers (four bearing a Mien Bible each in one of the 4 available bindings) marched in and the translators lit candles on the table where the Bibles were then attractively displayed. The history of the Bible translation together with some choice scenes from the June celebration in Richmond had been skillfully put into DVD video format by Jeff Thungc of Seattle and it was viewed. Seattle worship team under leadership of Jovi Lee led in praise worship. Pastor Yun-Fu of Portland and son-in-law presented a specially prepared song about the Bible in traditional Mien style

Mei Fin Lee led a large combined choir from many churches in singing 3 hymns

After a pertinent responsive reading the translators gave their reports mentioned above. Following that I explained a few of the key thoughts in the hymn "Holy Bible, Book Divine." After each verse was sung by the worship team I made comments on that verse. Then Dr. Youd Sinh Chao from Seattle, camp director and also chairman of Mien Christian Fellowship, presented award plaques and Bibles embossed with names to translator Guei-Fong and the missionaries present and also for Dr. Herbert Purnell who was not able to attend due to the recent flare-up of his heart ailment.

Pastor Fu-Jiem led the devotional service early each morning. Youd Sinh led a workshop on Saturday afternoon on marriage & family. After that we gathered at the lake for the baptism of 8 adults – some of whom after many years of delaying had finally joined other family members in the Christian walk. Lassen Pines staff did a great job of handling such a large group cheerfully and Visalia Mien church prepared delicious Mien meals. A large number of Mien women are now nurses. We were blessed to have 3 of those and one Mien Physician's Assistant on hand to treat our ills and injuries which this year were few in comparison.

Ann Burgess

Gueix-Fong
accepting award

CW, Guei-Fong, Ann, Verna in front

Koi Lin and helpers received $1,585 for Bibles sold, $1,585 in donations for Bibles to be sent to Asian C.A.N.'s, and $167 for other Christian literature. Also craft items, CD's, DVD's, cassettes, etc. were sold to benefit Mien ministries. Any desiring to obtain the DVD history of the Mien Bible, CD's of sermons and of songs, etc. in Mien can contact Gueix-Liemh at Mien radio studio. He also has cassette & book "I diuh jauv louc" available for just $5!

2010 camp theme was **"Healthy Family."** Messages, songs, prayers, repeatedly emphasized that families must be rooted in godly biblical truths to be truly healthy and happy.

Dr. Youd Sinh Chao and Dr. Vincent Inzerillo each brought 2 great messages on family. In the final Sunday morning service Dr. Inzerillo spoke of 4 important things for a family to be healthy: I. TALK (communicate freely); II.TOUCH (togetherness); III. TASK (serve one another); IV. TIME (spend time together) Of the many scripture references he & others used this might sum up the gist of the messages: "This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers….Dear children let us not love with words or tongue but with actions and in truth." 1 John 3:16-18

Pastor Gueix Zunh led a workshop on healthy family. Pastors Chan Choy & Fu Jiem led morning devotional times. Anne Thomas described vividly her valuable work in promoting literacy in Laos among Mien and other people groups where few can read in any language.

Liew Tsan & Jude Barkway came from England to visit Mien churches for a month & to present the Mien Radio ministry which they lead along with 2 in US & 2 others in Thailand. Their well-illustrated presentations showed powerfully how vital this radio ministry is in our outreach to Mien in Asia.

Andrew Lai led the youth & young adults. His messages & intensive discussion times were on 4 vital topics for youth: What is Truth? And the Biblical teaching on Purity, Abortion, and Homosexuality. Pao Ho & Caryn were in charge of children's program. Charlie Chao taught the kids about the Christian's armor & challenged them to take up the Sword of the Spirit and the Helmet of Salvation & to be sure they were saved. Among the games Zenas led was a scavenger hunt around the camp for pieces of the Christian armor. Brandon & Dorothy helped lead worship & their appropriate theme song was, "I'm in the Lord's army…" Pao Ho said, "We all made new friends & we hope to see these kids at Youth Camp in the future!"

Tantalizing meals were prepared by 13 hard working members of Oakland Mien Church. Richmond Mien led in great times of worship. Muang Bu PA from Merced & Meuy Seng RN from Redding & San

Diego provided health care. They saw no major problems, praise God! But a number suffered dehydration from daytime heat & not drinking enough water.

Lively worship

Adults worshipping

Those baptized with 3 pastors

Andrew speaking to young adults

Intensive discussion period

Baptism of Muang Jiem

Children & leaders in amphitheater by lake

Many slept in a long encampment of about 80 tents from the lake clear up to upper end of the campsite. When I learned that the tepees, stockade, and tall Paul Bunyan statue are still up in that area I was reminded of how our first youth camps years ago were held up there. The Mien camps & Mien Christian family have grown so much in numbers and spiritual maturity since those days! If you are not in God's family I hope you will let God adopt you. Jesus is knocking at your heart's door wanting to be your older brother.

2011 Camp Theme was "Healthy Marriage & family communication." Dr. Youd Sinh Chao was the main preacher

2015 Camp

New believer Victor Huang, former college professor in China, receiving baptismal certificate

BBC professor Somyot was guest speaker. Yao Fu translated.

US WOMENS CAMPS

WHAT? NO WOMEN?

Once, while I was speaking in an American church about our ministry one man in the congregation thought I was saying "men" every time I said, "mien." Finally he asked, "Don't you do anything for women?" I assured him that truly there were both "women Mien" and "men Mien." He just had not heard the glide from 'i' to 'e' in the word "Mien."

In their traditional pre-Christian culture Mien women were very much under subjection to their menfolk. But today Mien women, even those who are not yet Christians, are experiencing increasing freedom to exercise their own gifts. Many Mien women are outpacing their husbands in leadership abilities, in education, and in other ways. It has been encouraging to see in recent years women's conferences planned and led by Mien women growing and developing both in the west and in Asia – both locally and on a national level.

CONFERENCES OF FAITHFUL WOMEN

(Ziepc Zuoqv nyei M'sieqv Dorn – ZZMD)

Note: The description of this organization is in the previous section
Here Ching Bayless, ZZMD president, summarizes the first two bi-annual conferences.

ZZMD's Opening Ceremony was held at MEC in Seattle, WA. Several months later, we had our first conference retreat in Auburn, WA. in 2015, The theme was "Dongh Diuc Hnyouv" (Of One Heart). The special speaker was Ann Burgess, translation coordinator for the Mien Bible. She spoke 3 times on faithful women of the Bible. I led one of the breakout sessions. Of the 157 attendees, 3 were from Canada, 5 from Thailand, and 3 from other countries. We had about 20 men who volunteered to cook for the retreat.

Our second conference retreat was in Woodleaf, a Young Life Center in Challenge, CA in 2017. Our theme there was "Fingv Jiex Daaih!" (Revive!) We had around 290 women. About 30 men volunteered to be our cooks, prayer warriors, golf cart drivers, and media technicians. We initially wanted to be at a centralized location, but decided to stay at Woodleaf near a dense Mien population. Our next conference is Aug. 30-Sept. 1, 2019. The theme is "Mangc Dingc Yesu"- (Fix your eyes on Jesus.)

Pictures from 2015 Retreat

Red, black, and green – beautiful group at a beautiful campsite

Many of the women wore traditional costume

Front 3 from Thailand: Ying Mae Saelee, Mei Seng, Mei Bu

Center standing-Ching Bayless teaching in a breakout session.

In back center Missionaries Anne Thomas, Ann Burgess, and Verna Aspray with Mien women

Varied forms of traditional dress

Leader Ching Bayless is in front center in Sacramento 5/2015

Some husbands went along to help cook

Pictures from 2017 Retreat

Group picture -above

At ease

Arts & crafts – at free time below

Ching Bayless in Chinese Mien dress
before a session

Full house of enthusiastic women

Husbands helped out – cooking & praying

Thailand Mien Women's camps M'sieqv Dorn nyei Wuic yiem Taiv Deic

Tamami Arisawa wrote saying,

In 1995 a Mien women's Committee was formed by Verna to call Ying Mei, Mei Seng, Anothai(Muang Zou), Maliwan(Muang Zou), Faam Koun and me(Tamami). We started discussing what we needed to prepare and when to start women's conferences. We started making embroidered key holders and bookmarks to raise funds. Individually we started visiting villages like Klonglaan, Naan, Wawi, Kanchanaburi and so on.

In 1999 we visited Muang Zou in Wawi with Nai Kuon-Maliwan, Mei Seng, Faam Kuon, and Muang Jien (She was an intern student with the Arisawas at that time.) and did a one day women's meeting there.

The first real formal big women's Fellowship gathering started in 2006 at Chiang Kham Christian Clinic. By then there was individual visitation by some women leaders to encourage people in Mien villages. Ann and Nellie supported by prayer and attended several meetings. I myself withdrew from the committee since we moved to Chiang Mai for Daniel's study (2001-2006). But the Mien themselves have conducted very good meetings. I really Praise God for it.

Ying Mae Saelee-Jana wrote,

Mrs. Lois Callaway had started a women's group at Rom Yen many many years ago with Ying Mae Saelee as the leader. Others in the group were Nai Fou Saelee, Faam Fou Saelio, and Muang Tzio Saetern. In 2006 these along with the addition of Mey Seng Saelee and with Dorothy Uhlig as advisor met to organize the first of these conferences.

These were the objectives we decided upon:

1. *Give the Mien women from different churches the opportunity to get acquainted.*
2. *Help the women to encourage one another when there are problems.*
3. *To give more Bible teaching to the women.*
4. *To help all to realize that there are many Christians -not just those in one's own village.*
5. *Share testimonies one with another.*

That first conference was held later in 2006 at the Christian Clinic in Chiang Kham with around 25 to 30 women attending. They came from these churches: Ban Mai Rom Yen, Wang Phai, Pang Prik, and Paa Rai Luang.
The second conference was held the following year – 2007. It was also held at the Chiang Kham Christian Clinic. The leaders were Dorothy Uhlig, Mey Seng Saelee, and Ying Mae Saelee. Attendants were from: Ban Mai Rom Yen, Pang Prik, Wang Phai, San Jaroen, Santiphap, Nam Lak Dai, and Paa Rai Luang.

These two conferences proved to be such a blessing that we decided to invite all the churches we knew. Thus the following conferences were much larger and involved women from many additional villages. Here is a summary of the location and themes of the first 10 conferences:

# **ครั้งที่**	**When** **วัน เดือน ปี**	**Where** **สถานที่**	**Theme** **หัวข้อค่าย**	**Speakers** **วิทยากร**	**Director** **ประธานค่าย**	
1	2006	Christian Clinic, Chiang Kham	Oix zuqc orn-lorqc Rejoice!- Phil. 4:4			
2	2007	" "	Dongh hnyouv fuh sux Serve in harmony			
3	2008	Ban Mai Rom Yen church	Mbuoqc zangc Tin-Hungh Serve God			
4	2009	" "	Ei jienv zoux Follow on			
5	2011	" "	Guangc im nyei hnyouv Get rid of bitterness			
6	2012	Paa Rai Luangx Church	Ziangh horngh nyei m'sieqv dorn-Honorable women			
7	2013	Ban Mai Rom Yen	Nzueic nyei m'sieqv dorn Beautiful women			
8	2015	Paa Rai Luangx church	Nyiemv nyei maengc Tearful heart			
9	2017	Ban Mai Rom Yen	Oix zuqc ziangh biouv gitv Produce much fruit			
10	2018	Mae Chan Miracle Hostel	Maiv haih waaic nyei biouv- Unperishable Fruit			

Happy women at one of these Conferences at Rom Yen

Left-Mey Sing; Right-Faam Hin

Thailand Women's Conference #9 in Ban Mai Rom Yen Sept. 2017

Thailand women's conference #10 at Mien Outreach Center, Mae Chan 2018

Other conferences in this era:

By Ian Bevington

In March 1998, the first Mien Consultation was held In Chiang Rai for all who were interested in the spread of the Gospel amongst the Mien. 46 both Mien and others attended. This was then held annually for a number of years.

Dr. John and Janice Ashton from the UK held Prayer Counselling seminars for OMF missionaries in Thailand. We attended. We found these seminars so helpful that we introduced them for the Mien Christians in Thailand. Some found incredible release from the past and a new freedom and joy in the Lord.

E. DISCIPLESHIP TRAINING

Chronological Teaching by Ian Bevingyon

I attended 2 of Trevor McIlwain's Firm Foundations Chronological Teaching seminars in Chiang Mai. I came away convinced that this method of teaching should be adopted amongst the Mien church groups and as the method of Bible teaching over the radio broadcasts too.

F PRODUCTION OF LITERATURE & OTHER RESOURSES

As Mien began to become literate in their own language there was an increasing need for literature in the language. The first priorities were the scriptures, hymn books, and literacy books. The missionaries produced and published the first books but Mien themselves have done a number of books also.

In chapter two you can read about the development of Mien writing systems and early efforts to teach literacy. Chapter 3 has articles about the translation of the Mien Bible and 9 different Mien dictionaries.

Wuon Luang Phan (Bienh, Wuonh Luangh / Uv Hiaang) translated and wrote a number of Christian songs. Missionaries and many of the musically inclined Mien have added songs over the years.

Also many different song books in various Mien scripts have been published. Many churches and groups have recorded albums of songs and put them first on cassette tapes and more recently on DVD's and even on the internet.

A number of books were first published in the Old Roman Script. Then in 1980 the Thai Ministry of Education forbade the use of that script for Mien so it became compulsory to use the Thai script. Many books were then published and are still being published in the Thai script for Mien in Thailand.

A catalog of some Mien literature in the New Roman Script is posted on www.yidg.org. Here is the table of contents page which gives the types of books and other media included:

Sec-tion	Nyungc	Category	Page
A	Tengx Mienh Lunx Mienh Zieqv Mienh Nzaangc	Literacy Course For Young Mien	3
B	Tengx Mienh Dauh-Dauh Zieqv Nzaangc	Literacy Course For Others	4
C	Tengx Doqc Sou	Booklets For New Readers	5
D	Merced nyei sou caux Dictionaries	Dictionaries + Merced Mien Books	7
E	**Ging-Sou**	Bibles	8
F	**Nzung**	Songs	12
G	**Hungx-Hec Ging-Sou Gouv**	Simple Bible Stories	13
H	**Giduc Mienh Kuv Jauv**	The Christian Life	14
I	**Siang Sou**	New Items	17
J	**Tengx Hoqc Ging-Sou**	Bible Study Books	18
K	**DVD caux ganh nyungc**	DVD's, CD's,etc.	23

Ian Bevington wrote:

We made extensive use of the Jesus Film. It was translated from Thai into Mien by Naix Kuon, checked by Gway Fong (Gueix-Fongc) and Ann and recorded in conjunction with Campus Crusade by a team of Mien co-ordinated by Daniel Arisawa (Yauz-Jiem) and Tamami (Meix Tim). It was shown in many of the Mien villages in the Chiang Rai, Phayao and Khlong Lan areas as well as in Nan Province, often with a team of church leaders or Mien Bible school students and other Mien young people.

The primary source of 'spiritual nourishment' for the new Mien Christians in North Vietnam was the daily Mien broadcasts, but besides these there was the need to supply New Testaments, Pentateuch's, hymn-books, and other teaching materials. There were constant pleas, 'Send us more Bibles', or 'Send us more hymn-books'. The demand seemed to be insatiable. All available stocks of Scriptures and hymn-books were quickly exhausted. Reprints and yet more reprints were done. Kendall Cobb of the Christian Printers in Chiang Mai gave invaluable help. At one stage smaller editions were printed so that the books could be more easily hidden from the authorities. Ann did all the reformatting. Beside the printing, the Christian Printers also copied hundreds of teaching cassette tapes and later CDs to go into N. Vietnam. Kendall also had contacts who helped getting these materials into Vietnam.

Getting the books printed was the easy part. The real problem was how to get them to the Mien in Vietnam – a country closed to missionaries and to all things Christian. God's answer came in the form of Brother Mark and Sister Louise. They were the 'Brother Andrew' of SE Asia working tirelessly and fearlessly to get God's Word and other Christian materials across borders to Christians in the Communist and other 'closed' countries in mainland SE Asia. They are one of the most remarkable couples we have ever met. Literally thousands upon thousands of minority group peoples and others give thanks to God for their ministry – particularly in the realm of printing and getting Scriptures into these closed countries. They engineered all sorts of ways of getting thousands of Mien Scriptures, hymn-books and other teaching materials to the Mien in Vietnam. Some went in with Christian tour groups, some by boat across rivers, some via Vietnam, some were carried in by Christian Hmong in back-baskets across the mountainous borders. One large consignment (not supervised by them) just went missing somewhere in China. We never found out what happened to it. Another consignment (again not with them) got stuck for several years with a Christian pastor who didn't know which minority group the Bibles were intended for.

Daniel and Tamami undertook the huge task of recording all the hymns and songs in the Mien hymn-books so that the new believers in CANs could learn the tunes. Wuon Kuon (Wuonh) translated the Firm Foundation chronological teaching lessons from Thai into Mien. He and Faam Hin particularly used these in their training sessions for church leaders from Laos. These projects were such a help to Mien believers in CANs.

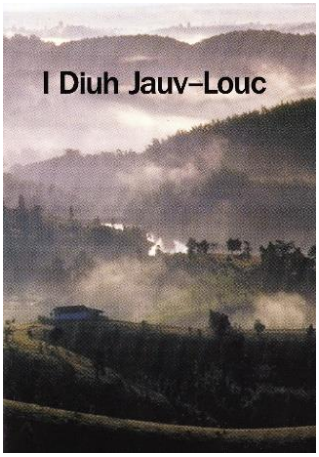
Rachel used her art to draw 50 pictures to help church leaders teach the Firm Foundation lessons – 3 pictures to illustrate the key points from each lesson. Twenty thousand sets of these full-colour smaller and larger sized 'stand-up' books were printed. Many hundreds were sent into the new believers in NV. Being pictures without any wording they were used for teaching the Firm Foundations Chronological lessons by other minority people groups in N.Thailand and by other OMF missionaries in their ministry in other countries.

Wanting to provide basic teaching to help any who had turned from the spirits but had not come into a true faith in Jesus, Wuonh Kuon and Ian produced a super fast-track chronological teaching booklet entitled 'The Two Ways' ('I Diuh Jauv-Louc'). Using pictures and text in 'boxes' and 'bubbles', it related the most crucial Bible stories from the OT and NT necessary to understand why Jesus died and rose to life again. It finished with a detailed account of how to receive forgiveness and new spiritual life and how to be free of evil spirits. Rachel did the artwork for the OT stories. A Japanese Mission who specialized in showing the Jesus Film in every single village in Thailand and other SE Asian countries, very kindly allowed us to use the lovely artwork from one of their books for the pictures in the NT section.

Later a CD was produced of the 'Two Way' booklet. Wuon Kuon wrote the script. The stories from the OT and NT were retold in dramatic, 'play' format. A team of Mien went across to Global Recordings in Chiang Mai and spent a week recording each of the stories with different people recording

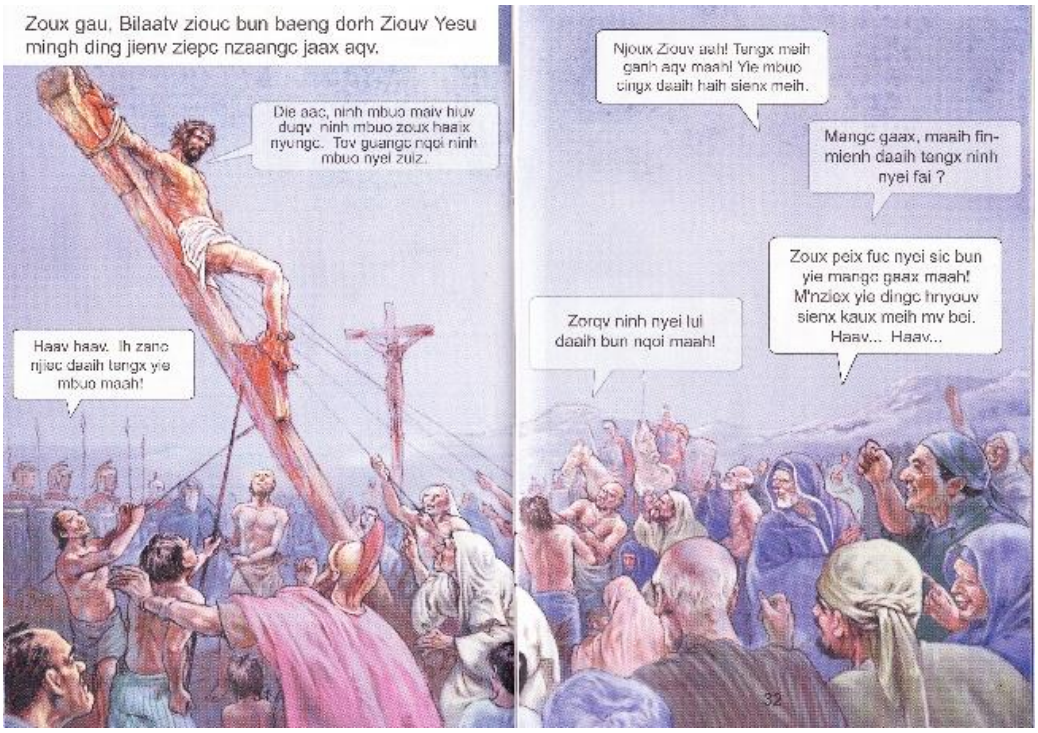
the words of the different Biblical characters. Those reading the script did a brilliant job. Ian spent a further week with a Global Recording's technician editing and putting in all the background sound effects. The story of Noah, for example, really comes alive as the water begins to rise, with the sound of the storm - the wind, rain and thunder, and of the cries and weeping and banging on the Ark of those outside pleading to be let in. Hundreds of the booklets and CDs went to the Mien in N. Vietnam and other CANs. Several in Thailand came to the Lord through reading the booklet or listening to the CD.

Pictures from the 'Two Way' book. Also told on 2 DVDs



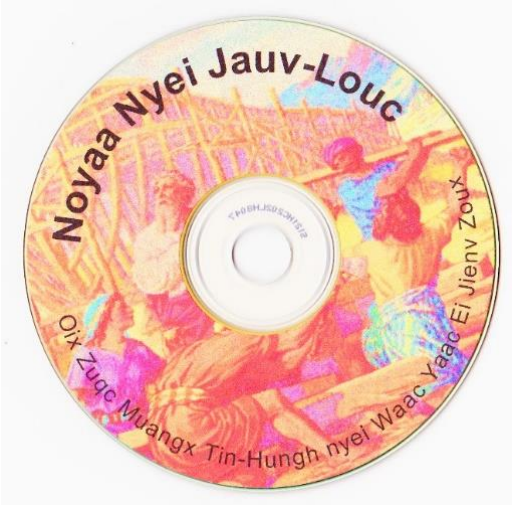
Front & back covers

Heaven or Hell ??



Jesus crucifixion opened the way to heaven – in 2-Way Book

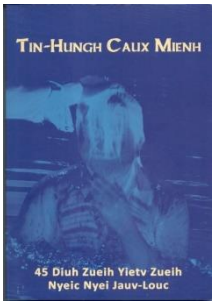
The book above and the following resources are all good for outreach and Christian Living



One of several Bible teaching DVD's. This has lessons from Noah

"MISSION CHIPS" also called
"Tiny Missionaries"
Are so small yet are packed
with Gospel songs, sermons, & Scripture.

This book and CD are great for leading Mien to Christ

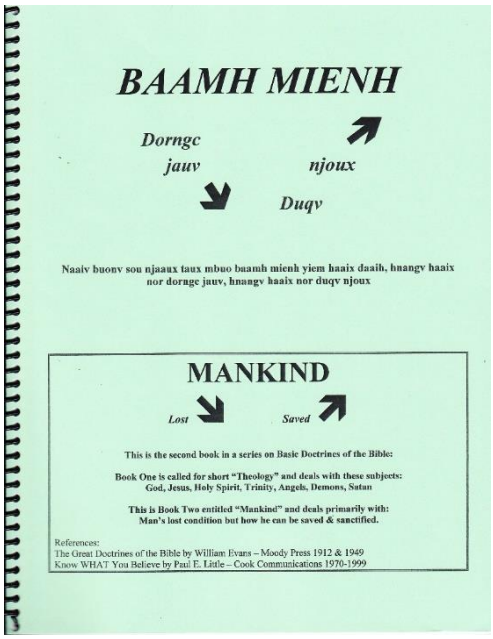


Front Cover

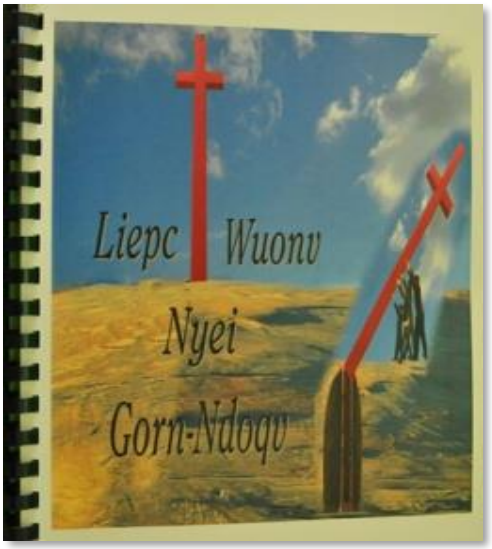
Back Cover

The book's title means "GOD & MAN." In simple easy to understand Mien language 45 of the most basic Bible stories are told in chronological order. It explains how man fell into sin and away from God. But God developed through the ages His plan for men to get back to God through His Son Jesus. And through Jesus we can live forever with Him in heaven after we die.

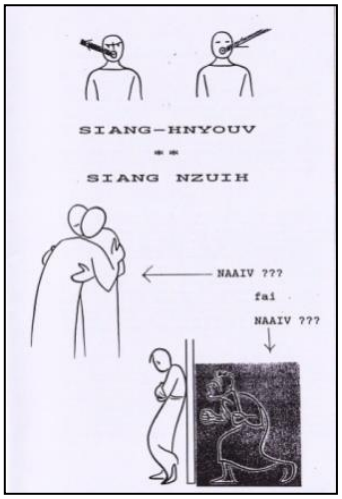
THE ACCOMPANYING AUDIO CD is especially designed for non-literate Mien. They can listen and easily learn the stories so they can tell them to others. These stories can be very effective in establishing new churches and even in teaching of older Christians.



How sin destroys & how God saves

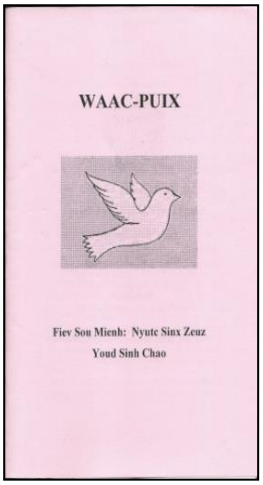


A careful chronological study with many attractive black & white illustrations of essential Bible stories and truths.

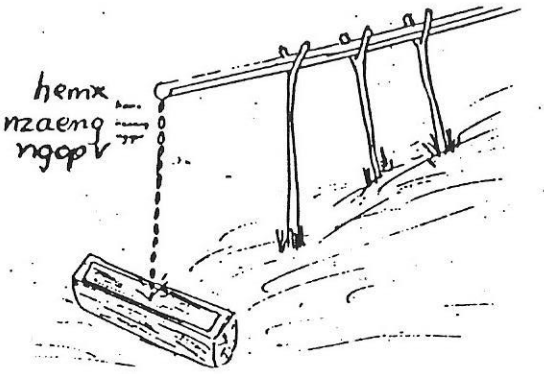


← What a difference a New Heart & New Tongue Make !

The book on the right is a compilation of short pithy sayings about the Christian life.



Here are some sketch illustrations from Mien culture Lois Callaway drew and used in a small booklet on "Family Harmony." She used this book in a class for Mien women at U.S. adult camp in 1992. The Mien title is "Cai-Doix Jiu-Tong ziouc duqv Baengh Orn."

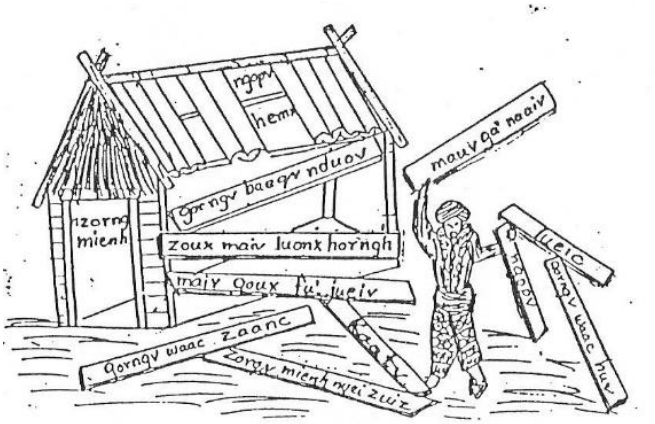


Drip, drip, drip. Water is dripping from the bamboo waterpipe into the log water trough.

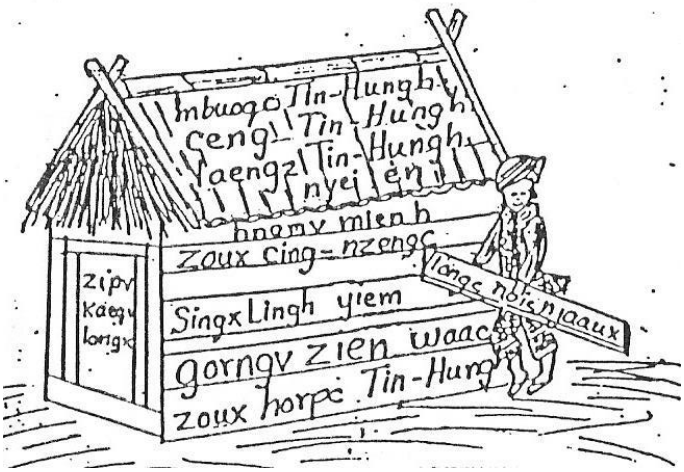
Proverbs 27:15-16 A quarrelsome wife is like the dripping of a leaky roof in a rainstorm; restraining her is like restraining the wind or grasping oil with the hand.

This Mien wife is constantly criticizing, arguing, and complaining. No wonder the husband and kids try to get out of earshot.

Proverbs 21:9 Better to live on a corner of the roof than share a house with a quarrelsome wife.



By her selfish, sinful, foolish actions this Mien woman is destroying her home & family
Proverbs 14:1b …The foolish woman … with her own hands tears down her house.



By her honest, pure, godly life this wise woman is building a loving Christian home.
Proverbs 14:1 The wise woman builds her house, but with her own hands the foolish one tears hers down.

V The UPS and DOWNS

In the early years most visits to Mien villages were by necessity made on foot. Those trips could greatly tax one's energy and resolve – especially when it took many hours to get from one village to the next. It helped if there was a good companion on a trip. I was blessed to have Dr. Garland Bare to accompany me on several exploratory and evangelistic trips in the 1950's. He was a walking encyclopedia and an excellent and entertaining conversationalist. One day in Nan Province the trail we were on seemed to have no level sections but was constantly going up or going down. Garland commented that there is a place in England called "Epsom Downs" so this trail, he said, should be known as "Ups-n-Downs."

When our family moved from Chiang Kham to Tzanfuville in 1952 our 5-year old son Mark (full of imagination) was excited by everything he saw. Exuberantly he declared "Now I've learned about mountains! When looking at the mountains from Chiang Kham I thought they went up and up and up, but now I see they go up and down, up and down, up and down!"

I've found that to be a truth in life too. And it has been true in the history of the Mien church as we have seen in this book. There have been mountains to climb not only physically but also emotionally and spiritually. Many individuals in whom we had great hopes have disappointed us greatly – those have been the "downs." Others have stood out faithfully for Christ through many trials – those have provided the "ups."

There have certainly been many problems to face. Here are just a few of those:

Problem of world view of Mien

Mien on the whole are hard-working and want to prosper materially. However their fears of evil spirits and feeling a necessity to appease them is a hindering force.

Problems of opium and marijuana

Many are still addicted to opium. And now some are using marijuana. And the cultivation and selling of opium or marijuana is a big temptation.

Problems of morality - This includes sexual immorality, drinking, gambling, deceit, etc.

But in spite of problems there has been considerable progress:

There was rapid progress among Mien fleeing Laos in 1970's – see introduction to this chapter

And there was even more progress among Mien in Vietnam in 1990's and onward.

SO PRAISE GOD FROM WHOM ALL BLESSINGS FLOW !

In 1951 there were no Mien Christians in the world (except for a small number in Vietnam and possibly a few in China). Most had never heard the name of Jesus. Now in the families of Christians (counting all children) there must be around 6000 in U.S., Canada, & France and near 24,000 in Asia.

The Mien leadership is maturing and growing in knowledge of the Word and in commitment. We now have the whole Bible in 4 different alphabets and a large hymnal as well as other Christian literature. And thousands can now read their Mien language.

Mien Radio broadcasts since March 5, 1995 have been beamed daily toward the million plus Mien still without Christ in SE Asia. These broadcasts along with training of church planters by Mien leaders in U.S. and Thailand have brought some 19,000 to Christ in Vietnam. Programs prepared by staff are currently aired 6 hours each week.

Hundreds of US & Thailand Mien have gone on evangelistic trips and regular leadership training programs are held in restricted areas of Asia.

Will you pray with us to the Lord of the harvest that:
He will raise up more Mien laborers for His harvest. We need more trained and dedicated preachers, elders, teachers.
For continuing prayer and financial support for the Mien radio ministry and other projects.
For the radio staff and all preachers and leaders.
For outreach to non-Christian Mien both in US & abroad

That we may all be faithful to Him Who has commissioned us to

"Go… make disciples of all the nations" and Who said,
"As the Father has sent me, I am sening you."

Psalm 126:5-6 "Those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him."

Iu-Mien Church History

"In 1938 more than a hundred Mien in northern Tonkin, in the north of Vietnam, turned to the Lord in answer to years of praying for an opening among them by missionaries in Langson."

This information was wonderful news to the missionaries struggling to proclaim Christ among the Mien in northern Thailand. But it was in 1959 – 9 long years after the beginning in Thailand. - before they came to know this.

By 1965 the total number of Christians among the Mien in the world was only around 1,000. By 1985 it was 6,000 plus and by 2021 it was over 30,000.

This book tells of the trials and the tears, the disappointments and the victories that led to that growth It tells of the sacrifices made and suffering endured by both missionaries and national Christians and mostly in their own words.

I pray it will challenge you to pray for the continuing work of God among the Mien. And my heart's deep longing is that you might also sense the passion with which Jesus said, "I have other sheep that are not of this sheepfold. I ***must*** bring them also." John 10:16a NIVUK (emphasis mine).

"Those who sow in tears will reap with songs of joy He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him."

Psalm 126:5-6

C.W. Callaway

U.S.A. women's conference 2017

Thailand women's conference 2018