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THE CALL

OF
FRENCH INDOCHINA
AND EAST SIAM

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ANNUAL REPORT

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DIRECTORY OF MISSIONARIES

Headquarters: Rev. E. F. Irwin, Saigon

<p>HAIPHONG : TONKIN</p> <p>Rev. and Mrs. H. C. Smith</p> <p>HANOI: 1, Rue Nguyen-Trai Rev. and Mrs. Wm. C. Cadman Mrs. Homera Homer-Dixon</p> <p>HOABINH : Rev. Jean Funé</p> <p>NAMDINH : Rev. and Mrs. W. A. Pruett</p> <p>CANTHO : COCHINCHINA</p> <p>Rev. and Mrs. G. C. Ferry</p> <p>SAIGON, 329 Rue Frère Louis: Rev. and Mrs. E. F. Irwin</p> <p>THUDAUMOT : Rev. and Mrs. P. E. Carlson</p> <p>LUANG-PRABANG : LAOS</p> <p>Rev. and Mrs. G. E. Roffe</p> <p>VIENTIANE : Rev. and Mrs. F. G. Grobb</p> <p>UBON : EAST SIAM</p> <p>Rev. and Mrs. R. M. Chrisman Rev. and Mrs. T. G. Ziemer</p> <p>KHON KEN : Rev. and Mrs. Peter A. Voht</p>	<p>DALAT : ANNAM</p> <p>Rev. and Mrs. H. A. Jackson Miss Armia Heikkinen</p> <p>HUE : Rev. and Mrs. I. B. Stebbins</p> <p>NHATBANG : Rev. and Mrs. C. E. Travis</p> <p>QUINHON : Rev. and Mrs. J. D. Olsen</p> <p>THANHHOA : Rev. and Mrs. R. M. Jackson</p> <p>BATTAMBANG : CAMBODIA</p> <p>Rev. and Mrs. D. W. Ellison</p> <p>KOMPONG TRACH Rev. and Mrs. F. C. Peterson</p> <p>KRATIE : Rev. and Mrs. Gordon H. Smith</p> <p>PNOMPENH, B^e Doudart de Lagrée: Rev. and Mrs. A. L. Hammond Rev. and Mrs. N. M. Cressman</p> <p>ON FURLOUGH : Rev. and Mrs. D. I. Jeffrey Rev. and Mrs. Paul W. Gunther Rev. and Mrs. H. H. Hazlett Rev. and Mrs. J. J. Van Hine</p>
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ANNUAL REPORT OF THE FRENCH INDO-CHINA AND EAST SIAM FIELD

Of the Christian and Missionary Alliance

— 1932 —

REV. E. F. IRWIN



FOREIGN Missions are being re-appraised by men. Some say that Evangelism is antiquated, that our methods should be changed, we should be broader, recognizing all religions as a stepping stone toward God. But the French Indo-China and East Siam Mission is evangelistic, and God is daily demonstrating to us that His word is true.

«The Gospel is the power of God unto salvation to every one that believeth.» «God sent not His son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.» Jesus said, «All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.» Here is the missionary's message, his orders, and the glorious promise that makes his work fruitful.

Twenty-one years ago missionaries obeyed the command and brought the Gospel to Annam. Now it has spread to three nations and many tribes in French Indo-

China. 104 Churches have been established among the Annamese speaking people, 27 more among the Cambodians, and although work has been only just begun by our Mission in Laos, already two groups from that nation have come to worship Christ as their Saviour and still others worship Him in Eastern Siam. One young man from the «Jungle Mois» tribe at Dalat has been transformed by the power of God and is now preaching the Gospel to a group of his fellow tribes' people who have accepted Jesus as their Saviour and have become our brethren in Christ. Others from the Tho tribe of Northern Tonkin have been saved, and still more from the Muong tribe in Tonkin and members of the Phnong tribe of Eastern Cambodia are listening gladly to the Message. Truly it is «The power of God unto salvation to every one that believeth.» On January first 1933, there were 7,508 baptized believers in good standing in the churches of Indo-China, of whom 1,462 were baptized during the year. One hundred and thirteen of these converts are now preaching the Gospel to their own people, and \$10,866.33 U. S. A. currency was given in 1932 by these Indo-China Christians as part of their share in fulfilling the Missionary command.



Building Annamese Church in country district

THE ANNAMESE INDEPENDENT CHURCH



Pastor and
Mrs. Phan,
Chairman
of the
National
Conference
of the
Annamese
Independent
Church



Independent Churches	43
Outstations from Independent Churches	12
Ordained Pastors	21
Unordained Pastors	14
Membership	6,168
Baptisms during 1932	997
Offerings during 1932	\$8,210.83

IT has been a great joy to the Missionaries to watch the growth of the Annamese Independent Church. It has been God's work not man's. During 1932, seven Mission Churches have become self-supporting; thirteen outstations have become full-fledged Independent Churches, four outstations from Mission Churches have joined the Inde-

pendent ranks, and seven new outstations have been opened by the Independent Churches themselves. Thus on January first, 1933, fifty-five, more than half of the Churches in the entire field, were under Native Church Government. These not only received no financial help from the Mission, but they contributed through the Mission, U. S. \$96.81 for pioneer evangelism. This spirit of self-propagation is increasing. Mr. Do, the aggressive Chairman of the Cochin-China District Conference is continually preaching that no Church should rest satisfied with developing its own congregation, building its own Church building, providing a home for its Pastor, etc. It should be fruitful and multiply, it should have spiritual children, outstations that will in turn become Churches, and open other outstations.

Pastor Phan, the Chairman of the National Conference of the Annamese Independent Church writes of a new convert at Tourane. Soon after this young man had accepted the Lord, his father was taken sick. The family and neighbors said it was because the son had forsaken the family altars to become a Christian. The father got worse and became unconscious, then an uncle said he would have the son prosecuted for bringing this sorrow to his family. The new convert did not know what to do, but he remembered the promise «God is our refuge and strength, an ever present help in time of trouble,» so he dropped on his knees and cried out to «the God who is enough.» The answer came immediately. The old father sat up in bed, and said, «God loves me and has brought me back to life that I might be saved, when I die call the Pastor that I may be buried as a Christian.» Pastor Phan came and prayed with the old gentleman, and he was gloriously saved, and shortly afterwards went peacefully to meet his newly found Lord. Five more from that village accepted the Lord at the funeral service.

The Pastor at Anhoa in Cochin-China writes: «In this year of financial distress the Lord has done great things for us in that He has enabled us to build a fine new Church building. Moreover he has given unity in the Church: Pastor and members of the congregation go from house to

house witnessing of the power of God and many heathen have been converted.» This is a testimony in which many others could join. For in this year of shortage, and deficits, of unemployment and hardship, fifteen new Churches have been built by the Annamese Christians. Mr. Ngo, the Pastor at Cantho writes that the hard times are bringing people to Christ. The Pastor at Socsai says that members of his congregation have been manifesting the love of Christ in helping the needy, and as a result many have been moved to accept the Lord as their Saviour.

Numerous cases of healing in answer to prayer have been reported from every section of the Field. A deacon in the Tourane Church was bitten by a deadly viper, a bite which very few survive. He took no medical treatment of any kind, just called upon the God who preserved Paul from the poison of a similarly deadly snake-bite, and he was completely restored, all Glory to His Name.



THE ANNAMESE MISSION CHURCHES

Churches	42
Outstations from these Churches	7
Ordained Annamese Pastors	5
Unordained preachers	33
Membership	1,102
Baptisms during 1932	407
Offerings during 1932	U.S.\$2,509.55
Mission subsidy during 1932	U.S.\$4,176.86

These Churches are scattered throughout the three States of Tonkin, Annam, and Cochin-China, with one Annamese Church at Vientiane, Laos, and another at Pnompenh in Cambodia.

TONKIN



Young People's Evangelistic Band of the Hanoi Independent Church

Missionaries:

Hanoi District	Rev. and Mrs. W. C. Cadman
	Mrs. H. Homer-Dixon
Haiphong »	Rev. and Mrs. H. C. Smith
Namdinh »	Rev. and Mrs. W. A. Pruett

REV. and Mrs. J. J. Vanhine and Rev. Jean Funé are also stationed in Tonkin, and have Annamese Mission Churches in their districts, but since their work is primarily directed to the tribes' people, I am listing them as being engaged in that work.

There are five Mission Churches in the Hanoi district, Central Tonkin, as well as the independent Church at Hanoi. Mr. Cadman reports that revival services have been held with excellent results in each Church in his district. He says, «The deacon Phan Than of Bacninh is on fire for souls. He works in the revenue department

and witnesses for the Lord at every opportunity. He has such a burden for the 10,000 perishing souls in the neighboring town of Dapcau that he had a platform and benches made, and also offered to pay half the rent, if the missionary would open a chapel there.» The chapel was opened early in 1933. «A dozen earnest enquirers from another village have fixed up a nice bamboo chapel and benches at their own expense, and are now awaiting official authorization to commence meetings.»

Mrs. Homer-Dixon has sent no separate report, but she is doing excellent work in Hanoi City and its suburbs, where four healthy outstations have been opened, and the Gospel is preached every day of the year.

In the Haiphong district, East Tonkin, there are five Mission Churches, strategically placed in centres from which the Gospel message reaches thousands of needy souls. Mr. Smith writes: «One man who had been a slave to opium smoking for the past sixteen years accepted the Lord, and prayed that he be delivered. God answered his prayer and freed him from this 'living death.' He is now one of our strongest Christians, and is conscientiously paying up all his old debts of many years standing. During all these years he has not been able to support his wife and children, as all his money was used to purchase opium: now he is preparing to bring them home again.»

The Namdinh district, Southern Tonkin, includes four Mission Churches, one of which was opened during 1932. Mr. Funé laboured at this post until he heard the call of God to «come over and help» the tribes' people, and was transferred to Hoabinh in August. Mr. and Mrs. Pruett had been at Quinhon in Annam, but went to Namdinh to replace Mr. Funé. Mr. Pruett writes: «The sister of one of our Namdinh Christians was for many years a spirit worshipper, and made life very difficult for her husband and children. One night the brother and husband came to me asking special prayer as they went to see her and urge her to listen to the Word of God. We prayed very definitely. The woman raged for an hour or so, then suddenly calmed down and listened as her husband and

brother talked to her of Jesus. Convinced and convicted, she gave her heart to the Lord, and is now a true Christian showing forth the glories of His Grace.»



ANNAM

Missionaries :

Thanh-Hoa district . . .	Rev. and Mrs. R. M. Jackson
Hue » . . .	Rev. and Mrs. I. R. Stebbins
Quinhon » . . .	Rev. and Mrs. J. D. Olsen
Nhatrang » . . .	Rev. and Mrs. C. E. Travis

IN the Thanh-Hoa district, Northern Annam, there are four Mission Churches. Mr. Jackson writes as follows: «Four years ago we sold books in a certain village and a young lad, named Khai, was one of those who threw mud at our auto. But the seed sown at that time brought fruit in the boy's heart. He is now twenty years old and has accepted the Lord as his Saviour. Although his parents beat him, cursed him, and threatened to disown him, he remained steadfast.... Another Christian lad was similarly persecuted. Scriptures that he brought home were torn and burned. A sorcerer was called to make a charm which was supposed to render it impossible for him to believe the Gospel. But praise God, he is still trusting in the Lord Jesus Christ!... A back-slidden inquirer told us that his mother was dying and asked us to pray with her. After explaining the Gospel, we prayed with her and then went home. Next day the evangelist called and found the woman practically well. He urged her to give her heart

to God, but she put off making a decision, saying that her children were not willing. How merciful God is; and how ungrateful is mankind.»

There are also four Mission Churches in the Hue district. Mr. Stebbins writes as follows: «In the work under my supervision, the most outstanding event of the year is the answer to prayer for Queson. This church was closed early in the year through the bitter opposition of a Catholic official. A new church building had almost been completed when the persecution began. A number of Christians were cast into prison and the building remained unfinished for several months. Now permission has been given to finish the structure and the King has released those who were in prison. The courtesy and consideration of the French government, as well as the tolerance of the Annamese government, is something for which we should praise the Lord. The last word that I have from the Resident Superior leads me to hope that 1933 will see genuine liberty for our Annamese leaders in preaching the Gospel throughout their respective provinces. We are praising the Lord for the opening of a permanent outstation at Namoi, and also for the first fruits at Donghoi where there are eleven converts. In Hue we rejoice that two couples have entered the Bible School and are preparing for the ministry. We are greatly encouraged to see five entire families saved and in good standing in the Hue church. We believe that a great harvest of souls is before us. Thubon has become entirely self-supporting, and Queson and Camlong should no longer be receiving Mission funds. We trust the money used in these two places can be speedily released for pioneer work.» Since the beginning of 1933 these last mentioned churches have become independent, making the seven Churches and two outstations in the province of Quangnam, where our work in this land was begun, all self-supporting and under Annamese church government.

In the Quinhon district there are three Mission Churches and one outstation. Mr. Olsen writes: «About three years ago a colporter sold some books to an official

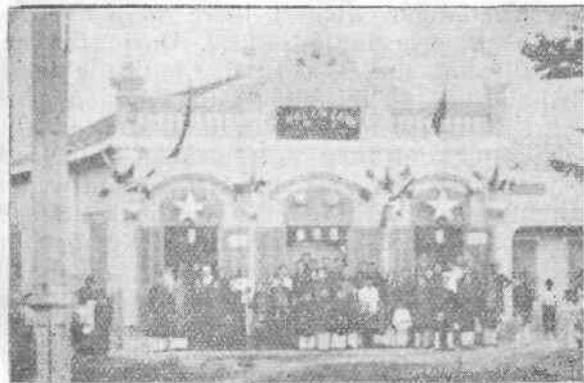
in a village about ten kilometres north of Binh-dinh. During these three years this man has been studying the books that he bought, with the result that he finally decided to abandon idolatry and sin and to turn to the Lord Jesus Christ. Without any further aid from preacher or Christian, he proceeded to take down and destroy his ancestral altar and other heathen paraphernalia. This is another glorious proof of the power of the Gospel as set forth on the written page. The man made his way to the chapel at Quinhon and asked for prayer. After conversing with him for a while, we perceived that he had assimilated much of the truth in the books that he had bought. He has since been baptized and is now one of the most fruitful Christians in our Quinhon church. He travels nearly sixty kilometres to church and return each Sunday. He is anxious that we soon get permission for the opening of Binh-dinh, and has promised to help in getting things started there.»

«The Christians in this district seem to find it very easy and natural to trust God for the healing of their bodies. Though there have been no especially remarkable cases, yet the preachers and deacons constantly tell of praying with the sick and of their being healed.»

Mr. Travis' district in Southern Annam includes four Mission Churches, two of which are expected to become self-supporting in 1933. He reports as follows: «During the past year the Lord has shown His marvelous power to save and heal in many cases in this district. Christians have been kept by the power of God and the unsaved show great interest in the Gospel.»

One of the most striking incidents is as follows: «In a certain home near Ninh-Hoa all the members were ardent followers of Buddha. They also had their ancestral altars and other gods which they faithfully worshipped. There were three generations in the home, the grandfather and grandmother, the son and his wife, and their children. This son came under the influence of demons and became insane and even wild. He tore his clothes, and beat his wife and every one else that tried to do anything with him.

The old man and woman were in despair; they prayed to Buddha and the other heathen gods but received no help. Finally they gave their son into the hands of a wicked sorcerer. The sorcerer kept him three months, and what he suffered at the hands of this servant of the devil is beyond description. He was tied hand and foot, laid on burning coals, pounded and prodded with red hot irons until his body became a mass of horrible sores. They were all no doubt sincere efforts to drive out the demons,



New Annamese Independent Church at Phanthiet, So. Annam

but the cure was almost as bad as the disease. In the meantime the old folks heard the Good News that a Savior had died—and come out conqueror over sin and all the power of the devil, and was ready to save and to heal. They gave their hearts to him, cleared their house of all other gods and idols, and brought their son home and committed him to the Lord. 'Prayer was made without CÉASING of the church unto God for him', and the One who never changes did just as He has always done for all who trust Him. The poor, tortured, raving lunatic was made whole and given rest. Now 'clothed, and in his right mind', he goes to church and praises the Lord. Please pray this man through to complete victory. His nervous system was nearly wrecked by such awful torture

during those three months. May the precious blood avail for him, that he be kept a living testimony to the Lord's saving and keeping power.»

COCHIN-CHINA

Missionaries:

Thudaumot District . . Rev. and Mrs. P. E. Carlson
 Cantho " . . Rev. and Mrs. G. C. Ferry
 Saigon " . . Rev. and Mrs. E. F. Irwin

IN the Thudaumot district there were five Mission Churches at the beginning of 1932. During the year, two of these, Bienhoa and Bencat, have built for themselves church buildings. This relieves the Mission of rentals for the hired chapels and enables the Churches to become self-supporting, and thus join the ranks of the independent churches of Cochin-China. Mr. Carlson writes: «In Thudaumot and Bencat a number of radically transformed lives have been noted. At Tayninh, three men long in bondage to drink have been delivered from that habit. One of them used to be a staunch Catholic, but he was so grateful for this deliverance that he has bought twenty chairs and other equipment for our chapel, and now gives much of his time in witnessing of God's power to save. At Bienhoa, a child at the point of death was restored by the prayer of faith. Another Christian who had lost a water buffalo made this a matter of prayer and found his animal.»

Mr. Ferry's district, South-western Cochin-China, is a centre where many independent Annamese churches are located. But at the beginning of 1932 there were still five churches in this section that were more or less subsidized by the Mission. During the year one of these has become self-supporting. At Baclieu the preacher was called in to visit a heathen who was dying and feared death because of her sinful condition. She accepted the Savior and was both saved and healed. There have been many cases of healing among the Christians and these testimonies are bringing souls to Christ.

In the Saigon District there were six Mission churches at the beginning of 1932, but now there are only two, Cailay and Batri. The others have become self-supporting and we are hoping that these last two will soon follow in their foot-steps. Both these places have been centers of Communism and this has made it difficult for the work there. But in spite of this handicap, progress has been made and many souls have been saved.



Graduating Class and Faculty of Tourane Men's Bible School, 1933

ANNAMESE MEN AND WOMEN'S BIBLE SCHOOL

Missionaries on teaching staff	2
Ordained Annamese Pastors on staff	2
Student teachers (part time)	2
Students paying their own board	22
Average total cost per student per mth. U. S.	\$3.30
Average cost per student to Mission » U. S.	\$0.85

ENROLMENT	MEN	WOMEN	TOTAL
Third Year	10	0	10
Second Year	6	7	13
First Year and Prep.	10	14	24
Totals	26	21	47

Mr. Hazlett sends the following report: «We truly praise the Lord for the group of fine young men and women that He has sent to train for His service this year. We are just beginning to feel the full fury of the world-wide depression, and the Lord is teaching us the needed lesson of trusting completely in Him for our 'Daily bread'. For the first time in recent years, the Cochinchinese students are outnumbered by those coming from Annam and Tonkin. The total enrollment exceeds that of last year by three.

«The Lord has laid on the hearts of the students this year in an unusual way, the burden for the evangelization of the tribes' people of this land. One couple has already signified willingness to heed the Master's call to take His message of salvation to the needy Cham race in Southern Annam. It always touches our hearts to hear the students pray for their unsaved relatives. Quite a number come from heathen homes, and one young man recently received word that when the missionary residing in his home town recently called on his mother, he was told that she considered her son dead. How little does this poor old lady realize that her son is indeed dead to his former life, but is alive unto God through Jesus Christ our Lord.

«Please remember in prayer the ten men in the graduating class. We covet for each one of them a mighty outpouring of the Holy Spirit as they go out to engage in active service for their Master. Forty-nine out of the fifty-one students who have graduated from this school in the past seven years are now in Christian work. Of this number twenty-three are serving as pastors of independent Churches, three are working among the tribes, and the others are either in Mission Churches or colportage work.»

SCHOOL FOR MISSIONARIES' CHILDREN

IT gives us great joy to write about the Dalat School. Here the children of the missionaries are being excellently trained by Miss Heikkinen and much progress is being made. During the year 1932, thirteen children were

enrolled. Six different grades were taught as well as first year high school. This made a heavy schedule for the teacher, but she has faithfully done her part, and much fruit has come from it. In addition to her many duties as matron, Mrs. Jackson has also assisted by teaching some of the classes. The parents never cease to praise God for this School where our children are not only learning lessons from books, but are also being taught to know Christ as their Lord.



A "Pace" cartoon printed in Annamese Bible Magazine. Throwing out the Lifeline of Salvation.

HANOI PRESS

MR. Cadman reports that 171,770 booklets, totalling 9,930,840 printed pages, were published by the Mission press at Hanoi during 1932. The Lao Old Testament has been completed, and the press is binding this with the New Testament previously printed in France. Sixty thousand Bible portions in Annamese and in Cambodian have been printed for the British and Foreign Bible Society. New editions of Gospel and Christian literature have also been printed, as well as the quarterly «Call» and customary reports, etc.

Twelve issues of the ANNAMESE BIBLE MAGAZINE have been published, 1400 copies being printed monthly. It is hoped to more than maintain this output of the Magazine during 1933. An edition of a new series of Salvation tracts, with coloured picture covers, is being prepared. These are being written by our leading Annamese brethren, and we hope to print at least 100,000 during 1933. Annamese character Gospels are also being printed for the Bible Society and it is hoped that these will prove popular.

We take this occasion to thank our kind friends in the homeland for their financial support during the past year. It has been your co-operation that has enabled us to continue our ministry in this department. We feel sure that God will continue to move upon the hearts of His children to support this great work.

TRIBES' WORK

Among the Tho in Tonkin

Rev. and Mrs. J. J. Van Hine . . . Langson

Among the Muong in Tonkin

Rev. Jean Funé . . . Hoabinh

Among the Mois in Annam

Rev. and Mrs. H. A. Jackson . . . Dalat

Among the Phnong and Stieng of East Cambodia

Rev. and Mrs. G. H. Smith . . . Kratie

IN 1931 there were two stations among the tribes' people; now there are four. The 1932 Conference added the words «And tribes» to the appointment of the missionaries of six of the eleven stations where Annamese work had hitherto been the sole objective. The Annamese National Church Conference which met at Faifoo in May, pledged itself to raise funds and send Annamese missionaries to the tribes' people; and the Cochinchina District Conference which just met took its first annual missionary pledge offering for this purpose. This missionary vision is the hope of the work—«A mission within a mission.» This slogan is more than mere words. It expresses a need, a problem, and its solution. The need is salvation for the other lost sheep, peoples of different race and

language from the ordinary Indo-Chinois, and peoples who are lost in the jungle fastnesses, far from everywhere and hard to reach; untamed savages, without Christ and without hope. They need the Saviour. The problem is how to reach them, with their varied languages and customs, and in their scattered villages in almost inaccessible places. The solution is «A mission within a mission» —Annamese missionaries sent by the Annamese churches



Nung tribesmen of Tonkin

to reach these their jungle neighbors, and a few foreign missionaries strategically placed in tribes' centers to direct and help these Annamese brethren.

Mr. Van Hine writes: «We have been praying a long time that the Lord would open a way to preach the Gospel at Dong Mo. One evening after the meeting in the Langson chapel, a Tho expressed his desire to follow the Lord Jesus Christ. The next day he returned to Dong Mo and told his wife and family how happy he was that his sins were forgiven. Several days later he returned and asked

us if we would go to his home and explain more fully the way of salvation. We gladly accepted his invitation. When we arrived in his home, we were surprised to find about fifty Thos eager to hear the Gospel message. They listened attentively for more than two hours, and at the close of the service twelve accepted the Lord as their Saviour. They invited us to come back every week, and this we have been faithfully doing. The owner of the house has given it for a chapel, and has also made benches and chairs, that the people may be more comfortable instead of squatting on the ground as they had been doing. This home makes an ideal chapel seating at least one hundred people. The average attendance is about sixty.

Mr. Funé's work at Hoabinh was only begun in October but he reports that there are already signs of interest among the people of the Muong tribe. One village official has accepted the Lord, and this means free entrance into a village of about one hundred houses. Praise the Lord!

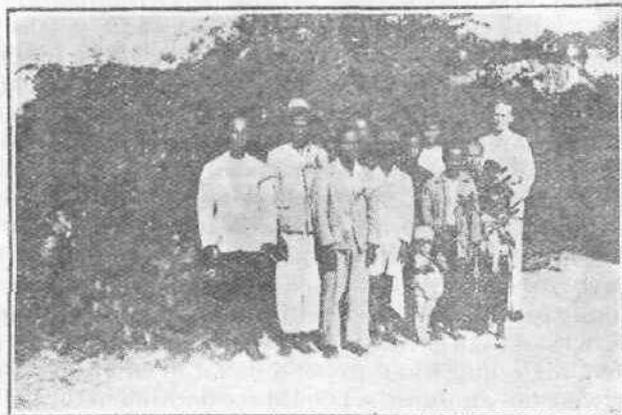
A Mois shelter was built on our property at Dalat with the purpose of providing a place where the tribes' people can stay when they come to Dalat to buy and sell. Mr. Jackson writes: «The Mois building is proving to be more than we had anticipated. People have come to us from eight different tribes, and representatives of five tribes have expressed a desire to become Christians. Regular services for these tribes' people have been held twice daily with encouraging results. A young man named Bring, is an excellent example of what God is doing. Thirty Mois, all heathen, testify that he is a different man since coming to Dalat. Mr. Xol, our first Moi Bible student, is now in the preacher class. Besides preaching daily on the compound when he is here, he makes two trips every month to Klodium where some twenty Mois have accepted the Saviour. From there he is working out to neighboring villages.» The Mois Bible School has just reopened for the new year; there are five students. This is four more than there were last year.

Of the work in Eastern Cambodia, Mr. Gordon Smith writes: «We have begun work among the tribes' people in our district, and have made good progress with the Phnong language. I have made two trips by ox cart into the forests and spent some days visiting these aborigines in their homes. Everywhere I found a warm welcome and have received invitations to visit other places. Some of these people have come in contact with Cambodians, so I found very little difference in their ways of living. The great difference, however, is that the Phnongs are untouched as yet by Buddhism, and are therefore far more open to receive the Gospel than are the Cambodians.

«Early one morning I was led by devious paths through the jungle to a clearing wherein was a large, oval-shaped house, with a high peaked roof. The walls were hardly four feet high, and I had to bend down to enter the door. There were no windows so I could see nothing in the gloom for a few moments. I made my salutations blindly, and was greeted by a pig rushing past me followed by a lot of chickens. Then the master of the house appeared through the smoke and greeted me cordially. He wore only a small loin cloth, his front teeth were broken off, and in each ear lobe was a large plug of ivory. News of my coming had passed this way already, so the people seemed anxious to see this strange white man who could speak their own language. As I sat on a hollowed tree stump in which they hull their rice, and haltingly told the story of the Cross, I felt myself to be surely in the uttermost part of the earth. With many interruptions I told the Story to the old man, his several wives, and a few friends. They evinced much interest. When I had finished, the old man said, 'That is a good story, sir. We have never heard any thing like it before. I hope you will come back often.'

«At last one more of earth's tribes is about to hear the News already two thousand years old. There are a dozen or more such tribes in our district, each with its different dialect. Among these, thus far, not a soul has had an opportunity to hear the message of Life. It depends upon us to reach these people as well as carry on pioneer work

among the Cambodians along the Mekong river, who for the most part have never heard of Christ.»



First Cambodian Converts at Kompong Trach, baptized Christmas Day, 1932

CAMBODIA

Independent Churches	2
Outstations from above Churches	6
Mission Churches	19
Membership	231
Baptisms during 1932	53
Enquirers	236
Offerings	\$112.94
Mission Subsidy	\$523.20

Missionaries :

Battambang section	Rev. & Mrs. D. W. Ellison
Pnompenh »	Rev. & Mrs. A. L. Hammond
» (language study)	Rev. & Mrs. N. M. Cressman
Kompong Trach section	Rev. & Mrs. F. C. Peterson

REV. and Mrs. Gordon H. Smith mentioned above as being engaged primarily in tribes' work, have also been laboring with good results among the Cambodians at Kratié. Of this part of his work Mr. Smith writes: «Kratié district has never enjoyed official authorization. Repeated

attempts to evangelize have been stopped and so far as an established work is concerned, there is practically nothing. However, the leader of a group of Cambodians at Kbal Chooa, after being prayed for and anointed, was quickly and definitely healed of internal trouble and fever. This has done much to establish his faith, and to strengthen the group of inquirers in that village.» Early in 1933 seventeen were baptized there.

The outlook for our Cambodian work at the beginning of 1932 was indeed discouraging. Official permission had been denied us by the government. This still remains true, but a degree of tolerance was granted to the then existing work, and God has so abundantly blessed the efforts of His servants in that land that in spite of all obstacles, the number of baptisms during the year 1932 has been much larger than in any recent year, more than twice what it was in 1931.

The Cambodian sub-committee in March decided that no more salaries would be paid to native preachers. A number of the workers left the Mission, but the majority found means of supporting themselves while ministering to their congregations, which are as yet not able to pay them very much. In order to foster a lay ministry, the form of the Bible School at Battambang was changed. Mr. and Mrs. Ellison have substituted a short term Bible course for the regular school curriculum. The purpose of this was to enable the elders and leaders of the Christian groups throughout the country to attend the school and thus be better fitted to lead their fellow villagers in the way of Truth. Mr. Ellison writes: «Praise the Lord for the short term Bible school where fifteen men gathered for five weeks study of God's Holy Word. The second day of school witnessed the reconciliation of two elders from the Khpok church who had a difference of some months standing. This had threatened the very existence of that church.

«For the past half year all of our Cambodian preachers have been on a non-salary basis. This has placed a further sense of responsibility on the local Christians, and many

of them have responded excellently, and report conversions quite independent of the missionary or native preacher. During our absence at Hongkong, a group of over twenty were brought to the Lord in a village called Bangros as the result of the efforts of the Christians of Stung Choa; also praise the Lord for over twenty who accepted Him at Muong. These included the chief of a community.»

Mr. Hammond has been busily engaged throughout the year in revising the Cambodian New Testament and getting it ready for publication, which we expect will be early in 1933. He writes that his Cambodian translator has been taking an active part in the chapel services at Phnompenh and has been used of the Lord to bring some choice young men to Himself.

Mr. Peterson writes from Kompong Trach in Southern Cambodia: «The past year has been a time of seed sowing and several thousand Gospels and tracts have been distributed among Cambodians, Chinese and Annamese. Pray with us that the seed sown will produce much fruit.

«Early Christmas morning we had the joy of baptizing nine converts. The first couple to be baptised were former Roman Catholics who are now rejoicing in the fact that they are saved by grace, through faith. This man walks eight kilometres from a pepper field, where he works, to our Sunday and Wednesday night services. It was through his instrumentality that the others who were baptized, found the Lord. We greatly praise God for this beginning at Kompong Trach and are looking to Him to increase the number many fold during the coming year. Many more have prayed but they are not ready for baptism.

«An old man at Kra Hong was found desperately ill, and it seemed that the end was very near. The missionary and the Christians joined in prayer for him, and the Lord wonderfully raised him up. Later he testified to the fact that he had not been living a clean life for the Lord, but had been continuing with some of the old heathen rites. Since this serious illness he has made a complete break from the old things, and is a good witness for the Lord.»

LAOS



First baptized Lao Converts at Vientiane, North Laos

Missionaries:

Rev. and Mrs. G. E. Roffe . . . Luang Prabang
Rev. and Mrs. F. G. Grobb . . . Vientiane

IT is seed time in Laos. For four years Mr. and Mrs. Roffe have been faithfully preaching the Word and disseminating Gospel portions in Luang Prabang province and for two years Mr. and Mrs. Grobb have been doing the same at Vientiane. The report from Luang Prabang is as follows: «Although as yet there is no turning to the Lord from the Lao, we are praising God that there have been about a dozen Annamese who have prayed,

confessing their sins, and several of them are showing much promise. The first one to pray was a well educated, intelligent man of about fifty-five years of age. He is the natural leader of the group as he grasps spiritual truths with amazing rapidity. Only one or two understand the Lao language, so Mr. Roffe speaks in Lao and this man interprets into Annamese. His Lao wife and her younger sister have prayed too, and really seemed to be saved. Thus we can report at least these two Lao who have turned from idols to serve the living God.»

At Vientiane one Lao was baptized in 1932. We rejoice for this first Lao convert to be baptized in our Mission. Mr. Grobb writes: «Praise God for the baptism of Mr. See and his testimony of a new life. Will you not pray for his continual growth in grace and for his wife's salvation? We thank God for four other Lao, a farmer and his wife, two boys and a woman who have sought the Lord. A number of others have shown evidence of a desire to know the truth.»

The Annamese work at Vientiane is most encouraging. After conference last summer at Dalat, Mrs. Homer Dixon was able to visit Laos. She held an intensive campaign in the Annamese chapel there for eighteen days. The meetings were well attended; quite a number became interested and a few accepted the Savior. Shortly after her departure the preacher, Mr. Lai, returned to Bible school for his third and last year of study. Mr. Chinh, who was formerly the assistant preacher at Saigon replaced him. Of this worker, Mr. Grobb writes: «Praise the Lord for Mr. Chinh, who is on fire for God and doing a good work for those of the Annamese who have continued in their profession of faith.» The offerings of this little Church for the Lord's work during the past year amounted to U.S. \$33.01.



EAST SIAM

Missionaries:

Rev. and Mrs. Peter A. Voth . . . Khon Ken
Rev. and Mrs. R. M. Chrisman . . . Ubon
Rev. and Mrs. T. G. Ziemer . . . Ubon
(Language students).

THE church of Christ in East Siam has increased five-fold during 1932. One had been baptized in our Mission in 1931 and four more have been baptized in 1932. This may not seem much but, as in Laos, it is still seed time in Eastern Siam. The people are strict Buddhists and as such are hard to reach, but they need the Gospel and it is «the power of God unto salvation» to them as well as to all others. The missionaries are faithfully preaching the Word and are finding many interested listeners. Mr. Voth writes as follows: «On December 18th we had our first baptismal service in this district. It was a joy to baptize four Siamese, one man of fifty, two young men, and one woman. These are the first fruits in Khon-Ken. We are busy preaching the Gospel. Wherever we hold our open air meetings, large numbers attend and listen to the message; most of them are hearing of Christ for the first time.»

Mr. Chrisman writes: «On Sunday, the week before Christmas, a woman came rushing to the house breathless. She said that a man lay dying at her door. Only a few weeks ago we had dressed and cared for this man's hand which had been badly torn when caught in the cogs of some machinery at the electric plant near by. The hand had healed nicely, but now he had another need. Mr. Ziemer and I went to the home where we found a large crowd standing around an unconscious man who was frothing at the mouth and fighting off the men who were trying to help him. We asked that he be taken from the dirt in the yard to the large uncovered porch. To us it seemed as though he had a fit or else was demon possessed. By that time the whole neighborhood had turned out to see what had happened. Many thought that he would surely die. Quietly we explained to those that had gathered

that our Saviour was able to deliver this man from the evil one. They squatted native fashion, and we knelt to pray. Immediately after our heads were raised, the man, who before was unconscious, began to get up. He answered my questions instead of remaining mute. The people gasped. One woman, who lives across the road from our house, spoke out saying, 'They prayed to their God and He made this man well'. Others also recognized the hand of God. After telling them the old, old story of the Cross, we left them and returned to the noon meal. Before eating, we could not help but look up to our God thanking Him for this witness given before our neighbors. We asked Him that this miracle might lead them to believe in Jesus for the remission of their sins. Later we returned to that house to do some personal work. The healed man was away, but others were present to whom we read from the Word of God, and told more clearly the way of salvation. They were touched and said that they believed in Jesus and His power. Pray that the Holy Spirit will lead these into all truth.

What the year 1933 holds for us we do not know. The Lord is with us in Spirit now. He is coming in person soon. We do not know when, but we would «Occupy till He comes.»

