



# The CALL

## of French Indo-China

No. 27

July-Sept., 1929

### LIKE JESUS!

**M**ANY crowd the Saviour's kingdom,  
Few receive His Cross,  
Many seek His consolation,  
Few will suffer loss  
For the dear sake of the Master,  
Counting all but dross.

Many sit at Jesus' table,  
Few will fast with Him,  
When the sorrow-cup of anguish  
Trembles to the brim:  
Few watch with Him in the garden  
Who have sung the hymn.

But the souls who love Him truly,  
Both in woe and bliss,  
These will count their very heart's blood  
Not their own but His!  
Saviour, Thou who thus hast loved me,  
Give me love like this.

— SELECTED.

I hold not my life of any account as dear  
unto myself, so that I may accomplish  
my course... to testify the Gospel.  
Acts 20: 24

GOSPEL PRESS, HANOI, TONKIN

## PROTESTANTISM IN FRENCH INDOCHINA

**I**N order that our world-wide circle of prayer intercessors may pray more intelligently, we publish the following communication sent to the press, during August, by the «Federation Protestante de France.»

«The Council of the 'Federation Protestante de France' continues to follow attentively Indochina affairs. The present conditions there can be defined by the following extracts from a letter received, signed by the 'Ministre des Colonies':

«It is in fact well understood that there will be no hindrance to the exercise of worship and the evangelistic work of French Protestant pastors in Indochina.»

«This point attained, the Indochina Government is further considering—for the foreign missions of all religions—a procedure of preliminary authorization of such a nature as to meet all the present points of view.»

**W**E thank God for the temporary authorization already granted to our mission in Annam, and we have been deeply moved by the confidence in the loyalty of our missionaries expressed in letters received from those in authority.

In Tonkin, apart from Hanoi and Haiphong, practically all Protestant worship and evangelism among the natives is being temporarily suspended pending appeals to the 'government-general' by the representative in Indochina of the «Federation Protestante de France,» Pastor Calas of the French Church in Hanoi, and also by our own mission.

### PRAYER REQUESTS

**F**OR God's ruling and over-ruling in the new law soon to be promulgated, regulating the activities of «foreign» missions in Indochina, this involving the future work of our mission in the protectorates of Tonkin, Annam and Cambodia.

FOR a gracious revival in the Bible Schools at Tourane and Battambang, that the students may go on in the Lord and be filled with the Holy Spirit as a preparation for future service.

FOR the extra funds still needed: for the erection of the missionary bungalow at Dalat hill station; for the purchase of three new autos; for the building of modest missionary residences in Eastern Siam and Northern Laos, and to meet the expenses of the Laasian type with which to print Scriptures and Christian literature.

## EDITORIAL

I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God.— Acts 20: 24

**T**HESE words of the first and greatest missionary of the Christian era come as a revelation of the high purpose, the dauntless courage, the self-sacrificing zeal of this man of God, who yet so humbly speaks of himself as the *servant* of God.

As we contemplate the life of Paul we are reminded of another great pioneer missionary of a century ago, Adoniram Judson of Burmah. He could almost match Paul's enumeration of sufferings endured for Christ's sake,—“in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.” As we read the remarkable record of Judson's ministry we were impressed by the rules which he adopted and kept so faithfully during his long and useful service of thirty-seven years in that land of despotic rule:

«Be diligent in secret prayer, every morning and evening.

Never spend a moment in mere idleness.

Restrain natural appetites within the bounds of temperance and purity. 'Keep thyself pure.'

Suppress every emotion of anger and ill will.

Undertake nothing from motives of ambition or love of fame.

Never do that which appears to be displeasing to God.

Seek opportunities of making some sacrifice for the good of others, especially of believers, provided the sacrifice is not inconsistent with some duty.

Endeavour to rejoice in every loss and suffering incurred for Christ's sake and the Gospel's, remembering that though, like death, they are not to be wilfully incurred, yet like death, they are great gain.»

**M**AY we draw inspiration for service, and a greater willingness to endure hardness as good soldiers of Jesus-Christ, from the noble examples of these two men, so widely separated in time, and yet so similar in enthusiasm, in devotion to a great cause, and in a dauntless faith in their Lord, Who says to us as He said to them: “Lo, I am with you alway, even unto the end of the world.”

## SEEING CAMBODIA FROM A NEW ANGLE!

A MAN living on a mountain may never know the grandeur of that mountain, may never see the many vicissitudes of nature playing around its noble summit, clothing it with the wondrous colors of sunset, making it seem like a living thing, until he moves away to some distant point to view his former home. Then his soul will be rapt in the wonder of it all, and in his ecstasy of delight he can but lift his heart to God in praise and adoration for His wondrous creation.

Thus my heart has been filled with delight and I have been awed before God as I have been privileged for a time to leave my field of labor here in Cambodia for a delightful furlough and to return to view from a new angle the work that God is doing here in this land for His great and wonderful Name.

I was privileged a few days after my return to travel nearly two thousand kilometers (1200 miles) in the interest of the work. It was a revelation, a continuous panorama of God's grace, to see the young men who only so recently came out of heathenism now serving the Lord and leading their converts on in the Christian faith. And some people say the day of miracles is past!!

Take *Thay Voch* for an exemple. We thought once or twice that he would have to be suspended from school because of his rebellious spirit and certain habits that he persisted in contrary to the rules of school. But finally God showed him a picture of himself and, as he turned away in abhorrence of his own filthy heart, he caught sight of another picture, the Holiness of the Lord, and it humbled him. Since then he has been a continual surprise to the missionary with whom he is working. He has been arrested several times for selling Gospel portions and preaching, but it only gives him an opportunity to preach the Gospel to the authorities, and in each case he has been released without punishment. Beaten and robbed, he took it gracefully with praise to God as a disciple of Christ that he was found worthy. Now he is beginning to gather a little nucleus of believers around him and they have asked that we let him stay there another year.

*Thay Voch* was always a clean cut, promising young man. While itinerating he sold some Gospel portions in a village. There were no visible results at the time, but some of the portions fell into the hands of a Chinese-Cambodian who had

never believed in the idolatry of the country nor in the "Lok-songs" as the priests are called. He calls them "robbers" and all who believe in them he calls "keepers of robbers." This old man believed without questioning, truly a spontaneous conversion. The seed had fallen into good ground. Two women in the same village had heard the Gospel in the street chapel at Pnom-Penh. They were soon rounded up, and before long, others being interested. *Thay Voch* was called to preach to them. He found it necessary after a few visits to move his family to their village that he might be with them and instruct them. Thus another "assembly" has been born and is being nourished up to full manhood in Christ by this sincere young man that God can use.—A. L. HAMMOND, BATTAMBANG.

## PERSONALIA

WE heartily welcome the Rev. and Mrs. K. D. Garrison to Indochina *en route* to their field in India. At the evening service of the Hanoi Church specially arranged to greet them, Mr. Garrison gave an inspiring message which was most helpful. They are travelling through this country, visiting as many of the churches as possible, in order to note for use in India, our methods of work and the organization of the self-supporting churches into the independent native church. We pray they may be made a blessing and themselves receive a blessing.

THE following from a letter sent by Mr. Hammond speaks for itself: "You no doubt have heard of our young 'mariner' son, Robert Arthur, born at sea the 6th June. We had just twelve hours to go to reach Saigon when he made his appearance. Everything went fine, the ship's doctor was excellent, and both the baby and wife are in fine condition." We therefore take this occasion to extend our cordial welcome to the 'young mariner' and the other new arrivals: Joseph Paul Ellison born in Canada the 24th June, and Esther Nelly Van Hine born in Hongkong the 26th August.

IN a recent letter from Mr. Roffe at Luang-Prabang, Northern Laos, where he is busily studying the language, he speaks of the record high floods on the Mekong. He hopes to come soon to the coast «to meet his 'partner' when the ship comes in.»

M. AUDETAT, a veteran Swiss missionary from Southern Laos, is expected to visit Hanoi shortly in order to superintend the printing of Laotian Genesis and Exodus for the first time in that language.

## ITINERATING IN NORTHEASTERN TONKIN

IT was early in the morning when we left our mission station in Hanoi to make an itinerary trip through northeastern Tonkin. Our object was to visit places where an ambassador of the Lord Jesus Christ had never been before. We passed village after village where the name of Christ had never been proclaimed as we rode in the autobus towards Bac-Kan. The bus stopped twice during the day in large towns, so we got out to make a witness for the Lord. During the hour or two we spent in each place, we sold hundreds of Scripture portions and literature. The natives were eager to listen to what we had to say, especially the tribes people who could understand some Annamese and seemed interested as we told them the Gospel story.

At Bac-Kan we found a home where we could sleep for the night. After we had carried our belongings there we went on the streets selling Scriptures and enquiring how best to journey. Everything seemed against us: horses were unobtainable and buffalo carts too slow. We visited and paid our respects to the Resident. He received us courteously, and most kindly offered to send us in his auto to Ngan-Son. The next morning we travelled some seventy kilometers in the Resident's auto, through forests and mountain scenery, climbing a steep and winding road to the military post of Ngan-Son. Here we found the Resident at Bac-Kan had kindly telegraphed ahead, and so the officer in command had riding horses for the three missionaries and one pack horse for the baggage. Now that we were on horseback, whenever we felt led, we could stop to speak to a passer-by, or enter a village to tell about Jesus who came to save sinners.

That evening we came to a small thatched roof house on the crest of the mountain 700 or more metres above sea level. It was not long when we were eating our evening meal and went to sleep on the hard floor.

From there we traveled a day's journey on horse back through the rain to Cao-Bang. When we arrived in the evening we were very fortunate to find a hotel to sleep in because the rain soaked through the canvas bags, wetting all our belongings.

We remained in Cao-Bang a day and a half visiting different villages of the «Tho» tribe. We were surprised to find so many that could understand some Annamese, so explained to them about the Lord Jesus Christ.

From Cao-Bang we went to Lang-Son by autobus, stopping over a day at Na-Cham to visit a French Protestant soldier. We had heard he was interested in Missions, so thought we could be a help and blessing to him. After talking to him for some time, we were glad to see he was really 'born again' and interested in spiritual things. We trust the short time spent with him has been a blessing and some day if it is the Lord's will, we shall see him working in the Master's vineyard.

At Lang-Son we visited the few Christians and held a meeting the three evenings we were there. The Christian in whose home we held the meetings is really a saved man. For over seven months there had not been a native preacher in Lang-Son or any missionary visit them, yet this man read his Bible and prayed every day. During those seven months, when he did not understand what he was reading, he would underline the passage of Scripture so that when someone came he could ask for an explanation. One evening after the meeting two young men prayed expressing the desire to follow the Lord. They had heard the Gospel last year, but never made any stand for Christ.

We tried to visit every house in Lang-Son and nearby villages in order to explain the Gospel and sell Scripture portions and Gospel literature. We were amazed to find out how few knew of the Lord Jesus Christ. Among the Tho tribe they have practically never heard of Him. One said to me, «Who is this man you are talking about and where does He live?»

The Resident made us take his car to get to our next destination, named Loc-Binh. Here we also sold hundreds of Gospels and tracts to souls that may never hear of Jesus again unless the Lord sends someone to minister to them. From Loc-Binh we intended to travel on horseback to Dinh-Loc, but the Lord had prepared something better for us. After riding about an hour and-a-half, we came to a river where a Frenchman was supervising the construction of a bridge. He told us there was no need for us to travel all the way on horseback as a special auto truck was going there with a few supplies for the military post. The road between these two places is under construction, so you can imagine yourself riding over stones, over soft dirt, along dangerous passes through the mountains where if anything happened we would roll down a steep embankment, which no doubt would mean sure death. Once we got out of the truck to make it lighter to cross the soft dirt over a ravine. The driver hesitated several times

wondering if he should go. Finally he decided, but with much difficulty, endangering his own life. Once the truck slid sideway and looked as if it was going to roll down the side of the mountain, but finally came through to the hard dirt again. When we arrived at Dinh-Loc we praised the Lord with all our heart for His protecting care in those dangerous places.

At Dinh-Loc the officers loaned us their personal horses to take us on our journey for the next two days to Tien-Yen. They were very kind to us for which we were very thankful. As we rode slowly down to the coast, passing many villages of the tribes people, our hearts were saddened to think we could not speak to them.

From Tien-Yen we sailed down the river to the ocean in the commandant's sampan. We arrived about one o'clock in the morning, got on board the 'chaloupe,' and sailed for Mon-Cay on the Chinese border. The following day we spent witnessing in Mon-Cay, returning the same evening to take a Chinese 'chaloupe' to Haiphong, and then the train back to Hanoi.

This trip opened my eyes to the tremendous task we have in Tonkin. I saw the reality of, "The harvest truly is great, but the labourers are few." What a shame to know we were the first Protestant missionaries to pass through many of these places, and possibly the last unless we wake up and realize that these souls need someone to live with them to lead them to Christ. Pray ye therefore the Lord of the harvest, that He may thrust forth labourers into this great and needy harvest field. — J. J. VAN HINE, HANOI.

### EVANGELIZING NORTHERN COCHINCHINA

THE Lord greatly blessed this last trip, enabling us to visit several plantations and many new markets. We sold \$23.09 worth of books in three days. The other three days we just had to spend in witnessing and visitation because our books were practically all gone. Fourteen people definitely professed faith in Christ, of whom two were Mois. One of the Mois is a teacher in the government school at Hon-Quan, Thudaumot. A well-educated young fellow, knowing Annamese perfectly, both written and spoken, he also knows quite a bit of French. I am hoping to use him as an interpreter the next time I go up there, and give the Gospel to some Moi villages. This young chap seemed very earnest and sincere, so please pray for him. He bought a New Testament and several other books. — W. A. PRUETT, BIENHOA.

## THE GREAT «THAI» RACE

### THEIR HEARTHES AND HOMES

TINKLE, tinkle, tinkle comes the musical sound of many little bells as the small wiry ponies plod bravely up the steep and slippery trail of far Laos. The two travellers who bring up the rear of the cavalcade gaze with wonder and admiration on the magnificent mountain panorama spread out before them. Fleecy masses of cloud turn to crimson and gold in the rays of the rising sun.

Far, far below in the valley one sees a thrifty village with some twenty houses, each raised some eight feet from the ground on stout poles, built of bamboo and wood. They have high, thatched pitched roofs, and are roomy, with many cabinlike compartments along either side, accommodating several families of relatives. Two or three hearth fires are blazing merrily along the middle of the house. On the broad front porch one sees the women busily weaving beautiful silk and cotton cloth, or spinning the yarn. Beneath the house dwell a contented family of cattle, pigs, horses, chickens, and so forth. Such is a typical village of the great Thai race.

### THEIR EARLY HISTORY

Way back in the dawn of history, around 2,200 B.C., the Chinese Annals make mention of the «Ta Mung» that is, the «Great Mung» people, as living and ruling in Western Central China, north of the great Yangtze River. Even at that early date they had evidently been there for centuries, and are therefore always spoken of as aborigines, the people who occupied and ruled China before the Chinese came there.

However the Chinese gradually gained the upper hand, compelling the «Ta Mung» race to either submit or migrate. Consequently history records successive migrations of this hardy and freedom-loving race. The first great wave of migration occurred about the sixth century B.C., when they followed the river courses through the mountain regions and established themselves in what is now Siam, Yunnan and Burma, building several towns, some of which are still in existence. One can realise the antiquity of the race when one remembers that at that general period Cyrus, Darius and Xerxes were making history in Medo-Persia, and Daniel, Ezra and Malachi were prophesying in Judah. Other great migrations occurred in the 4th century B.C., and the 1st and 4th centuries A.D., and thereafter from time to time as the oppression of their conquerors in China became unbearable.

#### THEIR LOCATION AND TRIBAL NAMES

The race has had many names at various periods of history, and in various localities. One of their ancient names was the «Ai-Lao,» still given to them in French Laos, though it has been dropped elsewhere. In Burma they are called the «Shans,» in Siam they are known as the Siamese, but their most ancient name in history, the «Ta-Mung,» is still kept in the name «Muong,» as applied to them on the banks of the «Song-Ma» in North Annam. Along the upper reaches of the Black River in Upper Tonkin they are called the «Black Thai,» or the «White Thai,» according to variations in the dress of the women; lower down they are called «Tho,» as also in North Eastern Tonkin. In China in different localities they bear different names such as «Lu,» «Mung,» «Chung,» «Chang,» etc., but the Chinese give them the general name of aborigines. There are, then, three great modern divisions of this race which are (1) those of the extreme south, in Siam numbering ten millions; (2) those of Burma and Assam known as Shans, in all perhaps two millions; and (3) those of Tonkin, Laos and South China numbering over six millions.

#### THEIR CHARACTERISTICS

The Siamese have proved that the Thai Race is capable of assimilating the advanced civilisation of the Occident, and also successfully transplanting it to the Orient. This is shown by their capital, the beautiful modern city of Bangkok, the Venice of the East. Their character is notably proud and independent, unwilling to serve a foreign race, so that officials have told us it is rare to find a Thai as cook or boy in a European household, however high the pay offered. Each man prefers to dwell under his «own vine and fig tree,» however humble, so he be his own master. Even the Swiss missionaries find it almost impossible to persuade them to work for others as builders, carpenters, or workmen of any kind. No doubt this characteristic has had much to do with causing them to spread over so wide an extent of territory in successive migrations from their ancestral home, seeking independence and freedom. They always live in the valleys, where they can cultivate their ricefields, and thus have often driven the earlier inhabitants to the mountains, while using them practically as slaves. Such are the «Kha» people in Northern Laos and Tonkin who are compelled to do most of the menial tasks of field and home for the proud Thai race. It was because of their conquest of such weaker tribes that they

appropriated to themselves the name of «Thai,» meaning the free people, as distinguished from the subject peoples conquered in the course of their migrations southward.

#### THEIR LACK OF THE GOSPEL LIGHT

Now what has been done along missionary lines for this ancient and interesting Thai race, mostly Buddhists, said to number in all about twenty millions? Lamentably little during the near twenty centuries since Christ gave His church the great commission. The Presbyterian Mission of Siam was for scores of years the only mission to make a serious attempt to bring the Gospel to this so long neglected people. To this mission for some thirty years belonged Dr. Dodd who had a great love for this open-hearted, freedom-loving race, and who has written an excellent book on «The Thai Race,» from which we have culled the information as to their early history. Some twelve years ago his mission began work among the Thai living in S.W. Yunnan. There are also some five stations among them in Burma. We believe the C.I.M. Mission is reaching some of this race in another part of Yunnan. In Southern Laos three Swiss missionary families are witnessing the Gospel among the Lao. There are many Thai (aborigines) living in various parts of Kwangsi, but although some of our Alliance missionaries have itinerated among them, yet we have not heard of one missionary being definitely appointed to learn their language. There may be scattered attempts in other parts of the vast territory occupied by the Thai. If so we do not know of them, yet how inadequate in face of the extent of the field!

#### THEIR PREPARED HEARTS

Now as to the responsibility resting upon our Indochina Conference to evangelize this people. We praise God that last year a missionary couple entered Eastern Siam and opened a station at Ubon amongst the Lao. This is we trust the opening wedge, soon to be followed by the manning of other strategic centres from which to send forth the Gospel message. Then in Northern Laos, also settled by the same Lao branch, a missionary has begun the study of the language in Luang-Prabang. Again a young couple have been appointed to Langson in North-Eastern Tonkin to study the «Tho» language. If God opens the door for our missionaries to enter other places in Upper Tonkin and Laos we feel sure there will be willing workers ready to step in. Dr. Dodd in his book tells how he made extensive tours covering thousands of miles, everywhere finding groups of Thai eager to hear the Gospel, ready to

believe and be saved, if only there were someone who could stay, learn their language, and teach them. In our recent tour amongst this frank and simple-hearted people, we too learned to love them, and felt sure that many would 'hear gladly' the message of salvation.

#### THEIR LANGUAGE

Their language is practically the same everywhere, with such differences of dialect as could be easily overcome, so that one could make himself understood in parts as widely separated as Burma on the Bay of Bengal and Tonkin on the South China Sea. As to the written language, the character used varies considerably. There are about ten million literate Thai in Siam, but as one travels eastward those able to read and write their own scripts become progressively less in number, until in North-Eastern Tonkin the Thai have no written language, and the few who can read learn the Chinese character. Recently an attempt has been made to use a type of romanized, based on the Annamese romanization, to write the Thai language in Tonkin.

#### THEIR BIBLE

The Hanoi press has just received a consignment of type for the printing of the Bible in Laosian as translated by our Swiss brethren in Southern Laos. Before long we hope to have catechisms, hymnbooks, tracts, etc., prepared for the press by our Laosian missionaries. An appeal has recently been made to God's stewards for \$750 with which to finance the above program of faith.

#### THEIR DESTINY

Let us pray earnestly that missionaries may soon go to many of the far inland places where dwell the Thai, away amongst the primeval forests, or beside the rushing rivers; for, with the exception of the Siamese, the Thai invariably live in the interior, and usually far from the busy marts of men. Shall we continue to let these souls pass on in darkness and despair to a Christless eternity, or shall we hasten to bring to them the glad news of Jesus and His atoning love? Oh! that we might be privileged to buy up the opportunity that is ours, to plant a chain of mission stations from Ubon in Eastern Siam, across to Luang-Prabang in Northern Laos, and thence through Upper Tonkin to Langson in North-Eastern Tonkin, thus to gather in many precious souls for the «great harvest home,» when Jesus shall come to claim His redeemed ones from the four corners of the earth.—MR. AND MRS. W. C. CADMAN, HANOI.

## NEWS FROM EASTERN SIAM

THREE weeks after arriving in Ubon we obtained a teacher and began the study of Siamese. God blessed and gave us strength to continue our studies until leaving for Conference, though it was the hot season, and hotter than any weather we ever experienced at Battambang. Siamese is the official language spoken by officials, taught in the schools, and understood more or less generally by the people. All literature, books and newspapers are printed only in the Siamese characters. But the population is mostly Laotian; therefore, all missionaries to E. Siam will of necessity have to learn both languages, first the Siamese and later the Laotian. The two languages are more or less closely related, and the missionary upon gaining a working knowledge of Siamese can immediately begin preaching and witnessing while acquiring the Laotian.

A word concerning the attitude of the Siamese officials may be in order. Our reception has been of the most friendly sort. There have been no signs of suspicion or opposition, but on the contrary, only open-minded friendliness.

Since arriving we have given all our time to language study, but I have been gathering information as to possible centres for missionaries. In the heart of East Siam, about 160 kilometers from Ubon, is the town of Roi Ett, about the same size as Ubon. About the same distance north of Roi Ett and probably 100 kilometers south of Vientiane is the town of Udorn, the center of a main province. In East Siam roads are poor and travel difficult, so that to efficiently evangelize the country at least these three main stations would be necessary, apart from Korat which is not being considered for the moment. Also half way between Ubon and Korat is the province of Sourin inhabited largely by Cambodians. With the completion of the railroad to Ubon this province can probably be worked from Ubon with the help of a Cambodian evangelist.

In closing I might mention that though automobiles are not usable in Siam because of poor roads, yet horses, saddles, and a buggy are absolutely essential for itinerating. A good horse and saddle costs between 150 and 200 ticals, but I have no information as to what a buggy or cart would cost.

We are profoundly grateful to God for this privilege of carrying the Gospel to those who have never heard. May He hasten the day when every kindred tongue and tribe shall have received the glorious tidings.—PAUL GUNTHER, UBON, SIAM.

## DEDICATORY SERVICES AT TAMKY

ONE more victory has been gained over the enemy in Jesus' Name, because our friends at home have unitedly stood with us in believing prayer. During the three years that meetings have been held at Tamky, an out-station 68 kilometers from Tourane, persecution after persecution has assailed the little flock of Christians. Severe opposition in the form of an official edict prohibiting all preaching of the Gospel halted first preparations to build a permanent Church at this place two years ago, but the Christians, not to be denied, piled the materials they had already purchased or donated behind the small bamboo chapel to await His own time.

Since then regular meetings have been held with scarcely an interruption because the local officials recognized that these were law abiding citizens who desired only the privilege of worshipping the Lord as He desired. The mayor of the village had accepted the Lord, but since he prized his job more than his soul, he decided to follow afar off. However, he never failed to speak a good word for the believers to the Mandarin when he was called up to report what they were doing, and in this way was no doubt used to bring to nought some of the efforts of Satan. The last threat that came against this work was sort of an aftermath, for it was based on an edict that had already been withdrawn by the Government. The Mandarin who tried to enforce it was very thankful that he had not arrested anybody since he would have probably risked involving himself in serious trouble.

These testing times proved to be nothing but real blessings in disguise, for they not only taught the Christians to pray and believe God for the impossible; but unbelievers, seeing the power of God manifested by keeping alive that which from a human standpoint had been crushed down never to arise again, believed on His only begotten Son.

Thus you will understand when we say that August 14th to 16th were very happy days for us all, for on those days special services were held to dedicate their new Church. This building has been entirely built from native funds and the Church now pays one-half of its preacher's salary. They trust soon, by the Lord's help, to take over full self support.

The attendance at these services was beyond all expectation. The meetings had been well advertised, both by word of mouth and by the posters which were displayed in conspic-

uous places about town, so that many came from long distances to hear this remarkable doctrine, the preaching of which has now been officially sanctioned. Of course the curiosity seekers were all there and the crowd the first night was hard to manage, for they couldn't understand that nothing but preaching, praying and singing was to be heard in this strange new building which must have certainly been put up by the *devotées* of the 'Foreign Doctrine' for some other purpose. The last evening several men came by ricksha a distance of 27 kilometers, and two young men, the only Christians in their village, walked 20 kilometers and then came by bus another 20 kilometers to attend this spiritual feast.

Four Annamese Pastors and two foreign missionaries assisted in these services, and we had the great joy of seeing a number accept Jesus as their Saviour. A children's choir furnished special music and a large brass cymbal (costing only about 20 cents U. S.) was used as a church bell to call the people together. They were all quite proud of this latter invention and were contemplating buying a little larger one that would cost about 50 cents. The man to whom the task of beating this cymbal had been entrusted liked the job so well that on two occasions he beat it at 5 a.m. He said he wanted the folks to get to Church on time! The mayor attended two services. The Annamese Chief of Police also paid us a visit and the 'Chef de Canton' was there the last night. All of his brothers and sisters are Christians and are earnestly praying that he may be saved.

We earnestly covet your prayers for the members of this the third permanent Protestant Church in Annam to be dedicated to the preaching of His Word. May it ever prove to be a true Light House where those who are now in darkness may come to the Light!

On our way home after the closing service we heard loud beating of cymbals and the mournful incantations of the priests as another pagoda was being dedicated only a few kilometers away. We are hardly keeping apace with the advance the opposing forces of darkness are making when our King's business requires such haste!—H. H. HAZLETT, TOURANE.

## PICTURE CARDS URGENTLY NEEDED

THEIR is a dearth of used picture postcards and S.S. picture cards. The missionaries would be grateful for any sent them from the homelands. They are of great help in the work.



## FRENCH INDO-CHINA

### ALLIANCE STATIONS :

- Tonkin** (pop. 6,850,453)  
 Hanoi  
 Haiphong  
 Langson
- Annam** (pop. 4,933,426)  
 Dalat  
 Thanhhoa  
 Tourane  
 Nhatrang
- Cochinchina** (pop. 3,795,633)  
 Saigon  
 Vinhlong  
 Bienhoa  
 Longxuyen  
 Soctrang
- Cambodia** (pop. 2,402,585)  
 Pnompenh  
 Battambang
- Laos** (pop. 818,755)  
 Luang-Prabang
- EASTERN SIAM**  
 Ubon

**HEADQUARTERS :** Chairman, Rev. D. I. Jeffrey, Tourane, Annam  
**BATTAMBANG :**

Rev. and Mrs. A. L. Hammond  
 Rev. and Mrs. N. M. Cressman

**BIENHOA,** Rue Palasin Champeaux  
 Rev. and Mrs. W. A. Pruett

**DALAT :**

Rev. and Mrs. H. A. Jackson  
 Mrs. Homer Dixon  
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**HANOI :** 1, Rue Nguyen-Trai

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**PNOMPENH,** B' Doudart de Lagree:

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**SAIGON,** 329 Rue Frère Louis:

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**UBON : (EASTERN SIAM)**

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**BENTRE :** Pastor Ng-Huu-Khanh

**GANTHO :** Pastor Le-Van-Ngo

**CAOLANH :** Pastor Pham-Thanh

**DAIAN :** Pastor Tran-Xuan-Phan

**FAIFOO :** Pastor Hoang-Trong-Thua

**HANOI :** Pastor Le-Thai

**RESACH :** Kieu-Cong-Thao

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**TANAN :** Pastor Bui-Tu-Do

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**VINHLONG :** Pastor Le-Van-Tram

**ON FURLOUGH :**

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