

Asia Harvest

Swing the Sickle for the Harvest is Ripe! (Joel 3:13)



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**The Naga People (Part One)
& The Asian Workers Fund**

From the Front Lines

with Paul and Joy

Over the years we have been told many firsthand testimonies of how God is working in Asia. We want to use this column from time to time to recount some of these remarkable stories of God's grace and power.

In 1993 Philip, a house church leader in China, was thrown in prison after he and a number of believers were arrested. His 'welcome' to prison was a savage beating from the guards. They kicked him viciously with their steel-capped boots, beat him with batons, and tortured him with electric cattle-prods, designed to shock his body with high voltage. Philip was left unconscious with a broken collarbone, arm, and ribs. The prison authorities then threw his bloody and bruised body into a small cell that already contained 28 prisoners. The cell had just one bed and a bucket, used by all the prisoners as a toilet. The cell leader was a rough man who had already formed a gang inside the prison. No one was allowed to sit on or touch his bed. When Brother Philip's lifeless body was thrown inside the cell, however, even this hardened criminal had compassion on Philip and lay him down on his bed.

At around 2 a.m., according to the testimony of the other prisoners, a supernatural light or glow appeared over Philip's body. It shone on him for several hours. The other prisoners were absolutely terrified and backed up against the corner of the cell. They cried for the guards to come and let them out. The guards also saw the supernatural light and were terrified, but they refused to let the prisoners out.

By sunrise, Brother Philip was much better and had regained consciousness. At no time did he actually see the light, but all the other prisoners did. Surprisingly for the serious injuries he had received the previous night, he was feeling much better and his broken collarbone and ribs seemed to be healed. Not surprisingly, the first question the prisoners asked him was "Who are you?" He replied, "It doesn't matter who I am, but let me tell you about Jesus Christ." He led all 28 of the prisoners to faith in Christ!

Today Brother Philip continues his ministry and is responsible for hundreds of house churches across China. He is a godly, humble and committed Christian who is willing to die for the Gospel. He receives no income and often goes hungry. Believers sometimes give him love gifts, but most rural Christians in China are so poor that their sacrificial gifts are barely enough for Philip to buy a train or bus ticket to the next town. There are thousands of Gospel-warriors like Philip in China and in the surrounding nations of Asia. In this issue of our newsletter we launch a new project, called the "Asian Workers Fund," in which we invite you to consider partnering in prayer and finances with workers like Brother Philip who are being used by God to do mighty works in different locations around Asia.



The Nagas

Population: 1,655,000
 Location: northeast India,
 100,000 in Myanmar (Burma)
 Christians: 95% to 99%

The NAGA TRIBES AND LANGUAGES IN INDIA

1. Angami	118,000
2. Ao	152,800
3. Chang	33,500
4. Chakhru	24,000
5. Chothe	3,600
6. Kabui	55,000
7. Khezha	24,800
8. Khiamngan	26,700
9. Khoibu Maring	25,600
10. Khoirao	23,600
11. Konyak	113,600
12. Liangmai	22,800
13. Lotha	86,800
14. Mao	87,800
15. Maram	17,400
16. Maring	17,500
17. Meluri	?
18. Monsang	3,200
19. Moyon	3,700
20. Mzieme	31,400
21. Nocte	35,500
22. Ntenyi	9,300
23. Phom	36,600
24. Pochuri	10,100
25. Poumei	55,700
26. Puimei	3,000
27. Rengma	37,000
28. Rongmei	64,000
29. Sangtam	31,000
30. Sema	142,800
31. Tangkhul	119,300
32. Tarao	720
33. Tangsa	18,200
34. Wancho	48,500
35. Yimchunger	39,800
36. Zeme	30,800

The Naga People - From Head-Hunters to Soul-Winners (PART ONE)

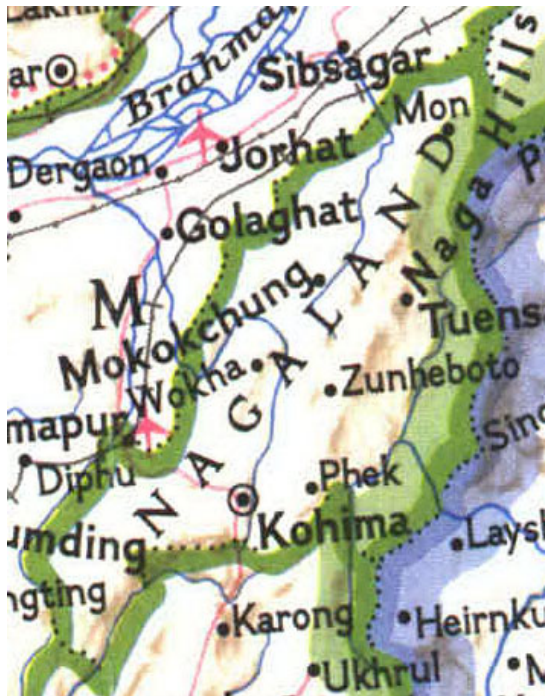
For years we have profiled groups which are completely unreached by the Gospel, and asked you to pray for their salvation (the 'Harvest Field'). In this issue we have changed our approach to inform you about one of the groups in Asia that God has already done a mighty work among (these believers represent the 'Harvest Force').

It is groups like the Naga Christians that we believe God wants to use to reach their Asian neighbors who have yet to be impacted by the Gospel.

So how did this tribal group, living in the middle of some of the most unevangelized areas in the world, become almost completely Christian today?

Late last year we traveled to Nagaland in northeast India and were told many stories by church leaders about how revival came to their midst. We would like to re-print some of it in this newsletter (Part One), and will complete our look at the Naga People in our next issue (Part Two).

Most of our years in Christian ministry have been spent in places where the light of the Gospel has yet to make any visible impact on society, where the Name of Jesus Christ is unknown. Often our work has been among tiny groups of Christians who are surrounded by countless millions of Buddhists, Muslims and Hindus.



I knew before I ever set foot in Nagaland that the majority of Nagas were professing Christians, but I knew little about how their conversion had come about or how their faith had fared after so long in isolation. For the past 50 years all but a handful of foreigners have been banned from entering the remote Naga Mountains. Little news ever makes its way to the rest of the world.

After spending time with many Naga Christians, sharing in their churches and eating with them in their homes, I realized I was among a part of the Body of Christ that reflects His beauty, humility, gentleness and faithfulness. What kind of things could have happened here among these people, a rare light in the midst of overwhelming darkness in Asia? It is said that during the Naga Christian revival, a person could accidentally drop a bundle of cash on the street, and find it untouched the next day. The Nagas would never consider taking the money, as their

lives were ruled by extreme reverence and fear of the holy God.

As I came to learn, the fruit of the Spirit that God has produced in the lives of more than 1.5 million Naga Christians has come at great cost, through many severe trials and testings.

Who Are the Nagas?

Some Naga tribes retain oral stories, songs and poems recounting how their ancestors originated in or near what today would be Mongolia. Wherever the first Nagas came from, there is no doubt they have been living almost exclusively in their present location for many centuries. Naga oral traditions trace at least 52 generations of Nagas.

The fact that most Nagas now find themselves living within the borders of India certainly does not mean they are associated historically, culturally, linguistically or ethnically with other Indian races. In fact, their language is part of the Tibeto-Burman family, related to more than 1,000 distinct tribes and people groups in China, Vietnam, Laos, Thailand, Myanmar, Bhutan, Bangladesh and Nepal. The eight million Yi people of China, for example, are linguistically and culturally related to the Nagas. They also look similar in appearance. These are all encouraging signs when we think about Naga Christians going to take the Gospel to the hundreds of related tribes in Asia who have yet to hear the Name of Jesus.

Head Hunting

The Nagas are actually a collection of 36 different tribes, each speaking its own language, inhabiting its own area and observing unique customs and habits. Each Naga tribe also has

its own name. Despite the differences between the tribes, there are also similarities that bind the Nagas together and give them a common identity. One of the main things that historically differentiated the Naga from the non-Naga was headhunting. Until just several decades ago, Naga men frequently cut off the heads of other humans, using a sharp machete-like tool called a *dao*. This was done as a mark of manhood. The young man with the most human skulls won the respect of all people.

The Nagas believed that the spirit of a person was released through the head, so in a bizarre way, when they cut off a head they thought they were liberating the soul of the person and setting their spirit free.

Since their conversion to Christ, the Nagas have forsaken this practice, although it is still rumored to be active in remote villages among the non-Christian Konyak Nagas in Myanmar today. Today most Nagas use *daos* not for cutting off heads, but for working in the fields and for clearing land.

When I was in Nagaland I was given a *dao*. If you ever visit our office in Thailand you can see it hanging on our office wall, as a symbol of God's grace for a whole people group. Long ago God announced that the power of the Gospel would make people lay down the weapons they used for violence and use them for farm work.... ***"He will teach us his ways, so that we may walk in his paths.... They will beat their swords into plowshares and their spears into pruning hooks."*** (Micah 4:2-3)

The Light Slowly Dawns

Although the first Naga Christian (a man named Hube from the Konyak tribe) was baptized in 1847, American Baptist missionaries

didn't permanently move into the Naga Hills until 1872. In the beginning just a few Nagas believed, but it soon became a steady trickle. By 1911, after almost 40 years of work, there were only 1,128 Naga Christians, but the Gospel was slowly beginning to take hold.

It is fair to say that these godly missionaries, who worked on despite many threats from the Nagas to cut off their heads, sowed the seed of God's Word for what was to follow, but it wasn't until after the foreign missionaries were expelled from the area in 1955 that revival from God came down. As with every true revival from God, the Nagaland revival was marked with deep repentance of sin and changed lives from the inside out.

Before the light of dawn arose over the Naga Hills, however, a time of terrible darkness came.

When Hell Came to Nagaland

Nagaland had never been a part of India but after India's independence in 1947 there were many simmering tensions. The Nagas wanted to rule their own country while India wanted to integrate the mountainous region into the new India. These tensions led to a full-scale war in 1956, which continues to this day, although a cease-fire has been in force for the past few years. For more than 40 years the fighting between the stubborn Nagas and the Indian military has been brutal, yet it has been a war that few people in the Western world have heard about or cared to know about. More than 200,000 Nagas are estimated to have been killed in the battles; and countless more maimed. Thousands of Christian women and girls have been gang-raped, some younger than ten years of age – such as the mass rape of the women of the Yankeli Baptist Church, or the 24 female victims of Cheswezouma village.

The list goes on and on....

It is easy to forget, when talking of hundreds of thousands of people killed and hundreds of villages burned to the ground, that these horrible statistics are made up of real human beings like you and me.

Thousands of Naga Christians who suffered unmentionable abuses are now in heaven, where they do not bear the physical and emotional scars of their torment

any longer – they are whole, full of joy and safe in the arms of their loving Savior. ***“He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”***

(Revelation 21:4)

For the Naga people, starvation became a real threat as the war raged on. The Indian army customarily burned and destroyed fields, livestock and granaries as they pillaged their way across Nagaland. For two years no crops were planted as the people hid in the hills, surviving on roots, bark from trees, and the occasional small animal or bird they managed to catch. The weaker segments of society – the elderly



and the small children – fared the worst. Countless thousands perished. It was in this context of extreme pain and struggle that God came with mighty revival fire.

When I first traveled to Nagaland I asked one pastor what the most difficult thing has been to face the Naga church over the years. It should not be a surprise when he replied, “The most difficult

thing we have had to do is to forgive.”

Does Anyone Care for the Nagas?

The years of death and destruction among the Nagas left them disillusioned, downtrodden, and oppressed. It seemed like the world had forsaken them, left them alone to suffer and die in isolation. It was at the lowest point of their despair that revival broke forth among the Nagas – surely one of the most powerful and far-reaching revivals ever to have impacted a nation at any time in history. Indeed there had been One who cared for the Nagas and longed to show His love and compassion to them – the Lord Jesus Christ.

As one elderly Naga church leader told us, “After the missionaries left we had nothing and no one to depend on, except God. We organized our own prayer meetings, and God moved! Revival swept from village to village, house to house. Everywhere people wept for their sins with deep repentance. Old hardened sinners cried out for God’s mercy. Young people committed their lives to know and obey the Word of God.”

When Heaven Came Down

Of the 36 tribes and language groups of Nagas in northeast India, all were deeply impacted by the light and power of the Gospel. The miracles and signs and wonders that accompanied the revival are so numerous that it would take a book thousands of pages long just to begin to scratch the surface of God’s wonderful works.

Here we faithfully recount some of the remarkable testimonies of what happened in just one church – the Sendenyu Baptist Church in Tseminyu, Nagaland. Some of these stories are so remarkable that you may struggle to believe they happened, but they were witnessed by many people.

Beginning in February 1959, after several years of terrible suffering for all Naga people, the Holy Spirit was poured out in a mighty, unexpected way upon the Sendenyu Christians. Many lives were transformed and regenerated into the likeness of Jesus Christ.

“Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.” (Acts 2:2)

The Sendenyu Baptist Church had existed for many years before the events that shook the congregation in February 1959. The Christians had grown somewhat apathetic in their faith and

commitment, and many had lost their spiritual fervor.

Gradually, the believers had become more aware of their sins. Spontaneous confession of sin began to break out in their meetings. After pouring out their souls and receiving God’s forgiveness, their sorrow was overtaken by overflowing peace, joy and happiness.

One evening, after three consecutive nights of special meetings, most of the believers began to leave the church for their homes. Some Christians, however, stayed in the church and continued in prayer and worship, sensing that God wanted to do something new in their midst. Suddenly, a flame of fire appeared in the church in full view of many people. It came down and settled over the pulpit at the front of the sanctuary. The people were shocked and awestruck, as the fire was accompanied by a mighty, loud sound like a roar. The fire divided itself into tongues of fire. Some people immediately began to prophesy, while others saw visions.

This was the start of the tremendous visitation of the Holy Spirit among the Sendenyu body of believers. They came to despair for their state of rebellion and hopelessness outside of complete submission to the True and Living God. They came to understand that their greatest acts of self-righteousness were no more than filthy rags in the sight of God. Only Jesus Christ and the Word of God could satisfy the deep spiritual longing felt by all.

Over the ensuing days and weeks many people in the church stood up and, under the power of the Holy Spirit, exposed the secret sins of church members. Accurate Bible references were spoken that often spoke directly to the condition of a person’s heart, in a way that only God could know. Sometimes, the prophets speaking these pinpoint Scriptural messages

were illiterate people who had never learned to read the Bible for himself or herself.

During one worship service, a church member prophesied that God would send a pillar of fire, and that everyone must confess and repent from their sins. He also said that the fire would burn down an unbeliever's house when it came.

The whole church gathered together that evening and earnestly prayed and confessed their sins to the Lord. Suddenly, a strange pillar of fire shone above the church between 7 p.m. and 8 p.m. The light was so pure that it was brighter than at noontime on a normal day. No reflection or shadow was cast in any direction, however. It was unlike any other light the people had seen before.

After a short time, the pillar of fire from the Lord vanished. The people then noticed that the house of a non-Christian named Tesinlo Khing had caught on fire! The fire raged out of control. In those days, there was hardly any gap between the houses in the village. The roofs were made of straw and the walls were mats. However, in full view of the people, the destructive fire miraculously did not spread to any of the neighboring houses owned

by Christians.

"This is the bread which the Lord has given you to eat.... Let no man leave any of it till morning.... But some of them left part of it until morning, and it bred worms and stank.... So they gathered it every morning, every man according to his own need." (Exodus 16:15, 19-21)



God sovereignly undertook to take care of His people during the famine. The believers in Sendenyu asked the Lord to provide their daily bread, according to His Word. The merciful God answered their prayers by miraculously providing them with a form of manna, an edible wild creeper known locally as *kenrhe*. The *kenrhe* has large edible roots that taste like potato.

Every family in Sendenyu collected just what they needed for that day. If anyone collected the manna for the next day, they would not be able to eat it because it starts to stink and tastes bitter if left overnight. This manna was eaten by the people every meal for almost one year, until they were able to replant some of their crops.

"No weapon formed against you shall prosper... this is the heritage of the servants of the Lord, and this is their vindication from me."

(Isaiah 54:17)

One evening in 1959, while an evening worship service of the Sendenyu Baptist Church was in progress, soldiers from the 7th Gorkha Regiment of the Indian army came and surrounded the church. Inspired by the hosts of hell, they decided to massacre the entire congregation.

The troops opened fire for several minutes, spraying hundreds of bullets into the straw roof and walls. The building was completely filled with holes, but when the soldiers inspected, they were amazed to find none of the believers were harmed. Not one hair on their heads had been hurt. Confused but determined to finish the job, the soldiers then lobbed three live hand grenades into the church. When the Christians saw the grenades roll into the church, they immediately fell to their knees, covered the grenades with their hands, and cried out to God for His protection. None of the grenades detonated.

Finally the Commander ordered the use of L.M.G. to annihilate the entire congregation. Astonishingly, all of the bullets discharged through the chamber failed to ignite and fire. The Gorkha Regiment, now afraid and aware that God's hand was against them, hurriedly withdrew back to their base, leaving the Christians alone.

An interesting side-note to this testimony is that during their attempted massacre, the Regiment also fired their rifles randomly around the houses of the village. That night there were four Christian villagers who happened to be staying at home instead of attending the worship service. The four people were Vilhoulie Kent, Yhunlonyu Kent, Alisa Kemp and

Tenyuhun Seb. As the soldiers fired indiscriminately throughout the village, bullets hit all four people. The bullets pierced their clothes, leaving holes in their garments, but fell down without penetrating their skin. None of them were harmed or injured in any way!

"Submit yourselves, therefore, to God. Resist the devil, and he will flee from you."

(James 4:7)

Near the start of the revival in 1959, not all Nagas believed in the Gospel. Many were still animists, worshipping the spirits and demons that the ancestors of the Naga had done for countless centuries. The Naga Christians banded together and determined to fast and pray until the Holy Spirit removed all remaining demonic strongholds which kept people from acknowledging the truth of Jesus Christ.

In Sendenyu village, the Christians prayed and fasted for 15 days, crying out to God and binding the works of the devil. Three strange, yet dramatic events then took place on one single day. Numerous people witnessed these.

Outside the village, on a hill the Rengma tribe called "Temi Sukenko Thun" (Mount for Drying Human Flesh), there was a large rocky cave known as Demon's Cave, where the villagers traditionally believed Satan roasted human flesh. On the 15th day of the Christians' fast, the cave simply collapsed and disintegrated, so that no one could enter it again.

"They found the stone rolled away." (Luke 24:2)

On the plain between the Nyeshweru River and the Temejochon River, there was a huge solid rock that the local people believed was a sacred spiritual stronghold. People were afraid to go near the rock. No one dared to even cultivate the land around the rock, for fear of evil

consequences. Local legend and experience taught that everyone who went near the rock would return home gravely ill. Many people even died. The rock was so large and heavy that no number of people could possibly have budged it from its location if they had tried. It weighed many tons.

On the same day that the Demon's Cave col-

knew the Lord, the elders of Sendenyu village planted three wild rubber trees, known as "Chin Bin," at the entrance to the village gate. Over the decades, the three trees grew to enormous heights. The tops of the branches joined together so that the three trees looked like one gigantic tree.

The villagers ascribed spiritual power to the



lapsed, after the Christians had fasted for 15 days, the local people were astonished to find that the huge rock on the plains had simply disappeared! The people searched high and low for it, but no trace of the rock could be found. It simply vanished! Today, the Nagas grow crops on the land where they were previously too afraid to go near.

"He removed the altars to foreign gods and the high places, smashed the sacred pillars and cut down the wooden images." (2 Chronicles 14:3)

During headhunting days, when few Nagas

trees, so that ancestral worship and other rituals were conducted there. Whenever the village warriors went to war and on headhunting expeditions, the severed heads of their victims were hung from the branches of the tree. In their language, the locals called the tree *Rupe bin* which means, "Tree for hanging human heads."

On the same day that the Lord destroyed the Demon Cave and the large rock disappeared, all three large trees at the village gate fell to the ground with a great crash.

“Do not be overcome by evil, but overcome evil with good.” (Romans 12:21)

In April 1959, a well-known Indian Army Officer, Major Thomas, decided to completely annihilate all the people living in Sendenyu village, a Rengma Naga village near Tseminyu. This village had gained the wrath of the Indians because it had been one of the first villages to hoist the flag of the Independent Republic of Nagaland, and the villagers were known to be active in helping the Naga armies who were hiding out in the mountains.

Two days' prior to the arrival of Major Thomas and his men, the occupants of Sendenyu were alerted to his diabolical plans to wipe out the people and destroy the village to ashes.

The trembling villagers gathered in the church and prayed to the Merciful God for deliverance from the cruel hand of the devil. The Holy Spirit spoke through various members of the congregation and instructed the people on how to receive Major Thomas. The Lord told them not to be afraid because He was with them. They were to receive the Major at the village gate, on the eastern side, by singing a hymn entitled 'Let Him In'.

Let us continue the story in the words of eye-witnesses of that day.... “They were to stand in a row, with the Pastor in the front, followed by the little children, then the young girls and women folks and so on. Upon his arrival, everyone should greet him by shaking hands with him, all the while singing the proposed hymn as they escort him to the church. It was further instructed that once they reached the doorstep of the church the Major's shoes should be removed and his feet washed. Then he must be made to sit at the

pulpit next to the Pastor, and time allotted for him to give a speech....

Before reaching the village, the Major and his troops burned the shacks in the fields that lay on his way. This terrified the villagers, but the Lord God reminded them not to be afraid because He was with them. Upon his arrival at the reception gate at the village entrance, the Pastor, children and everyone in the row greeted him by shaking his hands, singing songs, and escorted him to the church.

At the church entrance, the believers took off the Major's shoes, washed his feet and made him sit with the Pastor at the pulpit. The congregation prayed for him and gave him time to deliver a speech to them.

Major Thomas then stood up in the pulpit and started to tremble. His voice stammering, he said that he had been sent by the Government of India to destroy the village of Sendenyu. ‘I, therefore, have come to burn down Sendenyu village to ashes and wipe out the people in it.’ The Major continued, saying that his intentions had completely changed at the village gate when he saw the little children singing joyful songs.

The next day, Major Thomas left the village with his troops and went to Tsosinyu village, another Rengma village situated on the other side of the Nra River. Reaching the village, he looked back at Sendenyu and announced that he would supply rice to them [because he had destroyed their fields] as soon as he reached his station at Chiechama village, until the time of the next harvest. And true to his promise, he supplied rice to the village of Sendenyu till harvest that year.”

Joseph S. Thong, *Miracles of the Holy Spirit*, (Kohima: Sendenyu Baptist Church), 1995. This and many of the other testimonies of God's power and protection come from this small booklet.

ASIAN WORKERS FUND

Partnering with Pioneer Asian Evangelists

The Naga Christians today are strategically placed to take the Gospel to hundreds of unreached people groups in surrounding areas. In the past the Naga church committed to send out 10,000 cross-cultural missionaries. Many have gone and have impacted places like Nepal, Bhutan, and other parts of India. But the target of 10,000 Naga missionaries has not been reached, partly because of the lack of finances. The churches give their tithes and offerings, but the economy of places like Nagaland, Nepal, or rural China is so poor that there is little or nothing left for “big” expenses such as sending an evangelist or a missionary to an unreached area. In other cases the church may have enough just to send the worker to the field, but is unable to support them once they are there.

In China this has led to some amazing stories of dedication and hardship. Some house church evangelists have sold their own blood at the hospital, receiving just ¥ 2.50 (about 30 cents) as payment. They then buy a few meals with this money, giving them enough strength to continue to preach the Gospel for another week or two. Some have fainted from hunger. These servants of the Lord have given their whole lives to the Gospel. They lead many people to Christ, and are busy making new inroads for the Lord among people who have never heard the Name of Jesus before. We are in contact with the leaders of literally thousands of church planting evangelists who need support.

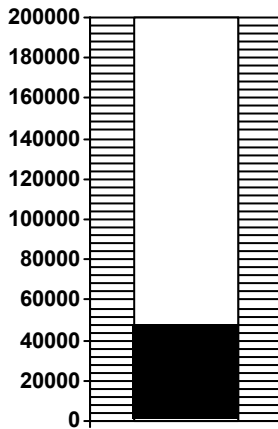
For this reason we are launching the **Asian Workers Fund**, to assist many of those workers who are doing strategic work in Asia. We are only supporting those churches and organizations that are fruitful and which have a good record of integrity and accountability. We believe that all evangelists should look first to God, and next to their home churches for support, as this is the Biblical pattern. We also only support pioneer evangelists and church-planters in unreached areas, not pastors, as we believe shepherds should receive their support from those they pastor. We are not planning to fully support any worker, but to provide a basic “survival level” help of **\$ 25 per month**, which is often used on travel and other expenses that often burden evangelists and hinder the effectiveness of their ministry.

Please pray about whether you, your family, home fellowship or church could help support one or more of these workers on a monthly basis. All U.S. gifts are tax-deductible. We will send a small prayer card to all regular supporters of the **Asian Workers Fund**, containing basic information, which you can hang on your refrigerator to remind you to pray for the worker you are helping.

If you would like to help, either with regular support or a one-time contribution, please send a note **“Asian Workers Fund”** along with your gift. To begin with, we are helping house church evangelists from China, and Naga evangelists from Nagaland, India. If you have a preference, please state whom you would like to support.

OPERATION CHINA

Printing 200,000 books for the Chinese Church



GOAL: 200,000 books for the Chinese house churches
CURRENT TOTAL: 46,732
COST: \$1.20 per book

We have had an overwhelming response to our project mentioned in our last newsletter, to print 200,000 books on China's minority groups for the house church networks of China, helping mobilize hundreds of believers to reach all 490 tribes and people groups in China. Costing just \$ 1.20 for a 500-page book, we have so-far received enough finances already to print 46,732 books. Thank you and please continue to pray that God would provide the full amount needed.

PROJECT SMILE

Helping Children in Vietnam

Your generous gifts have so far helped bring a smile to the faces of 472 children in Vietnam.

Thank you for your generous support to help children from poor families in northern Vietnam who were born with cleft pallets or hair-lip disabilities.

The average cost to help a child is just \$ 50. This pays for the cost of the operation, the travel expenses for the child and his/her parents to come to the city where the operation takes place, and the cost of an overnight stay in the hospital. ***A gift of \$ 50 will enable one child to have a better life, and an opportunity for his or her family to hear about Jesus Christ for the first time. A gift of \$ 250 will bless 5 children.***

If you would like to assist with this on-going need, please send a note, "Project Smile" along with your financial gift. Each gift of \$ 50 or more will receive a picture of the child that was helped, showing the child before and after their life-changing operation. We will also provide the child's name and home village, so you can continue to pray for their salvation.

