

Parkview, Box 910  
Stouffville, Ont. Canada. LOH 1LO  
March 18 1977.

Dear John and Woneta:

I am late in answering your letter of Jan. 27. This is due to several matters, including an attack of stomach flu. In any event, one never catches up with delayed correspondence!

I was invited to bring six messages at the Hội Đồng Tu-Nghiệp Muc-sư Truyền-Dao in Chicago, March 21-25. This has been postponed, due in part to finances. Preparation for this has taken up much of my time and has been a great spiritual blessing. It is a high honor to receive this invitation from old and new colleagues.

It was requested that I speak on the general subject of Muc-sư sâu-nhiệm trong lời Chúa. That I develop sâu-nhiệm trong tung-trai thuộc-linh, chức-vụ thành, tuong-giao với nhau. With this secret, including so much depth and mystery, I suggested that it would give me more freedom if I had a good translator. So Ông Đỗ-dục-Tri was appointed. My messages will cover: the general theme of Knowing God. His greatness, His way of knowing, knowing the greatness of his redemption purpose, His redemption Presence, the greatness of his power for service and fellowship in fulfilling his program, God's purpose for the future. So pray for me. This week I also have a Vietnaese wedding and a wedding feast to enjoy. ( I hope to use a great deal of Vietnamese background material, particularly when dealing with service and fellowship).

Now with regard to your letter:

Mrs Irwin will give you full details concerning early missionaries. She has it all in detail. Also the names of students in the classes held by Frank and Irving from 1918-20. Not more than three of them, I believe, entered the Bible School in 1921. This included Le van Thai and his brother Long. (Phu's father).

I do have many pictures and slides, and the names of students at the beginning.

I had previously noted Dr McGavran's emphasis on conversion through families, which is true. It was particularly true in Viet-Nam. I would say that ~~85%~~ 95% and perhaps more of the conversions in Viet Nam deeply involved a family relationship. And I believe this applied to other areas as well. It is part of their culture. And yet I cannot recall one instance of a convert waiting until his family agreed before accepting Christ. I know they talked it over but in scores of instances it was the decision to choose Christ, in spite of persectioñ, sometimes severe, that constituted the very backbone and present strength of the Vietnamese church. I cannot emphasize this too strongly, from a wide personal experience. But as Dr McGavran stresses, the converts were deeply loyal to their families and in most instances eventually won them to Christ. And even though others have a deeper acquaintance with the Tribal areas, I believe that group decisons there were more pronounced. But that called for a close follow up. I have read a good deal of these, in other areas of S.E. Asia where there were mass conversions and mass turning away. The R.C's of course in Tonkin used the group movement exclusively, often through political influence. They counted on winning the children even though the original

converts might be semi-pagan. It was in Quang Nam province where the group movement was very clearly evident. And to begin with it was through the influence of important women in the family, like Ba Ban and Co Tuan. So to sum it up I do not think that we knew any other method than that of trying to reach the family through whatever individual means that was available.

You mention 'memoirs'. I do not know whether or not this includes what I sent to Reg Reimer. I do need a copy of this for my personal files.

I have read with interest the letter from Grady giving Reg's data. I have also met recently with <sup>a</sup>MCC representative. And have their report on visits to Hanoi, Danang and the South. Also have slides from them which we will show here next week. Was also on TV last week preceeding Quakers and the young chap who worked with the shoe-shine boys in Saigon. I had a great time. The slides <sup>show</sup> Mr Long, one of the three who, possibly with the best of intention, tried to take over the Church but they did not succeed. I knew Long well in earlier days as well as the other two. Reg gives the first indication that Ong Long has passed away.

Cordial greetings,

*Doan*

P.S. I have recently sent cash to Ong Bui hoan Thu in Hanoi. Ong Ma phuong Minh in Danang, talking with MCC seemed to indicate that the re-opening of the Seminary depends on the church north and south getting together. I have had greetings from Huyen, Ming, Mao, Trinh, and Hi in Saigon. A letter from Mr Mieng to Canh in Montreal indicates that our David's grave in Mac dinh Chi cemetery ~~is~~ has not been disturbed. We are trying to get MS Hi (Truong phan Hi) as pastor in Toronto. It will be a great step forward if this is accomplished in the Lord.