

reasonable demands of sacrifices. When angry the spirits would inflict more harms on them. Once liberated from the bondage of the evil spirits these people would gladly give their lives to Jesus and embrace Christianity.

I am writing this special report to you because we need your prayer support. You see our telephone pastor has moved to Oudomxay since last month. He found a house to rent. He went to the local authority to apply for a stay permit and paid the fees. Until now he has not received a certificate of residence yet. Please pray that the local authority will allow him to stay.

Oudomxay Project:

1. Pastor's salary: \$450/mth (ordained pastor 100% factor-paid by LAF/ASAP)
2. House rent: \$100/mth (Still Needed)
3. Travel: \$150/mth (Still Needed)
4. Poor Fund: \$50/mth (Still Needed)
5. Government Relations: \$50/mth (Still Needed)

Entering a new territory is not easy. This telephone pastor knows it well. He has been imprisoned for 4 times and spent a total of 7 years in prison already. Please pray that God will take care of him and grant him success in his efforts to introduce people of Oudomxay to God's love and salvation.

Five other unreached provinces are Phongsaly, Saysomboun, Khammuane, Savannakhet, and Sekong. We hope to reach all these provinces by 2020. With God all things are possible!

“Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.”

Mark 16:15-16

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STICKY RICE MINISTRY

February 2016
Frontline Report



Oudomxay Province

Oudomxay Province is one of the 6 unreached provinces of Laos. With the population around 300,000 it is one of the most ethnic diverse provinces of Laos. The Khmu are believed to be the first who inhabited the province and remain the majority with more than 60% of the total population. The Hmong who came from southern China in the 19th are the second majority with 15% share of the population.

The province borders with China in the north, Phonsaly, Luang Namtha, Bokeo, Luang Prabang, and Xayabouly provinces. The Adventist Church began its work in Luang Namtha, slightly northwest of Oudomxay, in 1957. However, due to the Indochina War, the first missionary family was forced to evacuate just three years of work. The few very young in faith scattered and most left the country. As of today, there is only one old lady who still identifies herself as Adventist in Luang Namtha.

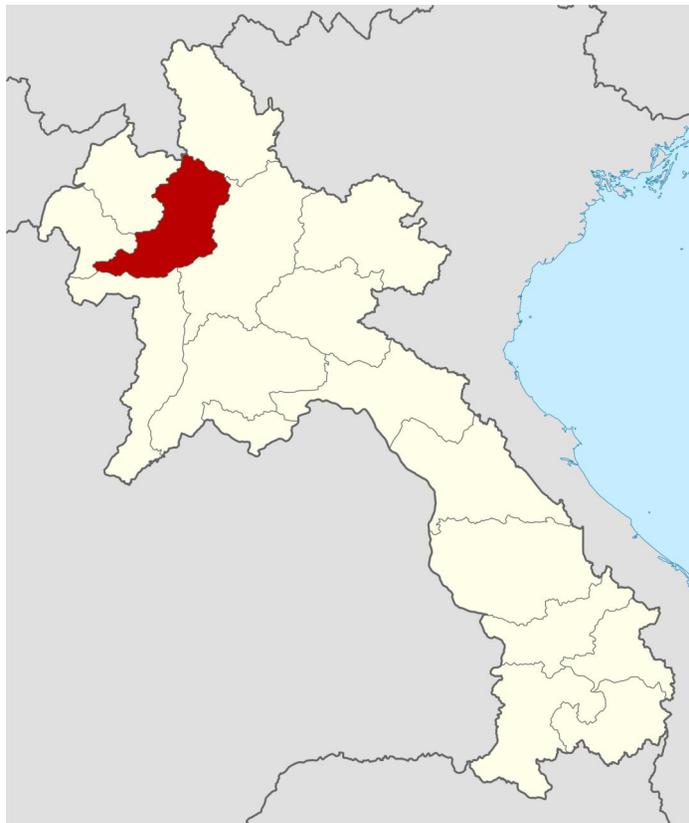
After the Adventist work resumed in the country since 1997, the church struggled to get its feet on the ground and has not been able to reach Oudomxay. With the recent surge of the Khmu believers in late 2015 we strategically targeted Oudomxay province as a new mission field.

Just last month, 20 January 2016, our pioneer was sent to Oudomxay province in order to carry the gos-

pel message to this province. The "Telephone" pastor (his real name is suppressed) was sent to Oudomxay. You would remember the pastor who specializes in MP3 & SD Card ministry. His new assignment is to take the gospel of God's love to this province.

He reported that last Sunday, 14 February 2016, while the world was celebrating the day of love, he took a prayer walk around the city of Oudomxay. He made a 25 km round trip circling the city and stopped at the top of a mountain overlooking the city and prayed for God's love to be accepted by the people of this city and also of the whole province. Please remember our telephone pastor in your prayers.

The reason he got this "telephone" pastor nickname is because he uses telephone to reach out to the unreachable people. He witnessed to people over the phone. He gave bible



Oudomxay Province, Northern Laos

studies through the phone. He even cast out demons over the phone. Now, our telephone pastor is on the move again. Even in a short time, he has already made many contacts and several people have shown interests in knowing God.



He would go around looking for people who have problems with devil disturbances and possessions or people who are suffering from diseases, and prayed for them. Because the ethnic Khmu and Hmong are animists they believe and worship their ancestral spirits. The evil spirits would take control of their lives and often demand offerings and sacrifices in return for favors, protection, and healing from sicknesses. These people, who are already poor, usually cannot afford to appease the spirits with their un-

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