

It is marvelous how greatly our interest in foreign countries is quickened when we are able to see in them something more than a colored section of a map, and for the first time look at them as a portion of that great world for whom Christ died, and of whom He said to His disciples: "Go ye therefore and teach all nations." Our desire is at once awakened to know their history, their geographical and commercial relations, and the character and customs of their people, that we may be better able to work intelligently among them to win their souls for Him.

The kingdom of Anam is perhaps not a country that would arouse much general interest except as a field of missionary labor. It is a narrow strip of land on the eastern coast of the peninsula of Farther India, and has an area of nearly 200,000 square miles, which is about the size of France. Its northern part contains the province of Tonquin, and to the south of it lies the French colony of Cochin China, a term which is also frequently applied to the whole country.

The climate of Anam is not disagreeable. In Tonquin particularly, it is very healthful, but in the French colony it is hot and somewhat pestilential, owing to the salt marshes along the rivers and the sea. Europeans therefore find much difficulty in remaining long in the country, and the troops that France constantly keeps there to maintain her hold upon the government, are allowed to stay but two years.

Anam possesses some commercial importance from its geographical relation to the populous provinces of Middle China. Its principal river, the Mekong or Cambodia, takes its rise near the table land of Thibet, but it is not navigable for any length on account of the many rapids in its course. It is subject also to an annual rise of its waters, like the Nile in Africa. England has long been desirous of opening a communication with China from her Indian possessions through this region, but it has as yet been unable to do so. Did not France have so strong a hold upon the country this might yet be effected through the Tonquin river, which is navigable through all its course.

The natives of Anam belong to the Mongolian race and are not prepossessing in appearance. They are short, darker than the Chinese, with low foreheads and large mouths. Their gait is described as a curious swagger, which serves to distinguish them from the other members of their race. They wear their hair long, and gathered in a knot at the top of their head. The women are very much oppressed, but are not required to live in seclusion. Their language is more syllabic like the Chinese, of which it is probably an ancient dialect. It is not an easy language to acquire, as the same word expresses different meanings according to the tone in which it is uttered. The people are idle, but have a strong love of home and their native associations. They are quick to learn but are not a religious race. The prevailing religion is Buddhism, but many of the upper classes have adopted the teachings of Confucius. There are several primitive people living in the centre of the empire, under government of patriarchal chiefs. These are very savage and seem to have no idea of a God. The government of Anam has until recently been an absolute monarchy, the throne descending from father to son, as in England. There is no system of caste, but the citizens are on a perfect equality. The social distinctions are due alone to office or fortune.

The legendary history of the Anamese dates back to about 2,400 B. C., when the country was still occupied by the same race. Their name then was a Chinese word, meaning "with the big toe," which was probably given them on account of a physical peculiarity that is still noticeable among them, their great toe being strikingly large. They were for many centuries vassals to China, but at length revolted and established an independent government. The present population of Anam is about twenty-one millions, by far the larger portion of whom live in Tonquin.

In the seventeenth century the Jesuit missionaries introduced Romanism into the country, and there were many converts, the emperor among the number. The subsequent rulers, however, have not been favorable to Christianity, and the murder of some missionaries about

a century ago gave the French government a pretext to acquire a colony there. They were stoutly resisted by the Anamese, but they conquered a peace and entered into a treaty of alliance with the native government. Since this time France has been steadily increasing her influence in the country, and finally in 1882 claimed a protectorate over the whole land. This brought her in conflict with China, who still held a nominal power over Tonquin. The Black Flags, a Chinese military association, prevented the occupation of Tonquin by France; but after a long series of operations they were driven back for a time. Hostilities were again renewed shortly after, and the French bombarded Foo Chow and blockaded some of the ports in Formosa. A treaty was finally concluded which gave France control of Tonquin on condition that she suppressed the river pirates and freebooters of that region. France has, however, had much trouble to maintain this protectorate. There have been frequent conflicts between the Anamese and the French soldiers, and two large massacres of the Catholics, in which about 34,000 perished. These were incited out of hatred to the French and a wish to exterminate them. The present King of Anam is the fourth one that has been placed on the throne in a few years in the interests of France. China has not yet fully abandoned her wish to re-establish her claim upon Tonquin.

Anam offers few difficulties in the way of missionary labor to the resolute messenger of the cross. With the exception of the Romish adherents, who number a half million of professed followers, there are few, if any, Christians there, and there is not a single Protestant missionary in the whole country. There is no bar to their entrance, for Christianity is permitted anywhere in the kingdom. The massacre of the Catholics was caused by animosity against the French rather than by opposition to their religion.

Tonquin is a rich and pleasant field. The cities of Hue, Saigon and Hanoi, the capitals of the three principal provinces, would form excellent starting points for work in the interior. The city of Saigon is said to be one of the most attractive towns in the East, with fine streets, squares, boulevards and public buildings. It is the principal commercial town of the colony. This land is one of those neglected regions that have long been crying out for Christian enterprise and faith and love to bring into it the sweet story of Jesus. May the time be not far distant when the whole land from Saigon to the China frontier shall be claimed and won for Him.

See also Xt-Alliance
June 1894, p. 680
A.B.S. article on Indo-China
Sent it to H. Seehurst

1896 - August

Mrs. Reeves

Viet-nam / So. China

Hasty

Incidents during the Trip to Annam. Mrs. C. H. Reeves sends the following from Macao, South China:—

"Early in August, after my husband returned from Anam, we started on our homeward journey. During our stay* the captain's brother wanted a wife, so his mother went out to hunt for one. How she proceeded I do not quite know, as I have had no experience, but she found someone with whose relations she bargains; they want fifty-two dollars—no, they are willing to give but forty-eight; so days pass on dickering over those four dollars, and the two most concerned treat the whole matter as a piece of business. Finally, an agreement is made, and two lives are made one (?) without the least thought of the sacredness of a life-union. They may learn to love each other, and they may not; but they seem contented, never having known anything better.

* in Lung Chow

"Our first stop on the way back was at the supposed seat of the Taiping rebellion. I had felt a little awe of this place, as there was supposed to be bitter anti-Christian feeling; but after selling tracts at the door of the boat, the women invited me into the city, and here I found the best opportunities of my trip. An old woman followed me a long time, and begged me to call my husband to pray for her blind husband; and never shall I forget the light that shone in their faces as he called upon 'Jesus—God,' and delightedly exclaimed, 'Why, I see better already!' and I believe that his spiritual eyes were opened, and that the everlasting light shone into his soul. Ah, friends, sightless eyes are not the saddest sight here, for so many are blind in sin!

"On our way back to the boat we were invited by a young man to visit his family, that we might tell him how to open windows in his house that luck might flow in, and that he might be the father of many sons. He took us into a supposed haunted house where many had died. We told him that if he would open windows so as to let in God's sunlight, more deaths might be averted; but that we had no faith in necromancy. Great was his disappointment, and he scarcely listened to an earnest appeal from the preacher to put his faith in the living God. So with heavy hearts we were politely bowed out of his house. He had purchased some gospels, so let us pray that the Spirit may find entrance.

"I will not weary with too many details of other visits, for I think you have enough to inspire you to definite prayer for definite persons in one little corner of the field.

"That this people trust in shed blood is a fact. In a potato patch we saw sticks at certain intervals holding up blood-stained papers to propitiate evil spirits; and our people often use a cock's blood sprinkled at the head of the boat, and blood-stained paper placed on the door posts. Oh, that they knew to trust in 'the Lamb slain from the foundation of the world!'

P:476 May 14, 1897 C+MA



PIONEERING IN QUANGSI AND ANAM.

By Rev. C. H. REEVES, of China.

The months covered by this report have been very full ones; full of many things which we would not have chosen for ourselves had we the choosing, but all things chosen by the Lord for us for which we praise Him and have been able to praise Him through it all, although many of the days have been days of walking in the shadow.

June 6th.—We arrived at Tung Tsun Hu and found Quick alone. Landis having been compelled to go to the coast before we could arrive (we passed him without seeing him one day's trip down the river). Mr. Quick was well and happy in the Lord. We spent three days here with him talking over matters of business connected with the station and looking over the new building, lately rented, in the market, and making what arrangements we could for having it put in shape so that our brothers could live here.

After we anchored on the evening of the 10th we had a very respectable look-

him was very emaciated. He told us that there were some hundreds in his village and that many had died of hunger. We saw the effects of the famine a good deal along the river in the number of people who were seated on the shore asking for rice from the different boats that went by.

On the 20th, on account of heavy head winds, we anchored at Ling Li Hu.

On the 27th, in crossing the river in rather a swift current, one of our oars broke, which detained us some time. The reason for which we saw the next day (Sunday). Very early in the morning the boatmen went into the market (Yeung Mi Hu), opposite to which we were anchored, to sell the lamp chimneys which they brought from Canton. On their return they said that the people had invited the foreigner to come into the market and tell them the doctrine. We were, of course, glad of the opportunity, so I spoke to my teacher, but he, not being in the right spirit to go for successful work, partly refused, so Mrs. Reeves, with her Biblewoman and myself, started. When we arrived on the opposite shore it

of the crowd went to hear her, so, as the one who had invited us to come over was a storekeeper, I went on, guided by one of the boatmen, to his store and here, seated on a stool on top of a table, I spoke for some time to quite a company, most of whom, small boys excepted, paid very



SCHOOLMASTER AND BOY.

good attention and I had much liberty of the Spirit in speaking. Several seemed to be very glad to hear and invited us to come again.

When I got back to the shore I found Mrs. Reeves and the Biblewoman, each surrounded by a separate group, still talking, and here I had another opportunity to tell the glad tidings. The people were very respectful and very little of the bad element seemed to show itself. Monday being market day we went into the market again and had very good sales, but no opportunities to talk, as all were too busy buying and selling to listen. This market is a large and very busy one.

During the first half of July we continued to go on up the river through some of the wildest mountain scenery I have ever seen. On this part of the river there are few places of much importance, though in some of the breaks in this mountain formation there are some markets and a small walled city or two, very few villages were seen along the shore, though among the rock piles, for that is all the mountains are, there must be some.

On the evening of the 14th we arrived at the lower end of Lung Chow, and in the morning had our boat moved up to the I. M. Customs landing at the upper end. During the day we met the Custom's staff (3) stationed here and began at once to make inquiries concerning Lung Chow itself and its relation to Annam. I also began to get ready for the overland trip into Annam, for from this side I could not get the information that I desired respecting the northern part of the country.

I found some little trouble in getting a chair to take me for so long a trip as I



TYPICAL FACES IN SOUTHERN CHINA.

ing man come down to the boat and ask for rice, which we gave him, together with a tract. He looked very hungry himself and his little boy who was with

was lined with people, most of them of a very respectable class. Of course, Mrs. Reeves, being a foreign woman, attracted the most attention and the largest part

it was necessary to take, but at last I was successful. When I had procured the chair I found that I had to wait several days more for the chair bearers and my teacher to get their passports for entering Annam, which passports we found later on were not necessary as long as the Chinese are with a foreigner. Everything being arranged at last, the teacher and I got off, leaving Mrs. Reeves in charge of the boat and also to look into the prospects of work in Lung Chow and the surrounding country during my absence. We started on the 18th and did not get very far that day as one of the chair coolies was taken sick and could not go on, so we had to stop at Ha Tong Hu, a market about 18 miles from Lung Chow, to get a new man, and, as it was late in the afternoon, made this our Sunday stopping place. It being market day we found the inns all full, so we went down to the river and rented a boat from Saturday night to Monday morning with the understanding that the captain would cook our rice for us. So we had a very nice, quiet place for our Sunday's rest, and it was a very refreshing and restful Sabbath.

Monday noon we crossed over into Annamite territory, or, more properly, into

Tongking reaching on Saturday night a point within a few miles of the head of navigation on the south branch of the river. Here we stopped for Sunday.

During the next week we went still further south to the largest city in this part of Tongking (Lang-son), and then northeast into Chinese territory again, and so back to Lung Chow. During

the whole of the time spent in Tongking I was under escort of Annamite or French soldiers.

I had the most courteous treatment from all the French officers and soldiers that I met, and they were not few, for every place from 100 inhabitants up has its own military post.

On the 3d of August we left Lung Chow, where, by the way, one meets a good number of Annamites, on our return trip. On the way down we stopped and sold books at all of the walled cities, some five, and at all of the market towns that were large enough to warrant our stopping.

	July 14, 1896	- Lung Chow
	" 18 "	- to Ha Tong Hu (18 miles away)
Monday	" 20 "	- crossed into Tonkin
Sat.	" 25 "	- camped near so. branch of river
Mon	" 27 }	- to Lang son & northeast to China
Sat	Aug. 1 }	

- in Viet-nam ca. 10 days.

Mrs. C. H. Reeves has sent us a very full description of the trip lately taken with Mr. Reeves from Southern China. We will cull different portions, which will give us a view of this interesting journey from a different standpoint than that already given by Mr. Reeves.

Just imagine you are here in our Bethany home in Macao, and are in preparation for this journey. We must take provisions for four months, so let us plan carefully, for we can buy but little on the road. No store at which we can replenish our supply of edibles, except in the way of chickens, eggs, and a few vegetables; and as there is a famine this year, perhaps a scarcity of these. We will not go into detail, for we are ready and will soon enter what is to be our home for the next few months—a house-boat, manned by eight persons. Such a strange boat! It is propelled by rowing, is pulled from the shore, and sails when the wind is favorable.

Ourselves, our cook, Bible-woman and teacher-preacher start off as happy as possible, for we are the King's children; and what matters it, "a tent or a cottage," or a boat whose main room serves as dining room, bed room or meeting room, as the case may require.

About a week out we had the pleasure of meeting our brothers, Mr. Fee and Dr. Glover who were on their way to the coast, and after a few hours' fellowship, we were soon on our way making fair progress.

One day a grateful wind arose, and as the days were hot, we welcomed it, even regretting having to close the windows to keep out the threatened rain, for heavy clouds hung above us. But our regrets could not last long, for scarcely were the windows fastened before the wind drove the rain in sheets against our boat, and soon we were rolling and tossing about like a cork. The waves arose and dashed in so that we were standing in water. The oil of the lamp, together with our books together with flour and wearing apparel seemed to find a common affinity in the water that was finding its way in at every crevice.

We were told to leave for the shore as the boat might go to pieces so we did our best to battle with the wind and find our shelter under our umbrellas on the bank. Such frail protection soon succumbed to the storm, having suffered from compound fracture of the ribs, but we gathered in an impromptu prayer meeting as Mr. Reeves helped the boatmen to hold on to the boat. It was a touching sight to see our teacher and his brother in each other's arms praying, while the Bible-woman was blue from fear, and the cook called upon the idols to help, as she is a heathen.

We are thankful that before very long the storm subsided and our boat was saved, so we returned. And we remembered that Paul rejoiced through perils by sea and perils by land, so these things teach us to rejoice at all times, as well when we fall into, as find a way out of trials.

The whole river is infested with robbers, and, especially, sneak thieves, so we dared not sleep with windows open at night—my husband improvised a lattice-work blind that we might get air during the night, as summer nights are oppressive. About midnight of the first night of using them, Mr. Reeves was awakened from sleep just in time to see a daring rascal slip into the water and make rapid strides up the bank. He had made way with a blanket and dried fish belonging to the boat people.

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A.B.S.

ON THE MEKONG RIVER, ANNAM.

THE EVANGELIZATION OF ANNAM.

The kingdom of Annam is about the size of France. It is a narrow strip of land lying along the China Sea and, with Cambodia and Cochin China, has a population of nearly twenty millions. It is entirely without Protestant missionaries. It is under French protection and is being rapidly developed as a colony. Its principal river is the Mekong or Cambodia, which rises near the table-land of Thibet and flows through Anam and Cambodia to China. It is subject to an annual rise like the Nile. The Tonquin, which is navigable, and runs up through the province, is being developed as a highway of commerce and a railway system is under French control, with a view to opening up communication with the provinces of Quensi and Annam in China.

The natives are Mongolians. They are a short and clumsy looking race, darker than the Chinese in complexion, with low foreheads and large mouths. Their language is probably a corrupt dialect of the Chinese and is mono-syllabic like that language. The people are idle and destitute of energy. The women are under more than the usual degradation of heathen lands.

The prevailing religion is Buddhism. The Roman Catholics introduced their religious system into the country in the seventeenth century and, through the Jesuit priests, French influence has been steadily increasing, until, in 1882, France claimed a protectorate over the whole country. This resulted in a very bitter war with the Black Flags of Tonquin—a Chinese military society—who fought with great determination. They were at

length subdued and the treaty of peace concluded with China giving France control of Tonquin on condition that she should subdue the pirates and outlaws on the rivers. The French priests are very numerous and powerful and have half a million professed converts. There have been several massacres of the Roman Catholics, in which over thirty thousand have perished.

There are many important cities in Annam, including Hue, Saigon and Hanoi, capitals of the three principal provinces. Our South China missionaries have had it upon their hearts to extend their work into this neglected land, and, as will be seen by the following article, Mr. Reeves, one of our missionaries in Southern China, has recently been able to enter the country and reports that the field is open and the people apparently friendly.

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AND THE
EVANGELIZATION OF THE WORLD

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THE TRUTH ABOUT TONQUIN.

By Rev. C. H. REEVES.

Anam is a long narrow strip of land, rising rapidly from the coast to the high mountain chain which forms the boundary between Siam and Anam, lying along the shore of the Tonquin gulf and extending from the Chinese border on the north to the borders of Cambodia on the South.

About 25 miles from the Chinese border it broadens from a strip comparatively uninhabited forest land about 30 miles wide, to a tract of country in the shape of an isoscles triangle with its base along the frontier of the provinces of Kwong Sai and Yunnan in China and its apex at Vinh (see accompanying map); this triangle contains by far the largest portion of the population of the whole of Anam and is called Tonquin by the French, and "The kingdom of the North" by the Anamites and Tonquinese.

It is to this last mentioned portion that I would confine myself, wishing to bring it before your minds as one of the most needy fields and one which in the future we hope to see taken up by the C. M. A. in connection with our South China work, as it is many ways lies right at our doors.

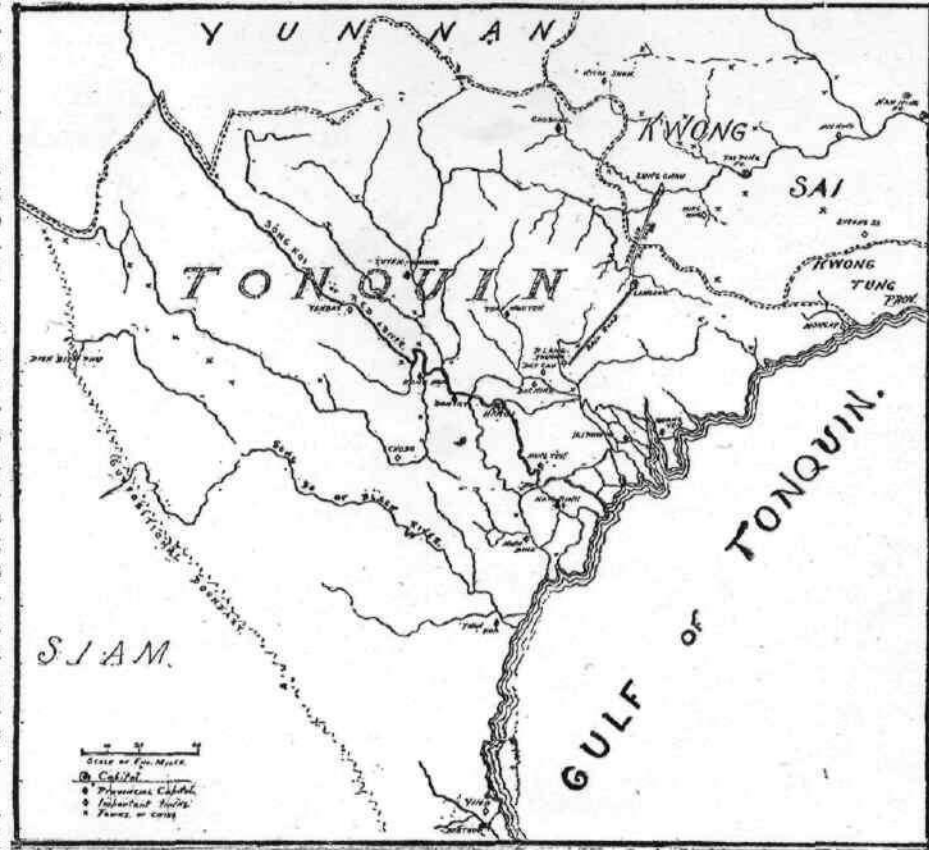
Anam was at one time under hereditary chiefs; then came a time when it came under tribute to Siam, and still later to China and Siam together. Sometime in the fifteenth or sixteenth centuries it be-

came a dependency of China, the same as Tibet and Mongolia are today. In 1802 the old Anamite king, Nguyen, "with the aid of our four French officers sent by Louis XVI., at the instance of Bishop Arden," again subjugated the country, and it was under the rule of him and his descendants till about 1862, when the French took active measures to make it a colony of their own, which was finally done about the year 1874, when a treaty was drawn up and signed, and still later strengthened by another treaty in 1881, giving still larger concessions,

Company took measures to establish trade with Tonquin, establishing "factories" at Hong yen; but they were not successful and soon moved their factory to Japan. Following these efforts of the Dutch, the Portugese, Japanese and English also made attempts, but owing to the unsettled state of the country evidently were not repaid for their trouble. The fact of Tonquin being under French rule would more than likely impede the entrance of Protestant missionaries, owing to the power of the Church (Catholic) in State affairs. But if the

Lord's time has come to evangelize this country, which to the present day has never had resident missionaries within its borders, nothing can hinder.

Tonquin may be divided very roughly into four divisions; the first, and most thickly settled, being formed by the different mouths of the Song koi river (the Red river of the French), which here forms a delta. This delta is in the form of a triangle with its summit at Sontay, and its base along the coast between Quang-Yen and Ninh-Binh. Nearly the whole of this delta is subject to annual innundations which extend from May to October to a greater or less extent. This being the case, of course, the climate is very telling, and as



MAP OF TONQUIN.

so that today part of the country called Tonquin is in reality a French possession; the French within the last ten years having intersected it with military roads and established at every little point of vantage a military post, drafting into their army the majority of the able-bodied Anamites, leaving only the women, children, and those too old for military service to till the ground.

As early as 1637 the Dutch East India

it is impossible to get pure water, fevers are very prevalent. I was informed by several of the French officers, whom I met, that the term of service in the Tonquinese-French army was but two years, and even with this short term many died. The following quotation from high authority is to the point. The climate of Tonquin varies greatly. In the interior the winter is too cold and the summer too

hot for Europeans. In the delta, the winter is pleasant, but in summer the heat and the rain tell. Dysentery is common, as well as sunstroke. In the hill country dangerous fevers are common. Sanatoria may be founded in the North and



TYPES OF MIAO PEOPLE.

East, near Quang Yen; by means of such health resorts, according to medical evidence, it is possible to keep the French troops only two years in Tonquin." A. B. Colquhoun, F. R. G. S.

Secondly, the plateau country lying in the north, which rises in steppes from the Song Koi and its affluents near Hanoi, and gains a summit north of Quang yen.

Thirdly, a mountain belt cut through by various rivers extending south of the Song koi, between the sea and the main Anam range.

Fourthly, the hill region on the north and east of the Song koi. This region is mostly covered with forests and inhabited by aborigines and fugitive Chinese, and among the latter are to be found the remnants of the once powerful Tai Ping army that overran so much of China in 1840. They are now but little less than bands of robbers going under the names of the "Black" and "Yellow Flags." It is this last mentioned portion that would be reached from western Kwong Sai. The mountains in this division fall rapidly to the Kwong Sai border.

The main and only important river of Tonquin is the Song koi and its affluents. This river, which has its rise near the city of Ti Li Fu in Yunnan (a C. I. M. station) is unnavigable from its source to the Tonquin border; from here to the sea it is more or less navigable, having, however, many sandbars and rapids which hinder navigation. On the lower stretches of this river, and on some of its affluents there is now steam navigation, so that in this way much of the country could be easily reached. The two main affluents rise in Yunnan, and like the main stream, are only navigable in part. In the eastern part of Tonquin the West river of Kwong Sai has its rise in two affluents; one having its rise on the borders of Yunnan, and being navigable from Coabang to the Lung Chau, and the southern branch rising in the mountains which divide Kwong Tung and Tonquin, and having sufficient depth of water for small boats from within one day's walk down the river from Langson. These two branches join to form the West

river at Lung Chau, in Kwong Sai, which is fifteen miles from the border.

The principal towns are Hanoi, the capital, with a population of about 100,000, and the center of Tonquinese civilization; Haiphong, with a good sized French population, and Namdingh, with 40,000. The country is divided into sixteen provinces, with a capital bearing the same name as the province. Generally speaking, these capital cities are of small population from 2,000 to 10,000.

There is but one main courier route from Hue, in Anam proper, to Hanoi, but from here to the Chinese border there are two—one via Langson and one via Coabang. These roads are impassable, however, for nearly one-half of the year, owing to the inundations in the delta. Besides these there are now built or building a good many military roads to different parts of the country, and of course there are footpaths, used by the natives for years, over nearly all of the mountain ranges, but many of them, like one I went over, go up the beds of creeks, dry perhaps in winter, but during the summer full of water, so one has really to go up streams lengthwise to cross some of the ranges, and on reaching the summit to follow another one down the other side. It is a noticeable thing that all of the main roads run to China.

Like most of China, all of the valleys, even up into the mountains, are cultivated, and to a great extent with the same produce rice, sugar cane, sweet potatoes, and silk being the chief products.

The whole population of Tonquin

breed. In all of the cities the business streets remind one very much of a Chinese city.

Of the Tonquinese proper, the largest part of whom are found in the delta, the following quotation gives a better idea than I can personally. "They widely differ from those in the South. Originally sprung from the aborigines of the hills, who are clearly connected ethnologically with the aborigines of China and the Laos of Siam, with the seaboard people, they have been intermixed with the Chinese, and have adopted the Chinese literature, administration; and religion. They have a nose less flattened than the Chinese and cheek bones more projecting, and are bigger and better proportioned than the Anamese of the South. Their characteristic is slimmess. In contrast with the Chinese they have fine black eyes, and fine skin, a good presence and beautiful black hair, which is never cut, but worn chignon fashion, with the aid of a pin. They are addicted to the disfiguring practice of blackening the teeth with a fine paste made of sticklac and polished with burned cocoanut shell, which gives a fine polish, very bright and shining. When I asked one of them why they did so, he replied, "Dogs have white teeth and we are not dogs." Their characteristic may be said to be effeminate, sober, industrious, intelligent. They are said to have a nature that is gay, loving noise and fetes, having no care for the morrow. Docile and submissive when led they can become vindictive on occasion if driven. They are poorly educated.



GROUP OF YUNNANESE.

does not exceed 10,000,000; the larger part of these being in the delta.

All of the business of the country is in the hands of Chinese from Canton, Ekin, and Hainan island. These have mingled freely with the aborigines and Tonquinese, so that a very large part of the population is either Chinese or half-

following blindly Buddhistic practices but indulging mainly in ancestral worship adopted from China. Wanting in grit, indifference and want of character seem to sum up their characteristics."

Of the aborigines less is known, but the researches of linguists and ethnological students such as Mr. E. H. Parker,

315 lead one to the opinion that they are composed of representatives of the Miao people of Southern Kwai Chau and Northern Kwong Sai, of which there are three distinct classes found in Tonquin from the Chinese border well across the country to the Songkoi river. These are the white, red and black Miao people, so called from the costume they wear, all speaking much the same language, but with dialectical differences. Still another family is said to come also from Kwong Sai, but of them very little is known. Besides these, there are also a few scattered tribes of To yan (earth people) who are widely scattered and have very wide dialectical differences of language. Further toward the Siam border are found a large tribe or tribes of Muong people who are closely related to the Laos of Siam.

The whole of the country north of the delta, on both sides of the Song kai river, is inhabited by these aboriginal tribes who have their political centers at Caobang, on the Kwong Sai border, and at Hong Hoa at the head of the delta. Among the mountains and on the high plateaus rising from the Songkoi river are several large markets where the peoples of these different tribes gather every third day or so to sell their produce.

religions of Tonquin. In my trip I saw hardly a temple of any kind, and as most of my trip was made thro' aboriginal country, I am led to believe that, as in



TYPES OF MIAO PEOPLE.

the case with many wild tribes, they have no one religion but rather a spirit worship.

Catholic efforts. As early as 1596 members of the Dominican order of Catholics entered the country, but were shortly expelled. In 1615 members of the Jesuit order from Macao made a second attempt, and were so successful that before many months they sent in a call for more workers, who were shortly sent to them, but their success was short

from Catholic official sources is that there are in Tonquin today 471,000 converts, or in the whole of the French possessions, including all of Cambodia and Cochin China 700,000, with nine vicar apostolic bishops, 200 missionaries and 300 native evangelists. It is interesting to know that though this much work has been done by the Catholics, still the two large districts lying along the Chinese border, Caobang and Langson, have been unworked, and while unworked by Protestants, they are still free from a false religion, which makes the work, as in all Catholic countries, doubly hard.

Protestant efforts. These are limited to a few trips by Bible society agents, who met with but little success partly because of the lack of education of the people, and still more from the treatment received from the French, who in several cases arrested the bookseller and destroyed his books without the least provocation, and in several cases those so arrested were kept a number of days in jail and then released without trial.

Tonquin is today truly without the Gospel. Like all Roman Catholic countries, there are special difficulties placed in the way of the Protestant worker that we, who are in lands where the State and Church are not one, do not have to meet;



THE MEKONG RIVER, ANAM.

It is among this people, numbering from 1,500,000 to 2,000,000 that a good deal of our work from Kwong Sai would be centered.

Religious efforts. Buddhism and ancestral worship seem to be the national

lived, for they were soon under constant persecution, and many of both priests and converts lost their lives. They also were finally driven from the country; but not discouraged. In later years other sects sent out workers, so that the latest reports

but even though there are difficulties our God is more than sufficient to meet them all if we but advance in His strength.

The country is opening in many ways. The French have just received a new concession to extend their railroad, which

is now built as far as Lang Son and being built to Lung Chau in Kwong Sai, on to the capital of Yunnan province. In this way it will connect our work in South China very easily with the Anam work if a center were but started at Lung Chau, which owing to its being on Chinese and not French territory, would be free from many of the restrictions that would be placed upon the workers if they were located in the country itself.

The French are building roads all over the country, and steam launches are plying on most, if not all, the navigable rivers, so that as far as communication from China to Tonquin is concerned, it is a simple matter. But with all of these physical advantages is the need of the country. 10,000,000 who have never heard the Gospel, the men to carry the Gospel not at hand, if they were, where are the needed finances? Who is there who will meet this need? Men; young men who, not only do not fear roughing it but who, really enjoy it; for this is what much of the work will be at the beginning and perhaps all of the time, for as far as reaching the aborigines are concerned, it will all be mountain work. A fair knowledge of French will be a very great help, if not a necessity, for workers will have to meet the French on every side and from my own experience I can say, work through an interpreter, even if you know Chinese or the language of the country, is very, very unsatisfactory, to say the least.

As far as money is concerned, I think it will take more per year to live in Tonquin than in China for the French are high liverers and the business people seem to know it already and have placed their prices accordingly. Besides this, whenever it is possible to get into the country itself and open stations it will be necessary to build your own houses as they do in Africa, and this means more money in hand than is absolutely necessary here in China, where there are houses, such as they are, to rent. Above all, a trust in the living God for ones' health, as well as for needed supplies.

Who will go? Who will give?

"He comes! He comes! The Bridegroom comes!"

The "Morning Star appears";
The "cloudless morning" sweetly dawns,
Saints, quit this vale of tears!
Your absent Lord no longer mourn;
Reproach no longer bear.

"He comes! He comes!" Rise, happy saints,
To meet Him in the air.

"He comes! He comes! The Bridegroom comes!"

The Church is now complete;
Her Lord beholds her clean and fair,
A partner for Him, meet.

"He comes!" His purchased bride to claim;
Her mansion is prepared.

"He comes! He comes!" Rise, waiting saints,
To meet your waiting Lord!

"He comes! He comes! The Bridegroom comes!"

He shouts, for great His joy;
As yet, unseen by mortal flesh,
He tarries in the sky.

The marriage o'er, to earth He'll come,
No longer hid from men:

He'll come! He'll come! with all His saints
As "Son of David" then!

Lung Chow not yet occupied.

Reeves describes the country ^{He} and envisions evangelizing north & west in the mountains among the "aborigines," whose centers are in Langson & Cao bang. Rivers, ^{roads} and railroads being constructed into China will facilitate missionary work. He sees it being connected with our work in South China.

He describes the Vietnamese of the north
the religion
the strength of R.C.

Need young men able to rough it
knowledgeable in French lang.
money - living costs higher than China
to build houses - can't rent

IN REGIONS BEYOND

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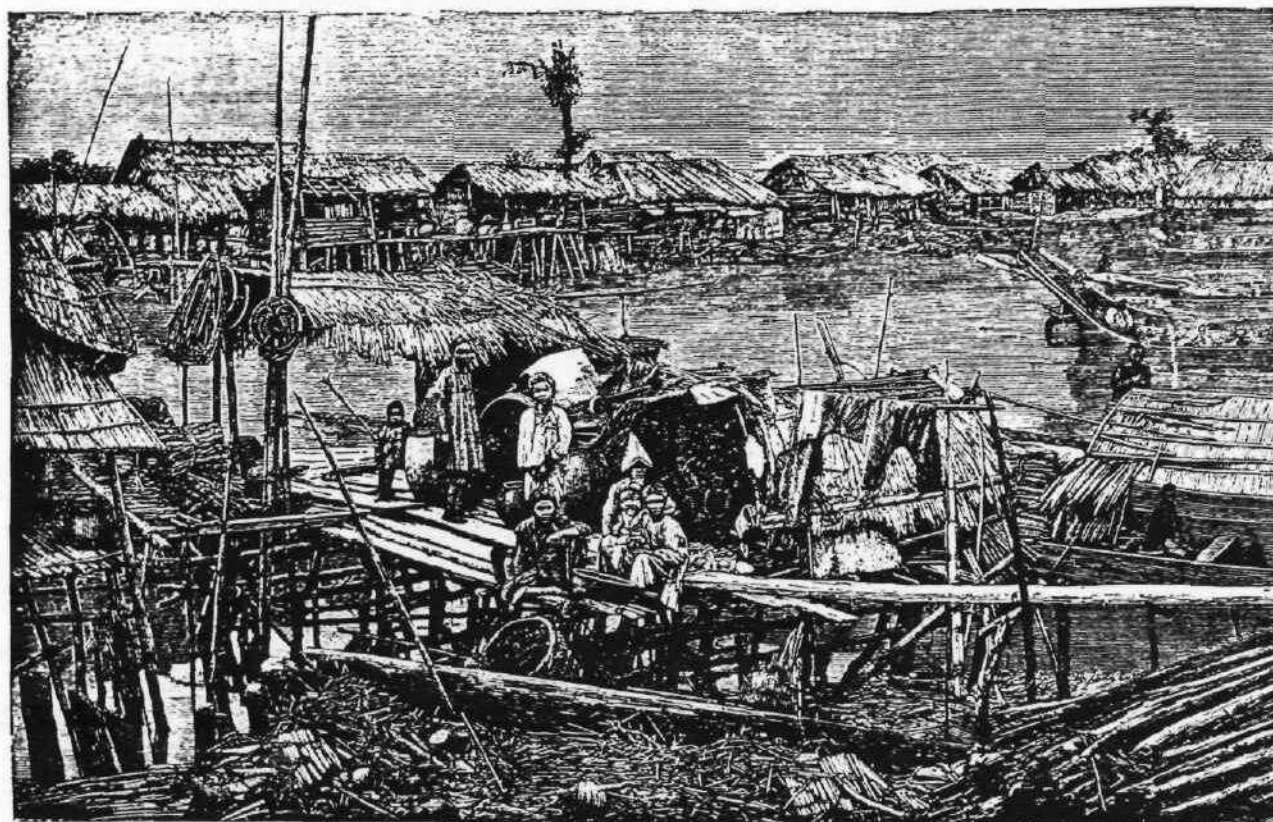
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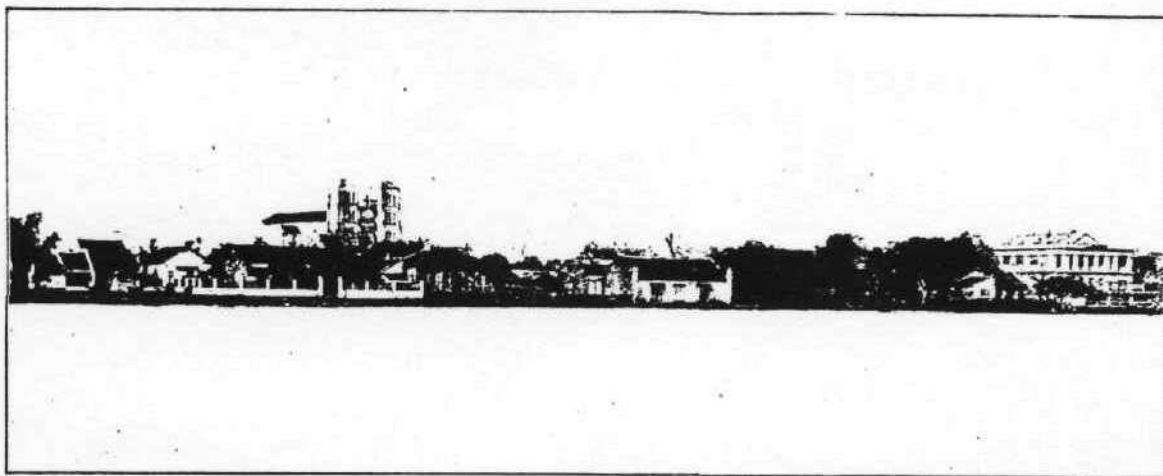
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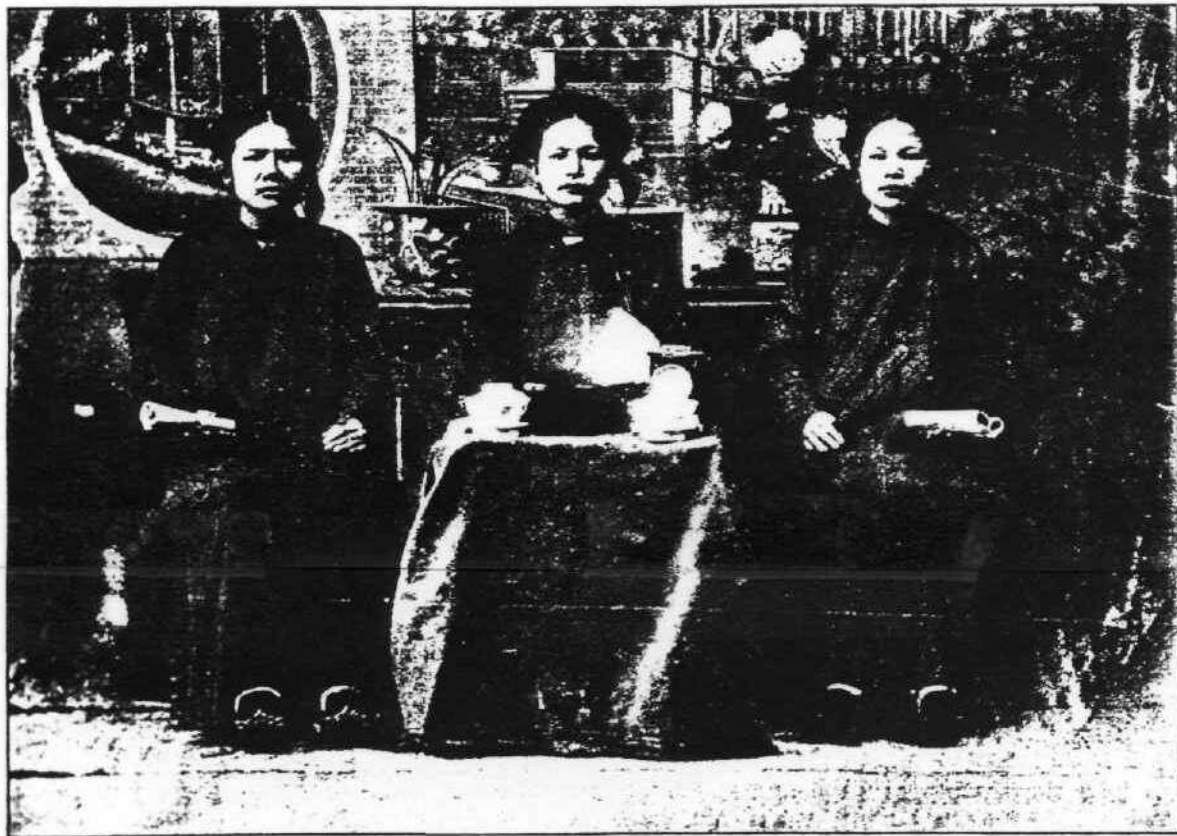
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ANAM.

BY REV. ROBERT JAFFRAY.

The land of Anam lies on the southern extremity of the East Coast of Asia, being bounded on the North, by the Chinese provinces of Kwong Si and Yunnan and on the West by the Kingdom of Siam and Cambodia. Its divisions are two—Tong King and Cochin China (or Anam proper).

The former, to the North, is a high land and fairly healthy climate, not unlike that of South China, though warmer; while the latter, to the South, is a low, swampy stretch of country, made very malarious and unhealthy for Europeans, on account of alluvial deposits. The condition, however, of open ports, is no doubt much improved in the past years.

The principal cities of Anam are: Haiphong, Hanoi, Hue, and Saigon.

Anam is not to be considered a fruitful land; especially the southern division is a poor country. Its products are chiefly rice (from Tong King, though not in large quantities), cotton, sugarcane, spices, indigo, and silk. The forest yields several kinds of timbers for building, and animal skins. Its fruits are bananas, guavas, oranges, coconuts and a superior quality of cinnamon.

Of the mineral wealth of the country, it is hard to speak with certainty, because, though bright prospects have been entertained by the French, comparatively little has yet been produced. Gold, silver, brass, zinc, tin, lead, antimony and iron are said to exist to greater or less extent.

The population of Tong King is from ten to twelve millions and including Cochin China the whole country of Anam has a population of about twenty millions of people.

THE PEOPLE OF ANAM.

are similar in many respects to the Chinese of whom they were formerly a tribe called "Kanchi" by which name they are still commonly called by the Chinese.

The name has a singular significance, and arose from an ancient peculiarity of the race, namely that the great toe of the foot, is separated from the rest to an extreme degree. This is not the case now however, or at least cases are rare. I looked carefully during my days in Tong King and only saw one old man bearing this noble feature.

They differ from the Chinese, however, inasmuch as they have no queue and do not shave the head, but do their hair up in a roll on the top of their heads and wrap a piece of cloth tightly around it. Their dress too differs slightly from the Chinese and is in fact, only old fashioned Chinese costumes; being that used during the previous dynasty.

The Anamese are not by any means a beautiful people, and have perhaps, justly been called the ugliest of all Indo-China races. They are darker and shorter

than the Chinese; flat face, low forehead, nose flat and small, large mouth, thick lips, and with the addition of their curious practice of blackening their teeth with some indelible powder, their appearance is not a charming one.

Their occupation is largely agricultural. They are rather an indolent race, not nearly as industrious or enterprising as the Chinese people. This will be seen from the fact that the Chinese have always carried on the large proportion of the business of Anam. The opium habit has spread extensively through the country and all the sins common to man are rife among them. A strange, filthy habit is prevalent, especially among the women—namely, the eating of the beetle nut. It reminds one of the tobacco chewers at home, only their mouths are made even more filthy. The beetle nut has too, to some extent, an intoxicating effect.

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Their language is but another dialect of Chinese, though the difference is a great deal more distinct than between the dialects of China proper. They use the Chinese characters, with the addition

of some colloquial characters of their own. The books of Confucius are read in their schools, and Chinese literature is current among the student class.

The religion of the people is chiefly Buddhism and Confucianism, with some additions to suit their own taste. The Roman Catholic Church have also many converts of which we shall speak later. The Anamese people, it is said, are not an extremely religious race however. Protestant Christianity has, of course, never been introduced among the Anamese; it speaks to the shame of the Church.

THE FRENCH IN ANAM.

The first treaty between France and the Kingdom of Anam dates back as far as 1787. Gradually the French have crept in, until sixteen years ago they took the whole northern portion also:—viz. Tong King, from the Chinese. Since that time there have been continual uprisings of the people, on account of levied taxes. The last rebellion was in December 1897 on account of the salt tax. This was put down and many of the leaders were executed.

The past years have seen much improvement in the land, making of roads, introducing of railroads, steamboats, etc., by the French. And though the poor natives are continually complaining of oppression, and one can scarcely help but sympathize, yet there is no room for doubt that their condition, and the condition of their land, is much improved under French government. French rule ought to elevate them and give them at least some ambition to improve their state. The treatment of the native by the French resident is generally good I think. In fact, the law attempts, at least, to give the Anamese equal rights with the French.

There is a comparatively large population of French residents in Tong King, besides several thousand soldiers. They have all come for this world's gain. I asked a French merchant in Hanoi, who had been there for twelve years, how he found business in Tong King. He replied significantly, "It is good, when one has a position, and a large salary in the railroad contract!"

France is well-pleased with her little plot and is making the most she can of it; is jealously guarding it; and is in strong hopes of soon getting another slice as is manifest by their proposed railroads into South China, to Lung Chow, Nam Ning Fu, and Kan Chow.

THE CHINESE IN ANAM.

The world renowned Cantonese merchants are scattered all through Anam, and are carrying on lively business. The French are, however, decidedly partial to the Anamese and the Chinese is not possessed of the privileges which the Anamese have. They are made distinctly to realize that they are visitors and have to pay entrance tax to do business in the country. There is, therefore, a good deal of feeling, and complaint, against the French Government on the part of the Chinese. A good many Chinese, however, are engaged by the French in the construction of the railroads, steamboat lines, etc. But the general feeling of the Chinese in Anam is well embodied in our expression, "Sour grapes". For instance: riding on the railroad a Chinese after some conversation, said to me in a contemptuous tone, "Who but the French, would want such a land as this?"

There is not the best feeling, either, between the Chinese and the Anamese. Though the latter always recognize the former as their superior, and call them "A Shank" (Uncle), yet they often take meanadvantages of the French protection and the poor Chinese suffer injustice.

ROMAN CATHOLIC MISSIONS IN ANAM.

Before the French came into Tong King Spanish priests of the Roman Catholic Church had begun mission work among the natives; and this work is still largely in their hands today, though there are also some French priests in Anam. These Spanish priests are not at all popular among the French people. In fact Rev. Mr. Richemond, Protestant pastor at Hanoi, states that there seems to be but very little religious feeling at all among the French people. He is well received, and highly respected among them.

The Roman Catholic religion is widely spread among the natives and churches and converts are to be found almost everywhere. Their system of "making converts" is a wholesale one. Whole villages enter the Roman Catholic Church at once. The plan is this; The priests lend money to the people of a certain village. After a few years, it is demanded back. The poor people are unable to pay. But you must and advance. But we have nothing with which to repay you. Then the only way is to conform to the rules and conditions of our Church. Thus scores and hundreds of "converts" are enrolled. They may still use the "joss" sticks, etc. only the image of the Virgin, and the crucifix are set up in place of

their previous idols. This I have on reliable authority. It is also a fact, the so-called "converts" of the Roman Catholic Church, are generally regarded by the French people as the least desirable for family servants—the heathen, as a rule, being far more trustworthy. In fact "converts" too often prove "convicts".

One is not surprised at such results, when such broad methods of missionary work are adopted. It is the old story of the awful shadows of Romanism which have

cursed South America, Cuba, Porto Rico, and the Philippine Islands. The poison has begun its deadly work in Anam also. Opposition, if any, to Protestant missionary work, will come from these unscrupulous priests.

THE PROSPECTS OF PROTESTANT MISSIONARY WORK IN ANAM.

We have come to Kadesh. Our report is: There be "giants in the land," there are many adversaries stronger than we. But bless God, though the natural prospects may be dark, yet silver linings shine on God's side of the cloud, and greater is He that is in you, than he that is in the world. The faith rooted in God knows no defeat and cannot be daunted by any difficulty. Let us, therefore, say with Caleb of old, "Let us go at once, and possess the land, for we are well able to overcome it." Oh let us, brethren, "wholly follow the Lord." Others are going to fields more open; let us take to the "wooded country" (Josh. xvii. 17-18). Let us choose the hard and neglected field. The one that holds forth the least invitation; the hard and stony way. Let us enter this open door in His name!

God's time is now. Beware of the warning:

"On the morrow they would have entered,
But God had shut the gate;
They wept, they rashly ventured,
But alas! it was too late!"

Today is the day of opportunity. Harden not your heart with unbelief, but go forward! Anam is one of the few remaining portions of the globe, where the Gospel sound has not yet been heard.

"Nothing is too hard for Jesus,
The walls of this Jericho shall fall."

Oh, people of God! Give money, send men, men full of God, full of faith, and of the Holy Ghost, to enter Anam. French missionaries would of course be more acceptable and less open to suspicion and

opposition, but let the Lord send by the hand of him whom He would. Who will accept this high calling, this holy privilege, and speed the Lord's return? Oh, for the love of His appearing, heed the cry of these perishing souls!

The above article by our dear brother, Mr. Jaffray, opens to our hopes and prayers a great field of missionary possibility. The empire of Anam is rapidly becoming a French colonial possession and under the energetic rule of France its natural resources will be steadily developed until it shall become one of the most important regions of Southeastern Asia. We have already seen what British enterprise has done in Hong Kong, and the Strait's Settlement with their limited area and population. It has long been a crying shame that there is no representative of Protestant missions in the whole of Anam. Mr. Jaffray and some of his fellow laborers have had this great field on their hearts ever since the opening up of southern China. God has at length permitted him to realize his deep desire so far as to visit this field. His personal investigations have been upon the whole most encouraging. The coming of Protestant chaplains to some of the settlements sent from the French churches has introduced the thin edge of the wedge of Protestant evangelism and rendered it tolerably certain that Protestant missionaries will be accepted. This is a work that needs careful preparation and we would earnestly lay it upon the hearts of the friends of missions to pray and prepare in due time to take up this great trust of giving the Gospel to Anam.

One of the prerequisites for missions in this field is, of course, a thorough knowledge of the French language. Another is a victorious hold of God for the health and strength necessary for the trying climate, and a third, special fortitude and courage to face the difficulty of a field where Romanism is paramount, and where a degraded population, and a rather effeminate race are not even desiring the message we bring.

R.A.J.
Xt. Alliance
1899, July
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THE NEGLECTED TRIBES OF ANAM



The interesting and valuable paper on the following pages is written by a dear brother who is himself a candidate for missionary work in Anam. No man can write or speak with full effect on the subject of missions until he himself is prepared to go. As will be seen by this valuable compilation of

facts and figures the kingdom of Anam constitutes one of the largest sections of the unevangelized portion of Asia. It has long been the objective point of some of our most earnest and aggressive missionaries in Southern China, and the recent visit of Mr. Jaffray, to Hanoi and other portions of Anam and Tonquin has greatly encouraged the hearts of those who have been praying long for an open door in this neglected field. Mr. Jaffray found that the work of Protestant evangelizing had already in a sense begun through the labors of the Protestant chaplains in connection with the French colony who are already now on the field. While the spirit of the Romish hierarchy is strongly opposed to Protestant missions, and the colonial government of France usually lends itself to this influence, still the fact that a Protestant chaplaincy have been already established is a valuable precedent that will make it difficult to close the door

against Protestant missions. As our beloved brethren found in Southern China, so doubtless it will prove in Anam, that when the workers are ready and the real advance of faith begins, the walls of Jericho will fall and the way will be found prepared for the testimony of Christ to these long-neglected millions. We trust meanwhile that much prayer will continue to ascend for this field and that all on whose hearts God has laid the evangelization of Anam will continue the work of preparation. We have already begun to receive from various quarters small donations for this particular object, and we

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Lead article
An intro. to
John Earl's
article by ABS

hear of a few who are, like our dear brother, saying, "Lord, here am I, send me." We would suggest as elements of special preparation for mission work in Anam a knowledge of French, a good constitution, some experience in dealing with Roman Catholic communities, and, above all a Spirit-wrought faith respecting your personal call to this work that will not stagger at any difficulties you may afterwards meet.

The parting message of our Lord for the evangelisation of the world very distinctly emphasizes the principle of recognizing the nations, tribes and tongues of mankind as the special object of our consideration. We are sent as the ambassadors of a great King to whom all authority has been given both in heaven and in earth, and we are to go to the kings and peoples of this world with His sovereign message calling upon them to submit to Him and prepare to receive Him as King of kings and Lord of lords. In this connection the reach-

ing of unevangelised races becomes extremely important. The one lost sheep outweighs the ninety and nine so long as he is lost, and one unevangelised race looms into an importance out of all proportion to its intrinsic value if it is the one link yet lacking in the chain of worldwide evangelism.

GOD SO LOVED ANAM.

JOHN H. EARL JR.

Lying south of China on the east side of the eastern peninsula of Asia and just off the beaten track of travel and commerce, is the land of Anam whose millions have not yet received the "witness." That we may better understand its needs, etc., let us study it for a few moments.

I. Geography. As one approaches Anam from the South China Sea the view which the country presents is that of a varied landscape composed of bold headlands, picturesque valleys, well-cultivated slopes, low plains and extensive downs with a background of rather lofty mountains in the distance. The coast is considerably indented, affording many safe and commodious harbors, while along it are numerous groups of islands.

It is composed of three distinct parts, Tonquin, or Tong King in the north, Cochin-China proper in the east, and the territory of the Laos tribes in the west. French Cochin-China and Cambodia in the south-west should also be considered as a part of this new mission field.

Tonquin is mountainous on the north, but nearly level in the east. It is generally fertile, yielding good crops of rice, cotton, fruits, ginger and spices. The principle river is the Song-ka, whose periodical overflowings fertilise the rice fields within reach of its waters. Its climate resembles that of Bengal, but participates in the oppressive heat and very disagreeable cold of China. Hanoi, the capital, stands on the Song-ka and is said to contain a population of about 80,000.

Cochin-China proper is bounded on the west by a range of lofty mountains. The country for ten miles inland is generally sterile but contains many fertile spots. In the more favored districts grain and leguminous plants are produced in great abundance, and among the vegetable products are sugarcane and cinnamon, the latter of a superior quality. On its frontiers live the independent tribes of the Mois, or Stiengs—wretched tribes of savages, about whom little is known save that they are pagans of a low type.

Under Anam must also be included the tributary states of Laos lying in the valley of the Mekong or Cambodia river. In the northern part of Siam it appears that some of these people have been reached by the Gospel, but here they are wholly untouched.

French Cochin-China, occupying the delta of the Mekong river, and Cambodia just to the northwest are small countries but containing many precious souls. The climate of the north differs much from that of the south. In the former during the months of December and January the thermometer falls to forty-three degrees Fahrenheit. The Summer lasts from the end of April to the month of August, during which period it is excessively hot. But as a rule Tonquin is healthy though the same cannot be said of Cochin-China proper, and especially of the French colony, the climate of which is extremely pestilential to Europeans. The country is composed of low alluvial flats and the shores are fringed with mangrove swamps, one of the most certain signs of the feverish malaria lurking in and beyond them.

Hue, the capital, lies near the coast of Cochin-China and is said to contain from 50,000 to 100,000 inhabitants.

II. History. Tonquin was at one time an extensive kingdom nominally dependent on China, but early in the fifteenth century made itself completely independent of that country. It was not brought under the dominion of Anam until 1802.

About the year 1787 France obtained a footing on the peninsula of Turane and the Isle of Pulo-Condor. In 1862 1867 and 1874 treaties were forced upon the Anamese, each new one giving the French more territory and greater power until finally, in 1884, it was declared a "French Protectorate." Hue was occupied by a French garrison, while the Emperor is controlled by a French Resident General and other officials, under whom the native officials carry on the government.

England made several attempts to establish friendly relations with them, but her envoys met with little or no success.

III. The People. The majority of the inhabitants are Anamese, who are said to be the worst formed and ugliest of the Mongoloid races of the eastern peninsula. Both sexes have nearly the same dress. They are short with flattened nose, dirty yellow complexion, thick waist and rounded shoulders, which in some measure account for the fact

that the duration of life is short. Old men are rare and a man of fifty is already broken down by age. Their huts are low, the roof coming down to within a few feet of the ground, which renders them dark, but affords an agreeable coolness in periods of the greatest heat. Their chief article of food is rice, their favorite drink warm water poured over tea or aromatic leaves. Capital punishment, being the penalty of higher offences, is afflicted for robbery, adultery and sometimes corruption. Possibly French influence has worked a change in the past

few years in this respect. Marriage is a matter of traffic. All brides are sold. Usually a man marries as soon as he can afford to buy a wife. The rich purchase as many as they choose. The price paid to the bride's parents, among the more indigent classes, is seldom more than twenty kwams, which is about the price of a buffalo or a very good pony. Before the marriage the young woman is allowed the most perfect license. Abortion is frequent, but infanticide is scarcely known. Once married the liberty of the female sex is at an end; the wife is absolutely the slave of her husband and any frailty on her part is punishable with death. They are the mere drudges of the men, performing all kinds of household and outdoor work. It is, indeed, often said that the labor of the women supports the men.

They are remarkable for the respect shown the dead. They have no caste. Chinese foot-binding is unknown, but opium smoking is very prevalent. "Bambooning" is the common form of punishment. Provided he does not kill her outright, the

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*Jan. 27, 1900
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*John Earl
gave a commencement
address
in May of 1900*

*Is in this volume,
p. 341. Title:*

*Events of Today
and Missions of
Tonkin. It
doesn't pertain to
Vietnam.*

Aug. 1900, C.E.M.A.

*P. 77, a poem/hymn
Annam by John Earl*

husband may inflict the severest corporal punishment upon his wife. A boatman told an American trader that "wives require a great deal of caning—that nothing but the bamboo could keep them in proper discipline."

Some French officers in the confidence of one of the kings often ventured to recommend to him the encouragement of industry. His constant reply was, "I do not want rich subjects as poor ones are more obedient." This illustrates their indolence and want of enterprise.

In general it may be said that the Anamese have many things in common with the natives of southern China, with whom they are closely allied by race. Their customs, their language, their religions, are in many respects similar to those which prevail in China.

IV. Population. The population has been variously estimated, some saying that there are 30,000,000 of people in all Anam. But a very conservative and careful estimate places it at about 22,000,000, of which Tonquin, whose area is about 64,000 square miles has 15,000,000, or about 235 to the square mile, and Cochinchina and Laos, with an area of about 106,000 square miles, 7,000,000, or about 66 to the square mile. The population appears to be diffused over the country in many small towns and innumerable villages, rather than to be concentrated in great cities. Do you comprehend the number of the people in this land, every one of whom has an immortal soul of infinite value for which Christ died as much as He did for your soul? Counting them at the rate of one hundred per minute, night and day without stop, it would occupy over five months of your time to enumerate them all; placing them side by side they would make a line more than 8,333 miles long which would reach nearly three times across the United States; allowing seventy persons to each car it would require 314,285 cars to carry them, or 62,857 trains of five cars each.

"Carest thou not?"

V. Religion. Apparently there is no real devotion, no enthusiasm, no deep-rooted dogma to which the people are

wedded. The mass of the people are Buddhists though the higher classes profess the doctrines of Confucius. The Buddhism of Anam is distinguished from that of other parts of the peninsula by the small number of temples and priests to be found.

Catholicism was introduced about the year 1624 by the Portuguese priests from Macao. Although it has about half a million followers they are represented as among the poorest and most abject part of the population.

VI. Relation to Missions. It has been assumed by some that the fact that the people give but little attention to religion and religious worship, and do not have much respect for

their priests, who are few in number weak and poor, and of the meanest orders, is favorable to the inculcation of Christianity. But this is at least doubtful. It may be easier, where strong devotional feelings, though idolatrous, exist, to turn them in the right direction, than to create such feelings where they have never existed at all. However, it may be our missionaries will solve the problem. They certainly will have no fanatical misbelief to uproot. God knows how to open their hearts, our business is to send them the Gospel. It hardly seems possible that this land which has been known so long has never had a single missionary, yet such is the case and I believe that God is looking to us to send them the Bread of Life. Rev. Robert Jaffray, of South China, wrote recently: "I believe that God's time to enter Anam is now if God's people are ready to move forward in faith," Speaking of the work of Mr. Richemond among the French Protestants at Hanoi he adds: "He encouraged me much to strongly press the claims of Anam upon our Alliance." Surely the finger of God is pointing too plainly toward Anam's whitened fields for us who say we love Him to do otherwise than go forward.

It is expected that Tonquin will be entered first and the work carried on in connection with our South Chi-

na mission. The province of Kwong Sai, in which we have a number of stations, borders it on the north-east, and the west branch of the Canton river has some of its headwaters in Tonquin. On this river and within twelve miles of the border is a large Chinese city, Lung Chow by name. When we are able to establish a station at this important place we will be in a position to enter conveniently and directly into Anam.

Young men and young women, heartily respond to the mute appeal from this dark land to God's "who

will go?" and say, "Here am I, send me!" Dear brother and sister, O, pray! Church of God, sacrifice. The 50,000,000 which is annually expended in the United States for tea and coffee alone would give Anam one missionary to less than 250 persons, and it could be evangelised in six months.

"How much owest thou?" How much lovest thou?

Dayans

1902

Feb. 25 - accepted as missionaries

March 1 = to sail for Hong Kong
_{in Hong Kong}

April 17 - Mrs. Dayan delivered a premature child

Summer - studied Cantonese in Wuchow

Aug. 16 - Mr. Dayan left for Tonkin/Hankow

Sept. 13 - His return reported; brought a V.N. language teacher

Oct. 18 - Granted a months vacation

1903

Jan. 28 - Asked to prepare a list of needs to open Tonkin work

Feb 18 - Requested to return to Tonkin to procure a ^{language} teacher
matter tabled. Low finances.

Feb 20 - Proposed trip outlined. Com. approved; ^{to go via Hong} awaiting funds.
Kong & return via Lung Chow

March 25 - Dayan returned from Tonkin. Itinerary not stated.
- hesitancy ^{to begin missionary work} because of ^{estimated} ~~proposed~~ cost to enter Tonkin

June 4 - Board approved Dayan to go to Saigon & see governor.
^{Committee} Cabled Board to reply to their letter of April 14.

June 23 - Board cabled "Wait."

Dec. 2 - Board insisted Tonkin be entered via Tonkin

Dec. 23 - Dayan wrote ultimatum to Com. - Annam or home

1904

Jan - ^{Disagreement} ~~Bad blood~~ between Dayans, Com. & Board.

Feb 21 - Dayan changed his attitude

March 31 - Com. wouldn't act in re. to Dayan until they heard from ^{Board}

April - Dayan teaching French in Hong Kong

June 9 - Mission & Dayans ^{terminated} ~~cut~~ their relationship

June 22 - Dayans sailed from H.K. to Canada.

March - 1902

Viet-nam

TO THE REGIONS BEYOND

FAREWELL MEETING

For Missionaries to Anam and
the Philippines 3 3 3 3 3

Sunday evening, March 2, was the occasion of a most interesting farewell missionary meeting held in the Gospel Tabernacle, New York, when three of our recent students gave their parting messages, Mr. and Mrs. Sylvain Dayan, for Anam, and Mr. Marshall for the Island of Mindanao, in the Philippines.

Mr. Funk presided at the service, with Dr. Wilson and Mr. Bales assisting, and in the spite of the inclemency of the weather, a most encouraging and large audience gathered to bid our dear friends "Godspeed" on their journey.

To each of these countries we are attracted with peculiar interest at this time, and it is marvelous to note how God is gradually opening the field for missionary operations.

Lying just off the course of travel and commerce which has for years been streaming along the coast of China and around the Malay Peninsula, is the land of Anam, whose millions of people are comparatively unknown and almost entirely unreached by the Protestant Church. China to the north, and Siam on the west, have long been the scene of missionary activity, but this land lies in much the same condition spiritually as when nearly two thousand years ago the voice of Jesus commissioned His followers, "Go ye into all the world and preach the Gospel to every creature." It is with the earnest purpose of bringing this land and its people from the obscurity of neglect into the light of Christian prayer and effort that these missionaries are sent forth. A land of twenty-two million souls without God, without hope, passing one by one at each tick of the clock into eternity, and for whom God shall certainly not hold us guiltless.

At present Anam is closed to the Gospel. The last word we had was of

an English Bible agent who had been selling books, but on account of his nationality was unable to remain longer in the country, the government only offering protection to their own French subjects. Humanly speaking, it looks almost impossible that any English-speaking man or woman could be able to preach the Gospel there, because of the peculiar relations existing between the governments controlling them.

Therefore we feel the coming to us of these two dear missionaries to be especially in the providence of God, Mr. Dayan being a French-

of gratitude and praise for the privilege of being ambassadors in this mighty and glorious cause, and they are looking forward with hope and expectation for a blessed and fruitful future in their new field of labor.

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X F. Alvarez



MR. AND MRS. DAYAN, ANAM.

man born and brought up, converted from Romanism, and then given to God for this very field, will have the protection of the government, and with God's blessing and seal upon his work be able to plant the first seeds of the Gospel in that dark and needy land. It would seem from the beginning that God had set His seal upon him for this work; convincing him of his call in the very first missionary meeting he had attended in the interests of this field, in Canada, where he came in contact with Mr. Jaffray, at that time speaking on the needs of Anam, and at once answered, "Here am I, Lord, send me," and straightway offered himself for the lost and perishing twenty-two millions of that country. Fifteen days later he and his wife found themselves in our Institute at Nyack and have been much blessed there in the many opportunities in which God has revealed Himself to them. Their hearts are full

1903
Aug

CHRISTIAN AND MISSIONARY ALLIANCE

FOR THE FULNESS OF JESUS AND THE EVANGELIZATION OF THE WORLD

Vol. XXXI

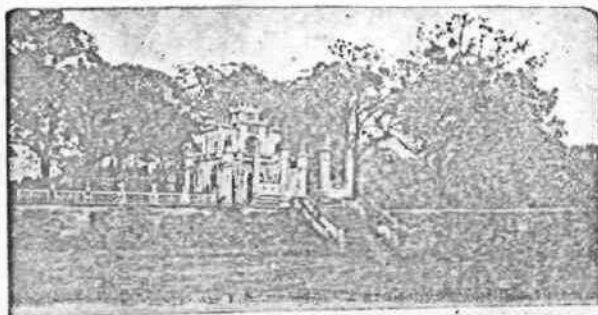
NEW YORK, JANUARY 31, 1903

No. 5

BEGINNING MISSION WORK IN TONKIN

By MR. DAYAN, Missionary of Christian and Missionary Alliance

This is exactly the last day of the thirtieth week of our sojourn in China. We are not yet in our proper field, but praise God, we are no longer far distant from it. For in spite of the innumerable drawbacks with which Satan endeavored to throng our way, Wuchow has at last been reached. And here in constant communion with the Lord, and in the happiness of obeying His voice, we live in companionship with our brethren and sisters of the South China Branch. Just two days after our arrival, we began to mechanically sing over and over again the different tones of the Cantonese dialect, and this at the tedious rate of six hours per day and for more than a month; after that, we ventured on reading and betook ourselves to memorizing characters and meanings. The Lord wonderfully helped us along that line, and it was not very long before we could grant ourselves the very explainable satisfaction of articulating a few short sentences. It is to be noticed that the Cantonese dialect is not that used in Tonkin and that it can hardly be identified with the Anamese language. However, if we first commenced to study Cantonese, it was because of the total impossibility wherein we found ourselves of obtaining an Anamese teacher in a place so far distant from Tonkin as Wuchow.



PAGODA OF GRAND BUDDHA, TONKIN

Furthermore, the opinion was held that this dialect and language presented some similarity to each other, and that the study of one of them would make easier the comprehension of the other. And as, on the other hand, attempts to

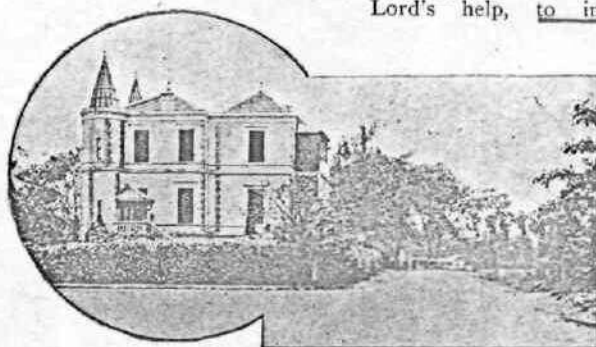
study Anamese on French territory would be not only fruitless but fatal to our prospects for that field, we decided to remain in Wuchow and temporarily take up Cantonese study.

On the 9th of August, the Executive Committee decided in favor of my making the said trip, to the double end of first, securing an Anamese teacher willing to come to China; and second, finding out about the place the nearest possible to Kwang Si, wherein we could, in the Lord's time, plant and let shine the first banner of the cross. For the work's sake, and in order that no intemperate opposition on the part of the Catholics might be incited, it was agreed that I should travel not as a missionary, but incognito, and, like Joshua's messengers, "spy secretly the land" (Josh. ii. 1).

The French conception of the Indo-Chinese domain included, as indicated by its name, the whole of Indo-China and should have had, as a geographical basis, the basins of the five great rivers whose waters originate in a cluster from the same region, and take, as they run toward their respective deltas, the form of an open hand. These valleys are those of the Red River, the Mekong, the Meannam, the Salwin, and the Irrawaddy. Only the first two belong to France; they embrace a vast region, unprovided, in the west, with

natural frontiers and divided into five distinct parts, namely, Tonkin, Anam, Cochinchina, Cambodia and Laos. It is not my design to treat of geographical, historical or economical questions concerning these colonial possessions and

protectorates, but to write a few words in order to rectify an error, and enable the friends of our future work to know the true name of the field to which we have been sent by our God and Board. We are, both Mrs. Dayan and myself, preparing, with the Lord's help, to in-



BOTANICAL GARDEN, HANOI, TONKIN

augurate mission work not in Anam, but in Tonkin. In the latter, which adjoins Kwang Si province, the Gospel has never been preached, and for more than five centuries the Catholics have had it completely in their power. The former appears on the map in a zone of a lesser latitude, and is in the same condition of spiritual misery.

The "Wo Kwai," a Chinese river boat under foreign command, makes a weekly trip to Hong Kong. By the way, it is the boat nearly all the missionaries take to descend the West River. The fare is comparatively low and another advantage to foreigners is that they are admitted to the captain's table for a very reasonable disbursement. I left the mission Friday, August 16th, very late in the night, and unexpectedly, having received a note inviting me to go and pass the rest of the night on board in order not to miss the boat, which intended to sail at dawn. I ran down the hill in the silence of the night somewhat sorry not to have been able to bid the brethren and sisters goodbye, but infinitely rejoicing in the assurance that their daily prayers would, doubtless, follow me all the way.

Oh, the joy, the ineffable joy, to go to the place to which God has called us!

Arrived at Hong Kong on Sunday I resorted to Dr. Hager's hospitality, and at the American Board Mission took from the day the rest all Christians are intended to enjoy. It was a real rest to



ENVIRONS OF HAIPHONG

both my soul and body, a sweet rest poured into the inner currents of my being by the most precious meditation and French New Testament reading. On Monday, early in the morning, I was outdoors anxiously looking for some steamer bound for Tonkin, and inquiring about fares and dates of sailing. On prospectus the French Indo-Chinese colony is shown to be connected with Hong Kong by a regular bi-weekly service of navigation; but, in fact, departures are eminently irregular and vessels sailing to Haiphong from the great English port, or *vice versa*, are far from being so frequent. However, after three long and intensely warm days of laborious search, I succeeded in embarking on the so-called packet boat, "Hue." Properly speaking it is neither more nor less than a small "cargo boat," hoisting the French colors, although entirely equipped with a non-French crew, and sailing at the languid rate of six miles per hour.

I quitted Hong Kong at ten o'clock Thursday morning, August 21. The weather was terribly threatening, the sky overcast and the sea white with foam. A southeast wind of peculiar violence was sweeping over the whole amphitheater of



THEATER IN HAIPHONG

the city. And as a more positive signal of the approaching typhoon, one could clearly notice the high-hoisted flag fluttering over the dome of the harbor's meteorological observatory. While ashore,

trying to secure a "sam-pan," the thought many a time came to me as to whether it was not wiser and preferable to postpone my voyage to a later date. But, casting away all hesitation, I wound up my courage by this verse, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

At one o'clock we were in the open sea. The sea was raging. The rolls of the ship became so rough that I soon resolved to reach my stateroom, which I did, dizzy and a prey to violent seasickness complicated with an attack of intermittent fever. And here I am alone with God. I never feared before the awfulness of the waves, and instantly took the assurance from the same verse which, obstinately and unbidden crossed my mind:

"The Lord shall preserve thy going out and thy coming in . . ." I kept on balancing with the ship; I prayed and once fell down off my berth, and felt cold and warm, and perspired, and slept, and woke, and slept again.

At nine o'clock Friday morning we reached Quang-Tcheou-Quan, a French military concession granted by China about three years ago.

Here we saw the embarking of one hundred and twenty-five soldiers, who, having finished their three years' service, are at the eve of being liberated at Haiphong and permitted to go back home, via Suez Canal. For three days and three nights the ship is to be thronged with their noisy steps, and odor of their "drinks," and to ring with their licentious shoutings. One night I took the liberty to go down in the hold where they were crowded, and as I appeared in their midst determined to tell them about the world's Redeemer; a long and patriotic song burst out in the vicious air, and fifty hands tendered me the "drink." I am glad to say that they

were not slow to recognize whose messenger I was, and that, in return for their "alcoholic generosity" they received a good "portion" which the Lord gave them through my mouth. It was

a delight to me to sound the Gospel of Jesus Christ to this troop of compatriots and let them know that the question of salvation deserved more care than their eagerness for emptying bottles. For an hour and a half they kept laughing and ridiculing. Notwithstanding this, I gave my message. I sowed; may the Lord take care of the seed and make it grow in these wandering hearts to His honor and glory. Toward the end of my impromptu speech, I could already feel the joy of the fact that one of the soldiers, a bright young man of about twenty-five years of age, was quieted, and not as waggish as the rest. I met him the next morning and for more than four hours talked earnestly with him about Rome and Jesus' teachings. I gave him my own New Testament, the only one I had, and took the promise that he would read it carefully.

We left Fort Bayard during the night, and the next morning reached Hoi-How, in Hainan Island, from whence, a few hours later, we were again on the way to Pak-Hoi. We stopped but a few hours at Pak-Hoi, just enough time to give and take some cargo, and started



CHINESE STREET, HAIPHONG

again en route to Haiphong.

We entered Haiphong at three o'clock in the afternoon, and anchored in the midst of the harbor, which can easily be likened to a large basin of a dirty and pretty concentrate solution of minium.

I am vaguely told that France expects by means of important dredgings and fitted buildings, to transform Haiphong into a center of transit apt to rival with Hong Kong, and engross, to its own benefit, the whole traffic of the Far East. For my part, I believe that no one of those who know the present condition of the Red River would consent to give credit to such a utopian idea. On the other hand, it is peremptory that, from the natural situation of its hospitable harbor, Hong Kong is already ranked amid the greatest commercial ports of the world, coming, I presume, the seventh or eighth after London.

For the first time I find myself here; and yet all that surrounds me is familiar to me. It looks as though I passed through many places absolutely like this

(CONTINUED ON PAGE 67.)

under T. H. H. H.
Aug. 27 & 28
1902

BEGINNING MISSION WORK IN TONKIN

(CONTINUED FROM PAGE 56.)

but in the most diverse latitudes, in Germany, Switzerland, Italy, Upper Egypt, Canada, Japan, China. The general plan of Haiphong reminds one particularly of some young American city. The same causeways, intersecting each other at right angles, the same blocks of buildings or lots for sale, the same squares, the same stores and dwelling houses where the architect's genius proved itself in the happiest association of stone, brick, wood and iron.

A great many works have been published during the last ten years on Tonkin, its port and interior cities. I read a number of these publications, whose authors, as faithful chroniclers, narrate what they have seen. But in my rambling through this port I find hardly anything that could be identified with their writings. And instead of huts and marshes and pirates, I could behold splendid buildings and broad avenues on which, side by side, walked the white-clothed civilian and military, and the horse and the bicycle ran as noiselessly as on any Parisian boulevard. Haiphong has a number of well-kept squares and greenswards, and a beautiful boulevard shaded by fine Persian lilacs. There are stores, cafés, and many superb hotels; in these Europeans can spend their idle hours in reading all kinds of Old and New World reviews. Every evening on the boulevard the French population, nine-tenths of whom are functionaries, gather to interchange opinions and views. While walking near by the hotel, patiently waiting for the supper bell, two groups of animated old men passed me discussing the telegrams of the day and the news that had been brought by the last mail. On the splendidly illuminated terrace of the hotel a hundred joyful and noisy people swallowed the appetizers, vermouth, cocktail or absinthe, which, in the worldly Frenchman's mind, constitute an essential part of the meal. Truly, I felt as though I was in some corner of Paris. At supper my only mess-mate was Lieutenant B., a wealthy and highly educated officer, who, owing to his two years' sojourn in the colony, was well versed in the various questions concerning it. It goes without saying that we talked a great deal about Tonkin, Tonkinese, railway, trade, militarism and missions. What I learned through that companion and through my observations and readings will give material for my report, which will closely follow this.

Things in Haiphong are nearly twice as dear as in Hong Kong. I have been only two days here, and my money, a very limited amount, is already more than half spent. On the first morning I began to hunt for a teacher. Two advertisements had been inserted in two different newspapers. I spoke to the hotel keeper and to accidental friends I promised reward; I called at the mayor's house; I visited the postmaster, the manager of the bank, the school-

master's private house. In a word, I filled up my time running hither and thither; but no teacher was found. The invariable advice was to go to the capital where I might meet with my desire. Last night, before retiring, I knelt down before God and told Him the whole desire of my heart along that line; and this morning I feel it is His will for me to go to Hanoi.

Here I am in Hanoi, the Paris of the Far East, as many like to call it. I wish I could describe the picturesque scenes and luxuriant delta which I have just passed through; but I feel unable to pay such a tribute in a language which is not mine. I leave it to others. Twenty minutes in a *pousse-pousse* (jinriksha) on a straight level road, two small turns to the left and to the right, and I am in the heart of the French city at the door of a hotel crowded with people coming from neighboring countries to participate in the coming exposition. In the streets the military element predominates. Truly pretty is this young capital grafted into the ancient Anamese city. Kesho, its elder sister.

As in Haiphong, attempts have been made by means of several influential men, and the only native who offered his services was of an exorbitant ambition exceeding fifty dollars per month besides food. I felt convinced that the only place to apply to, with some chance of success, was the "Mission"!

I resolved to solicit an interview with the Bishop. At ten o'clock I was at the Mission, an immense and splendid Oriental-styled building, enclosed in a garden surrounded by a beautiful line of agaves and inhabited by the richest tropical types of the vegetable kingdom. As I stepped forward toward the principal entrance "a boy" started out from the *conciergerie* (porter's lodge) and, in order to know the person I wanted, silently handed me the "tableau" on which the different Fathers' names were printed. This funnily reminded me of some middle class restaurant in Paris in whose vestibule, very near the door, the high-booted *garçon* requests the entering customer to point with the finger the "number" of the chosen meal, in order that the corresponding dishes might be brought without delay from the underground kitchen. I chose number one, Bishop G., and five minutes later, I was in a cordial *tête-à-tête* with His Grace. The Lord must have certainly put in my mouth the right answers, and all he knew about me was my name and my nationality. I gave him the former through my card; he took the latter from my accent. After twenty minutes of talk I had the assurance that my teacher would be in my room the same day in the afternoon. What more could I expect? I thanked my dignitary and praised and am still praising God for the wonderful manner in which He led me in this difficult circumstance. Bishop G. led me through his garden and introduced me to a number of other fathers. I left him carry-

ing in my hand nearly sixty photo-engravings of Tonkin, kindly presented to me.

I was not to be deceived; for at seven o'clock that evening one of the fathers, Rev. P. G. V., came to my room and brought me the promised man. Blessed be God who gave me this victory through my Lord Jesus Christ.

It is somewhat regrettable that I could not carry my second point; my desire was to travel through the length and breadth over the northern part of the country and find out about a place wherein a first station might be established. But this was impossible. However, I rejoice to say that through the short trip I made all day yesterday up to Langson (on the Chinese border) I could get a faint idea of the district in which we might begin our work. This morning as I with my teacher am preparing to sail back for China, I feel an infinite joy, the joy of the Lord, welling up in my heart. Surely His goodness and mercy followed me every step of the way and even mine enemies rendered useful service unto me.

✱

WHO IS DOING YOUR WORK?

In all the world there is nothing so wonderful as "God's way with a soul." This, the actual experience of one woman, may have its message for others.

She had a beautiful girlhood, rich in all that love and wealth could give. Then trouble came and everything was swept away from her—parents, husband, children and wealth. In her anguish she prayed passionately for death; death alone was refused her.

Her brother took her abroad, hoping thus to lift her from her grief, but though several years passed so, she still prayed for death. Then one night she had a dream. She thought she had gone to heaven and saw her husband coming toward her. She ran to him full of joy. To her terror, no answering joy shone on his face, only surprise and almost indignation.

"How did you come here?" he asked. "They didn't say that you were to be sent for; I did not expect you for a long time."

"But aren't you glad?" she cried.

But again he only answered, as before, "How did you come? I didn't expect you," and there was no gladness in his tone or eyes.

With a bitter cry she turned from him. "I'll go to my parents," she faltered. "They, at least, will welcome me." So she went on until she found her parents; but instead of the tender love for which her heart was sick she met only the same cold looks of amazement, the same astonished questions. Faint and heartbroken, she turned from them, too.

"I'll go to my Saviour," she cried. "He loves me, if no one else does."

Then, in her dream, she reached the Saviour. She was right—there was no coldness there; but through His love the sorrow of His voice thrilled her into wondering silence. "Child, child, who is doing your work down there?" Then, at last, she understood.

1906, Feb/March.

The Christian & Missionary Alliance
p. 418 July 7, 1906

Viet Nam

A Personal Letter

FROM G. LLOYD HUGHES

Dear Mr. _____

Several times since leaving the American and English shores I have thought of writing to you and the beloved friends. But since coming here, so much has to be done that not until now have my thoughts materialized into action. I am glad to tell you though that I have not forgotten you in "the sweet hour of prayer," and I am sure you have been praying for me also.

When thousands of miles separate us, how comforting and blessed it is to know, that

"There's a cable underlying every ocean wide,
For the chains of prayer are stronger
Than the Pacific tide.
There's a ladder up to Heaven, everywhere we roam;
And our daily prayers can never
Find us far from home."

My voyage from New York to Hong Kong, including my several weeks in England and Wales was, on the whole, pleasant, and very interesting and edifying.

What a delight it would be for me to take you and the Alliance friends to Plymouth, England, then to the Ashley Downs Orphanage (George Muller's), spend an afternoon among the ancient colleges of Oxford, and from thence to the busy city of London with its teeming millions, then across country to rugged, but beautiful Wales. Again, leaving old England behind, stopping at Gibraltar, with its frowning heights, honey-combed with guns of the heaviest caliber, that ever keep watch over the straits. Our next stopping place would be Genoa, the birthplace of Christopher Columbus. The magnificent ruins seen here would make you think of Italy's past greatness, when, known as the Roman Empire, she was the mistress of the world. Naples comes next in order with Vesuvius still in action, while close by are the buried cities of Pompeii and Herculaneum. The next day, in passing through the far-famed straits of Messina, we would pass Stromboli, an active volcano in the sea known to mariners as the "Lighthouse of the Mediterranean." A few more days would bring us to Port Said, through the Canal to Suez, then after four or five days' sailing, or rather steaming through the warm placid and shark-haunted waters of the Red Sea, we arrive at the Bril Island of Aden, to the south of Arabia, where probably Solomon's ships called for provisions.

Another six days would bring Colombo, the capital of Ceylon, to view. A few hours ashore enables one to see one of Britain's secrets as a successful colonizing power.

Our next port of call will be Penang, at the entrance to the straits of Malacca. After that comes Singapore, at the southern extremity of Malay Peninsula, and the most southerly point of Asia. It is extremely hot here. Between here and Hong Kong the temperature lowers.

All praise and thanks be to God for His Fatherly care of me during a voyage of over 13,000 miles. As you know, I travelled alone, and yet, not alone, for has not the Captain of our salvation promised to be with those who "go" out in His Name?

I suppose that by now, you and the friends are anxious to know what I am doing. Of course, the major part of my time is taken in language study. I have been on the language for about three months now. So far, I have been mostly occupied in getting the tones firmly fixed in my mind. Before proceeding further, I must endeavor to tell you what these tones are. However, their absence in the Western languages makes it difficult for me to define them, and much more difficult for one who has never studied the language to understand them. They may be described as variations in pitch whereby a different meaning is given to a word.

Their importance may be gathered from the fact that a slight difference in tone makes a great difference in the mean-

Anticipates going
to Lung Chow, from
whence Tonkin will
be entered.

Lung Chow not
yet occupied.

ing. For instance, difference in tone only distinguishes the words "Pig" and "Lord," "soft leather" and "dignity" in the spoken language. I ought to have said that, in the Cantonese, which is that branch of the Chinese spoken language that I study, there is, according to a certain authority, twelve well-defined tones. I only use one, though. I shall possibly use more when I have advanced.

Another great disadvantage the student has to battle against is the lack of textbooks or helps. These things I mention that you may see the necessity of prayer. For, while the acquisition of the language is not by any means easy, yet, I believe that with God and much *plod* it is possible. Praise God for that. How often have I gone before the Father when a difficult and seemingly insurmountable difficulty confronts me. And as many times as I have sincerely spread the matter before Him, has He helped me. Again I praise Him. I ask for your prayers that for His glory I may get an accurate and fluent command of this language.

After being in this receiving home for about a year I shall, most likely, be sent to Lung Chow—a city about 500 miles west of here, near the Tong King Border. So far, the city of many thousands of precious souls has never had a resident missionary. It has never been entered by a Gospel messenger, with the possible exception of two or three who have travelled through on their way to Anam.

In the course of a week or so, Mr. Hess, our superintendent, together with another missionary named F. W. Davis, expect to go there with the express purpose of starting a work. Their time for starting will be decided to a great extent by the condition of the West River.

The strategical importance of this place cannot be overestimated. Situated as it is in the extreme west of the province, it will become a great center from which the Gospel light will radiate to the outlying districts that remain unevangelized. Then, when work is begun in Tong King, the northern part of Anam, it will, doubtless, become the base of operations for that large field. That being the case, we certainly need your prayers. Pray especially that a solid basis may be given to the work from the very first. Remember daily our brethren, as most likely they will have to negotiate quite a little with the natives. Above everything, also pray for the outpouring of the Holy Spirit among us.

In order to get another view of the work in this province, let us come to Wuchow. We have a chapel here, where the daily street preaching is done, also another one where the Sunday services are held. The mission's school for preparing evangelists is also in Wuchow. Recently we had about twenty baptisms and some are to be baptized again very soon.

These are great bargain days for eternity. Time, talent or money spent for God in the propagation of the Gospel in the heathen lands is not in vain. Five or six per cent. is considered a very high interest in the commercial world, especially in reliable houses, but Jesus promised a thousand per cent. on a bank that cannot fail. I praise God for the privilege of being in China at the most momentous period in the world's history—when the Son of God is expected to make His appearance from the Heavens.



HE land generally known as Annam, or perhaps more properly as French Indo-China, lies on the southern extremity of the East Coast of Asia. It is bounded on the north by the two Chinese provinces of Kwang-Si and Yun-Nan, and on the west by the Kingdom of Siam, and on the east and south by the China Sea.

The divisions of Indo-China with their populations are approximately as follows: In the north, Tongking, with a population of about 11,000,000; further south is Annam, with a population of about 6,000,000; again to the south, Cochin-China, population about 3,000,000; and south and west is Cambodia, population about 1,000,000.

Here then is a population of over 20,000,000 and to-day not one Protestant missionary of the Gospel among them.

Burmah and Siam have had the Gospel for nearly one hundred years; Canton province, China, has had its missionaries for over one hundred years; even the inland provinces of Kwang-Si has had missionaries for fifteen years, but Annam has been left to this day without one messenger of the Gospel to live among its benighted millions and tell them that there is a Lord Jesus Christ who is able to save from the guilt and power of sin.

The people are in many respects akin to the Chinese, under whose government they formerly were subjects. They also partake of many of the Malay characteristics and evidently form a link between these two races. The Annamese are called by the Chinese "Kauchi," which means "separated toe." The name has a singular significance and arose from an ancient peculiarity of the race, namely, that the great toe of the foot was separated from the rest to an extreme degree. As a people they are generally a quiet, inoffensive race, by no means as

industrious and enterprising as their Chinese cousins. They are in fact considered rather an indolent, slack and shiftless people and for the large part poor, as a consequence. In matter of dress they differ slightly from the Chinese, adopting in fact, the old

Annam, or French Indo-China

BY REV. R. A. JAFFRAY, OF C. AND M. A., SOUTH CHINA.

April 10, 1908
p. 22



2.
fashioned costume of the previous Ming dynasty. They wear no queue and do not shave the head. They are considered the least attractive of all the Indo-China races. Notwithstanding this they are, however, a people

with immortal souls and a people that need the blessed Gospel of the Son of God, the Saviour of the world as much as we do. Many Christian people have a kind of condescending compassion, a kind of patronizing pity for the "poor heathen," and consequently feel moved to do something for the salvation of their souls. Do we realize that they have souls as precious in our Father's sight as ours?

Do we understand that Jesus loves them, and died for them, as much as for us? Do we feel, as we ought to feel, that we are their debtors to give them the opportunities of the Gospel? Yes, we are debtors even to the "barbarian" and who can tell what "the Gospel of Christ," the "power of God unto salvation" may do for even these neglected races of mankind.

The native religions of these people are Buddhism, Confucianism, Spiritism and Roman Catholicism. The former heathen religions are practically the same degrading systems that are to be found in China and other eastern lands, and the latter, so called Christian religion, is of the same type of corrupt Romanism that is found in South America and other such countries. The system of "making converts" is a wholesale one. Whole villages may enter the Roman Church at once without any real head or heart knowledge of the new religion; all that is required is a conformity to the outward ritual of the Romish Church, such "converts" are not worthy of the name. The fearful darkness of heathenism is but deepened by the presence of the Papacy. The only redeeming feature is the presence of a few French Protestant chaplains, whose work, however has been entirely among the French resi-

dents. At intervals during the past years there has been an agent of the British and Foreign Bible Society in Annam who has done blessed work among the natives. The wonderful success of this Bible work only serves to show what might be done were regular

missionary work to be opened up in the land. Why is this vast field left without the Gospel light? Think of it again.

Among the 11,000,000 of Tongking there is no Protestant missionary work being carried on at all. In the Kingdom of Annam there is not one Protestant missionary at work among its 6,000,000 of people. And again, Cochin-China and Cambodia, with a combined population of probably not less than 4,000,000, and no Protestant missionary work carried on among the people. I ask again: Why is this vast field left without the Light of the Blessed Gospel of the Son of God? Is it because of its geographical position, just off the beaten track of the world's travel and commerce? This surely can be no excuse before our Father's face. Is it because the race is an inferior one and not worthy of the Gospel? See what Jesus has done for the wild and savage tribes of Africa and the Islands of the Seas, compared with whom the Annamese are civilized. This can be no excuse to offer. Is it because we feel that the Romish Church is there and it is unnecessary for Protestant missionaries to go? Why then do we send missionaries to South America? A slight knowledge of the facts of the case is sufficient to prove to the true Christian that the missions of the Roman Catholic Church cannot serve as a substitute for the pure Gospel of Jesus Christ. The fact that Romanism is there is but an added reason why the True Light should shine amid the darkness. Is it because it is feared that the French authorities would not tolerate the opening of Protestant missionary work in the land? This is a mere supposition. An honest attempt has never been made to establish a Protestant mission in Annam. // Two comparatively recent events may be indicative of the movements of the providences of God in this matter. First, the friendly relationship that has been established between France and Britain in the past few years, and second the disestablishment of the Romish Church in France. That these two events will bring about a more tolerant spirit toward Protestant missions in French Indo-China by the French Government we doubt not.

Early in the year 1899 it was the privilege of the writer to make a brief visit to Tongking from his inland station in the province of Kwang-Si, China. The object of the trip was to gain information as to conditions in that land. One incident at that time made an impresson on the writer's mind more than any other, and it is typical, we trust, of the entrance of the Gospel into that great field still without the message of salvation. On crossing the border from old China into the newly acquired land of Tongking the first stopping place was a town called Dong-dang. The shades of evening were fast falling around us as we found ourselves (a Chinese worker, chair coolies and myself) in the center of the busy market town, inhabited by Annamese and Chinese, and guarded by French soldiers. We knew not a soul in the place and several

attempts to inquire as to a place where weary travelers might spend a night of rest seemed utterly fruitless. We could get no satisfaction, we could find no one who could understand Cantonese, and there seemed to be nothing of the description of an inn in the place. Standing thus helpless in the middle of a strange town at nightfall, my thoughts turned to Him, who is an ever present help in trouble, and I lifted my heart in prayer for guidance,—“Lord, where shall we go?” When I opened my eyes I felt a distinct leading to enter the first door that presented and so I pressed my way through a pair of tall doors before which we stood. The building entered proved to be the native yamen. I felt impelled to press my way from one room to another till I came face to face with an Annamese gentleman, who proved to be the local, native official. I addressed him in the Cantonese tongue, requesting to be directed to a place where we might spend the night, and to my surprise received an answer in clear Cantonese: “You may stay right here if you wish, sir,” he said; “I have plenty of room.” Needless to say we praised our loving Father and thanked our kind host, who at once invited us to his reception room, poured out tea and entertained us royally. He had long and earnest conversations with this man about the Gospel of Christ, the first witness we were privileged to give to an Annamese. We presented him with some Gospel portions and some Christian literature which he could read in the Chinese character, and praying that the Spirit that led us to him might speak peace to his soul, we were off on our journey again the following morning at the break of day.

Our prayer since that time for Annam has been that as the Lord led and opened the way in this particular case, ~~that~~ so He would, when His children go forth to possess this land¹⁰ open unto them a “great door and effectual”¹¹ that no man can close.”

In connection with the work of the Christian and Missionary Alliance in the province of Kwang-Si, South China, the Lord has in the past years of steady service given a line of stations from Wuchow; on the eastern border of the province, to Lung-Chow on the western border, a distance of perhaps over four hundred miles. The city of Lung-Chow, as will be seen by the accompanying map,

is situated very near the border of French Tongking. The opening of this station has been fraught with much strong and continual opposition of Satan, probably because he well knows that it is to be the stepping stone into the unevangelized “region beyond.” A work has been established there, however, and a little church has been organized of those who have been saved from heathen darkness. This, of course, is a Chinese church. A Missionary Home is at this time being built and we are praying the Lord of the harvest to thrust forth workers for the field of Tongking. This station,¹⁵ on Chinese territory, and yet

within a day's march of Tongking^{It} is an admirable place for the study of the native Annamite language. Missionary candidates for this field must also have the French language fluently.

Three passages of Scripture have continually come to mind with reference to this most needy and neglected field. They are these:

II. Chronicles xvi. 9: "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

Ezekiel xxii. 30: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, and that I should not destroy it, but I found none."

Isaiah vi. 8: "I heard the voice of Jehovah saying, 'Whom shall I send, and who will go for us?' Then said I, 'Behold me, send me.'"

God's extremity is man's opportunity. Oh, for men who have some of that divine tenacity of purpose displayed in young Elisha, when three times, told by the old, stern prophet to "Tarry here," still pressed through and received the call and the unction to prophetic ministry. See II. Kings ii. Oh for men in whom the Word of God is burning like fire in their bones and who say with Jeremiah, "I am weary of forbearing, and I cannot stay."

1909 Jan. Feb

Viet-Nam

His story

ANAM, THE NEGLECTED.

BY G. L. HUGHES.

The last few weeks as we have taken a retrospective view of our work in South China and especially in the province of Kwong-sai our hearts and lips alike have uttered praise to God for what He has wrought. For, although itinerating trips had been made into this province and a work begun at Kwai-p'ing by the Presbyterians, and at Wuchow by the Southern Baptists before the advent of the Alliance missionaries, yet it must be said that the Alliance was the first to have a permanent foothold in this, with the possible exception of Hunan, the most anti-foreign province in China. That God has greatly blessed the labors of our brethren is evident from the fact that we have now eleven stations, and although many of the strategic points have been occupied, yet much work remains to be done. But the object of this paper is not so much to draw attention to this province as it is to bring Anam with its untouched and apparently uncared-for millions before the Alliance friends at home.

Recent events in the political world clearly show that God has His eye on this sad land. France, to whom Anam belongs, has disestablished the Romish Church, thus putting Papacy on an equal footing with other religious bodies. The reception given the French fleet at Portsmouth, England, about two years ago, together with Britain's friendly attitude during the Moroccan trouble, shows that the old-time enmity between the two countries is, to some extent at least, giving way to better feelings. Coupled with these events may be mentioned the opening of an Alliance Station at Lungchow, about two days' journey to the Anamese border. These new possibilities, however, bring greater responsibilities. We read that when Jesus saw the multitudes He was moved with compassion, because they were as sheep having no shepherd. Beloved friends at home, here is a flock of 22,000,000 sheep without a shepherd. For centuries they have wandered in sin and superstition "without God and without hope in the world." Provision has been made in Christ for their full salvation, but they do not know it. The Gospel has been entrusted to us that we in turn may pass it on to others. The Apostle Paul said that he spoke as "one allowed of God to be put in trust with the Gospel." Are we fulfilling our trust? Here is a land that has been closed for centuries, and now God is silently but surely opening it. To be sure the Anamese do not call for us with outstretched arms, neither did China, but the early Catholic and Protestant missionaries pounded at its doors until, finally, they gained an entrance. Jesus did not sit down in Jerusalem and simply invite the people to come and hear His wonderful teachings, but "He went about doing good." He brought the Gospel to them. It is the same here; if Anam is to be evangelized, our friends at home must take it to heart in prayer, young men must come out and help us, money must be forthcoming. It is a grand privilege. Assuredly, no work can be compared to that of the missionary. The world may talk of the learning of the scholar, the valor of the soldier and the foresight of the diplomat, but what are these compared to the privilege of carrying the Gospel, "which is the power of God unto salvation," unto a people who know Him not, and in course of time to have hun-

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dreds of souls transformed into the image of Jesus Christ? This has been done in the past. There is not a nation or tribe but what is susceptible to the Gospel's regenerating power. Let any one who has an iota of doubt about this carefully read the achievements of the Gospel in different countries, in the

past century, and his doubts will soon disappear. What about Khama and Africander in Africa, Paster Shi of China, the natives of Tierra del Fuego and the Fiji Islanders? These are self-evident facts. And what God has done in the past, in other countries. He will yet do in Anam. But "how then shall they call upon Him in whom they have not believed and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" My brother, I pray you in Christ's name ask yourself these questions in God's presence. Surely there are young men in the homeland whom God would have volunteer at once for dark, neglected Anam. Are you one of them? Will you, with a sincere and willing heart, ask God what He would have you do? This may be a test of your consecration. Young men who have lustily sung, "I'll go where He wants me to go," may now have a chance to prove the genuineness of their devotion by asking the Lord what they can do towards giving the Bread of Life to the perishing Anamese.

Columbia called for volunteers to rescue Cuba from Spanish oppression, and tens of thousands of Americans, in the prime of life, proved their patriotism by enlisting in the service of their country, though privation and death awaited them.

During the Boer War, Britannia let her sons know that she needed help, and without hesitation 500,000 young Britons stepped forward and signified their purpose, if needs be, to become targets for Boer bullets. Nearly 1,000 years have passed since the Great Captain of our salvation redeemed mankind and commanded His disciples to proclaim the "Glad Tidings" everywhere. And yet Anam, with its teeming millions, is to-day almost as much unevangelized as when Christ gave His last command. My brother, I pray you in Christ's name that in the secret of your own room you will ponder and pray over this sad fact.—South China "Alliance Tidings."

Commission

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For the FULNESS OF JESUS and the EVANGELIZATION OF THE WORLD.
with which LIVING TRUTHS is combined.

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HAVE you heard the midnight cry, "Behold the Bridegroom Cometh"? Have you heard the still small voice of the Spirit in your heart say, "Even so, Lord Jesus, come quickly"? Have you heard the wail of the perishing millions in heathen lands, who as yet have not heard the sweet story of the Gospel, saying, "Come over and help us"? Do you love His appearing? Are you looking eagerly for the end of this present age? Remember, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and THEN shall the end come."

HONG KONG.

Our landing port is Hong Kong, a British possession, the largest shipping port in the world, and one of the finest harbors. The city has a population of 400,000, of which 20,000 are European. The crying need of this great city, thronged, as it is, with sailors of all nationalities, is a real live Rescue Mission. There is no such work done in the city.

KWANG-SI—ANNAM.

To reach our inland province of Kwang-Si, where our work begins, we must pass up the West River, some 300 miles, through the province of Kwang-Tung, commonly called the Canton province. Canton was the scene of the first missionary work in China. It was here that Robert Morrison landed over one hundred years ago. But the inland province of Kwang-Si was without a resident missionary until fifteen years ago, when Alliance missionaries began their work among a people bitterly hostile to foreigners, and amid many difficulties. Thus was carried into effect one of the fundamental principles of the Alliance as a missionary society; namely, to strive to preach the Gospel where Christ is not named. Thus, again, impelled by the same motive, are we striving to preach Christ in regions still beyond us. Over the southwestern border of our province lies the great neglected field of French Indo-China, a peninsula with an aggregate population of over 20,000,000 usually known as Annam, without one resident Protestant missionary so far as we know. But we are anticipating.

THREE-SCORE NEEDY CITIES.

The province of Kwang-Si—"Extensive West"—is roughly estimated to stretch from east to west for 450 miles and about 300 miles from north to south. Its climate is semi-tropical. Its population has been variously estimated from 5 to 10 million. We have always considered 8,000,000 as the probable accurate figure. Beside our Alliance Mission there are but three other societies, and two independent missionaries. These brethren and sisters are resident

A Plea for the Perishing of South China and Annam

BY REV. R. A. JAFERAY, WUCHOW, SOUTH CHINA.

the South China field, six of whom are usually at home on furlough, so that to the whole province of Kwang-Si there are, all told, less than 50 missionaries on the field. This works out at about a missionary couple to every 320,000 people. During the past years of faithful labor the Lord has honored the effort of His children and to-day we have eleven main stations and four out-stations in connection with the Alliance work. Three of these stations, however, which usually have a resident foreigner, are to-day without a regular foreign worker. Over sixty of our walled cities of Kwang-Si, with populations from 10,000 to 60,000 or 70,000 and usually a populous country district, studded with many markets and villages, surrounding, are still without the Gospel. Itinerating trips have

in but three of our over 70 cities (all of which had first been occupied by the Christian and Missionary Alliance), and they number, all told, male and female, about 14. The Alliance Mission has in all 40 missionaries in

been made by our brethren to some of these neglected parts and the Word preached and the Scriptures distributed, but when shall we have men to send to open these remaining cities without the Light? A glance at the map will tell you that we have tried to spread ourselves as far as possible over the vast territory allotted to us. We have aimed, in statesmen-like manner, to take first the strategic points of the province, the great centers of population, for Christ, and from these centers to open up the surrounding country. There are a few especially destitute and very important points over which our hearts at this time yearn in prayer; places which our brethren have visited and brought back a good report; great cities in which



A LIGHTNING FLASH—WEST RIVER, SOUTH CHINA.

they have witnessed for Christ all day on the street, and retiring to their humble couch in the inn at night, have spent the night in weeping and in prayer, overwhelmed with the fact that they have been the first messenger of the Cross to that city, that its thousands of people, generation after generation, have been allowed by the Christian Church to pass on into darkness without the knowledge of God. And they are still groping in utter darkness. There are a score of such cities in Kwang-Si, which could be opened to the Gospel at once, had we but the men to send and the money to support them.

AN OPEN DOOR.

It is indeed marvellous to us that the general attitude of the people of this province (as indeed, of all China) has been completely changed from bitter hatred to a friendly willingness to listen to the message of the foreign missionary. And this has come to

pass in an almost incredibly short period of time. Ten years ago, it was, naturally speaking, not without considerable risk that our missionaries opened our interior stations. But now the whole situation is changed and we may go where we wish in Kwang-Si and find an open door to the Gospel. God, in His providence, has used the great educational, commercial and political reforms which, like mighty waves, have been sweeping China, to bring this about. Is this not a challenge to us to go in and possess the land?

THE POWER OF CHRIST TO SAVE.

Our church members now number nearly 400, and many more than this number have been saved through the preaching of the Gospel. These precious souls have been won to the Saviour through much prayer and trial, suffering and death, and to Him, who alone is worthy, be all the praise. From all classes and conditions of society the Lord has called out a people for His Name. Sometimes the first convert in a city is a beggar—a poor soul, absolutely forsaken by all on earth. The Lord loves to save such. Again, not a few Confucianist students have been brought to the knowledge of the truth and gloriously saved. Ignorant farmers, hard laborers, and smart, shrewd business men, are alike attracted to the Saviour. Hardened sinners, opium smokers, gamblers and all kinds of wicked idolaters, as also the smooth, affable moralist and “religious man,” the vegetarian, etc., all have to come to the Lord by the way of the Cross, acknowledging their sin and uncleanness.

HUNGRY FOR THE GOSPEL.

One thing has particularly struck us in this work. It is that the Lord seems invariably to have gone out before His children and prepared hearts to receive the Gospel. There are always some whose hearts are hungry for something—they know not what. Everywhere we go we find men and women ready to believe in Jesus. It is for this reason that we feel called to hold close along the line of evangelistic work. The command is “Go ye * * * and preach the Gospel.” “We are debtors * * * to preach the Gospel.” And, at a time when a great deal of the present-day, popular missionary work is being directed along educational and other good though not the essential lines, it behooves us to stand for the old Gospel. When that message is given forth, it invariably brings men to Christ. After these years in China, we can say with Paul, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth.”

BURNED HEATHEN BOOKS.

One whose father and grandfather before him were professional fortune-tellers and sorcerers, and who was successfully carrying on this devilish business in the city of Wuchow, heard the Gospel and believed. On the day of his baptism we had a glorious bonfire in the court of our mission premises, when he burned to ashes a pile of musty, dirty, diabolical books that had come down to him from several generations and which were of some considerable value in the line of his old profession. He had found the truth that is in Jesus and could afford to do as they did in Acts xix. 19. Not a few have been healed and saved at the same time. Many of our converts have felt the call on them to preach the Gospel, and have come to our Bible Training Schools for the three-year course, and have gone forth as witnesses for the Master.

CALLED TO PREACH AT SIXTY.

Most of these were young men and women, but the Lord chooses those who are older also to serve Him. A few years ago a venerable-looking old gentleman called on us, much burdened about his soul's salvation. He had resigned his position as the secretary of a native mining company in the province, and came to Wuchow so that he would be able to put his whole mind to what he declared was to him the most important matter in the world. “At sixty years old it is high time that I knew the way of salvation and was rid of the burden of the sin of my guilty soul,” he said. To make a long story short, he soon found the Light, and soon after received a passion to tell others, entered our Training School, and at an age when at home he would have been a candidate for the “superannuated list,” he went forth to preach Christ to his own people. If time and space would permit we could tell of scores of more wonderful cases, to the glory of the matchless Name of Jesus.

REVIVAL.

On each of our stations where souls have been saved, the Christians are organized into a little church and at once taught, and encouraged toward self-support. Our Christians are almost always faithful witnesses for Jesus and soon win others to the Saviour. It has pleased the Lord to graciously pour out His Spirit upon us, and while the revival with us in the south has not been of the sweeping nature that it has been in the north of China, still we are standing in faith that copious showers will soon follow the “mercy drops” that have fallen. Surely China needs the “floods on the dry ground” and she shall have them. The work of the Spirit thus far in our mission has been a getting of the children of the Lord right first, baptizing them with the Holy Spirit, and then will follow the harvest time for the ingathering of many souls. During the past year, however, there have been over double as many cases of clear conversion than any previous year, more than 100 having been baptized. There are also many earnest enquirers who are coming fast to the Lord.

TRAINING SCHOOLS AND PUBLICATION WORK.

The Lord has greatly blessed in our two Bible Training Schools at Wuchow. More than thirty young men and women have graduated from these schools in the past years and are now in active service for the Lord. It is our hope, if the Lord supplies the needed funds, to establish, also, on a small scale, a publishing department, so that by means of the printed page, the truths of the full Gospel may be sent to many whom we otherwise could never reach.

WUCHOW TO LUNG-CHOW.

And now, in closing, let me lay before you the field to which our longing eyes and hearts have looked for many years, neglected Annam. From Wuchow (the headquarters of our mission, and where we have our general Receiving Home), on the eastern border of our province, the Lord has given us, after fifteen years of faithful toil, a chain of eight stations across Kwang-Si, a distance of about 450 miles, to Lung-Chow (“the Dragon City”), on the western border, within a day's march of the frontier of French Tonkin, which is the northern province of Annam. It was not till our brethren had had a real fight of faith, that we succeeded in establishing the Lung-Chow station, for Satan well knew that it would be a stepping-stone to open work in Annam. But the Lord has given the victory over every foe, and now a little company of believers has been gathered out of heathendom (the first baptism consisted of seven men and seven women) and the latest news tells that a Mission Hall and Home has just been built, the Lord having sent the money in answer to prayer. And now, we are waiting on God to call out His chosen men to go forth, and at the Mission Home in Lung-Chow take up the study of the French and Annamite languages and prepare to go over the border and establish the first Protestant Mission in Annam. X

THE NEEDIEST FIELD IN THE WORLD.

Think again of the terrible reality of these neglected, perishing millions:—

- { Tonkin with 12,000,000 and no Protestant missionary;
- { Annam with 6,000,000 and no Protestant missionary;
- { Cochinchina with 3,000,000 and no Protestant missionary;
- { Cambodia with 1,000,000 and no Protestant missionary.

An aggregate of over 20,000,000 souls (about four times the population of Canada) for whom the Saviour shed His blood over nineteen hundred years ago, and not yet one messenger of the Gospel to tell them of His love and salvation.

Two providences of God in recent years have seemed to indicate that the Lord is preparing the way for the entrance of the Gospel into this land. First, the friendly international relations at the present time between France and Great Britain, and also America. And second, the disestablishment of the Roman Catholic Church in France. Romanism, as found in Annam, is in its most corrupt form, and far from being a substitute for the true Gospel, is but an added reason for sending the pure Light to that benighted land. The question still remains, of course, what the attitude of the French Government will finally be when an attempt to open Protestant missionary work in their colony is really made.

Up to the present time (it is a shame to say so) no attempt has really been made. We are confident, that, as the hand of God is leading on, and as we follow in obedience and faith, it shall be as it has ever been, and the door will open when we reach the threshold.

ANNAM STRETCHING FORTH HER HANDS.

The following is an extract from a report of one of our missionaries in Lung-Chow: "While selling books and preaching in a shop at Lo Ui (a town near Lung-Chow and on the border of Annam), a rather tall person, with a dress that distinguished him from the rest of the crowd, came and bought Gospels and tracts. For a while he listened attentively. Then he spoke in a language unintelligible to me. Upon asking the Chinese around what he said, they explained that he was an Anamese, and that he asked me to explain the Gospel to him. I soon became interested, and made several attempts to make him understand, but to no purpose. We could not understand each other. Then he went away. Later in the day I saw him several times, following me as I went in and out of the stores. I can see him now, with a mute appeal for help in his black, contemplative eyes. He made an indelible impression on my heart, for it was not so much this single man I saw, but the 22,000,000 of his fellow-countrymen, who, like himself, are ignorant of the true God."

May we ask that each Christian who reads these lines, will unite definitely in believing prayer for Annam, and that the Lord of the Harvest will thrust forth laborers and open the doors before them?

PRAYERS FOR WORKERS.

Our greatest need is more workers. These fields are white unto harvest. We, on the field, feel the need as you, at home, cannot feel it, for the sight of the perishing millions is ever before our eyes, and their wail of despair, as they pass on to the darkness beyond, without hope and with no Christ to save, is ever in our ears. God is seeking out His men to-day. What if the way seems closed and beset with difficulties. God permits this as a test. Mountains of difficulty are not for us to stumble over, but to surmount. There is nothing that will bring about the coming of the Lord, and the utter downfall of Satan, quicker than the going forth of God's missionaries, and the enemy, knowing this, will make every effort to hinder the soul that is aflame for the "regions beyond." "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward Him." II. Chron. xvi. 9. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, and that I should not destroy it, but I found none." Ezekiel xxii. 30. "I heard the voice of the Lord saying, 'Whom shall I send, who will go for us?' Then said I, 'Here am I, send me.'" Isaiah vi. 8.

Man's extremity is God's opportunity. Oh for men who have some of that divine tenacity of purpose to follow hard after God, which was displayed in young Elisha, who, when three times told by the old stern prophet to "tarry here" still pressed through and received the divine call and the unction for the prophetic ministry. (See II. Kings ii.) Oh for men in whom the Word of God is burning like fire shut up in their bones and who say like Jeremiah, "I am weary of forbearing, and I cannot say." A score of men on the earth like the Apostle Paul would evangelize the world, close up the present dispensation, and bring back the Lord Jesus Christ.

A Concrete Case.

"He is local!"

"Who?"

"That Protestant priest. He says he is going to make a church out of sand and cement. He made some big bricks to-day and they are soft! He is crazy."

So we began the year. All the way through we had Nehemiah encouragement. A church and a manse were to be built. No contractor cared to attempt the construction on our lot. We had to do it.

Ours was the first American-style house San German had ever seen. Their remarks would make Socrates smile.

"You have only one door in front by which to enter your house."

"And look! The doors are longer than the windows."

"The house is so far back from the street."

"They have the queerest temple you ever saw. The entrance is at the bell tower."

So the year passed with enough of the ridiculous along with the serious and cutting, to make life buoyant. Suffice it to say that the buildings are completed and among those who did the most talking against the concrete blocks are some who have changed. The priests of the cathedral have made one house and will soon build two more out of "sand and cement." A number of other buildings are being constructed of the same material and a factory of concrete blocks is established. Men thank the "fool Protestant" for the new industry he has given them. A church member said:

"If they would only accept Christ as readily as they do this manner of building!"

A great victory for our church is this new building. It has advertised us. It is the talk of the whole district. Men are looking on the evangelical faith with more respect. If those who gave the money for the San German church could only know the gratitude of the people and their joy in having a church!

"Good morning!" said an old man of stalwart frame and high forehead as he came to the door the other day. "Do you sing here to-day?" (Pointing toward the church.)

"No," I replied, "not till to-night."

His face fell.

"I came from that mountain side over there. The road is so bad no one can pass after dark. Will you sing here Sunday night?"

"Yes."

"Good! Then I shall come Sunday and spend the night here so I can go to service. We are in darkness up where I live. I am searching for light and I wish to hear what you have to say here."

Another—a lady of high standing in the Romish Church who has renounced the evils practiced therein—said to us one evening as we were returning from a cottage prayer meeting:

"Two years ago I was marching in this very street in a procession with the body of Christ. Now I am marching again with Him, but 'in spirit and in truth.'"

Her voice rang out as she spoke. The "body of Christ" which she mentioned is a life-sized figure of the dead Christ in a glass coffin with which the priests and others parade the town on Friday of passion week.

Yet it is hard for them to break from their old ways. Not long ago a wealthy man who is now studying the Bible said to me as he looked toward his two tall sons:

"Get the young people into your church and let us old ones go. We are too hard to change. Now all the men in town know that you people have the true religion—the religion of Christ, but it is like this: if I had an old doctor in my family who has known all my family for years; and if there should come into the town a young doctor whom everyone knew to be a better doctor, it would be hard for me to say to the old doctor, 'You are not needed any more.' So it is with that church. I know your church is better, but I cannot say to the old church, 'You are not wanted.' Get the young people."

There is truth in that. The young people are more open to receive new teaching from the Bible. We have a family of children in our church. They are the best members we have. They are always at service, even though it means an hour's hard walk to reach the place. They know the catechism well. Just now they are planning the marriage of their father and mother. As in all Catholic countries, so here, many are living without legal marriage because of the rigid exaction of the priesthood. And these children, with the consent of their parents, are making ready the marriage feast of their own father and mother.—W. L. Harris, *Leaflet of Presbyterian Home Board*.

A Scene in Morocco.

"This morning, while I read the story of the crucifixion from Luke, there was breathless silence in the packed room. As I asked if they did not wait my Saviour, a chorus of earnest voices answered, 'Yes, we do, we do!' Some ten or twelve broke down, with faces buried in their hands and hands, weeping over the love of God as revealed in Jesus. One said, 'We want Christ now; but, oh! we shall go out and get busy and forget about Him!' I knew that if the Holy Ghost Himself were working they would not forget. I could not restrain the tears as they wept, and the native Christian at my side was equally moved. Never have I seen such a sight—Moslem women evidently touched, and that to tears, and before their fellows, over the story of God's love. We are encouraged to ask for even more—that they may seek and find the One they so earnestly said they wanted."—*North African*.

Korea.

There is a movement on foot in Korea whereby one of the four Gospels, and tracts relating to the plan of salvation, shall be put into every home in Korea.

A Chinese soldier, missing a target, shot an idol. Seeing that no harm came to the man, his captain pondered the matter, saw the folly of worshipping what was only wood; he obtained a Gospel from a missionary, and soon after became a Christian.—*Selected*.

A Song of Salvation.

BY MRS. H. S. BAINBRIDGE.

The entrance of the Word of God,
Gives light to those who hear:
A gift is Christ's obedience,
A gift His filial fear.

If there is morning in thy soul,
Thou speakest words of Truth:
The law of God is in thy heart,
Thou hast the dews of youth.

In thee there shall be no more night,
Thy sun shall not go down:
Thou walkest on the sea of glass,
Where all earth-sorrows drown.

Behold salvation's jasper walls!
Enter the gates of Praise!
And through eternity proclaim
The justice of God's ways!

The Passion.

St. Matthew x. 25:—"It is enough for the disciple that he be as his Master."

Ah, my deare Lord! what couldst Thou spye
In this impure, rebellious clay,
That made Thee thus resolve to dye
For those that kill Thee every day?

O what strange wonders could Thee move
To slight Thy precious blood, and breath?
Sure it was love, my Lord; for Love
Is only stronger far than death!

MEDITATIONS FROM FENELON.

Translated from the French by

ISABELLA B. KENNARD.

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