

VIETNAM HISTORY - SYNOPSIS

- 1882 Aug. First mention of Vietnam in W.W.W.  
Again in 1887; VN coupled with Tibet.  
Appeal made periodically in the magazine for several years.
- 1893 A.B.S. sent LeLacheur to Saigon.  
Singapore the center to enter Vietnam.  
Saigon the city to enter Vietnam.
- Spanish colporteur had been active along the coast.  
- worked for B.F.B.S.
- A.B.S. appealed for French speaking candidates.  
There was one volunteer ready.
- 1894 A.B.S. opined that Quang-si would be entered via Tonkin.
- 1896 Jan. R.A.J. (23 yrs. old) farewelled from N.Y. Tabernacle -  
pled for Vietnam.
- Ju/Au. Reeves trip to Lang-son.  
1898 Reeves died March 5, 1898
- 1899 R.A.J. to Haiphong and Hanoi via Lang-son. (25 yrs. old)  
("to bear witness in Rome also")  
had gone from Nan-Ning, South China to Vietnam.
- 2 French pastors in Haiphong and Hanoi - they came the end  
of 1898.  
- wanted C&MA to enter; offered to assist.  
- A.B.S. thought they could be the opening wedge to  
Vietnam.
- Aug. first contribution for Vietnam received at Headquarters.
- 1902 Mr. & Mrs. Bonnet arrive in Tourane. They represent B.F.B.S.  
Aug.9 Mr. Dayan left Wuchow for Tonkin via Hong Kong. He visited  
Haiphong, Hanoi and Lang-son; hired a language teacher.  
Returned to Wuchow, Sept. 13.
- 1903 Mar. Dayan returned to Tonkin. Looked for another language teacher.  
Returned March 20.  
Jun. Dayan wanted to go to Saigon to see the Governor.  
Dec. Board insisted Tonkin be entered via Lung-chow.
- 1904 June Dayan's & Mission separated. They returned to Canada, mis-  
understanding.
- 1905 Bible Society of France selling French Scriptures in  
southern Vietnam and in Laos.
- 1906 Mr. Hughes arrived in S.China. Hoped to be assigned to  
Lung-chow and thus to Tonkin.  
Mission station opened in Lung-chow.

- 1908 Dis-establishment of the Roman Catholic Church in France, i.e. separation of church and state. Appeals for Vietnam in Alliance magazine. Hard times economically in the U.S.A.
- 1909 Paul Hosler arrived in South China. More appeals for Vietnam in Alliance magazine.
- 1910 William Cadman and Frank Soderberg arrived in South China. R.A. Jaffray wrote Board in May and proposed again beginning work in Viet Nam.
- 1911 May 22 Hughes, Hosler and Jaffray sailed from Hong Kong to Tourane.  
" 25 They arrived in Tourane. Mr. Bonnet had sought for years to interest missionaries in Vietnam.
- June The party returned to South China via Hong Kong.  
July Board reluctant to enter Viet Nam because of low finances; missionaries elsewhere objected for same reason.
- August Lloyd Hughes died in Hong Kong on the 25th. Hosler went to Tourane independently.  
Sept. Board (on the 16th) authorized opening Viet Nam. Cabled: 'Proceed Vietnam'
- Oct. Hosler remained with the Alliance. Began the study of Vietnamese and French at Tourane with M. Bonnet.
- 1912 Jan. Mr. Soderberg arrived in Tourane from South China. Paul Hosler baptized first Vietnamese convert, Mr. Phuoc. He had been converted through Mr. Bonnet's ministry.
- Feb. Bonnet's move to Haiphong, Mr. Soderberg joins them.
- May Mr. Hess goes to Tourane re. the purchase of Bonnet's house. House and property were purchased for about \$4,800.
- Sept. Elizabeth Carothers sailed on the 3rd from Vancouver for Hong Kong. She married Paul Hosler in Hong Kong.

Dec. Hoslers at Tourane; Frank Soderberg at Haiphong.  
Baptisms: One, Mr. Bonnet's colporteur

1913

Jan. Frank Soderberg visited Nam Dinh. He witnessed the rewards given to students for passing examinations. Villagers came in large numbers.

Feb. Hosler revising Mark's Gospel in Chinese script, "Chu-nom."  
Soderberg and a colporteur visited Nam Dinh a second time. Occasion: the Van Cat pilgrimage. It was attended by thousands of Vietnamese.

Apr. Hosler began services on the verandah of his house. Appeals in America for funds and missionaries. Some gospel hymns had been translated.

June Hosler requests permission to construct a bamboo chapel.

July Missionaries went to Wuchow for Conference.

Sept. Grace Hazenberg sailed on the 11th for Hong Kong. Florence Russell sailed for Hong Kong a week later.

Oct. Grace Hazenberg & Florence Russell are located in Tourane.  
Mr. Soderberg leaves Haiphong; comes to Tourane.

Dec. Henry Birkel sailed on the 16th for Hong Kong. Hosler baby born, John Henry, born on the 30th.

At end of yr: Hoslers, Mr. Soderberg, Misses Hazenberg & Russell live at Tourane.

Baptisms: 0

1914

- Jan. Henry Birkel arrived at Tourane on the 25th.  
Mark's Gospel available in Chinese script (Chu-nom)  
Some songs translated, i.e. Jesus Loves Me
- Feb. Mr. Hosler traveled to the mountains to buy wood to  
build a chapel.
- Mar. Mr. Hosler was made the official representative of  
C. & M.A. in Vietnam.  
He made a second trip to buy wood.  
Grace Hazenberg described a Vietnamese funeral and  
her ministries in homes at Tourane.  
Protestant chapel opened in Tourane on the 30th,  
the first in Vietnam.  
Hosler and Grace Hazenberg wrote of the montagnards.  
He saw some of them.
- Apr. The first Sunday School opened at Tourane on the  
5th. Seven attended.
- May Mr. Soderberg visited Fai-foo to preach and sell  
Scripture portions. He visited with some officials.
- June Fai-foo opened as an out-station, a preaching point;  
Soderberg and Birkel in charge.  
Hosler completed revision of the Gospel of John in  
"Chu-nom," (Chinese script).  
He was working on Genesis.  
Several of his teachers and servants prayed to be-  
come Christians.
- July Missionaries went to Wuchow for Conference.
- Aug. Mr. Hosler requested South China Committee and  
Board of Managers for a printing press.
- Sept. W. C. Cadman announced his engagement to Grace  
Hazenberg.  
He requested a transfer to Vietnam. It was favorably  
received.
- Oct. Grace Hazenberg's teacher baptized in the Bay - the  
first woman baptized,  
Grace had had some tracts printed which contained  
Mark 16.

Dec. E. F. Irwin and Marie Morganthaler sailed on the 5th from San Francisco for Hong Kong.

Missionaries: Hoslers, Mr. Soderberg, Misses Hazenberg and Russell and Mr. Birkel = 6

Baptisms: Three including one woman.

1915

- Feb. Frank Irwin, Marie Morganthaler and W. C. Cadman arrived on the 7th at Tourane. Mr. Cadman visited Fai-foo. Distributed Scripture portions with Mr. Phuoc. Some of them were written in Wen-li.
- March Dr. Glover and Isaac Hess left Hong Kong on the 3rd for Haiphong and Tourane. First Missionary Conference of Indo-China held at Tourane. Nine missionaries present. They decided to make Hanoi the Mission headquarters, Hosler in charge. Also, they decided to administer Vietnam through the South China chairman aided by an Advisory Committee of Vietnam missionaries. The correspondence regarding publication of Vietnam Scriptures committed to R. A. Jaffray.
- May The missionaries vacationed in China. Soderberg and Birkel went to Shanghai.
- June Soderberg returned to the States.
- July W. C. Cadman and Grace Hazenberg married at Yunnan-fu on the 27th.
- Aug. Hoslers, Mr. Irwin, Florence Russell and Marie Morganthaler moved to Haiphong. Cadmans and Mr. Birkel returned to Tourane.
- Sept. Typhoon hit Tourane on the 27th; destroyed the bamboo chapel.

- Nov. Mr. Hess met with Advisory Committee at Haiphong from the 13th to 16th. This was considered by some to be the Second Conference. Hanoi was eliminated as the possible Mission headquarters. Mr. Soderberg's return to Vietnam was not recommended. Birkel resigned during the Committee meetings. End of month, French Government ordered all missionaries to leave the country. The order was softened, but the missionaries were restricted in their work.
- Dec. Hoslers and Birkel removed to Wuchow; Mr. Irwin, Marie Morgenthaler and Florence Russell returned to Tourane. These three plus the Cadmans, comprised the resident missionary staff at the year's end. - 5 missionaries.

Baptisms: 3

1916

- Jan. The Government ordered all missionary activity in Tourane to cease.
- Feb. Board of Managers approved Hosler's furlough. The Foreign Secretary reported that the Advisory Committee disapproved Soderberg's return because of health and language.
- Mar. Hoslers returned on furlough. Board of Managers questioned Birkel's basis of resignation. He had asked for a refund of money. Mr. Hess resigned as Chairman of Indo-China. R. A. Jaffray was appointed Superintendent to replace him.
- Apr. R. A. Jaffray left on the 1st for Hanoi. He met with the Governor General, Mr. Sarraut, a Protestant, so as to allay suspicions regarding our Mission work.
- May The missionaries went to South China. Frank Irwin married Marie Morgenthaler on the 18th at Wuchow. The Board of Managers informed Birkel that he could not receive a refund and expressed their desire that he return to Vietnam.

- June Agnes Elizabeth Cadman born in Yunnan-Fu, South China.
- July Miss Russell suggested that she withdraw from the Mission because of health, - weak, nervous. Mrs. Cadman put on a pro-rata allowance. She could not support herself any longer.
- Aug. Missionaries returned to Haiphong at the end of the month.
- Sept. Third Missionary Conference held at Haiphong, - concluded on the 4th. Five missionaries present. Cadmans appointed to Hanoi; Irwins and Miss Russell to Tourane.  
Plans made to purchase a printing press.  
Services recommenced in Tourane, 15-20 saved before the end of the year.  
Cadmans rented a house, began to search for property to build a residence, printing office and church.
- Oct. A remarkable work of grace began in Tourane; - many converts. Thua preached, inquirers came to Irwin's home.  
Gospel halls opened in Hanoi and Haiphong.
- Nov. Hoslers resigned from the Mission.
- Dec. Board of Managers rejected Hosler's resignation. Asked Dr. Glover to consult with them and Mr. Hess. Mark's Gospel in Quoc-Ngu revised and ready for printer. Twenty-five had been baptized at Tourane; there was a Sunday School of 100 pupils.  
\$12,000. dollars was given by Milton Stewart Fund for Hanoi property.

Baptisms: 0

1917

- Jan. Board of Managers accepted with regret Hosler's resignation. They also approved self-government for Vietnam when ready.
- Apr. Board of Managers appointed J. D. Olsen, M. E. Foster and A. Holsted as candidates for Vietnam. Florence Russell en route home on the 28th. Four missionaries on the field. Dr. Samuel Zwemer visited several port cities in Vietnam.
- May Mr. Cadman successfully bid \$5,600. on the 4th to purchase property in Hanoi. 5,000 copies of Mark's Gospel in Quoc-Ngu were received from Hong Kong.
- June Mr. Cadman was preaching in Hanoi.
- Sept. The Fourth Field Conference at Tourane. No Minutes extant.  
W. C. Cadman visits Cochin-China. He believed Cholon the place to locate the first missionary.  
The three missionary candidates sailed from Vancouver on the 27th for Hong Kong.
- Oct. Marian Foster arrived in Tourane (maybe on Nov. 8) John Olsen and Annetta Holsted went to Wuchow; French refused them visas for Vietnam.
- Nov/Dec 100 hymns published in a book.  
Two stations occupied by missionaries plus two out-stations, one at Tourane, the other at Haiphong.  
Florence Russell's resignation accepted.  
Marian Foster's arrival brought the staff back to 5.
- Baptisms: 28 at Tourane; 4 at Hanoi. Total baptized Christians: 39.

1918

Statistics for 1918 taken from R. A. Jaffray's annual report:

Baptisms: 21  
Members: 61 - 51 in Tourane, 10 in Hanoi  
Contributions: \$50. (by national Christians)  
Value Mission Property: \$8,134.00  
New Missionaries: Mary Hartman, R. M. Jackson,  
J. D. Olsen and I. R. Stebbins. They  
sailed from Hong Kong for Tourane on Nov. 2.  
Staff now numbers 9.

Fifth Missionary Conference, Nov. 12-16 at Tourane.  
R. A. Jaffray, chairman.

Attendance: 9 missionaries plus R.A.Jaffray  
Chapels: A chapel opened at Hai-chow - Tourane  
area.

A street chapel opened in Haiphong,  
from Hanoi.

Scriptures: Mark and John printed;  
Acts in the press.  
Luke and Romans ready.  
Genesis about ready.  
(all in Quoc-ngu)

Printing: Hymns and tracts

Missionaries: Cadmans occupied with translation,  
printing and preaching.  
Irwins occupied with evangelism, some  
translation.

Proposals: Prepare a Constitution of Church Govern-  
ment and a Catechism for presentation  
at next Conference.  
Prepare a booklet describing Indo-China  
for distribution in America.  
Mrs. Cadman to be the major authoress.  
(This became Pen Pictures)

Allocations:

Hanoi - Cadmans & R. M. Jackson  
Tourane - Irwins, M. Foster & M. Hartman  
Saigon - J. Olsen and I. Stebbins

Late November: Jaffray, Irwin, Olsen and Stebbins traveled overland  
to Saigon.  
Jaffray had an interview with the Governor-General  
of Indo-China and the Governor of Cochin-China.

Dec. 13 D. I. Jeffrey farewelled from Toronto (Mr. MacArthur was the pastor) and went to San Francisco. Travel expenses met by the Toronto church; Mrs. L. M. Anderson, Boise, Idaho sent a check for his first year's support.

1919

From report of R. A. Jaffray:

Four new missionaries joined the other nine, -  
D. I. Jeffrey, F. L. Dodds, Hazel Peebles and Edith Frost.

Church membership: 103 (92 at Tourane, 10 at Hanoi,  
1 at Saigon)

Baptisms: 46 (44 at Tourane; 1 at Saigon in Nov., the  
language teacher; 1 at Hanoi)

Offerings: increased six-fold over 1918 to \$311.

Property value: \$20,000

National workers: 8

Tourane: the local church paid the pastor's salary, paid church expenses and administered church affairs.

Hanoi: Cadmans went on furlough, Jackson and Jeffrey manned the station; new missionary residence erected (a church edifice awaits funds)

Tourane: Mr. Irwin taught four young men all year in regular Bible study.

Saigon: The missionary's language teacher was baptized.

Tourane: The Irwins were appointed to furlough in 1920 and Stebbins-Hartman were authorized an early wedding date.

R. A. Jaffray appealed for 6 new missionaries each year for a few years so as to open one new station each year in the three States of Indo-China. Otherwise, he said, it will take generations to finish the appointed work in Indo-China.

A Field Conference was not held in 1919.

1920

Feb.            The Sixth Field Conference held at Tourane. Eleven missionaries present plus the Jaffrays. D.I. Jeffrey was ill.

Significant items:

1. Elected as senior missionaries: J. Olsen, M. Foster, I. Stebbins and R. Jackson.

2. Allocations:

To Hanoi: R. M. Jackson, D. I. Jeffrey

To Tourane: I. Stebbins, M. Hartman, M. Foster,  
E. Frost and H. Peebles.

To Saigon: J. Olsen, L. Dodds

To furlough: the Irwins

On furlough: the Cadmans

3. A discussion regarding Mr. Jaffray continuing as Chairman versus the selection of a Vietnam missionary as Chairman.

Decision: Mr. Jaffray to continue.

4. A request to the Board for permission to elect an Executive Committee to replace the Advisory Committee.

If allowed, station heads would be members of the Executive Committee.

5. Three letters sent to the Board, one to the Minister of Colonies and one each to two French Missionary Societies in France.

Feb.            R. A. Jaffray and John Olsen visit Cambodia.

March           The Irwins departed on furlough.  
The Stebbins were married in Canton, South China.

Apr/May        John Olsen and Loring Dodds visited 6 cities in Cochin-China, i.e. Mytho, Sadec, Cao-lanh, Vinh-long, Cantho and Tra-vinh.

Last quarter of year: Five missionaries arrived: Ruth Goforth, H. A. Jackson, Lydia Evans. Allan & Grace Grupe.

Nov. 24-27 The Executive Committee met at Tourane.

Significant items:

1. The Roman Catholic Bible to be revised in preparation for publication as soon as possible. The Bible Society to be consulted.
2. Two versions of the Bible to be prepared, one for Tonkin, the other for Annam and Cochin-China.
3. The present missionary translation of the Gospels, Acts, Romans and Genesis was called the "compromise version." The Cadmans in the north and J. Olsen and I. Stebbins in the south were to revise this version suitable to their respective areas and as part of No. 1 and No. 2 above.
4. Mr. Jeffrey requested to consider Bible School ministry.
5. Committee requested the Board for \$5000. to build a second residence in Tourane and additional funds to buy property and build a residence and chapel in Saigon.
6. A recommendation that the Mission in Indo-China affiliate with the Mission Evangelique de Paris in order to have better rapport with the French Government. Mr. Irwin recommended this as a result of his visit in France.

December. Mr. Jaffray consulted with Mr. Anderson of the B.F.B.S. in Hong Kong. Advice: await the arrival of French missionaries before continuing further revision and translation.  
Street chapels rented in Saigon and Hanoi.  
Mr. Doan van Khanh assigned to Saigon as evangelist.  
A cylinder press purchased by Mr. Cadman in America.

Statistics for 1920

<u>Station</u>	<u>Members</u>	<u>Offerings</u>	<u>Baptisms</u>
Hanoi	10	\$40.20	
Tourane	115	253.50	25 (15 men/10 women)
Saigon	6	12.	7
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Totals	131	305.70	32

Tourane

two preachers, Mr. Thua and Mr. Khanh.  
a Bible woman  
6 deacons  
2 deaconesses  
1 colporteur

Ten young men and several women were attending  
daily Bible studies.  
One member died and five were excommunicated.

Saigon

Mr. Lang, the first convert, was excommunicated for  
family irregularities.

Vietnam did not focus early in the minds of missionary societies and boards. In the late 1700s William Carey had ignited missionary enthusiasm. Colonial powers had attracted attention to Africa, China, the Island World, etc., but Vietnam was not included. The Dutch did come to Vietnam in the late 1500s and established a manufacturing center. Unsuccessful, they moved to Japan.

In 1624 the Roman Catholic missionary, Alexandre de Rhodes (1591-1660) landed in Vietnam. He mastered the language and learned the history and geography of Vietnam. He also reduced Vietnamese character writing to romanized orthography. In 1910 it was recognized as the Quoc-Ngu, - the official orthography. Other missionaries soon joined him. Converts were numerous, - an estimated 500,000 by 1680. Their success incensed other Vietnamese who killed both missionaries and converts. French encroachment into Vietnam territory stirred the wrath of the people more than conversion to Christianity. This situation provided the French government with a pretext to intervene, - thus the beginning of the French presence in Indo-China.

Although many Vietnamese stoutly resisted the French presence, others welcomed it. The Nguyen family invited their assistance in their political struggles. Roman Catholic missionaries became involved with the political in-fighting.

In 1799 French forces entered the south, - Cochin China. In 1802 they reinstated the throne aspirant, Nguyen (GiaLong, 1802-1820), as ruler of the country. The country was reunited somewhat as it is today from south to north, - Cochin China, Annam and Tonkin.

Dislike of the French, however, persisted in the hearts of the people. GiaLong's successors were suspicious of the French and in January 1833 the emperor banned Roman Catholicism on pain of death. Indeed, some 130,000 Catholics were killed between 1827 and 1858. Catholics were considered fifth columnist aiding French political ambitions. French persistence and efforts were rewarded and in 1867 they annexed Cochin China.

Tonkin posed the strongest obstacle to French ambitions. The Chinese had exercised suzerainty over Vietnam for many years and resented French encroachments. They joined with the Vietnamese between 1882 and 1885 in resisting the French, but French gun-power prevailed. In 1885 Tonkin and Annam became French protectorates and they asserted full control over Hanoi, Haiphong and Da-nang. Freedom of religion (for Catholics especially) was guaranteed. Roman Catholicism never lost this privileged position until the advent of Communist rule. The fruit of this position

can be seen in the following statistics. In 1966, after the division of the country in 1954, there were in South Vietnam 1,454,842 Roman Catholic members, in North Vietnam 833,468. Dr. Le Hoang Phu states that Roman Catholicism was one of the most potent religious, social and educational forces in Vietnam, p. 86.

With the French presence established in Vietnam in 1885, were there any stirrings among French Protestants or other Protestants to evangelize in Vietnam? In 1884 the Society for the Evangelization of French Colonies sent a pastor, Theophile Boisset, to Haiphong. But he was commissioned to organize a church for European protestants. This he did. In 1948 French Protestant churches existed in Haiphong, Hanoi, Saigon and Dalat. However, Pastor Boisset was sensitive to the multitude of non-Christians about him. In 1886 he appealed to his Society to send missionaries to a field "more vast than all of France" and which "is open to us." p. I. E. Schloesing. He concluded, "the time is short. Don't wait until it's too late." ibid. His call, and other calls at a later date, went unheeded by the French Protestant Church.

There were stirrings, however, in the heart and mind of a 39 year old ex-Presbyterian clergyman. When pastor at Louisville, KY. (1874-79) he had a vision of a huge stage filled with oriental faces and reported to his wife, mother of four children, that God was calling him to the mission field. In November 1879, A. B. Simpson accepted the pulpit of the 13th Street Presbyterian Church, New York City, but in November 1881 he relinquished it so as to be free to preach the Gospel to the neglected masses of the city. He also purposed to stir a dormant North American church to her responsibilities for neglected heathen peoples world-wide. To that end he published a monthly magazine entitled The Word, The Work, and The World. It was the successor to his two year old magazine (1880 and 1881) The Gospel in All Lands. In the August 1882 number of the W.W.W. he writes this editorial comment:

"Cochin China and Tonkin so near to China on the South, have passed under the control of the French. Taking advantage of commercial difficulties and misunderstandings, a French expedition has recently occupied Hanoi, the capital of Tonkin and now the whole peninsula of Annam is virtually under their power. This region is rich in natural wealth, and closely connected by trade with the Chinese province of Yunnan."

This is the first recorded interest of A. B. Simpson towards Vietnam, and it is concurrent with the assertion of the French presence in Vietnam.<sup>1</sup>

In February 1887 issue of the W.W.W. Simpson devotes three columns to an analysis of the people of Vietnam, - their origin, the geography, religion and economy of the country and the Romanist's efforts in the country. He notes that "there are several primitive people living in the center of the empire. These are very savage and seem to have no idea of God." We know them today as 'montagnards' or tribes people. Simpson concludes the article:

"Annam offers few difficulties in the way of missionary labor to the resolute messenger of the cross. With the exception of the Roman 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. Tonkin 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." p. 112.

As if this appeal were too weak, he adds on p. 128, -

"The southeast peninsula of Asia has been much neglected. The great kingdom of Annam should be occupied for Christ. Why should it not, along with Tibet, be looked forward to as one of the earliest fields of new aggression by the people of God?"

Be it remembered that it was W. E. Blackstone's stirring address at Old Orchard, Maine in August of 1886 that stimulated the formation of the Missionary Alliance in August of 1887. The closed field of Tibet was one of his levers of persuasion. Simpson in early 1888 couples Vietnam to Tibet as centers of urgency.

In his preaching and writing Simpson continued to project the neglected people of Vietnam upon the conscience of Christian America. He challenged in 1892:

"Shall we hold up to God the great unoccupied fields of the world this year, for His mighty power to open to the Gospel? They are Tibet, Annam, Arabia, et al . . . All nations must have the Gospel ere the Lord come." (Christian Alliance, Jan. 15, page 33).

The following month in the same magazine Simpson adds:

"Paul's great ambition was to preach the Gospel where Christ was not named. Today there is still a great unknown world for the missionary, - 900 cities of China, 300-400 tribes in Africa, Tibet, China, Annam, Cambodia, et al. Who will go?" (page 131).

In September the same appeal was repeated. Would he find recruits and concerned contributors at the New York Tabernacle October Convention?

In his report of the Missionary Alliance to that Convention in October 1892 Simpson wrote:

"It is also upon our hearts, as soon as suitable workers can be found, to endeavor to open a mission in the provinces of Annam, Cambodia, Cochinchina and Tonkin, where among twenty millions of people there is not a single Protestant missionary. It is an unhealthy country and entirely occupied by the Roman Catholic religion whose opposition will undoubtedly be found most persistent. But we are asking the Lord for some wise and brave volunteers who can speak the French language and who shall be gifted with the wisdom of the Master to cope with these tremendous difficulties, and found a successful mission in this unoccupied field." page 54.

In 1893 Simpson circled the globe to counsel, preach and encourage the missionaries of the fledgling Missionary Alliance. He requested Rev. David LeLacheur to do some preliminary investigation for him. Part of his inquiries were made in Annam and Saigon. In the spring of 1893 he reported to Simpson at Singapore. He told him of the open door in all of Vietnam. In his travelogue of that trip Simpson wrote in April:

"Then, from Singapore, it is but a short distance, with direct communication by steamer, to the great Kingdom of Annam with its twenty millions of people without a single missionary. Singapore is the natural centre for this also, at present at least. And we were repaid for our whole journey

by learning, we think without doubt, that Annam is really open for our missionaries. A young Spanish colporter has recently sold Bibles along the whole coast, and has stated that he has the fullest liberty to labor within the whole kingdom. We trust that as little time as possible will be lost in getting even a small beginning in Saigon, the capital of Annam. Our brother, Mr. LeLacheur, who has already visited this city, will be glad to go with our missionaries and help them get settled, and afterwards, for a time at least, exercise a general supervision over their work." Christian Alliance, June, p. 372.

Simpson returned to the States in July, 1893. For the October Annual Meeting of the Missionary Alliance in New York, he prepared the following report:

"The country of Annam, with the adjacent regions of Cambodia, Cochin-China and Tonkin form a strip of considerable importance, embracing the French possessions in southeastern Asia, and containing 20,000,000 people.

"This whole country is crowded with Roman Catholic priests and converts, and is the strongest mission of the Church of Rome in the heathen lands, and there is not a single Protestant missionary laboring within the whole section.

"The agent of the British and Foreign Bible Society succeeded in itinerating over some of that land, and reports that the country is now open to missionaries. He himself is *in communication with our Alliance*, and we are waiting for suitable missionaries, especially those who can speak the French language, to offer themselves for this field; and we trust that the ensuing year will give to some one the honor of becoming the first pioneer of Protestant missions in this great field.

"The power of the apostate Church of Rome, while of course offering the strongest obstacles to missionary work, is at the same time a powerful reason why this field should be no longer neglected." Annual Report, p. 54.

The appeal is repeated in the September issue of the Christian Alliance. He adds there that the need is for:

"a man, or a couple of men, who speak the French language," . . . that they "would be very valuable pioneers. Let us ask the Lord to send us two such men for Annam before the close of the winter." p. 178

Later in the same Annual Report for 1893 Simpson states:

"We guarantee for the sum of \$3,000 dollars to place three missionaries there (Vietnam) and support them for two years,"

p. 76

In March of 1892 Simpson published a small book entitled A Great Missionary Movement. Of Southeast Asia he wrote:

"Annam, Cambodia, Cochin China and the Peninsula of South-Eastern Asia, with a population of between twelve and twenty millions, are utterly unoccupied fields. The French language is spoken in some of the cities by the foreign people, and the natives speak a language something like the Chinese. They are probably not inferior to the Siamese, and are utterly without the gospel in its purity. There are, however, a great many Romish priests in the land, and the conflict will be as much with them as with the forces of heathendom.

"For this field, also there is one volunteer who will probably go forth in a few weeks from our midst. Who will help him? A man who speaks French and is not afraid of the perils of a new mission field may have a glorious opportunity, even in Annam . . .

"The missions of Siam have proved more successful than in any other portion of South-Eastern Asia, and there may be yet a similar story in Annam." p. 50.

Both South China and Vietnam burdened the heart of A. B. Simpson. He conceived both entrance into South China from Vietnam, and into Vietnam from South China. South China presented the first opportunity.

He related in the Annual Report, October 2, 1892 p. 47, 48 that Clarence H. Reeves and his bride, Lillian H. Lamont, were about to sail from San Francisco and open a mission at Canton in connection with the Alliance. They were from the Bethany Congregational Church, San Francisco. They and the church were already working with Chinese in the Bay area and some of their converts had returned to South China. Two Chinese workers accompanied them, a Mr. Fong Wong and Miss Chao Lun. They sailed on October 25, 1892. Mr. Reeves had studied at the Pacific Theological School and was only twenty-two and a half years old when he and his wife said goodbye to friends. He was to die at age twenty-eight.

Simpson expressed his concern for these areas in an article of the Christian Alliance magazine for January 1894, p. 98-100. He entitled it "A Cry From Quang-si" in which he described the destitution of the area, - no missionaries inside this hostile province. He noted later that the French were building a railroad from Tonkin to Lung-Chow and opined that Quang-si will be reached via Tonkin. Christian Alliance 1895, p. 280

Again in 1894 Lillian Reeves described the first reconnoitering trip from Canton into Quang-si by Alliance missionaries. ibid. August p. 132-135, 1894. John Fee went with the Reeves as well as Fong Wong and a Miss Dr. Halverson. Two trips were undertaken the end of 1894 by Mr. Reeves and Quick, and Mr. Christopher-son and Howden. In spite of opposition residences were obtained and by the last part of 1895 three stations had been occupied. It was from Quang-si and by Mr. Reeves that the first exploratory trip into Vietnam was made.

During these years Mr. Simpson held the neglected field of Vietnam before the eyes of Alliance people. In the June 1894 issue of the Christian Alliance, p. 690f, he devoted a long descriptive editorial to Annam. He completely covered the many aspects of the country in a similar fashion as he had done of many mission fields in his earlier magazines 1880, 1881 The Gospel in All Lands. Such articles had won for him wide acclaim. People could see what was in a particular country and more importantly what it lacked in Christian witness. The Annam story Mr. Simpson concludes with a strong appeal for action by the Christian body of believers. He had described all the three provinces of Vietnam and Cambodia as well and then states:

"These four provinces contain a population of over twenty-two millions, and in all this country there is not a single Protestant missionary. In looking over the directory we find scores and hundreds of Roman Catholic clergy, archbishops, bishops, vicars, priests and missionaries, with a number of schools, convents, monasteries, and seminaries everywhere, but except the agents of the Bible Society, Protestant missions have not even attempted to penetrate this important field.

"When we were abroad a year ago, 1893, we were informed that an agent of the Bible Society had traveled over the whole Empire and found it open to the Bible. We believe that it is one of the loudest calls of the Spirit of God to the Church to plant a chain of Protestant missions in the cities of Hue, Hanoi, Haiphong and Saigon.

"It will be a difficult undertaking. The whole strength of the Romish hierarchy, with hundreds of priests, and the whole body of the Government officials behind them, will oppose with all their might. But this is the greater reason why the testimony should be given and the standard reared. There are half a million Roman Catholics in the Empire of Annam, and not a single Protestant. It will need great tact, wisdom, faith and courage, to establish such a mission. It calls for men of the very highest character and consecration, and the most definite call from God.

"We have long been praying the Holy Spirit to raise up some such company of pioneers, and to call some brave, true heart to lead us in this great movement. May God lay it upon the hearts of some chosen vessels, and give the high honor to someone who reads these lines of planting the Standard of the Cross in the great centres of this neglected Asiatic Empire!"

At Old Orchard in 1894 he entitled his missionary sermon "The Macedonian Cry" - Christian Alliance, August 1894, p. 199. In it he described the world areas of tremendous neglect and need. He included Vietnam. In his Annual Report, October 1895 he pleads for Vietnam "with its twenty millions of people and not a single Protestant voice to tell them of Jesus." p. 84. A year later in a similar report he reminded his hearers that only four years remained in the 19th century. Then he added, "Shall it see Annam, Tonkin, Cochin China and Cambodia all represented in the 20th century convention of the Christian Alliance?"

On January 12, 1896 several new missionaries farewelled from the Gospel Tabernacle, New York City. Among them was Robert Jaffray, twenty-three years of age. He was going to join the pioneers in Quang-si. Wouldn't that neglected field more than completely fill his vision of need? In vision he became a prototype of future missionaries to Vietnam. Regardless of need under foot, they always saw other neglected people over the horizon. Jaffray, in his closing remarks, earnestly laid Vietnam upon the hearts of his hearers. Mr. Simpson commented on his address,

"In going to Southern China God had laid upon his heart more than twenty millions of unevangelized people just south of them, and he hoped God would use him in some way to reach them." Christian Alliance, January 1896, p. 72

In July 1896, while Jaffray was learning the Chinese language, Clarence Reeves and his wife undertook an extensive exploratory trip within the province of Quang-si. More than Quang-si laid upon their hearts even though pioneer work had just begun in that province. A letter from Mrs. Reeves described

the entailments of the trip.

"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 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. 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. 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. We dared not sleep with windows open at night so 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." A.W. 1897 - March p. 259.

Finally the pioneers arrived at Lung-Chow on the West River. Here the Mission hoped to open a station as soon as possible and preach to these neglected people. In Mission leader's minds, it would also be the staging area for pioneer work in Vietnam. For now Mr. Reeves left his wife to look after the boat as well as investigate the prospects of missionary work. He with his Chinese teacher left for Tonkin on Saturday, July 18. That day one of the "chair bearers" was taken sick, so they stopped at Ha Tong Hu, eighteen miles from Lung-Chow and remained there over Sunday. Monday noon they crossed over into Tonkin. During the week they made their way south down through the mountainous terrain and on Saturday evening camped near "the head of navigation on the south branch of the river." Christian Alliance, January 1897, p. 51

The next week they went further south and east to the city of Lang-son. Their explorations completed they traveled east and north back into China and thence to Lung-Chow. They had been in Vietnam about 10 days.

The Christian Alliance magazine for 1897 reported to the Alliance constituency the finding of this exploration. Mr. Simpson introduced Reeves first report with a lead article entitled "The Evangelization of Annam." January 15, 1897, p. 49. He briefly describes the whole area, the people, French protection, Roman Catholic priests, - "numerous and powerful and have half a million professed converts," and continues, "our South China missionaries have had it upon their hearts to extend their work into this neglected land." (and the South China missionaries hardly had a foot-hold in Quang-si). Mr. Reeves then described his "Pioneering in Quang-si and Annam" p. 50, 51, from which we related a bit in the preceding paragraph.

Then in the September 29th issue of the magazine the lead article is penned by Mr. Reeves and entitled "The Truth About Tonkin," p. 313f. He tells something of the geography of Tonkin, its history and people, its religions, the coming of the French, etc. He wants to bring it before 'your minds as one of the most needy fields and one which . . . we hope to see taken by the C. & M. A. in connection with our South China work." He fears that French rule will 'more than likely impede the entrance of Protestant missionaries owing to the power of the Roman Church in State affairs. But if the Lord's time has come to evangelize this country, which to the present day has never had a resident missionary within its borders, nothing can hinder."

It's interesting to observe that during his trip he noticed that "the whole of the country north of the delta, on both sides of the Song Kai river, is inhabited by aboriginal tribes who have their political centers in Cao Bang and at Hong Hoa at the head of the delta; . . . that among the mountains and on the high plateaus . . . there are several large markets where the people of these several tribes gather every third day or so to sell their produce."

The Jean Funés\* eventually worked among these people.

From some source Reeves gleaned the statistics that in all of French Indo China, Roman Catholics numbered some 700,000 persons. Nine vicar apostolic bishops, two hundred missionaries and three hundred national evangelists served this number of Catholics. Note that the proportion between clergy and laity appears unreal, - some 1,400 persons to one clergyman.

Reeves wrote that Protestant efforts were negligible. Bible Society agents had made a few trips, but met with little success. Few could read because of the lack of education of the people. Furthermore the French in several cases arrested the bookseller, destroyed his books and sometimes jailed him and then released him without trial.

On the plus side he reported that the French had "just received a new concession to extend their railroad, now built as far as Lang Son, . . . to Lung-Chow in Quang-si and on to the capital of Yunnan province. In this way it will connect our work in South China very easily with the Annam work if a center were but started at Lung-Chow. Also Lung-Chow, not being on French territory, would be free from many of the restrictions that would be placed upon the workers if they were located in Tonkin."

\* Also Mrs. H. Homer-Dixon and Rev. Nguyen-hau-Nhuong.

D.I.J. letter

Then Mr. Reeves adds - 'The French are building roads all over the country. Steam launches are plying on most of the navigable rivers. So, communication from China to Tonkin is a simple matter. But with all these physical advantages is the need of the country. Ten million persons have never heard the Gospel. The men to carry the Gospel to them are not at hand. And if they were, where are the needed finances? Who will meet this need? Men, young men who do not fear roughing it, but who really enjoy it . . . Money, I think it will take more per year to live in Tonkin than China. . . Above all, a trust in the living God for one's health as well as for needed supplies. This message went to thousands of readers of Simpson's magazine. Christians were alerted, many were praying, God was preparing people for the day of entrance.

Robert Jaffray did not delay to put his vision into action, - vision plus work is missionary, vision minus work is visionary.

February 10, 1899 he was in Hanoi. He had passed his twenty-fifth birthday by three months. Following are parts of the letter he wrote to Dr. Simpson: Christian Alliance, May 1899, p. 162f

"It is with 'joy unspeakable' indeed that I am privileged at least to write you from the land of Annam. It has long been a deep desire in my heart to visit this country in the name of the Lord, and God has now fulfilled to me in part at least, the word spoken to me before I left the homeland: 'Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem so must thou also bear witness at Rome.' On January 25 I left Brother Landis and our station at Nan Ning Fu and I have been on the wing ever since. Have visited the following places successively: Lung-Chow, Lang Son, Phu Lang Thuong, Haiphong and Hanoi. I now am about to return rapidly to my station again. I will have been absent probably less than one month. Travelled by Chinese wheel boat from Nan Ning Fu to Lung-Chow, nine days; by small boat and sedan chair from Lung-Chow to Lang Son (Tonkin) two and a half days; by the new French railroad from Lang Son to Lang Thuong, six hours, a distance of about 170 miles; by Chinese night steamer from Phu Lang Thuong to Haiphong; by French steamer from Haiphong to Hanoi. I arrived here on February 10th and have spent a few profitable days. Leave (D.V.) tomorrow morning at 3:30 o'clock by 'ricksha' overland to Phu Lang Thuong and return by railroad and chair and boat to Lung-Chow and Nan Ning. . .

"The object of my trip has been to gather, in a quiet way, all the information regarding the land, the people, the probable attitude of the French government and the Roman Catholic church to Protestant missions in Tonkin, etc.

"I have everywhere met with nothing but the kindest of treatment and the greatest of courtesy from the French people.

"I have met several English speaking people however, and have sought to question carefully as to whether Protestant missions among the Annamese would be tolerated by the French or not. The reply has always been indefinite and I suppose we shall never know until the attempt is actually made. When we reach the threshold and stand in real faith, the door, I believe, will be opened by the magic power of His mighty hand. I know that God is moving on the hearts of His people at home concerning this land as He is also in the hearts of us, His servants, abroad. Oh, may we but be true to His great purpose for us in these last days that He may take out of every nation and kindred and people and tongue, a people for His name.

"You will be much pleased to know that the Protestant church of France has pastors here now. I was pleased to meet Pastor G. M. Mereaider at Haiphong and Pastor Adolphe de Richemond who is my kind host at this place. These two gentlemen with their families arrived here only three months ago and have begun their work, which is, of course, not of a missionary character, but simply among the Protestant French population of Tonkin and especially the soldiers. The number of Protestants is rather larger than I had expected. Mr. Richemond's parish here in Hanoi consists of over 100. Their work is already very encouraging and will do much to prepare the way for the opening of the mission work in Tonkin. Mr. Richemond informs me that it is the desire of their society to establish mission work among the Annamese also in the future but this is as yet altogether indefinite.

"Mr. Richemond is much pleased that our Alliance anticipates opening work here and has encouraged me very much. He has over and over again, expressed himself most heartily, as willing to do all in his power to assist and cooperate. He says he does not believe the French government would offer any resistance whatever, but on the other hand would afford satisfactory protection.

"Opposition, if any, will come from the Catholic priests who abound here. Strange however, these priests are largely Spanish and are much disliked by the French Catholic population. There are French priests also. But Mr. Richemond says

there is very little religious feeling of any description at all among these unfortunate people . . ."

In the July 1899 issue of the same magazine page 65f, a long descriptive article about Vietnam appears, written by Mr. Jaffray. Note a few of the items he wrote:

"The religion of the people is chiefly Buddhism and Confucianism, with some additions to suit their tastes . . . The Vietnamese people, it is said, are not an extremely religious race. However, Protestant Christianity has never been introduced among the Vietnamese; it speaks to the shame of the Church."

Of the Roman Catholics, he wrote the following paragraphs:

"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 at once. 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 that 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, Puerto Rico, and the Philippine Islands. The poison has begun its deadly work in Annam also. Opposition, if any, to Protestant missionary work, will come from these unscrupulous priests."

And what did this young twenty-five year old missionary advocate for Protestants to do in Vietnam? On page 67 he exhorted as follows:

'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.' Others are going to fields more open; let us take to the 'wooded country' (Joshua 27:17-18). 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. 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!'

At the end of Jaffray's article, Dr. Simpson also appends a word of exhortation. He wrote:

'The above article opens to our hopes and prayers a great field of missionary possibility. The empire of Annam is rapidly becoming a French colonial possession and under the energetic rule of France. It's 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 Annam. 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 Annam.

"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."

Dr. Simpson continued to fan the flame. The next month, August, he wrote in an editorial, page 168

"We are glad to learn that several of the leading officers of the French colonial government are also Protestants and there seems to be no doubt that a Protestant mission at this time would be received by the official authorities and allowed perfect liberty in their missionary work. Surely it is a time not only for prayer but for action.

"During the past week we received our first contribution for the work in Annam from one of our subscribers, and we hope that without withdrawing means from the work already established, others will be led to follow, but above everything else, the primary need is a company of believing and Spirit-filled pioneer missionaries who have had some experience in working among Roman Catholics, and who know or will, immediately the French language, which is indispensable in this field. We simply leave this matter with the Lord and His people."

Still in 1899, a graduating student, John H. Earl, Jr., of the Missionary Training Institute entitled his commencement address "God So Loved Vietnam." Mr. Simpson printed it in the January 1900 issue of the Christian Alliance, page 50f and pre-faced it with an editorial, "The Neglected Tribes of Vietnam." He states that Mr. Earl is himself a candidate for missionary work in Vietnam and that there are others saying, "Lord, here am I, send me." Small donations were being sent for this particular object. Then Mr. Simpson adds a little that can be classified as part of his theology of missions.

"The parting message of our Lord for the evangelization 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 reaching of the unevangelized races becomes extremely important. The one lost sheep outweighs the ninety and nine so long as he is lost, and one unevangelized 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 world-wide evangelism."

Mr. Earl presents the geography, the history, the people, the population and the religion of Vietnam. In his conclusion he states,

"It hardly seems possible that this land which has been known so long has never had a single missionary."

Then he quotes some lines from Mr. Jaffray and finally appeals to his "hearers" by saying,

"Young men and women, heartily respond to the mute appeal from this dark land to God's 'Who will go?' and say, 'Here am I, send me.' The fifty million dollars which is expended annually in the United States for tea and coffee alone would give Vietnam one missionary for 250 persons. It could be evangelized in six months."

Mr. Earl never served in Vietnam, but his words bore fruit. Mr. E. Schloesing wrote a digest of Georges Bois larger work The History of Protestant Missions in Indo-China. In Mr. Schloesing's booklet Protestant Missions in Indo-China he wrote,

"a little before 1900 a strong appeal from the C&MA written by the missionary Earl, moved the heart of the Swiss missionary, Gabriel Contesse. In 1902 he arrived in Laos and there founded the Swiss Mission." page 9.

Mr. Earl kept trying. He wrote an article Mission Work in Neglected Annam. Dr. Simpson published it in the March 1901 issue of his magazine, p. 128. Earl had done considerable research and knew of the "Mois or Stiegs (probably Stiengs), tribes of savages." His picture appears in an April issue of the same magazine, p. 199, along with other new missionary candidates. He was to sail in the fall of 1901 for South China.

So close and yet so far. The information and appeals to date had not placed a resident missionary in Vietnam.

1901

During 1901 the R. A. Jaffrays were furloughing. He held some meetings among the French Protestants in Quebec and presented to them the needs of Vietnam. In the congregation was a French missionary, Rev. Sylvan Dayan, and his wife. They offered themselves for missionary work in Vietnam. In September the Board invited Mr. and Mrs. Dayan, French Canadians and candidates for Vietnam, to come to Nyack for a few weeks, 'with a view to their acceptance if their way is clear.' Executive Committee of B.M. Sept. 28, 1901, p. 135.

They came and a close bond of Christian fellowship was established between them and the Alliance.

1902

On January 4, 1902 the Board again discussed their candidacy. The matter was referred back to the Missionary Committee for further consideration, p. 142.

Then on the 25th of January the Board met with the Dayans. After this conference the Board accepted them as missionaries and appointed them to go as missionaries in the near future if the way is clear. p. 143. They returned to Canada the first of February and the Board met their travel expenses, - \$29.00 p. 143.

On Sunday evening, March 2, 1902 the Dayans farewelled from the Gospel Tabernacle in New York. In commenting on this service, Mr. Simpson wrote in the Alliance magazine:

"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 Annam, 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. At present Annam 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 Frenchman 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 Annam, 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 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." Christian Alliance, 1902 page 143

The South China Executive Committee on March 26 gave Mrs. Jaffray permission to go from Wuchow to Hong Kong to greet the Dayans. They were delayed a little in Hong Kong, because on April 17th Mrs. Dayan gave birth to a premature child. In May they had arrived in Wuchow and were busy studying Cantonese. When the South China Executive Committee met on August 9, they thought the time had come to make the first move toward Vietnam and authorized Mr. Dayan to make a trip to Tonkin. Part of the reason for the trip derived from the opinion echoed by Mr. Dayan, that "attempts

to study Annamese on French territory would not only be fruitless, but fatal to our prospects for that field," Christian Alliance, January 1903, p. 55

Therefore, on this trip he was to find and bring to Wuchow a Vietnamese language teacher. He described his experiences in an article published in the Alliance magazine for January 31, 1903, p. 55f.

"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 Annamese teacher willing to come to China, and second, finding out about the nearest possible place 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.

"The French conception of the Indo-Chinese domain included the whole of Indo-China. It is divided into five distinct parts, namely, Tonkin, Annam, 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 inaugurate mission work not in Annam, 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 'Wo Kwai,' a Chinese river boat under foreign command, makes a weekly trip to Hong Kong. I left the mission Friday, August 16th, very late in the night. I 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 follow me all the way.

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

"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. 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 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 the city. 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 sea-sickness complicated with an attack of intermittent fever. 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 have finished their three years' service and are at the eve of being liberated at Haiphong and permitted to go back home. For three days and three nights the ship is to be thronged with their noisy steps, the odor of their 'drinks,' and the ring of their licentious shoutings. One night I took the liberty to go down in the hold where they were crowded 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 now 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.

"For an hour and a half they kept laughing and ridiculing. Toward the end of my impromptu speech, I could already feel joy in 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 on 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 again en route to Haiphong.

"We entered Haiphong at three o'clock in the afternoon and anchored in the midst of the harbor. For the first time I find myself here and yet all that surrounds me seems familiar. It looks as though I passed through many places absolutely like this. 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.

"I have read a number of publications regarding Tonkin whose authors narrate what they have seen. But in my rambling through this port I find hardly anything that could be identified with their writings. 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. On the splendidly illuminated terrace of the hotel a hundred joyful and noisy people swallowed the appetizers, vermouth, cocktail or absinthe. 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.

"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 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. 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. (English) Twenty minutes in a *pousse-pousse* on a straight level road 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 to find a teacher 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 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. I chose number one, Bishop G., and five minutes later, I was in a cordial

tete-a-tete 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 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 carrying in my hand nearly sixty photo-engravings of Tonkin kindly presented to me.

"I was not to be deceived. 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."

Mr. Dayan returned to Wuchow by September 13, 1902. R. A. Jaffray took up the burden again and wrote a long article entitled South China's Greatest Needs, Christian Alliance, November 1902 p. 283 but he was also burdened with Vietnam. South China was still a pioneer field. In this article he writes of Mr. Dayan's trip to Tonkin.

"Bro. Dayan has just returned from his trip bringing a teacher with him. He met some of the giants of the land, but was not discouraged for his trust is in Him who is with us, and who is more than all our foes. Pray in faith, dear ones, that God's mighty hand may break down every opposition, undermine every obstruction and surmount every obstacle to the spreading of His Gospel, and open the way that the truth may be preached and that many may be saved among the teeming millions of these perishing souls. The Lord has led us out

much in prayer that He would call more French missionaries to this needy land. God surely has 'His own' in this dark land which He would save before the day of His appearing. To accomplish this work of witnessing the Gospel in Annam. requires the prayers and gifts of God's people."

On October 18th, the Dayans left Wuchow for a month's vacation.

Back in America John Earl continued to add fuel to the Vietnam fire that was burning in many hearts. In the May 17, 1902 issue of the Alliance magazine, p. 284, A. B. Simpson published a six column article by Mr. Earl entitled Annam - It's Great Need. Among other items he refers to the famine in India, that the U.S. government sent \$1,100,000. in aid, etc. Then he states that such a sum of money would support 600 missionaries in Vietnam for five years, but even so there would only be one missionary for 40,000 people. He reminds his readers that Vietnam is full of Christless religions, Christless hearts and Christless homes, - some three million of them. He asserts that if missionaries visited 1,000 homes each day, it would require 67 years to visit each home. Somewhere he learned that the British Foreign Bible Society col-porteurs were busy and had sold 40,000 portions of Scripture. The first part of August he went to Old Orchard Beach and addressed the Alliance Convention, but did not speak directly of Vietnam. Christian Alliance, August, p. 95 Note 2.

### 1903

The advent of 1903 found the Mission perplexed regarding permanent entrance into Vietnam. (Much of the following data is taken from the Executive Committee Minutes of the South China field.)

January 28th the Field Executive Committee asked Mr. Dayan to prepare a statement to be sent to the Board setting forth his needs to open work in Vietnam.

February 10th the Committee approved his evaluation and sent an accompanying letter to the Board requesting them to assume the added expense. The Dayan's teacher had returned home and at the February 18 meeting of the Executive Committee Mr. Dayan requested permission to return to Tonkin to find another teacher.

The Committee tabled his request because of low finances and the high cost and awaited a response from the Board. The two month period it took for an exchange of letters with the New York Board didn't help the decision process. On February 20 a letter was read at the Committee meeting from Mr. Funk in New York stating that the Board was awaiting the Committee's views regarding Mr. Dayan's proposed second trip to Tonkin. (Mr. Dayan had apparently written to the Board prior to the Committee letter of February 10). The Committee now felt that time was of the essence and sanctioned his going to Tonkin. They recommended that he go via Hong Kong and return if possible through Lung-Chow and Nan Ning. Also they asked that he take with him the Chinese pastor at Wuchow. The Committee felt that contacts with Chinese merchants would accomplish the task better and cheaper. They also requested that they stay in Chinese hotels rather than French.

Mr. Dayan returned from Tonkin on March 20. I could not locate any record of this trip or who actually accompanied him. Mr. Schloesing, previously referred to, states in his booklet that "they (Mr. and Mrs. Dayan) debarked at Haiphong, but that it was not possible for them to remain in Tonkin in spite of the support given them by The Society of Missions of Paris," p. 9. I found no other record of both Dayans going to Tonkin.

At the Committee meeting in Wuchow on April 1, Mr. Dayan made proposals in a letter for further steps to enter Tonkin. The Committee approved the recommendations, but wanted more details before sending them to the Board. (The letters of the South China Executive Committee were filed in another book and are not in the Headquarters archives at present.) On April 6 the Committee met again, but delayed action until all the Committee members could be consulted. At the April 14 meeting the Committee reached unanimity of opinion. They felt that it was their duty to pass on to the Board the information contained in Dayan's letter and encourage the Board to open the work.

"notwithstanding the expense it involves . . . Whether or not such a work is within the call of the Alliance Mission is a matter to be left entirely to the Board," p. 90.

(The missionaries were concerned about a famine which at the time was raging in South China.)

On June 4 a letter finally came from the Board, but it was not in reply to theirs of April 14. The Board approved an added amount of \$25.00 to Dayan's allowance and another \$200. for him to go to Saigon and see the Governor. The Board 'was very desirous of opening the work and did not wish to hinder Mr. Dayan

on account of lack of funds." The Committee approved his going to begin work in Vietnam, but thought it best to wait for the Board's reply to the letters sent on April 14. They cabled the Board for their reaction. It read "Cable Tonkin Decision."

The June 6th meeting of the Board reported the reception of the cable as well as a letter from Mr. Dayan. The whole matter was referred to the next meeting. Ex. Com. of B. M. p. 188  
At the June 13th meeting of the Board they discussed the proposed opening of Tonkin by Mr. Dayan and resolved to cable, "Wait, letter coming." They also appointed a committee composed of Mr. Simpson, Funk and Williams to give further consideration to the matter and to correspond with the field as well. B. M. p. 112, June 13.

During the summer the great conventions took the priority and there is no record in the minutes of further discussion or action until the Executive Committee meeting on Oct. 3, 1903. By that date Mr. Isaac Hess had returned on furlough. Also a letter had been received from Mr. Dayan. The Executive Committee referred it to Mr. Funk and Mr. Hess for consideration.

In October Mr. Dayan requested a copy of the Committee's letter to the Board. They sent him a synopsis of it. On December 2 a letter from the Board insisted that Tonkin be entered via Lung-Chow. This aggravated Mr. Dayan and he wrote on December 14 a rather unkind letter to the Board. On the 23rd of December he sent an ultimatum to the Committee, - "Annam or Home." There were obviously sharp differences of opinion. During such circumstances it was for the best that entrance into Vietnam be postponed. Though Gospel preaching was long overdue in Vietnam, the time would come for productive entrance.

#### 1904

The disagreements continued into 1904. The Dayans had been down to Macao and February 13 they returned to Wuchow.

Mr. Funk had prepared a letter to Mr. Dayan which he read to the Executive Committee on February 20. The letter was referred to Mr. Simpson and Williams for revision and then to be sent to the field. p. 202

Mr. Dayan changed his attitude and wanted a reconciliation with the Board (February 21), and offered to write a letter of apology to the Board. R. A. Jaffray wrote an accompanying letter. While waiting a reply from the Board, the Dayans began again the study of Cantonese at Wuchow.

At the Feb. 27th meeting of the Ex. Com. in New York a letter was read which stated the attitude of the Board toward the Dayans. It was sent to the field as the Board's instructions in the matter, p. 202.

On May 24 the Committee agreed to allow Mr. Dayan to teach French at St. Stephen's College in Hong Kong. They were still waiting a reply from the Board. Mr. Dayan agreed to hold in reserve any money earned that exceeded normal allowance for future use in Tonkin.

On June 6 Mr. Jaffray wrote to the Dayans and offered to buy his Vietnamese books for the Mission. We don't have the record of what transpired, but on June 9 the Committee sent a letter to the Dayans in Hong Kong. It concluded:

"This letter closes our relations as a Mission with Mr. Dayan and his wife." p. 158 S. China Exec. Com.

In New York at the Executive Committee's meeting on July 23 it was reported that the Dayans had returned from China. They voted to give them the last two month's allowance and appointed a committee composed of Mr. Simpson, Funk and Williams to bring the matter to a satisfactory conclusion, p. 213 Ex. Com. July 23. The Dayans presented their resignation and Mr. Funk was authorized to correspond with him to ascertain "whether he would accept a smaller amount in settlement of his claims, considering the circumstances under which he left China." Aug. 10, 215 Ex. Com.

At the September 3rd meeting Mr. Funk reported that the Dayans had agreed to settle all claims. They were sent \$450. "with proper papers of discharge." p. 216 Ex. Com.

This closes an episode of bright prospect for the darkened souls of Vietnam.

### 1905

The rest of 1904 and all of 1905 were lean months. In the Alliance magazine, the Annual Reports and the South China Executive Committee Minutes there is silence in regard to Vietnam. Lung-Chow becomes an object of missionary occupation for the South China missionaries. It was the previously proposed "jumping-off" station into Vietnam.

The Missionary Review of the World recorded this word in 1905.

"Annam and Cochin China are almost outside the influence of evangelical Christianity. However, the Bible Society of France is actively engaged in circulating the Scriptures in those regions."

One of the agents writes,

"There is not a single important place in Cochin-China, in the southern part of Annam and in the French Laos territory which has not many copies of the Holy Bible. More than 400 copies of the Bible have been distributed among the Protestant colonists and soldiers, and more than 300 copies have gone into the hands of Roman Catholics who have asked for them. A large number of Vietnamese, Cambodians, Chinese and East Indians who have learned to read French have also eagerly received the Bible.

"This French society, which publishes the Scriptures in one language only, is finding by experience that an effective means of preaching the Gospel in all the world is by disseminating the Gospel everywhere." Alliance magazine, 1905, page 602.

We will learn later that Mr. Bonnett, a French national, went to Vietnam in 1902. He worked for the British Foreign Bible Society however, and not the Bible Society of France.

In the Annual Report for 1905, given in 1906, Mr. Jaffray adds this word regarding Vietnam:

"The Lord still holds this neglected field before us. Oh, why are we so slow to go up?" p. 106

#### 1906

On February 22, the South China Executive Committee appointed Mr. Isaac Hess and Mr. F. W. Davis to go to Lung-Chow with a view to open a station there. They were delayed, but did go so that in July at the Field Conference the Davises and Mr. Hamill were appointed to Lung Chow. R. A. Jaffray rejoiced in this and in his Conference report for the Alliance magazine wrote:

"This place has long been on our hearts. It is the natural base from which we will act to enter Vietnam. The Lord holds this land before us . . . we desire to go forth . . . Why are we so slow to go up?" p. 336

To go back a bit, in January of 1906, Mr. G. L. Hughes arrived in South China and began to study Cantonese. He eventually played a part in the opening of Vietnam. He wrote a letter to friends in the States sometime in March or April of 1906, part of which Dr. Simpson printed in the Alliance magazine, July 7, 1906, p. 418. Mr. Hughes described his trip to Hong Kong via England, the Suez Canal and other interesting areas. Then he adds a word about Lung-Chow:

"After being in this receiving home, (Wuchow) for about a year I shall most likely be sent to Lung-Chow - a city

about 500 miles west of here near the Tonkin 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 Annam.

"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 over-estimated. 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 Tonkin 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."

1907

Mr. Hess returned to the States on furlough in the spring of 1907. In missionary deputation preaching, he reported the opening of Lung-Chow and expected it to be the base of operations into the vast neglected field of Annam, Alliance magazine, May 1907, p. 24. Dr. Simpson also referred to this in his preaching.

1908

R. A. Jaffray also continued to impress North American Christians with the "lostness" of the people of Indo-China. The

April 10, 1908 Alliance magazine, p. 22f printed a rather lengthy article that he submitted. He lists the divisions and populations of Indo-China and then continues:

"Here then is a population of over 20,000,000 and today 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 province 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.

"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?

"The native religions of these people are Buddhism, Confucianism, Spiritism and Roman Catholicism. The latter 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. 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 residents. 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 Tonkin 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 dis-establishment 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 Tonkin 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 impression on the writer's mind more than any other. 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 Tonkin 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. 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 itself and so I pressed my way through a pair of tall doors before which we stood. The building entered proved to be the native headquarters. 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. I have plenty of room'. Needless to say we praised our loving Father and thanked our kind host. He at once invited us to his reception room, poured out tea and entertained us royally. We 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. Praying that the Spirit 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, so He would do when His children go forth to possess this land to open unto them a great door and effectual that no man can close.

'In connection with the work 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 is situated very near the border of Tonkin. 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 Tonkin. This station is on Chinese territory and yet within a day's march of Tonkin. It is an admirable place for the study of the native Vietnamese language. Missionary candidates for this field must also have the French language fluently."

In the Council gathering of May 1908, Dr. Simpson repeated that the great objective of the South China missionaries was unevangelized Vietnam, A.R. 1908, p. 42 Rev. A. E. Funk, the Foreign Secretary, wrote in his report at that same Council:

#### THE NEED OF ANNAM

"Here we have to face an even greater and more crying need. Not a part of a province or even a whole province without the Gospel, but a whole country absolutely neglected. O, how sad that it is so, and has been for so long! But it is foolish and profitless to weep over the past failure of the church. What are we going to do? This is the question. Here are 22,000,000 of immortal souls for whom our Saviour died and no one to tell them the story of His love. Are the Vietnamese a degraded heathen people? Yes, and not only so, but doubly damned by the blight and curse of Romanism.

"We have an established station at Lung-Chow where young men can go and prepare the language for the Annam field.

"Brother, what an opening for you. To be a pioneer missionary to this perhaps the most neglected land in all the world. What shall tempt the consecrated soul away from such an offer? It is not an offer of ease and comfort. We appeal to you to join us as fellow-soldiers in the fight.

"Shall we see a band of missionaries come out this year for Annam? If so, we firmly believe that the way is open for the conquest of this land for Jesus." A.R. May 1908, p.151

The Council Committee on Foreign Department report urged prayer and funds to enter Vietnam. p. 183

Either in late 1908 or early 1909, the Lung-Chow missionary, Rev. F. W. Davis had a hopeful experience. He wrote:

"While selling books and preaching in a shop at Lo-Ui on the Annamese border, 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 natives around what he said, they explained that he was an Annamese, and that he asked me to explain the Gospel to him. I at once became interested, so 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 that I saw, but the 25,000,000 of his countrymen, who like himself, are ignorant of the true God." A. R. May 1909, p. 103

These were difficult years financially. Mr. Simpson in his report to Council in May 1908 stated that in New York City alone a quarter of a million men were without work. A.R. 1908, p. 5 But Alliance people gave with great sacrifice and the income for the fiscal year ending March 31, 1908 exceeded the previous year by \$14,374. ibid. p. 6 More than 250 missionaries were serving overseas and the financial demands for their work was overwhelming. Two different fund raising campaigns were in operation, one The Forward Movement to raise additional funds for missionary needs; the other, The Sustenation Fund to raise monies for home workers. All of this says that there was an abundance of work to do, but insufficient funds to do it. Therefore, great care was exercised in the commitment of funds and considerable sacrifice experienced on the part of both home workers and missionaries. To add Vietnam as another mission field required great faith and caution. Nonetheless, Mr. Hess reported to the Council in 1909 that the Colby Mission of Brooklyn, New York has supplied the funds for buildings in Lung-Chow in which to train missionaries for Vietnam, A.R. 1909, p. 25 - and the Council Committee on Foreign Work recommended "that steps be taken to enter this most needy field." ibid. p. 151

1909

Early in 1909, G. Lloyd Hughes wrote again to the constituency of Alliance people to urge their concern for

"Annam with its untouched and apparently uncared-for millions." Alliance magazine, April 1909, p. 2.

He continued,

"For centuries they have wandered in sin and superstition 'without God and without hope in the world.' If Annam is to be evangelized, you, our friends at home, must take it to heart; young men must come out and help us; money must be forthcoming. It is a grand privilege . . . What God has done in other countries He will yet do in Annam."

During the year Rev. Paul Hosler arrived at Wuchow. He was to become one of the pioneers into Vietnam. Also an outstation to the south of Lung-Chow, Pang-Tseung, was opened. F. D. Davis wrote, "it brings us another step nearer the needy millions of Annam." Alliance magazine, August 1910, p. 315. Lloyd Hughes was not content with his conference appointment of 1909 to Lo-Ting and requested to be allowed to return to Lung-Chow as an itinerating missionary. His doctor had advised against this as Mr. Hughes suffered from a heart condition. The Executive Committee acquiesced to his request only if he would write a release to be sent both to his father and the N.Y. Board, South China Executive Committee, p. 348 and 354.

Isaac Hess added a paragraph of exhortation regarding Annam in his Annual Report. Thus these several persons expressed their burden and urged action for the unevangelized people of Vietnam.

R. A. Jaffray capped the year with a long article that Mr. Simpson published in the October 23rd issue of the Alliance magazine, p. 49f. It was entitled, A Plea for the Perishing of South China and Annam. Jaffray was thirty-five years of age. A part of what he wrote follows:

"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.' . .

"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. 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. Impelled by the same motive, we are 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. . . Let me lay before you this field to which our longing eyes and hearts have looked for many years. From Wuchow 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. It is within a day's march of the frontier of 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. 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.

"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;  
Cochin-China 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. Far from being a substitute for the true Gospel, it 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. . .

"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 today. 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. The enemy, knowing this, will make every effort to hinder the soul that is aflame for the 'regions beyond.' . .

"Man's extremity is God's opportunity. Oh for men who have some of that divine tenacity of purpose to follow hard after God. . . . 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. . ."

1910

This is the last year before that time when missionaries would finally set foot on Vietnam soil and claim its people for Jesus and the Church. The three men to spearhead the advance were already located in South China, - Hosler, Hughes and Jaffray; and two others, who would join them a bit later, had arrived during

1910, - i.e. William C. Cadman and Frank A. Soderberg. Mr. Cadman had come as printer for South China at the request of Mr. Jaffray. Mr. Simpson said in his report for 1910 that earnest preparations were being prosecuted with a view to soon entering Vietnam.

A.R. 1911, p. 16. Lloyd Hughes and Paul Hosler were studying French with this in view, ibid. p. 139. Mr. Jaffray had written to the Board in May proposing again that Vietnam be entered. In August, Mr. C. H. Colby of Brooklyn had donated funds to build a home at Lung-Chow for Vietnamese students. South China Executive Committee, p. 374. So the stage is set, the precise procedures are still uncertain, differences of opinion still linger, but the event of establishing a mission in Vietnam is approaching.

Note 1, page 2 - His second mention of Vietnam came in September 1883.

"The province of Annam has narrowly escaped becoming the scene of a serious war between France and China. The French have lately been pushing their colonial aggressions most energetically in the Eastern world. The annexation of Tunis has been followed by the agitation on the Congo, the war in Madagascar, and the establishment of a protectorate in Annam. But China protests, claiming the right of suzerainty and the prospects of resistance were for a while, very strong. There could be little doubt of the disastrous result of such a war in France, and the still more disturbing influence, for the time at least, on the work of Christian missions."

W.W.W. Sept, 1893, p. 139

Note 2, page 25 - John Earl never served in Vietnam. He requested the Board of Managers the privilege of marrying before going to Vietnam. They thought it best not to depart from their rules and asked that he defer marriage until the required time on the field be fulfilled.

Ex. Com. B.M. May 17, 1902, p. 152

On May 31st the same committee met and accepted several lady students from Nyack as missionary candidates. A Miss McRonie was one of them and was appointed to Vietnam. All of the appointees were reminded that "they should abide by the rules of the Board with regard to marriage."

ibid. p. 154

CHAPTER II

THE ENTRANCE OF THE LIGHT OF LIFE

1911 - 1920

1911

In heaven there must be recorded history. Before the foundation of the earth decisions were made and in time they were realized. The Lord always knew the precise time missionaries of the cross would establish a beach-head in Vietnam. The time had now arrived.

The Davis family in Lung-Chow, South China were assigned to furlough during this year. In March he proposed to the South China Committee that he take a trip into Tonkin prior to furlough so as to better present the need during deputation ministries. The committee was reluctant to grant his request because of 1) his health, and 2) the low state of the Mission's finances. But the Committee would be pleased if he could go at his own expense and see Vietnam before going home. They exhorted that if he went, he should refrain from any statement regarding future missionary work. "The Committee has other plans for a deputation to Tonkin before Conference with a view to opening that country." p. 389, Ex. Com.

Also in March a letter was written to the "China Band" at Nyack regarding the tremendous needs of Quang-si and Vietnam. Both Mr. Hughes and Hosler had written to the South China Committee regarding plans for Vietnam. From Vietnam and France two other men had written to the South China Committee regarding the opening of Gospel work in Vietnam. One was Mr. Bonnet, the agent of the British and Foreign Bible Society in Vietnam and the other, Mr. Couvre, the Secretary of the Paris Evangelical Missionary Society. So the Committee discussed with Mr. Hughes and Hosler the best plans of procedure, p. 391. South China Com. March 2.

On March 3rd, the Secretary of the Committee was instructed to write to the Board and present to them the plans to enter Vietnam, enclosing the letters of Hughes, Hosler, Bonnet and Couvre. He also was to state the funds required to begin the work and the need of French speaking missionaries. In these Minutes a Miss Carothers was mentioned as appointed to the Field after preparation in France.

The Committee also voted to send Mr. Jaffray and Hughes to visit Tonkin and to interview the Protestant brethren there, i.e. Mr. St. Andre and Mr. Bonnet. They were to secure information as to the best way to immediately open work in Vietnam and to report their findings to Conference, p. 391, So. China Minutes. (The Field Conference was to convene about the middle of July, 1911)

Then at the April 8 meeting of the Committee Mr. Hosler's name was added to the Vietnam deputation. These three men were given the authority to decide on the location and property for the first mission station. p. 395

The stringency of funds both on the China field and in America raises the question of why the South China Committee made such positive decisions without prior Board approval. One can suspect that quiet assurances may have come from R. A. Jaffray.

In May 1911, the long awaited occasion came. Both Mr. Hughes and Hosler described their experiences and herewith are their writings interwoven so as to make a whole. See. A.W., August 26, p. 337 and December 2, p. 136.

"On May 22, 1911, the Rev. R. A. Jaffray, representing the executive committee of the South China Conference, the Rev. Paul M. Hosler, and the writer, (G. L. Hughes) as pioneer missionaries left for Tourane, in Annam, for the object of making investigations regarding the possibility of establishing mission work in that long neglected land.

"We had been led to choose Tourane as our objective point by a series of providential leadings. In substance they were that Mr. Bonnet, of the British and Foreign Bible Society, in Tourane, entirely ignorant of the fact that we were preparing ourselves for Annam, wrote and told us that for eight years he had been praying for missionaries to come to Annam. He sincerely hoped that we would come and he would do all in his power to help us.

"Early in the morning of the 25th of May, 1911, the little steamer Matilde dropped anchor in the beautiful Bay of Tourane. I was awakened by the morning light and the movements of the crew. I stepped out to the side of the ship and looked over the quiet waters of the Bay. My eye was first arrested by the large foreign buildings of this quiet port, but soon I stood gazing out across the sandy plain to the hills in the distance. Many coconut trees and palms and other rich vegetation revealed that we were now in the tropics. For some time we had been looking forward to this trip and now we stood at the very threshold. At 8 o'clock we passed customs and quarantine and were invited to go ashore in the Government launch. Upon landing we engaged rickshas (pouse-pouse) and set out to find the residence of M. Bonnet, the agent of the British and Foreign Bible Society. After being twice taken to the wrong house and after a few painful but humorous attempts at speaking French, all three of us arrived at the home of our good friends, Mr. and Mrs. Bonnet.

"We were soon busily engaged in conversation regarding mission work. We stayed with them several days during which time we visited some native villages in the neighborhood and traveled to Hue, the capital of Annam. We also went to Haiphong, the chief seaport of Tonkin; Hanoi, the capital of Tonkin; then crossed the country to Lang-son on the Quang-si border. During these spying expeditions we had ample opportunity to converse with different people as to the best place to locate our future work.

"We truly praise God for His guiding hand on this trip, for it was quite evident to us that He had gone before and prepared the way. We had expected to meet opposition and distrust, but in this we were disappointed, for we were most favorably received and reassured that there was no objection to our proposed work. We had not been in Tourane twenty-four hours before we felt sure that we had come to the right place in which to begin our labors.

"It might be said that during our stay in Tourane Mr. Bonnet introduced us to the 'Resident' as Protestant missionaries belonging to an American society, who, in a few months, would return to Tourane to begin missionary work. He appeared pleased and even told Mr. Bonnet that he was glad we were coming. In making us acquainted with officials, bankers and shipping agents we were made known as Protestant missionaries - no attempt whatever being made to conceal the fact.

"The city of Tourane, in the northeastern part of Quang-Nam, is situated midway between Haiphong and Saigon. It has a French population of 400, while the entire Tourane district has a native population of 15,000. This quiet French center has been well laid out and the inhabitants are quite zealous in planting trees, palms and gardens to cover the barrenness of the waste sandy soil. The streets are macadamized and lined on either side with trees or palms. Some of these roads run far into the country and one military road has been built as far north as Hue.

"Tourane enjoys a healthful climate and is a most ideal place in which to become acclimated. Being right on the coast a good sea breeze prevails most of the year. While the summers are hot and trying the winters are cool and refreshing. There is not much sickness in this locality and cases of fever and dysentery are very rare.

"Tourane has a beautiful and well sheltered bay which is too shallow to allow large vessels to enter very far. The Tourane River rises in the western part of Annam and as it nears the coast divides into many branches, forming a rich delta country. It is one of the richest valleys in French Indo-

china. Situated along this river are about 100 large markets where the missionary in the course of a single itinerary could reach hundreds of thousands of souls. As far as we are now able to judge it seems that this province of Quang-Nam is the key to the situation and from here we could open the other ten provinces of Annam. The province of Quang-Nam has a total population of about 800,000.

"Throughout all of the eleven provinces where the French have located they have made good roads, built foreign and sanitary houses and have planted beautiful gardens. The railroads, which belong to the Government, extend from the Chinese border in Tonkin as far south as Vinh in Annam. From there to Quang-Tri there is no line, but from Quang-Tri to Tourane the road is completed and has been in operation for five years. There is also a small line south to Fai-Foo, about twenty miles from Tourane.

"Mr. Bonnet has been located at Tourane for eight years and has been the means of opening up this region to the Gospel. All this time he has prudently and patiently carried on his work, being careful to maintain a neutral attitude towards political affairs and in doing so has gained the good will of the Resident and fonctionnaires. But his work has been more than that of disarming suspicion. He has made many trips throughout Annam and has sold thousands of Scripture portions and Bibles in the Romanized and in the Chinese character. In this way the soil has been prepared, the seed sown, and already the harvest has begun. At first Mr. Bonnet encountered a little opposition from the Catholics, but the Resident understood his work and allowed him to continue his labours.

"In this initial work of Mr. Bonnet, the changed status of the Catholic body, and the not unfavorable attitude of the fonctionnaires and Resident, we have a combination of circumstances which constitute in the truest sense an OPEN DOOR FOR THE GOSPEL. There is every encouragement to enter NOW and the responsibility and ability lies with the Church. In one village, Mr. Bonnet informs us, the people are eager to know the Truth and will soon turn from idols to serve the true and living God.

"There is also another circumstance which brings us to a crisis in this undertaking. Mr. Bonnet and his family are to remove to Haiphong to carry on his great work in that thickly populated area. Before leaving Tourane, however, he desires that we should come into his home for a short time so that he may help us in the French language and also to insure

our being settled beyond interference. For years Mr. Bonnet has sought to interest other missionaries in this field, but up to this time no one has heard his call. It is the work of the colporteur to scatter the word, but he does not have time for long preaching tours; while the work of the missionary is to preach the Word, instruct inquirers, baptize believers and organize churches.

"The attitude of the officials in Annam toward the Protestant cause is not one of opposition but of indifference. Most of these officials are Free Masons inasmuch as it is generally accepted now in France that success is assured by becoming a Free Mason. Thus Free Masonry and Free Thinking are becoming the religion of the flower of the youth of France.

"So, the following conclusions commended themselves to us as a just reason why Tourane would be the best location to begin our work.

- "(1) For a town in the tropics it is considered healthy.
- (2) Mr. Bonnet desires to sell or rent his property to us. This would protect us from Roman Catholic interference.
- (3) By our beginning work in Tourane we would have the opportunity to become the heirs of the good-will of both officials and people which Mr. Bonnet has so deservedly secured during his eight years' residence in the place.
- (4) The Roman Catholic influence in this district is decidedly less than in other parts.
- (5) It is in about the center of Annam.

"Although the present circumstances are so unusually favorable to make a start right after our annual conference to be held at Wuchow in July (1911), yet we are confronted with a formidable obstacle, viz:- the necessary finances to begin the work.

"On account of the stringency of the home treasury, we do not in the least, desire to draw from the regular funds of the Alliance, but rather pray God to move on the hearts of His stewards and thus not encroach upon the regular missionary offering to the Alliance.

"Our intentions are to start on a modest scale. First, secure a place where we can learn the language and then, at the first opportunity, go out and preach and thus from the inception of the work make the simple preaching and teaching of the Word our chief occupation. After careful reckoning we feel that \$1,000. (USA) would defray the first year's expenses.

"Over 100 years ago Dr. Morrison, the first Protestant missionary in China, landed in the province of Quang-Tung.

"About seventeen years ago the Rev. A. B. Simpson, while on his round-the-world tour, heard at Canton and elsewhere of Quang-Tung's sister province, Quang-Si, which was neglected and unoccupied. His missionary soul was stirred. By pen and voice he pleaded for Quang-Si until a few young men came out to open this anti-foreign province in China. The Lord honored them for at this time the Society's books in South China show a church membership of over five hundred.

"Today, across the border of Quang-Si, is the province of Quang-Nam, in the protectorate of Annam. The Lord of the harvest has given us an 'open door and effectual,' but to keep this door open and prepare ourselves to give the Bread of Life to the unreached millions behind it, needs, we believe, \$1,000 for the first year.

"Beloved brethren, we emphatically say that we do not want offerings for the Annamese work to curtail in the least on the regular missionary funds of the Alliance. But at the same time we cannot lose sight of the fact that here, today, is a glorious opportunity to step in. Only the above sum is necessary to keep it open for a year. It is a mere pittance when we consider the infinite possibilities and the tremendous issue at stake. The maintaining of this open door involves the glory of Jehovah and the eternal destiny of 22,000,000 souls!

"Napoleon Bonaparte, before engaging battle with the renowned Mameluke cavalry, pointed to the Pyramids and, addressing his men, said, "Soldiers! forty centuries are looking down upon you today."

"Dear stewards of the Lord in the homeland, a greater than Napoleon, who stood at the treasury long ago, who died on the cross to redeem mankind and who nearly twenty centuries ago commanded us to preach the Gospel everywhere is, today, looking down upon you to see how much you will lay down for this open door in French Indo-China. According to the report of the World's Missionary Conference, held last year, this area contains nearly one-half of the unreached masses of the continent of Asia."

At the end of June or the first of July the three missionaries made plans to take a ship from Tourane to return to Hong Kong and South China. A French mail steamer, plying between France and the Orient, called at Tourane once a fortnight. The agent told the

missionaries that the ship would sail on a certain afternoon and assured them that they could eat their noon meal ashore. However, at eleven o'clock on the departure day they heard the steamer whistle and hurried to an observation point. There they observed the ship out in the bay preparing to lift anchor. The ship was three miles from shore. What should they do? Another ship would not call at Tourane for two weeks. Mr. Irwin graphically relates the incident.

'They immediately called rickshas and rushed to the dock only to find the company launch already gone. Our friends looked around for some other means of reaching the ship and the only thing available was a native sampan. This was a poor method of making a hurried trip to catch a steamer that was showing every sign of getting ready to leave. It was a small boat whose only motive power was sails or oars. There was very little wind and the tide was against them. They started out, however, for one of Mr. Jaffray's texts was 'I, being in the way, the Lord led me.' They soon realized that it was useless to expect to get anywhere in this slow craft, but just at this point they met a launch returning to the shore and began to dicker with the native in charge. It was the Governor's launch, although our friends did not know it. However, the captain, Annamese fashion, was willing to do anything for a price and agreed to turn about and go back to the steamer for five piastres.

'When the missionaries were out of the sampan and on the government launch, they faced another difficulty that bid fair to wreck their hopes. Mr. Jaffray took his place at the whistle, for the mail steamer had lifted anchor and was getting under way. But there was only enough steam to give a little toot. Indeed there was not enough steam up to make the trip to the steamer, Mr. Hosler took his place in the coal pit to shovel coal into the fire box, and thus get more steam in the boilers. Mr. Hughes remarked that they would have to pray much if they were to make that steamer, so it was agreed that, like the workers on the walls of Jerusalem in the days of Ezra, they should divide their labor. Mr. Hughes was to do the praying, Mr. Hosler was to shovel coal and Mr. Jaffray was to blow the whistle; and thus they reached their steamer, When the French Captain saw the Governor's launch rushing out full steam ahead with her whistle screeching a steady blast, he naturally thought that some important official business had been overlooked, and the steamer hove to. The little launch pulled alongside, a ladder was let down and three missionaries climbed up and handed their second-class tickets to the astonished Captain." p. 28f - Irwin, With Christ in Indo-China.

The missionaries thus returned to South China and were soon engaged in their annual field conference. How we would cherish a record of the things said and prayed for by all the missionaries there assembled.

In New York when the Board met on June 17 they faced a real dilemma, - an open door and a lack of funds. The minutes state that because of financial conditions the Board should "seriously consider if it is advisable to open Annam" The decision could not be made and the matter was held over for future action.

At the July 29 meeting of the Board Mr. Simpson read a letter from South China urging the Board to open Annam. Summer conventions were in progress, - including Old Orchard, and it was an inopportune time to reach a decision.

The South China Committee minutes, however, do indicate the feeling that existed in New York. A letter had come from Mr. Funk in which he stated the reasons why the Board cannot open Vietnam.

They were:

1. Financial conditions at Home have first consideration.
2. The number of missionaries necessary to maintain the South China ranks.
3. The Board's attitude of discouraging the opening of new missions in other lands.
4. Missionaries on furlough have a united sentiment against opening Vietnam as well as any other new areas.

p. 404, Sept. 16

They must have been disheartened, but good news would finally come.<sup>4</sup> It did not come during Field Conference nor would it ever reach the ears of Lloyd Hughes. He wanted so much to be a part of the first missionary task force that would open Vietnam to the Gospel. But God called him to higher service on August 25 while he vacationed in Hong Kong. Mr. Simpson relates the story in the October 14 issue of the Alliance Weekly, p. 25.

"Late in August word was received in New York of the passing away of our dear brother, Rev. G. Lloyd Hughes, of South China. Advices have just arrived from China concerning his last days. Mr. Hughes had been much interested in the proposition to open Annam. Only a few weeks before he passed away he sent for publication a most interesting article giving an account of his visit to that country in company with Mr. Jaffray and Mr. Hosler:

"Mr. Hughes had been suffering from a serious form of heart disease for some time, a disease that had followed him from childhood, but his general health apart from that had been very good. He had been able to continue right along in his work and it seemed that he might yet serve the Lord for many years to come if his life had no special strain.

"After the Field Conference Mr. Hughes stayed in the Wuchow Home for a while and seemed very happy, in fact more cheerful than usual. He had planned to spend his vacation at the Basel Mission in Hong Kong, but was waiting at the Seaman's Institute for a few days till his room was ready. Here he was taken with a trouble that in itself was not at all serious. He had previously been delivered from even more serious attacks in answer to prayer.

"Mr. Jaffray invited him to join with him for rest, but he preferred to go to the hospital and thought that he could there have a rest and all the care he needed without being a burden upon fellow missionaries. At the hospital he underwent a slight operation which in itself was not at all serious except for the condition of his heart, which finally collapsed.

"Mr. Jaffray writes: 'Dear Brother Hughes lived a life very near to God, and whatever his convictions as to healing were he was at least very conscientious and felt he was in the will of God. I had a very precious season with him the day before he passed away. His mind was very clear though his body was so weak. He had no fear as to the issue and said he was the bond-slave of the Lord Jesus. He repeated the verse, 'Peace, perfect peace, the future all unknown; Jesus I know, and He is on the Throne.'

"Almost his last words to Mr. Jaffray were, 'Jaffray I love Him more than I ever did.' Mr. Jaffray adds, 'Mr. Hughes was a man of prayer and spent much time with the Word of God. During the past year his prayer life developed much and God entrusted to Him a great burden and power in prayer for Annam.'

"The funeral service was held the same day, at the 'Happy Valley' cemetery. Although so short notice could be given over forty missionaries gathered to pay their last tribute of respect. Mr. Jaffray conducted the service and Mr. Anderson of the Wesleyan Mission, Wuchow; Dr. Hayes of the Baptist Mission, Wuchow, and a number of our own missionaries took part.

"Mr. Hughes' loss is a mysterious trial at the beginning of our new work in Annam, but often God has reaped the most fruitful harvests from missionary graves. Who will fill the broken ranks and stand in the place of our translated brother?"<sup>2</sup>

On September 16 different events took place on the opposite sides of planet earth. In New York they had led the Board to this resolution:

"In view of the distinct leading of Divine Providence in connection with the opening of Annam, the Board recognizes the call of the Master and authorizes the opening of the proposed station in that field."

The Secretary was to cable the news to the Field.

In Wuchow, South China, Paul Hosler had become impatient. He resolved to "go it alone" and had requested a six months leave of absence. "The latter part of August he proceeded to Annam, leaving Brother Hughes, who was then ill, to follow later." A.W. Aug. 3, 1912 p. 281.<sup>3</sup> The South China Committee ruled that his allowance would end from the date of his departure for Vietnam. They were distressed over his action and wrote the Board as follows:

1. The majority of the Ex. Com. disapprove Mr. Hosler going to Vietnam prior to receipt of Board's letter.
  2. That Hosler's going savours of an independent movement.
  3. The Ex. Com. disapproves Mr. Hosler going alone.
- page. 402.

On September 19 the cable from New York was read to the South China Executive Committee. It stated, "Proceed Vietnam". The Committee asked the Chairman, Mr. Hess to cable Mr. Hosler the information and also to cable Mr. Hammil and Soderberg in Nan-Ning the news from New York. Then he was requested to write to these two men and advise them that "under the existing circumstances they should proceed to Lung-Chow." Mr. Hess also wrote to Paul Hosler and informed him of the letter written to Mr. Hammil and Soderberg. Then he inquired regarding his present attitude towards the Vietnam situation. He was in Tourane with Mr. Bonnet. Apparently the intent of the question was to determine whether or not Mr. Hosler desired to remain independent or become part of the Alliance thrust into Vietnam. The communication with Mr. Hammil and Soderberg also indicates some residual sentiment of entering Vietnam via Lung-Chow. Lung-Chow was further west and south of Nan-Ning.

At the September 30 meeting of the Board Mr. Simpson reported that special funds were received to open the work in Vietnam. The Board voted to send \$200. immediately and the balance in

monthly installments. In the October 7 issue of the Alliance Weekly, page 9, Mr. Simpson wrote a brief article which gave a summary of the steps that led to "this new forward movement. They are a summary of the Hughes, Hosler articles. He concluded with the appeal of the missionaries that appeared in the South China Alliance Tidings. It read, -

"Annam is one of the very last lands in the world to be reached with the Gospel. Its evangelization will surely hasten the Coming of the Lord. The result of the deputation is that a door is now opened to commence work in that land. What has seemingly been denied the Church heretofore, is now offered, -- the privilege of preaching Christ to these millions of souls. The question remains, -- Shall we enter in?"

Then he added this word: -

"In view of this series of Divine leadings and special encouragements received within the last few weeks from various sources, the Mission Board of the Christian and Missionary Alliance has decided to answer this urgent call and cable our missionaries in South China to go forward."

We lack the correspondence between Paul Hosler and the South China Committee. His burden concentrated on opening Vietnam to the Gospel, not on being an independent missionary. He apparently was the house guest of the Bonnets in DaNang and sought, during the few remaining months of 1911, to learn the Vietnamese language. The long awaited desire of so many hearts had now become a reality. An Alliance missionary had taken up residence in Vietnam.

#### Notes for 1911

- Note 1, p. 48 - There is a gap in the Minutes of the South China Executive Committee from September 23, 1911 to February 1, 1912. They apparently did not meet. The Minutes were hand written in a bound book.
- Note 2, p. 50 - W. C. Cadman also wrote an appreciative tribute to Lloyd Hughes which was not published until the July 13, 1912 issue of the Alliance Weekly, p. 232.
- Note 3, p. 50 The reference is from an article Missionary Work in Annam written almost a year later. The full article occurs under the year 1912.

1912

South China underwent serious political upheavals during 1912. Many of the missionaries evacuated to Hong Kong. Sun Yat Sen's revolutionary activities promoted these disturbances. Their culmination ultimately provided a much more tranquil situation in South China.

Mr. Frank A. Soderberg was happy with his appointment to Vietnam and in January joined Paul Hosler in Da-nang to begin language study. South China Minutes, Feb. 1, p. 405

Sometime in 1912 the Bonnets sold their house in Da-nang to the Mission and they invited Mr. Soderberg to go with them to Haiphong to continue the study of French, South China Com. p. 412 Sept. 16. Mr. Hammil had not come south with Frank Soderberg and had requested that his appointment be changed to remain in South China. p. 412 ibid.

Mr. Simpson was rejoicing in the new endeavor. In an editorial of the Alliance Weekly, Jan. 27, he remarked: "One of the purposes of the Forward Movement has been the entering of Annam, in which God has led the way by a very distinct series of providences and we are endeavoring to follow up the opportunity as fast as sufficient laborers can be secured." p. 257.

A few months later, although not published in the Alliance Weekly until the September 14th issue, R. A. Jaffray, wrote of his joy in the Annam mission. He wrote:

"Before closing this brief review, mention must be made of the progress in Annam. The readers of the Alliance Weekly are generally acquainted with the remarkable providential leadings in connection with the opening of this field. After praying and working for Annam for more than 15 yrs. the Lord has now opened the door. Two of our brethren are studying the French and Annamese languages at Tourane, our first station. A suitable property there has been purchased, though we still need almost \$1,000 for the last payment of the transaction. It is a great satisfaction to know that the Alliance Mission at last has an establishment in that long neglected land. Praise God for the fulfilment of many prayers in this beginning. Let us not despise 'the day of small things.'

'What is needed for Annam is a strong band of workers with a knowledge of the French language to go forth to open Gospel work in the different parts of this land. The Alliance can safely plan for at least 50 missionaries in Indo-China in the future. Save one Mission station in Laos under the 'Brethren' and the work of the distribution of the printed Word by one agent of the British and Foreign Bible Society, ours is the first and only Protestant Missionary work in the whole of Indo-China.

"Annam is one of the very last portions of the world to receive the Message of the King. Surely the Coming of the Lord draweth nigh. Tourane and its surrounding country presents a wide and open field for service and there are many other centers that ought to be opened as soon as possible to the Gospel.

"We are confident that all friends who yearn for the Coming of the Lord, who earnestly desire the evangelization of the world, who truly love their brothers and sisters in Annam will unite in prayer for this new Mission." p. 392.

Two weeks later in the same magazine, the following capsule of information appears in the section Our Foreign Mail Bag.

"First Station established -- This at Tourane, an important coast city. A fine property has been secured, \$1,000 being still needed to complete the purchase. Mr. P. M. Hosler, our worker there, has acquired a conversational knowledge of French and has made some progress in the study of Annamese. Miss Carothers is now on her way out from home to join him as a helpmeet. Mr. F. Soderberg has also been set apart for Annam and appointed to study French at Haiphong . . . Two field trips were made recently by Mr. Hosler. Mr. Hess visited Annam in May, and accompanied him for part of one trip. They were well received and found open doors." p. 425

The Board at their May 11 meeting had authorized Elizabeth Carothers to go to Vietnam and become Mrs. Paul Hosler upon arrival. They felt that the circumstances allowed the setting aside of usual regulations. She sailed from Vancouver on September 3. They were married in Hong Kong the end of September.

At two meetings of the South China Committee, Feb. 1 and April 12, p. 405 and 409, they requested Mr. Hess to go to Da-nang and report on *"the advisability of purchasing the property."* The purchase price was to be taken "two-thirds from Vietnam funds and one-third from South China funds."

Mr. Hess reported the results of his trip in a letter to Mr. Simpson recorded in the July 12 Minutes of the Board.

"Just before our Annual Conference, In July 1912, I made a trip to Annam for the purpose of taking a survey of the field, of looking into the prospects of the work there and to purchase a property if favorably impressed. This property was offered us by Mr. Bonnet, the French Agent of the B. & F. B. S. This was an opportunity which we felt we should not lose as it gives us our own home and leaves us independent of French landlords.

"We have received on the field for the Annam work about \$3550. U.S. which was an encouragement to us to go ahead and make the purchase. I wrote Mr. Funk about this matter some months ago, asking the Board's advice, but no definite word came until I had left.

"We purchased the property for 12,000 francs. We bought 6,000 francs for \$2400. U.S. which leaves another 6,000 francs to be paid. At the same rate of exchange this will require \$2,400 U.S. more. The recording of the deed will cost \$400. dollars or more. We did not record the deed because we learned that if the entire amount of purchase money was not paid at the time of recording the deed, the French Government would take a mortgage on the property for the whole amount which would cost us 10% to release when we pay the balance. This would amount to \$500.

"We need a thousand dollars U.S. to meet this need. I am sure that if you will let the friends of the Annam work know of this need through the Alliance Weekly, they will readily respond and the money will come so that we will be able to pay the balance this fall.

"This property is located in a most desirable location in Tourane for our work. It is a most ideal place for a receiving home. It is peculiarly favored with a breeze from the sea every day which is very refreshing and breaks the heat of the day. The few days that I spent traveling thru some parts of that country, I was deeply impressed with the appalling spiritual darkness of that land. I can praise God even more than before that we went forward to give them the Gospel of Christ.

"Trusting that you will approve of the steps taken in the buying of this property, and that the money will be forthcoming soon by your help in prayer and faith."

The Annual Council of the Alliance was held in Boone, Iowa in May. The Committee on the President's report stated "that we praise God for the opening of Annam and pledge our faithful prayers and material help for this promising work." A.R. p. 55

Mr. Simpson reported to Council part of what has been written here, but he also wrote this further word. "Already thousands of copies of the Scriptures have been circulated and word has just come of the baptism of the first native convert in Annam. We are hoping soon to send some reinforcements and commend this new advance to the earnest prayers of all our people." ibid. p. 19

The Committee on Foreign Work at the same Council also expressed thanks "For the marked providential opening of that long neglected field, Annam, with its 22,000,000 of benighted souls, and for the baptism of the first Annamese convert." A.W. Aug. 24, 1912.

In August of 1912 the Alliance Weekly carried an article by an unnamed author, probably A.B.Simpson. It reads as follows:

"We greatly magnify the name of the Lord for His leading regarding the opening of Annam, that land with its 22,000,000 of neglected people, which has remained fast closed these many centuries.

"Last year the Conference set apart Mr. Hughes and Mr. Hosler to study French. They did faithful work under the tutorship of Mrs. Anderson, wife of Rev. H. E. Anderson, of the English Wesleyan Mission. These dear people are deeply interested in the opening of Annam and surely have a part in it since much time and talent were so freely given.

"In the latter part of August, (1911) Brother Hosler proceeded to Annam, leaving Brother Hughes, was was then ill, to follow later. Our beloved brother passed away soon after, thus leaving Brother Hosler to enter alone. He went directly to Tourane city, which place he is now occupying. Many attempts have been made to enter this land, but this is the first one to succeed, and we greatly rejoice that God has given this work to us to do.

"The British and Foreign Bible Society, through their faithful agent, Mr. Bonnet, has labored in this field for seven or eight years, and has won for the Gospel of Jesus

Christ a good reputation, and it was through this man we got this opening. He has been called to labor in another part of the country, and Mr. Hosler has rented his house. Mr. Hosler has already baptized one convert, the fruit of Mr. Bonnet's labor.

"The Lord allowed this opportunity to come at a time of great financial stringency, consequently we felt that the extra money required to meet it should be over and above the regular money contributed for the already established Alliance work. This amount was soon sent in to the Board in response to an appeal and some more money was sent direct to the field. This we take as an earnest of the amount required to buy a Receiving Home for our Missionaries. We still lack about \$1,200 for this purpose. Mr. Bonnet is willing to sell his home for a reasonable amount." p. 281

About this time, June - July 1912, Frank Soderberg wrote his First Impressions of Annam, A.W. Dec. 21, 1912, p. 185.

"For two years previous to the opening of Annam, the writer had prayed that the way might open for him to go. God graciously answered and it was my privilege to enter as one of the pioneer missionaries to this neglected land. The day I arrived my heart rose in gratitude and praise to God for the wide open door. . .

"Tourane the door to Annam -- Our thought at one time was to open the Annamese work from Lung-Chow, South China. The writer asked a man who had traveled through Annam which was the better plan, to work from the border or to enter direct into the land. He answered, 'To enter direct would mean a hundred and one things in your favor.' Tourane is an ideal location. It lies central on the coast, between Haiphong and Saigon.

"French Indo-China is divided into five provinces. Tonkin Province lies to the North of us, the interior of the province of Annam and Laos to the West, and to the South, Cambodia and Cochin-China. These provinces form a capital 'J'. One day while I was praying it came to me that 'J' stood for Jesus, so I said, 'Jesus for Annam in this generation.'

"The conveniences for travel are very good. -- The railway runs North as far as Quang-Tri, a distance of about one hundred miles, and from this point connection is to be made with Haiphong. At present there is a good macadamized road extending North and South through all the provinces. There is a weekly coast steamer

service affording a swift means of travel between the coast cities. . . .

'There is an aggregate population of 22,000,000. -- All of these souls are without a ray of hope. The people are much like the Chinese, in fact they call them their Cai-Chu, i.e. uncles. They are descended from the Giao-Chi that were at one time established in South China. Giao-Chi means, 'separated big toe.' This race may be traced back to the remotest times. The men and women dress alike, the only people in the world of whom this is true. They wear long coats and loose trousers. Their hair is made up in a knot at the back of their heads and they use a sort of headgear consisting of cloth which is wound around the head in layers two inches wide in the shape of a wreath. A certain kind of bark which they chew blackens the teeth. . . .

'The moral condition of the people is very low. - - This is because of their heathen rites and practices. The vice that exists is simply astonishing! . . . Polygamy is very common among all classes, the coolie as well as the influential. Woman here, as in all heathen countries, is the beast of burden and does more work than the men. She even does chair-coolie work. This I have seen in no other land. Among the children modesty is a lost art for they run about in nature's dress and think no more of it than would our boys and girls at home running around barefooted. Before I went to Annam it was said to me, 'Why go to such an immoral people? The Chinese are so much better!' But to me it was the more reason I should go, that the Gospel might manifest its power in the hearts and lives of this benighted race and thus emancipate them from the thralling bondage of Satan. Pray for the Annamese.

'The People are also very poor. -- Their 'uncles' (Chinese) live in brick houses, but they are contented with thatched huts. Their substance is meagre, their clothing scant and their food very plain and simple. The rich and palatable flavors of the Chinese food find little place in their cooking. A cold meal is often satisfactory, but it is not very nourishing. Consequently they are unable to do very strenuous work. When I left Tourane for Conference someone said to me, 'The Annamese are a poor, common people,' but immediately I thought it was just such as these who heard Jesus gladly. I feel encouraged that though they may be poor in this world's goods yet Christ can make them rich in faith toward Him. We hope to start the Church on a self-supporting basis, yet the foregoing does not

discourage us but rather otherwise, because the Macedonian Christian gave out of their 'down-to-the-depth' poverty. Therefore the Annamese can also give for the cause of the Lord Jesus Christ.

"Just a word about the need. -- The door stands open and there is a golden opportunity. We are asking God to send us six French-speaking missionaries this autumn. 'A great opportunity and an opportunity for acting effectively is opened unto me'. The opportunity is undeniable. It is yours for acting effectively. Who will say, 'Here am I, send me.' Now is the time. Do it now."

Towards the end of 1912, Mr. Soderberg proposed that a paper be published in English to set forth the work in Vietnam. The South China Executive Committee felt that the South China Tidings would be sufficient for the present. p. 416, Nov. 19.

1913

The pioneer missionaries surely rejoiced each morning they awakened on Vietnamese soil. How busy they were getting acquainted in a new environment, learning a new language (the men had acquired Chinese in South China), caring for ordinary household needs, trying to talk with the ever-present Vietnamese, et al.

The Hoslers lived in Da-nang (they had been married in Hong Kong upon her arrival the end of September in 1912, A.W. Aug. 23, p. 329) and Frank Soderberg was in Haiphong with the Bonnets. Sometime in 1913 the Bonnets returned to France.

In the first months of the year Mr. Soderberg went reconnoitering to the south of Haiphong, to Nam-Dinh. The Alliance Weekly printed his description of this trip, April 19, p. 41f.

"Recently the writer made a short itinerating trip to a place called Nam-Dinh. It lies in the Great Delta region of Tonkin. The land is naturally low and very fertile. It yields large and rich harvests of rice. There are two harvests each year, one in the autumn and the other in the spring. It is an interesting scene to see the natives plowing in the same primitive way that their fathers and forefathers did, namely, with the water-buffaloes and a crude plow. Time does not seem to count with them for at the rate they work you would think they would never get finished. It is hard to say who has established the precedent, man or beast. If the animal wishes to stop and see who is passing, the man will wait until it starts again. Sometimes he will reprimand it by saying, 'Have you never seen a man before?' This Delta section is not only dissected by the numerous outlets, but canals have been made to connect the cities and towns of any importance. Thus they form a large net-work. These make a zig-zag route and wind in serpentine fashion, like the Dragon they worship.

"My purpose in going to this place was to see what opportunities there are in this province. In the first place, it is the largest of the five provinces of Indo-China. (i.e. Tonkin) Consequently there are more people and a larger area to staff. In comparison with Quang-Si, South China, there are over sixty missionaries from different Societies in Quang-Si and here the writer is the only Proestant missionary. Is it not appalling when you stop and think of it? And more so when

you find out that my appointment is not permanent. In a few months there will be no one here, unless the number of missionaries asked for are forthcoming.

"Let me give you some facts. Two hundred and eighty-six years ago, in the year 1627, the first Portuguese Jesuits arrived in Nam Dinh. From that time Catholicism got its first hold and ever since there has been a steady increase of priests, until at present there are one hundred and forty-two Roman Catholic priests in Tonkin alone. Ninety of these are French and the other fifty-two are Spanish. There are 650,000 Roman Catholic adherents in Indo-China, of which 500,000 are in Tonkin. In every city of any size you will find a Catholic church. We are not only confronted with heathen darkness and superstition, but with the Roman Catholic element, which is known to be a barrier and obstacle in the progress of Protestantism.

"What has she done all these years of her unlimited control? The people are morally no better. Already the Protestant has been branded as the 'Lac Dao,' or heretic, and where possible arrests have been made by false accusation. Although the day of their political power with the State is passed, yet they will try every available means to hinder the spread of the Gospel and the circulation of the Scriptures.

"The French Government is using every precaution to keep out anarchistic books. At one time there were some Annamese students arrested for distributing revolutionists' articles. So now, the Roman Catholics are saying 'the books which these heretics sell are the books of revolutionists.' Mr. Phuc, (probably Mr. Phuoc) the colporteur, was arrested on a charge of selling these kind of books. He was taken to the Police Station and the Commissaire sent him to the French Resident. After examining them and having had some portions read he said, 'Why, these are evangelistic books and not revolutionists' books.' So he dismissed the case. There were more Bibles sold during the colporteur's stay than on any other trip. About one hundred and fifty were sold besides other Scripture portions. We pray that the Holy Spirit will illumine these darkened minds and remove the scales from their eyes that the glorious Light of the Gospel might shed its warming rays in their hearts. Pray that these Annamese may hunger and thirst after the truth as it is found in Christ Jesus.

"The occasion which took us there at this season of the year was the returns of the examinations of the Annamese students. These examinations have been held every three years, and although hundreds and thousands have taken them, but a very small percent have passed. This time there were about 1,300 students, out of which only thirty succeeded in passing. The scene and method of procedure was unique and interesting.

"The space used for the purpose occupied several acres, all of which was gaily decorated with flags, banners, and greens. The day's feat was honored by the French Governor-General of Indo-China. There were other officials present besides the representatives from the Annamese throne. These men were attended with all the pomp and pageantry of an Oriental country. There were huge umbrellas, canopies, banners, pendants, flags, swords and spears of all shapes and sizes and all the paraphernalie that would add grandeur to the occasion. Whole avenues were decorated and the people thronged the streets from early morn until late in the afternoon.

"On the extreme outer circle were the onlookers. In the form of a semi-circle were the students and their friends. In the centre of the enclosure was a house erected for the Governor-General, officials, and visiting Europeans. Many and eager were the hearts to hear the final. They all must have come expecting to receive a reward, for they were prepared. There was a pathway which led to the Governor-General and on either side were the court attendants and standard bearers. The honored student had the privilege of being escorted amid all this pomp. As he stood before the Governor-General he bowed most gracefully. He was then assigned to a place, either to the right or left of the avenue up which he had been escorted. After all the names had been called, the honored students assembled to hear two addresses of commendation and congratulations. Following this, they were all presented with new clothes, hats and shoes. Later in the day they were arrayed in their new apparel.

"The whole performance, from beginning to end, reminded me of the day when we shall be gathered together to hear our final report. There were many anxious and wondering hearts there that day. The phrase, 'Many are called but few are chosen,' flashed into my mind. I thought how true it will be that out of the large number enrolled how few there will be who will pass with approval and hear the 'well done good and faithful servant.' The announcers impressed me as those

who shall be appointed of God to call the good and faithful while He shall sit upon His throne and they render Him homage. Then He will give them new robes. the old tattered and torn garments in which the students came to present themselves were discarded and the new attire worn. So shall we lay aside the garments defiled by the flesh and put on the raiment of needlework and fine linen. Afterward they became the guests of the Governor-General. Shall we not all sit down at the Marriage Supper of the Lamb and be His guests who has bought us with His own precious blood? It was a day of joy and gladness for their very faces gave evidence of an inward joy. But what is that compared to the gladness and rejoicing that there will be among the ransomed throng?

"Beloved, we are all taking a final examination. There is a day not far distant in which we shall be called to hear the returns. Let us send the Good News of Salvation faster that those sitting in the way of the shadow of death may be saved ere it is too late! Annam stretcheth out her hands unto God!

"There have been several deputations from Annamese villages. (See Chapter 2, p. 148f). These men have come expressly for the purpose of asking that some one be sent to teach them the Gospel. They have read it and want to become Christians, but like the eunuch, they do not understand and need to be led out of heathen darkness into the light and liberty of the Gospel. They ask for a teacher, but we cannot send one. We exhorted them to read the Scriptures daily until some one came to teach them. Is this call not sufficient for any one?"

A week later the Alliance Weekly published this news item:

"Our Foreign Mail Bag: Annam -

Mr. Soderberg writes of a recent delegation sent from an island village to see if they could secure a Protestant teacher. They were not after Christianity because of temporal advantages because they might have had Roman Catholic priests, but they did not want such. In some way they had gotten hold of some Bibles, were reading them and had become interested enough to seek for more light.

"Opportunity and Need - There is no longer a question as to the opportunity in Annam. The sales of Gospels are good everywhere. The people are accessible and receptive. It is God's time for Annam! Oh, for at least a score of consecrated workers, and the money to send and support them that we may

make good the open door God has given us in this dark and destitute field!"

April 26, p. 58

Mr. Soderberg wrote another article in 1913, but published in 1914. In it he describes a second trip to Nam Dinh. The occasion was a pilgrimage visit to Van Cat by many thousands of Vietnamese.

"One afternoon the colporteur and the writer boarded a Chinese steamboat for Nam Dinh. This trip was looked forward to with much joy and expectancy.

"Upon our arrival we hired a native wheelbarrow for the three cases of books and baggage. Beginning at this city the pilgrims could be seen coming and going. Whole villages turned out in procession form. They were all clad in gay colors and bore upon their shoulders such furniture as was used on these occasions. As I looked into their faces, - for many had traveled miles and spent sleepless nights in their march and worship at the temples, - I tried to distinguish in which state, before or after, they were the happier. Truthfully, I could see no difference. If at all, it must have been in the first stage, for then they were in the height of expectancy and anticipation. But alas! they turned away empty. They had spent their strength, their time and their money. They brought their gifts of food and fruit. They gave alms to the beggars by the wayside. All for what? To gain merit. But did they gain it? Nay. The Scripture says, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

"The Buddhist priests were kept busy from early morn till late at night. Shrines were visited along the way. They stopped long enough to bow and worship, drop a coin or two, and pass on. One day ten thousand people passed through these temples seeking something their souls were crying out after, but substituting a heathen worship for the soul's cry for God.

"We always asked permission from both French and Annamese officials. This was granted without any hesitancy. The French Resident wrote, 'Give the missionary liberty.' Having arrived late in the afternoon, the sales were not so fast; but the next day we could have sold all we had. Hearing

that on the morrow was to be a big day, we saved some for that occasion. By experience of the day before, it was seen that the Annamese bought a dozen books as readily as one. So we made up sets of a dozen or more and sold them for the nominal sum of five cents. U.S. Several times we were asked, 'Why do you sell them so cheaply?' We replied, 'So that you will buy them.'

'For three nights we slept in an Annamese inn. Here we came in personal touch with the natives and found them very friendly. They all sat on the floor in front of us listening to the Gospel for the first time. Nearly all bought books. There was an old school teacher who was chanting a heathen song a few minutes before we began to tell them about Jesus and His love. After we had finished, he bought a Gospel and began reading it aloud. He seemed very much interested in what he was reading. Notwithstanding the illiteracy of the women, they also bought books from us. There was a young man with his wife and mother-in-law alongside of me who had recently begun to smoke opium. Warning him of the danger, a tract was given bearing on the subject. He began to read it and at time he would stop and ponder as if debating whether to give it up or not. Suddenly he arose and said, 'Sell me a Bible.' He was under conviction. The writer prayed that he might have the courage of his convictions. In all probability he would have given it up, but his mother-in-law belittled the matter, for she was an opium smoker too. How my heart ached for him. Pray for him that even yet he may be freed from this awful habit.

'The great day of the pilgrimage was rainy, but that did not hinder or abate the ardor and zeal of the natives. At noon several dragon processions followed in succession. There was a small dragon that marched up to enter the temple. Every step of the way was fought for in order to gain entrance, several times staggering back from sheer exhaustion and seeming defeat, only to rise again and press harder into the fray. At the portals of the temple innumerable evil spirits had congregated and before he could enter these had to be subdued and swallowed. There were several characters in the procession conspicuous by the sharp instruments thrust into their mouths and piercing their cheeks without the loss of a drop of blood. How this is done is a mystery! There were also some old women, prominent figures in the parade, dressed in gay colored robes. They walked about to attract attention, or ran jingling bells on the end of their staff, or led a procession of natives as if of some deified importance. The expression on their faces

was never of good will or compassion, but rather a scowl.

"A huge dragon headed another procession, followed by hundreds of natives bearing on their shoulders a long piece of embroidered cloth and chanting a heathen ritual as they marched. Then came the richly painted furniture in vermillion and gold. Encased in another piece were several idols with a large supply of eatables and delicacies, followed by a horde of worshipers clapping their hands and calling out in pathetic tones to the gods to hear them. Oh, if they could only have seen the emptiness of their religion, the deafness of their idols and the utter helplessness to give them the aid they sought!

"Beggars took advantage of the opportunity and lined up both sides of the road asking alms of the passersby. They were of all stages and conditions in life, - men, women, and children, aged, blind, and crippled. Some were a sight to behold, for they literally wallowed in the mud. They were hoarse because of their ceaseless asking and chanting. A more pitiful sight one never saw.

"We began our sales as soon as the people had quieted down. Having sold all the sets, a few single copies remained. There was a mad rush and clamor to buy a Gospel portion for half a cent. Throughout there was no ill-spirit manifested, but the good will of the people assembled was gained at the expense of the writer's mistakes in the language. The merry ring of laughter would surge through the crowd, and we could not help but smile in return. Thus the people were polite and respectful and the blessing of God's hand was felt and realized.

"Dear friends, these pilgrims are returning to heathen homes and some of them are carrying with them the Word of Life. Let us pray that this seed may germinate and bring forth fruit to the honor and glory of God." A.W. July 18, 1914  
p. 265f.

The South China Mission supervised the new work in Vietnam and the Vietnam missionaries usually attended the Annual Missionary Conference in Wuchow, often held in July. At the conference the Chairman and two Vietnam missionaries joined in writing An Urgent Need for Annam. They said that the need was:

"distinct in that we are the only Mission at work in the whole of Indo-China. It is important because of the large number that can be reached by our Mission. And as a civilized people, they ought to be given the Gospel. It is a large task and for this reason we make this appeal.

"First. In order to properly prosecute the work which we have undertaken, we earnestly appeal for the appointment of six new missionaries. Owing to the conditions in Annam, we believe that married couples would be better for the work than unmarried workers. However, we would not make this request if it should be a hindrance to any who are called of God to Annam.

"Second. The work not only calls for men, but also for money. To send men means that we must have money. Our present needs are not large, but urgent. They are as follows:

"For the remaining amount to complete the purchase of the Tourane property (U.S.)..... \$500.  
To open a new station ..... 2000.  
To erect a temporary bamboo chapel in Tourane ..... 75.  
To print a tentative edition of the Gospel of Mark which is needed in the work at once ..... 75.  
To build larger native quarters on Tourane property ..... 75.

Yours in behalf of the Conference

I. L. Hess

Paul Hosler

F. A. Soderberg

Committee"

A.W. Nov. 15, p. 104

In America folk were responding to the appeal for Vietnam. All the funds required to finalize the purchase of the Bonnet's house in Tourane were finally given and the Mission became the owner of this adequate property. A.W. August 8, p. 329. On May 7 the Board examined and accepted Mr. A. Henry Birkel for Vietnam. He was a member of the New York Gospel Tabernacle. In June Dr. Simpson conferred with Miss F. M. Russell in Toronto. A bit later the Board accepted her for missionary work in Vietnam. At the August 6-8 Board meeting, they appointed Grace Hazenberg to Vietnam, "she providing her own way."

On September 11 she sailed with the Hinkeys (South China missionaries) for Hong Kong. Miss Russell had been scheduled on the same ship, but missed it. She sailed a few days later. Mr. Birkel sailed on December 16.

Back overseas the Vietnamese missionaries were thinking of a field organization and asked that Mr. Philip Hinkey be allowed to leave South China and become Chairman of the Vietnam Mission. B.M. June 28. The Hinkeys were on furlough at the time and the Board acted favorably toward the request from Vietnam. The Secretary of the Board was to consult with Mr. Hinkey and the South China Committee. ibid. Later Mr. Hinkey stated that he felt led to remain in South China. Furthermore, the South China Executive Committee disapproved his going to Vietnam. B.M. Dec. 13

But Mr. Hinkey did carry a burden for Vietnam. He wrote A Plea for Annam which appeared in the Alliance Weekly on May 3, p. 74.

"Annam's helpless millions have hitherto been like children crying in the night, and with no language but a cry. But the God who heard and responded to the cries of the ancient Israelites in Egypt, heard the cry of these helpless Annamese, and has 'come down' to help. He has sent His pioneer emancipators to preach the gospel of liberty to the sin-bound multitudes of needy Annam. They are Mr. and Mrs. Bonnet of the B. & F. Bible Society and Mr. and Mrs. Hosler and Mr. Soderberg of our Alliance Mission. Through our dear workers in this neediest and newest of our Alliance Mission fields comes a strong plea for reinforcements. That long crying in the night of Annam's lost millions irresistibly drew them to that dark land and from the midst of its spiritual darkness and woe they are calling loudly to us on behalf of benighted Annamese souls - 'COME OVER AND HELP US.'

'Volunteers are wanted, soldiers brave and true,  
In the ranks my brother there is room for you.'

"In a recent letter to a friend, Mrs. Hosler writes: 'Here I am in far away Annam. I am realizing more and more each day that this is just where the Lord wants me. If anyone ever needed the gospel these poor people surely do. The opportunities are so great and we are so few. We need several workers right now. Pray that the Lord will stir the hearts of some of the Nyack students to come. If they could only see the need of this dark, dark field I am sure some of them would come.' "

Mr. Hinkey' included other facts and experiences which have been related already in this history.

While the Hoslers were learning Vietnamese they began in April simple, public services. Grace Hazenberg describes this in a book she wrote in 1920.

"Picture to yourself a long, low building, the home of the missionaries in Tourane. Outside, the graceful fronds of the palms are rustling in the wind. In the silence one can hear the rhythmic beat of the waves on the nearby shore. Here on the broad verandah of the home the first public services in Annamese were begun in 1913 - for at that time there was not yet a chapel in which to hold services.

"On the Sunday morning, chairs and benches are arranged for the service. Soon the audience gathers. Most of them are neatly-dressed, refined young men coming from the various offices in the city. They are inquisitive to hear what the foreigner has to tell them of the 'dao doi' (deceiving doctrine), as the Roman Catholic dictionaries have translated 'Protestantism.' They listen attentively and make an attempt to join in the singing of the sweet Gospel hymns, for they are very fond of poetry and music. After it is all over they pass out to their homes, and we wonder how much they have grasped of the wonderful story, so old and yet to them so new." Pen Pictures, p. 95

The attendance increased and Mr. Hosler made a request to the French officials to build a bamboo chapel on the mission property. French regulations allowed only the construction of a brick and stone building but the Resident gave him a temporary permit to put up a bamboo chapel. The South China Executive Committee meeting on July 21 authorized the necessary funds to build the bamboo chapel and also authorized Mr. Hosler to extend the servants quarters and to repair the gate to the property. p. 427.

At the same committee meeting Mr. Hosler was authorized to be the substitute agent of the B.F.B.S. during Mr. Bonnet's absence. He was to divide his time between the Bible Society and the Mission and any extra funds were to be used for Vietnamese work. p. 427. They also approved an edition of 1500-2000 Gospels of Mark in Vietnamese character (Chu Nom, a Vietnamese script derived from Chinese characters and unofficially used

through the centuries as a vulgar script parallel to the Chu Nho, - i.e. Wenli. Le hoang Phu, A Short History p. 128).

Mr. Hosler, probably with Vietnamese help, effected this particular translation of Mark's Gospel. The Alliance Weekly reported that "Mr. Hosler is at the present time working on a translation of the Gospel of Mark into the Annamese language." Aug. 23, p. 329. He wrote an article about this and it appeared a month later in the same magazine, Sept. 27, p. 360.

"The Annamese have no Bible in their own language. Think of it. A people whose history dates back more than a thousand years, and yet they have no translation of that Word which leads men to the Light and Eternal Life. The Siamese, the Burmese and the Chinese all have translations of the Bible, but the Annamese have none in their own language.

"It is true that the classical Chinese version of the Scriptures (Wenli or Chu Nho, the Chinese classical writing) has been distributed, but only a very few of the upper class can read it and fewer still are able to understand its message. It is very much like having only the Latin Bible for Anglo-Saxon races today.

"Some years ago an agent of the British and Foreign Bible Society arranged for a Catholic to make a translation of the Gospels and Acts. This translation was made from the French Ostervald edition into the Annamese Colloquial, using the Spanish-Portuguese Romanized system. (Quoc-Ngu, but why didn't Hosler revise this instead of the Chu Nom?)

"Since going to Annam, we have been able to revise the Gospel of Mark. We have used the Annamese character, which is much the same as the Chinese character, (Chu Nom. Hosler knew Chinese and this suited his knowledge better) while for many words Chinese characters are also employed. It is our purpose to print a small tentative edition of the Gospel of Mark. In all there are about 1,200 different characters used in Mark, and we must have about 200 new characters made.

"This is not to be used for general circulation, but is to be put into the hands of the educated class so as to have the benefit of their criticism in order that the next edition may be as near a perfect translation as possible.

"For the making of matrices, purchase of new type characters and printing of this new edition, we will need about \$100. U.S. We are sure that there are many of the Lord's people who are able and who desire to help along in this needy part of the new work in Annam. Offerings for this purpose will be gratefully acknowledged.

"It is also our aim to continue revising Luke, John, Acts, and later, Matthew also, if the manuscript can be obtained.

"Finally we ask you pray much that the Lord will bless the workers on the field and fit us more fully for this great work. Pray also for those who are asking for baptism, and for all who have heard the Word of Life in Annam."

Mr. Hosler continued to hold Vietnam's need before American Christians. He requested prayer "for the Annamese who have begun to hear the Word of God and also for the three men who have asked for baptism. And above all, pray that the foundation of the Christian church in Annam may be laid according to the Scripture against which nothing can prevail." A. W. Sept. 27 p. 411.

Later Mr. Simpson added more. In Annam

"the past year has been devoted by our little band of pioneers to language study, translation and itinerating. Sufficient progress has been made in the language to begin meetings for the Annamese, and several have asked for baptism. The Gospel of Mark has been translated into the colloquial and a tentative edition is being printed. Some gospel hymns have also been translated. A donation of \$75. is asked for to meet the expense of the tentative translation of Mark." A.W. October 25, p. 58.

Again in the September issue of the Alliance Weekly, p. 408f, the editor published a long article by Paul Hosler. Although it repeats some information already recorded herein, it also indicates the significant understanding and burden of this pioneer missionary.

'ANNAM - Land of the Tranquil South, - This name, like most of the proper names in the Annamese language, is quite suggestive. It is composed of two words or characters, 'An Nam.' The first means 'Peace' or 'Tranquillity' and the second signifies 'South.' Thus the sub-title is simply the translation of the title.

"This name was formerly used for the name of all Tonkin, Annam and Cochin-China, but at present it is the name of only one of the five States of the French Protectorate, Annam, Tonkin, Cochin-China, Cambodia and Laos.

"The Annamese, broadly speaking, belong to the Mongolian race as their language and racial characteristics show. It seems quite probable that they have been driven south by a more progressive and virile race. It is thought that the Annamese migrated to Annam more than a thousand years ago. Their history dates back that far and at various times they are found to be in bondage to the Chinese. Again and again they have shown their national spirit by repeated revolts. Their present relations with the French Government have come through internal strife and Chinese oppression.

"French activities in Annam first began when one of the kings sought aid of France late in the 18th century. This was done to check Chinese influence, but when the Annamese turned and slew several Catholic missionaries, the French Government promptly took steps to punish the offenders and concluded the matter by making the Annamese Emperor's domains a French Protectorate.

"During the past twenty-five years of French occupation, railways have been built in Cochin-China, Annam and Tonkin at enormous expense. Public roads have been made and public buildings erected.

"The matter of population in Annam is about as certain as elsewhere in the Orient. The leading year book issued in the colony sometimes states the population of all French Indo-China to be from 11,000,000 to 20,000,000. The fact is it is well nigh impossible to take any reliable census of an Oriental people. The following, however, seems to be a conservative estimate of the population. Tonkin, 15,000,000; Annam 6,000,000; Cochin-China 3,000,000; Cambodia 1,000,000; and Laos 2,000,000. This would make a total of 27,000,000 people under French influence. Think of all these millions as 'unreached and uncared for.' One is constrained to ask, 'Is it possible that there are so many who have never heard, while the churches at home surrounded by luxury, are rapidly losing their pilgrim character and failing to carry out the command of the Lord Jesus Christ?'

'The popular name for the Annamese tongue is 'Quoc-ngu,' or national language. The Catholics, however, have made a Romanized system and applied this name to their written system. The Annamese have made the literature of China their own and today they have no other classics than those of the Chinese. Many of the Chinese characters are used in writing the vernacular, but there are also many characters used only by the Annamese. Among the educated class the classical books are read in Annam as well as in China, but the colloquial books of one country are quite unintelligible to the other. Then, too, as there is such a difference between Annamese colloquial and the classical, it is imperative to employ the colloquial to a greater extent than in China.

'The Annamese are very religious. For centuries they have worshiped some outside and unseen power that perchance they might receive immunity from evil and obtain blessing. The three religions, Buddhism, Taoism, and Confucianism are found in Annam and each one has a numerous following. Indeed, the same people may worship according to all of these doctrines. An Annamese can leave a Buddhist or Taoist ceremony and proceed to worship his ancestors in a Confucian temple without a sense of shame or hypocrisy. But what have these systems of worship done for the Oriental? Always holding out hope and yet leading to the darkest night where one ray of light can never shine.

'While Protestant societies have been hindered by various circumstances, finally an entrance has been effected and our Society has opened one station at Tourane, Annam. Messrs. Hughes and Hosler were appointed to the Annamese work in the summer of 1910 and proceeded to study French. Mr. Hughes passed away very suddenly the next year and Mr. Hosler went alone to Annam, where he was joined by Mr. Soderberg early in 1912. The Mission force this year (1913) consists of Mr. Soderberg and Mr. and Mrs. Hosler. We are encouraged to learn that the Board will be able to send out some young married couples or some single men and women this year.

'The work is truly in the pioneer stage. In China the new missionary now finds translations ready to use, but in Annam we have neither Bible, hymn-book nor any other Christian literature. The work is in its initial stages and the best that we can do is to plod along slowly, gaining experience and laying the foundations for our future labors. We have already opened a Sunday service for the Annamese. A copy of Mark's Gospel in Annamese colloquial has been prepared and several

Gospel songs translated. With these we opened our first service in April of this year. It was surely a joy after so much preparation and study in Cantonese, French and Annamese, to be able to give some witness for Christ in the Annamese tongue.

'This Gospel of Mark is about all that we have to use in preaching and it has been agreed that we should issue a small tentative edition that it may be used and criticised before we need a large edition for general circulation. This year we hope to continue revising translations of Matthew, Luke, John and Acts which were made by a Catholic from the French Ostervald Bible. Later we expect to do some original work and to translate the entire New Testament.

'Nearly two years ago we baptised one of Mr. Bonnet's colporteurs, (Mr. Phuoc). So far as we know, he is the first baptised Annamese in the Protestant Mission. We also rejoice to say that there are now three more men awaiting baptism.

'Surely the facts which we have just reviewed will reveal to our friends at home the great need of this portion of the mission field. While we have entered, it is still 'unoccupied territory.' We are settled in the very center of the Annamese speaking race and are only about four hours journey from the Capitol, - (Hue). Mr. Bonnet, the agent of the British and Foreign Society, has been in Annam for more than ten years and is now located at Haiphong. Mr. Audetat is also located at Song Khone in Laos and has an encouraging work. Outside of these two agencies there are no others directly concerned in giving the Gospel of God's Grace to the many millions in the many provinces of Annam, Tonkin and Cochin-China.

'Think of the great opportunity for preaching the Word day after day to more than one audience. Think of the great need of a Bible, hymns, and tracts in the vernacular. To what better use can the best talents be given? There are Bible schools for training of the native ministry that must be opened. There are stations waiting to be opened and whole districts awaiting evangelization where one young man may have ample scope to prove his qualities of generalship.

'Who will dare to come out to these neglected and unoccupied provinces and help to extend the boundary of God's kingdom around one of the very last nations to be evangelized? We have in mind today a young man called to this very field who instead of obeying God, accepted a 'call' to an 'important

church. Last reports say that this former promising young man was passing through great sorrow and did not have the same joyous service of former years. Oh, dear friends, let us beware how we trifle with that tender Voice that comes to convince us of God's will.

"Requests for Prayer

"Pray for workers

Pray that God may raise up some young people, married or single, and thrust them forth at once.

Pray for funds, that we may be able to develop the work without hindrance.

Pray that there may be some special gifts to meet all the needs of a new work, such as we have in Annam.

Pray for the work on the field that we may have the Lord's guidance in every plan and undertaking.

Pray for the Annamese who have begun to hear the Word, and also for the three men who have asked for baptism.

And above all, pray that the foundation of the Christian church in Annam may be laid according to the Scripture against which nothing can prevail."

The next month, October, another article by Paul Hosler appeared in the Alliance Weekly, Oct. 11, p. 24. It carries the same burden and provides a little more information. Here is part of it.

In Annam "the Door of Opportunity stands open. There is one thing of supreme importance that should be recognized. It is God's Providence. When the Pillar of Cloud moved the people also moved. When the enemy's line weakens at one point we should direct the battle there. Yesterday we urged the concentration of forces in China, Korea and Uganda, but today the enemy's line is broken in Annam and an opportunity is given for the Church of Christ to take the conquering Gospel to this ancient Empire so long closed to the Truth.

"The Annamese are in a state of transition. They have lost their national independence. Their political aspirations are apparently dead and their hearts are filled with longing. Might it not be that if they could hear of Jesus Christ, the Desire of Nations, that they would accept Him and say, 'Lo, this is our King.'

"Look at the state or political division known as Annam. Its twelve provinces have a population of between six and eight million, so that we may reckon about 600,000 souls to each province. Imagine yourself as one worker there. How large a parish would you choose? How many preachers and colporteurs could you direct and how large a district could you visit each year? Would you be willing to be responsible for a parish of 100,000 souls? If so, you would have five others in your province with parishes as large as your own. At this reckoning Annam itself would call for sixty workers and several thousands of dollars with which to build sanitary homes.

"Can you picture this great multitude lost and guilty before God? Can you see them standing at the Judgment Bar on that great day and hear them say - 'No man cared for my soul.' Consider the privilege that is given to accomplish some enduring work which shall not be burned up."

The end of September Grace Hazenberg arrived in Hong Kong. Her parents were of Dutch stock and had been missionaries to South Africa among the Boers. Her father had died in Holland, Michigan in July of 1911 and Grace left her widowed mother to come to Vietnam. The mother understood, however, and cheered her daughter on because she too had prayed much for "unoccupied and neglected Vietnam." Indeed, mother transmitted to daughter her burden. And time had permitted daughter to absorb mother's concern and now go to minister in this neglected field. She celebrated her 36th birthday on board ship just before she arrived in Danang. In Pen Pictures p. 16f she described her trip from Hong Kong to Tourane.

"Here we tranship from the dignified ocean liner to a fussy little coasting steamer and sail southwards to French Indo-China, which as the name implies, lies between India and China. The Eastern half of this land, bordering on the Pacific, is inhabited by the Annamese speaking people.

"Along the way we pass the strange formation of the 'Baie d' Along,' a series of gigantic, jagged rock-masses, the strata almost perpendicular, pointing upward through the silent lapse of centuries. The same formation extends hundreds of miles inland, across Annam and into China, always with the skyward-pointing fingers of rock.

"At last after a voyage of two or three days we sight the land so long neglected by the Protestant Church and where even now the Christian and Missionary Alliance is the only Protestant Society at work among the Annamese people. It is

the land around which we have woven our daydreams, so full of hope and aspiration, of prayer and consecration to a great cause. With the glad optimism of youth and faith we look forward to spending happy and fruitful years preaching the Gospel of Jesus Christ to some few of its teeming millions of perishing souls.

"Eagerly we watch the shores draw nearer, till we pass from the wide Pacific and cast anchor in the land-locked bay of Tourane. Almost surrounding it are the 'everlasting hills' of a constantly changing hue. When the skies are sunny they are veiled in ethereal blue; but when the storm clouds gather in battle array the mountains take on a sombre purple tone.

'Tourane Bay is famous for its sunsets. While watching the gorgeous coloring of the Western sky one is reminded of the words of the Psalmist of old, 'The heavens declare the glory of God, and the firmament sheweth His handiwork.'" Quite beyond description is the beauty of the scene, ever varying until at last the 'shadows of the evening steal across the sky,' and the star-spangled dome looks down upon the rustic chapel and the mission bungalow, where dwell the little handful of pilgrims and strangers so far, far away from home and loved ones.

'Two of our Christian and Missionary Alliance missionaries have come out to the steamer to welcome the newcomer. Crowds of coolies have also come, all intent on gain, vociferating loudly and jostling one another. With interest we watch them, these people for whom we have left our distant home. Has not Jesus said, 'Other sheep I have . . . them also I must bring.' So may we be willing to give our lives, if needs be, in seeking these lost ones and bringing them to Jesus. We have much to learn about this people and their land.

'True the new arrival from home usually has energy enough and to spare. He does not intend to go to bed at nine o'clock as he sees the seasoned colonial doing. He will continue to read and study till eleven or twelve at night as he was accustomed to do in America or elsewhere. Also he means to keep up his physical exercise, taking long and vigorous walks, - what folly and laziness to be riding in rickshas, wearing pith hats and carefully avoiding the rays of the sun in which one revels bareheaded at home!"

But she learned as all newcomers eventually do.

Thus the number four missionary arrived in Vietnam. She witnessed the embryonic work and may have observed that the bamboo chapel needed a tile roof. At any rate, the South China Committee approved of it, p. 428, November 5. The Committee also raised the question with the Board regarding Miss Hazenberg supporting herself and not receiving a pro rata allowance as other missionaries.

Although precise data could not be found, it is certain that Miss Russell arrived in Tourane shortly after Grace Hazenberg. Thus 1913 came to a close with five missionaries implanted on Vietnam soil.

1914

The missionary ranks were increased to six persons with the arrival of A. Henry Birkel on Sunday morning, January 25. He was 29 years of age, had been a commercial designer by trade and belonged to the Gospel Tabernacle in New York City. He sailed from the west coast on December 16, 1913. Notice of his arrival time somehow went astray and nobody came to welcome him. How could he communicate with anybody to make his wishes known? But communicate he did and a ricksha took him to the missionary residence. Later he wrote a letter to the young people he had left at the Tabernacle.

'My dear Brother Hakes, President  
Young People's Alliance

'Greetings from Annam to all the young people and friends. The long journey has been accomplished in safety and with great joy. In being here I feel I am in the place of God's appointment, and we know from experience that that is the place of joy.

'It took fifty-three days, or the greater part of two months, to travel from New York to Tourane. The overland trip to Seattle with the various meetings en route resulted in blessing to our own souls. From the time we left Seattle until we reached fair Japan the vessel pitched and rolled most of the time. While this naturally caused a great deal of seasickness among the passengers, I was fortunate not to be affected. The first day of the new year brought us our first glimpse of fair Japan and the following day we landed in Yokohama. As the steamship company offers a through railroad ticket from Yokohama to Moji without extra charge, we decided to accept it and thus be able to stop over at Hiroshima, where the Alliance mission is located. The voyage from Moji to Shanghai was calm and uneventful. In the latter city we were glad for the opportunity to visit the Alliance work in charge of Mr. and Mrs. Woodberry and their two daughters. From Shanghai we went to Hongkong where after two days of visiting and shopping Brother Allen, my traveling companion, and I parted. He went on his way to Wuchow, South China, while I continued on my way to Annam.

"Going from Hongkong to Annam was something to which I had looked forward with special interest. It requires from three to four days to cover the distance and it is a most pleasant voyage at this time of the year. There was such a great contrast between the stormy trip across the Pacific, and this restful sail on the tropical seas.

"Late Saturday night we sighted the Tourane light and early Sunday morning, January 25th, we anchored in beautiful Tourane Bay. I was expecting to see a low, marshy, fever-infested land, but to my surprise and great delight high mountains met my gaze on almost every side as I went on deck shortly after sunrise. Yes, Annam is a beautiful place. Everything is beautiful and green continually, because it is always warm. Light white suits and large pith helmets to protect the head from the dangerous tropical sun are in style all the year around.

"I might mention how I got ashore. The missionaries did not expect me for a few days and consequently nobody came to meet me. We were anchored about three miles out in the bay and in order to get to shore one must take a small native boat. The sail across the bay to the customs house wharf was very interesting. I was now among people who speak only French or Annamese. It was not very difficult to make the French customs officials understand that I would leave the luggage with them and go to the mission immediately. If anyone was ever surprised the missionaries certainly were as I walked in and introduced myself.

"After breakfast I attended my first Annamese service. Quite a number of natives were present. Although I could understand nothing I praised God for the privilege of being there. Mr. Hosler has just begun holding some services regularly. The others are still studying the language.

"As it was the Annamese New Year the teachers were on their vacations, so a trip into the villages had been arranged. The very next morning after my arrival Mr. Hosler, Mr. Soderberg and I started very early. It was my initiation. We slept in Annamese thatched roof huts on native beds, which are boards covered with thin straw mats. Chopsticks were used in eating the food of the people. It was necessary to close our eyes to many things lest our appetites should be affected. I must say the experience was enjoyed, although we were drenched as we walked from village to village in the rain. The tall wet grass made walking difficult at times.

"The experiences of the past few weeks seem almost like a dream. But the fact that I am really in Annam, the place to which I have longed to go, brings satisfaction in every sense of the word. I would not be anywhere else for in being here I feel I am in God's will.

"My heart goes out to these dear people for whom Christ died. Oh, how I wish I could speak their language. I have started to study it and find it very interesting. I would ask the Young People to pray especially that the Lord may give me the language speedily. "

Paul Hosler functioned somewhat as sub-chairman in Vietnam. He and others thought that Grace Hazenberg should be on pro rata allowance as other missionaries and should not support herself privately. Consequently he requested the Board that she be put on regular allowance. B.M. Jan. 31 His request was disallowed. At the March 7 Board of Managers meeting they made him the official Christian and Missionary Alliance representative in Vietnam and gave him legal papers to transact business in the name of the Society. That meeting also recorded that designated gifts received for Vietnam during 1913 totaled \$930.

In February Mr. Hosler took steps toward the erection of a permanent chapel in Da-nang. Bamboo structures were not permitted within the city so he sought proper wood and stone with which to build the chapel. He decided to go west of Tourane to the mountains to procure some suitable wood. He took along some helpers. The following is his account of that trip, A.W. July 1914, p. 232.

"It was a little after daybreak on a Monday morning in February that I left for the river where a small boat was prepared to start as soon as I should arrive. A cold north wind was blowing, and this meant that we would have a favorable passage up river. The first day we made good time but the wind changed and the boatmen were compelled to pole up stream for two days.

"The object of this trip was to buy wood for the erection of a chapel at Tourane. The Forestry Service had granted us a permit to cut the timber and pass the customs without paying the usual fee for cutting the trees and the custom duty. The forests are located in the mountains in the extreme west of the province and are about four days distant from Tourane by native boat.

"The first part of our journey was through the vast delta region which comprises the greater part of the Province of Quang-Nam. The Annamese, like the Chinese, are a people given almost entirely to agricultural pursuits. Even though a man may be engaged as a manufacturer or a merchant, still he will have a few fields which his wife and dependent female relatives will cultivate. The abundance of the crops in this province is well nigh equalled by the diversity of products. Rice, sugar-cane, corn, manioc (from which tapioca is made), sweet potatoes, tobacco, and tea, are the chief products. Rice, no doubt, is cultivated more than all the others combined. The mulberry leaf is also grown for the silk industry. The pineapple, custard-apple, orange, mandarin, and limes are the most important fruits.

"Equally interesting were the native industries which are carried on in this region. Fishing is perhaps the most common of all the industries in which the Annamese are engaged. One is impressed by the number of ways they have of fishing. They fish with the hook and line and with numerous kinds of nets. Still another novel method of catching fish was by a man diving. I do not know whether there was some kind of a net at the bottom of the river or not, but I do know that he succeeded in catching the fish. I marveled at the length of time he was able to remain under the water. At times after having been under the water for quite a long time he would come to the surface just long enough to take another breath. All this time a boat was following along so that the diver could take a little rest.

"Another flourishing industry in this province is the making of brick and tile. This is done at the river so as to facilitate the transportation to Tourane and Fai-foo. The foreign population at Tourane use many thousands of brick each year, while the Chinese at Fai-foo also use large quantities.

"As one journeys up the river and visits the markets here and there it is almost certain that you will meet a Chinaman. I have conversed with them in out-of-way markets and this year I met one far beyond the military station on the borderland between the Annamese and the Mois. (Tribes-people). Here dwelt a smiling Cantonese with his Annamese wife and little son.

"The first day after leaving Tourane we were favored with a good wind and made very favorable progress. The second day, however, that favorable breeze had changed and we were

compelled to pole for many miles. About the middle of the second day we arrived at the forestry station. The station is built upon a little hill and has a commanding view of the country for a distance of several miles. From here one also has an excellent view of the river. This is well for thus the forestry guard is able to apprehend those who would ship wood past without paying the duties.

"I found the young French forestry guard very congenial, but I could only spend a short time with him. He urged me to stay and partake of his hospitality, but I left with a promise to spend a little time with him when I should return. The French Government have an excellent forestry service and is doing much to protect the forests of Indo-China.

"Our little sail boat continued on its journey up the river and at about 4:30 in the afternoon we passed the last sub-prefecture. Some of our party had left the boat and were walking. That night our boat anchored near a private irrigation plant. This irrigation station had been built by a Hanoi capitalist and he has the contract of pumping water into the fields to keep the crops from being burned in the dry season. Thus the Annamese have better crops and the capitalist also makes a good profit so it is a mutual help.

"On the evening of the third day we anchored at the foot of a mountain. The next morning we had but a little way to go until we would need to change from the large boat in which we had been traveling to a smaller canoe. This place was not a village, but more like a camping station. We found quite a number of people there and after a few ineffectual efforts to buy some wood we decided to hire a canoe and go on up the river into the Mois country. The talking price for a boat required quite a bit of time. The Annamese usually regard the foreigners only as lambs to be fleeced. Finally we were able to agree on the price and soon started off into this unmapped country.

"For a few hours we made splendid progress. Although there were many rapids, still our little canoe glided over the water much faster than our larger boat. As our canoe drew very little water we were not hindered much by the rapids. Nevertheless at some places we were all forced to get out and wade. Early in the afternoon we arrived at the first of a series of falls. It was a grand sight to see the water pouring down over the rugged rocks, boiling and foaming in the chasm below.

You begin to wonder how it will be possible to get over such an obstacle. Soon our two guides paddled to the rocky shore and everybody got out. Our trifling bit of luggage was put out and one of the men lifted the canoe about his head and started off over the rocks.

"Once at the quiet waters above we again arranged our boat and continued the voyage. We soon arrived at a lonely camp and seeing wood, decided to stop and partake of some food before pressing on farther. It was here that I tried ever so hard to buy some wood. We reasoned with the men and offered about twice as much as Annamese or Chinese merchants would pay for the wood in this remote place. But all our efforts were of no avail. I was not able to buy one log.

"As it was now growing late, we pushed off again and came to another large rapid which was almost a cascade. Having ascended this rapid we were forced to look for a camping place as it was fast becoming dark. Seeing a large flat space where it was easy to land we decided to spend the night there. We had not been there long until we heard a sound that came from a short distance above us. Two of the men were sent to see who the people were and whether the place was a better one or not. We found three other Annamese there and decided to go up to this place as they had a fire and also some bamboo fagots to burn for a light while we ate our supper.

"It was my intention when I arrived at this place to go on still further in search of wood. But deeper still was a desire to gratify that longing to see the unexplored hinterland of French Indo-China. During the day as we journeyed along I revelled in the grandeur of the rugged mountains which were covered with immense and impenetrable forests. That night I lay listening to the call of birds that I had never yet heard in my life and enjoyed for a little while a place in nature which man's civilization had not yet marred. Before retiring it was decided that we would not go any farther, but would arise at daybreak and return to where we had left our big boat. I then crawled under an upturned canoe and tried to go to sleep. I was using as my pillow a bag of rice that belonged to our newly found friends. They had, no doubt, been using that same bag as a pillow and I soon began to imagine that I felt something crawling around in my hair. I laid that rice sack away and fell off to sleep only to be awakened every little while because my bed was too short.

"The next morning we were off bright and early, and I enjoyed the rapids even more than the previous day as it was not necessary for me to get out and walk so often. I had been trying to shoot a little game on the way up the river, but had only succeeded in getting a few wild pigeons. This day, however, I was more fortunate and shot a young peacock which was about the size of a full-grown turkey. As we were going down stream, we arrived at the camp before noon. I had not been able to buy any wood, but had at least found out how one could not buy wood so the trip was not an entire failure. As I had nothing further to keep me in the mountains, I returned home as quickly as possible in order to preach at the Sunday morning service."

Mr. Hosler took a similar trip in March, but left no record of that experience.

The style of the next article betrays the author. For some reason her name was not appended. She undoubtedly was Grace Hazenberg and wrote the article in March or early April.

"It is nearly six months since I arrived in this beautiful land of Annam where during the day the sun shines in all its glory and during the night the brilliant stars gleam in the dark blue sky. We never tire of our walk by the sea at the sunset hour, when often the sky is resplendent in tints of rose and gold and azure as the sun sinks like a ball of fire behind the lofty purple mountains and throws a shimmering pathway of light across the blue waters of the bay. Then as one watches and waits in the deepening twilight, the after-glow lights up the western sky and colored rays shoot upward almost to the zenith -- the last 'rosy-fingered' messengers of the king of day. How one longs for the day when the 'Sun of Righteousness shall arise with healing in His wings' and shed the light of His love on these millions of souls who are still in such spiritual darkness. Then shall the 'beauty of holiness' be a fitting complement to the beauty of nature.

"This afternoon we were attracted by the sound of drums, bells, flutes, etc. In a little Annamese home near here an old grandmother died a day or two ago and the funeral procession was about to start. Some of us went to look and take pictures. The procession took a long time to get into proper order as evidently everything had to be arranged according to the ancient custom.

"At the head was a lofty banner with several large characters inscribed on it. Next came the shrine containing the sacred ancestral tablets carried on the shoulders of several men. The son of the deceased rested his chin on it and walked backwards all the way to the graveyard. Then came the hearse

supported on long poles and carried by about twenty coolies. Behind the hearse walked the daughter-in-law with head and shoulders bowed and her hair streaming around her. At different points in the procession were groups of Taoist and Buddhist priests chanting their prayers, ringing bells, etc. Many white banners were borne along on either side by white-robed boys.

"I have visited the people more than once and my teacher and I had a long talk with the old lady. Later she came to the meeting and came to visit me in my room. Poor old soul! She heard the gospel story with intelligence and interest and I have been wondering these days how much of it she may have taken in and understood.

"The funeral was conducted with much pomp and with due regard to all heathen customs. Yesterday I stood at the entrance of the home and watched the relatives take their turns in frequent prostrations before the shrine, which I suppose contained the ancestral tablet. The spirit of the deceased is supposed to enter this tablet, fruit and food are offered before it and tapers of incense sticks are kept burning. Behind the screen was the coffin with candles burning on it. To one side was a table around which was seated a group of well dressed Annamese. A little farther off were the musicians filling the place with their weird and wailing music. In an adjoining room the women were busy preparing quantities of food, for the living must feast as well as the dead. This is all so sad from the Christian's point of view, but it is very hard for the Annamese to give up their ancestral worship. According to their custom this old lady will have to be worshiped by her son as long as he lives, for the women share equally with the men in the matter of receiving worship, although only the sons can perform these rites.

"I have also had a talk with the son. He is well educated and intelligent. He has also attended our meeting, but I wish and pray that he might accept the gospel. His little daughter is one of my special friends. She often comes and visits me and has learned the whole of 'Jesus Loves Me,' which we have translated into Annamese. She is a bright child and comes regularly to the services. I trust she will learn to love Jesus while she is young. Today she was riding in a ricksha behind the funeral procession, sobbing bitterly. I believe she really loved the gentle old grandmother. The saddest part to me is that I cannot truthfully hold out any hope of a happy future together with the loved and lost. Oh, how completely lost they are - without any assurance of a heavenly home or a happy reunion. One can only commit them to a merciful God knowing that He will deal justly and gently with these souls who knew not the light.

"Surely ours is the greater responsibility for not bringing the gospel sooner to them. Think of it! Nearly two thousand years since Jesus died and now, probably for the first time in all these ages, there is a little handful of Protestant missionaries here with hearts eager to tell the beautiful story of Jesus and His love. When I talk to my teacher about Jesus and of how long ago He came to earth, she, too, seems so surprised that we have only come NOW. And even now in this twentieth century - this century of open door, of big business, of immense wealth, of thousands of rich, luxury-loving church members - we are so pitifully hampered by the lack of men and money.

"One wonders what the Christian men are doing - whether they, like the five foolish virgins, have fallen asleep and have forgotten the Master's command to 'go into all the world and preach the Gospel.' How great will be their regret when, perhaps very soon, the cry shall go forth, 'Behold the Bridegroom cometh, and they may hear Him say those awful words, - Too Late! ye cannot enter now.' For surely if any young man is disobeying this last and explicit command of Jesus, the oil in his lamp must be perilously low.

"We know that all are not called to the mission field, but for those who have the necessary qualifications, the 'burden of proof' rests with those who stay at home. There is work on the mission field, especially pioneer work as this in Annam, which can only be done by men such as opening up new stations and making frequent trips into the interior, parts of which are almost unexplored. Remember the 20,000,000 or more in this land who have practically heard nothing of the Gospel, except a few who have learned the distorted Roman Catholic version. Can the winning of a few dollars or gaining of a fleeting reputation compensate for the loss of the eternal reward which shall be theirs who dare to chose the best?

"We are trying to reach several of the outlying villages. In some there is an interest shown, but in others the people are like those over whom Jesus wept, who 'would not' be gathered in. It is often a comfort to me to remember that even Jesus met such a varying reception, some even begging Him to go away. Surely the servant does not need to expect better treatment than the Master.

"One Sunday afternoon I was speaking to a group of people in a near-by village and a man who happened to be there asked me to come to his village next Sunday. This I did and have held

a meeting in his house every Sunday since and have always had an attentive audience. Last Sunday it was so interesting to find an elderly man there, who had read the Gospel of John in Chinese Wenli version, probably a copy he had bought from a colporteur of the B. & F. B. S. He voluntarily acted as my assistant in repeating and explaining to the others what I said. He seemed to have an understanding of the Gospel. Oh, pray that this man and many others may be enlightened by the Holy Spirit and that they may thus learn to know Jesus. Almost daily I have an opportunity to speak to several women and girls in the neighborhood and often visit in their homes, many of which are near our mission compound.

'We have now a few copies of the Gospel of Mark in the colloquial, but not enough for general distribution or sale. They just beg for these Gospels and it is so hard to have nothing to give them -- no tracts or anything in the colloquial, only in the Wenli, and this is like a foreign language to most of them and must be translated. We are longing and praying for a small printing press of our own here in Tourane. Wuchow is so far off and the postage on books so high that it is difficult for us. Annam is a foreign country as regards China, and so for things from China we must pay postage and customs as if they came from America.

'We have at last, after long delay, got a little chapel. (opened March 30, 1914). It is only a large-sized Annamese house, built of bamboo and grass. It was bought ready-made in a village and brought here in sections. However, we are well pleased with it and no doubt the people will feel at home in it. We wish we could keep it permanently, but the French law will only grant us a temporary permit. As this is a French concession, the houses in the city limits must be built of brick or stone. At our first service we had a good attendance and we solicit the prayers of God's people that He may give us a rich harvest of souls in this chapel.

'This week Mr. Hosler has been a long way up the river in the interior (2nd trip) where in many places the virgin forest comes down to the water's edge and 'Ong Cop,' i.e. Mr. Tiger, roams unhindered, especially as the Annamese have a superstitious fear of killing his majesty. These forests and mountains are chiefly inhabited by the stalwart, savage race known as Mois. These people have no written language and are far less intelligent and persevering than the Annamese. Their language is quite different and is said to be much easier be-

cause of the absence of tones. They are, I believe, entirely without the Gospel, even the Roman Catholic variety. Here is a fine chance for some enterprising, earnest missionary to 'come over and help us' by learning their language, reducing it to writing and then giving them the Gospel. What finer lifework than this for any Christian man! A journey of a day or two by 'sampan' up the river brings one into the heart of their country.

'Surely 'it is high time to awake out of sleep' to 'work while it is day, for the night cometh when no man can work.' A.W. May 23, 1914, p. 121f.

In June the Alliance Witness published a short letter from Mr. Birkel. It is significant because it records the opening of the very first Protestant Sunday School in Vietnam. He addressed it to the young people at the Gospel Tabernacle in New York City.

'My dear young friends,

'It has been on my heart for some time to write a letter to you and I think there is no time like today, for this day, April 5, 1914, marks the beginning of Sunday School work in Annam. Last Sunday the first Protestant chapel in this dark land was opened. Now, what do you imagine it looks like? To be sure it is nothing like the fine big Tabernacle where you go every Sunday and where I went Sunday after Sunday for more than twelve years. Our chapel here is very small, and is built of bamboo poles and dried grass. (see picture of it opposite page 76 in Pen Pictures) The benches are made of wood. Even the roof is of this dried grass.

'Although our little chapel is not very pretty nor large, we are so glad to have it for it is so necessary to have a place where the people can gather to hear of Jesus. Is it not too bad that this is the only Jesus church for Annamese in this big land? You know that in New York there are ever so many, and you also know that there are many Sunday Schools and churches. But just think of it, here in Annam there are five times as many people as in New York and this little chapel I have told about is the first and only church where Jesus is truly worshipped.

'And as I just told you, we had our first Sunday School in this little grass house today. Seven little children came this first time and heard about Jesus. You should have heard them learning to sing that sweet hymn, 'Yes, Jesus loves me.' They

seemed so glad to be there and we feel sure that before long many more dear little boys and girls will hear about our Sunday School and will come and learn that Jesus really loves them and died to save them. And will it not be lovely when many of these little yellow-skinned boys and girls shall trust Jesus and find the same joy which we who love Him have found.?" page 205 June A.W.

Grace Hazenberg Cadman described very well such a Sunday School session although it was written several years later.

"Such a strange gathering in a place still more strange! The little chapel has now been built, so we gather there. Low thatch-roofed, with bamboo-plaited walls through which the warm breezes play, such is the first 'Nha Tho' (house of worship) for the Annamese.

"At the loud beating of the drum, the yellow-skinned children come trooping in and take their seats on the hard wooden benches. They are as full of life and mischief as children anywhere. Their dark eyes gleam with fun. It is hard to convince them that they should not 'talk in the meeting,' for Sunday School is a great novelty to them.

"After a prayer and a hymn the teachers get to work. One little girl especially surprises her teacher by her bright mind. In Annam the girls are usually not as clever as the boys who have had so much more attention paid to them. But when the teacher remarks about it to the Bible-woman, she is told, 'Why, that is not a girl, but a boy dressed in girl's clothes to deceive the devil. He knows that boys are more appreciated than girls and so he is not so apt to harm a girl.' Such fear of the devil as they have in Annam! In our Sunday School we try to teach them about the love of Jesus who is so much stronger than Satan.

"When the memory verse has been learned, another hymn sung with much noise but little melody and the Lord's Prayer recited in unison, the children are dismissed and skip away on their little bare, brown feet."  
Pen Pictures p. 96

About this time, March-April, Mr. Soderberg, now living in Da-nang, went itinerating to the south, to Fai-foo. He told of his experiences as follows. A.W. 1914, November p. 88

'On an early Spring morning the writer in company with his teacher boarded the little train for Faifoo. The purpose of this itinerating trip was to reach a few of the many villages in the delta of Quang-Nam with the Good News of the Gospel. It is only a small train that runs between Tourane and Faifoo but we are very glad to have it. It is not comfortable, but it saves us a great deal of time. Were it not for the French Government, we would have the same conditions here as in China. There are railroads, waterways, and good roads.

'This little railroad passes through a sandy desert. How dreamy and lifeless it looked! It was but a true picture of the many souls that live in this land. They are 'strangers to the covenants of promise, having no hope, and without God in the world.' The sand has drifted into mounds about twenty or thirty feet high. On a windy day it reminds one of a snow storm. Owing to these conditions the railroad has to keep natives shoveling the sand off the tracks. Sometimes a train gets sand bound and has to be shoveled out.

'Faifoo is the capitol of the province of Quang Nam. It is about 20 miles from Tourane. There are about 2000 Chinese in the city, a typical Chinese city. I stayed four days in a Chinese Inn and visited among them and was cordially treated. One of the Chinese temples there was entirely deserted. I asked, 'What did you do with your idols?' Someone answered, 'They were no good so we threw them out.' I am praying the Annamese will reach that stage, too.

'The usual visit was made to the French Resident and much encouragement was derived from his attitude. He said, 'You are at liberty to go where you choose; you have as much right as the Roman Catholic and Buddhist priests.' He informed me that the French and Annamese governments were neutral as to religious matters. I was very much surprised to hear that there was so much religious liberty granted. This is a wonderful answer to prayer and we have every reason to praise the Lord for it.

'During my stay in Faifoo I visited several villages and preached the Gospel for the first time to these long-neglected people. There is scarcely a village in this

vicinity that has heard of a Saviour who died for them. How new it seems to them! They wonder if it can be true and if it is all for them. Every place I visited I asked if they had ever heard about the Lord Jesus Christ and His power to save. And invariably the answer would be in the negative. Just think of it, after all these years of Christian teaching there are those who have never so much as heard of the Saviour who loves and cares for them. Ought we not give them a witness of the true light which lightens every man?

'The native officials, nobility, and people were very respectful and attentive. We have just received the first edition of the Gospel of Mark in the colloquial character. I took only a few copies with me for distribution. This is one of our present needs. We are handicapped for lack of the Scriptures in the vernacular. We are hampered for lack of a translation of the Bible for our preparation in teaching the Gospel.

'The next place I visited was the old citadel of Quang-Nam. It was formerly the capitol of the province. Now the Annamese Governor and the Judge live there. The Governor was very cold and dignified. The Judge was a most pleasant and congenial man. I stayed with the latter for two days and a half. He said, 'You may stay as long as you please.' While staying with him I lived like a prince. I ate from the same table and he was surprised to see how well I could manipulate the chopsticks. I had a good opportunity to talk with the official about the Gospel. My heart rejoiced in the fact of being able to witness to a high official. I prayed that he might see the light of the glorious Gospel. I made him a present of a Bible in the Chinese characters. I asked him to read it, for I said, 'All the things I told you are in this book.' May I solicit the earnest prayers of the readers that this man may be convicted of his need of a Saviour.

'After I left the official's home, I stayed in an Annamese hut. While there I had an attack of malaria fever. It would have been serious had not God intervened. I immediately committed myself to His loving care and keeping. I claimed the promise, and true to His word the assurance came and the fever was broken. The Lord is faithful!

'I had good opportunity in one of the villages. It was a large village and a big turn out. The house of the chef de Canton was too small, so he invited us to a nearby temple. Oh, the eager faces and poor benighted souls. There was a little restlessness, but that is to be expected

in a heathen audience. The truth hurts and sometimes cuts deep and men too often 'love darkness rather than light.' The writer was trying in his weakness to lift up Jesus that all men might be drawn unto Him. The fact was made plain that 'there is no other name under heaven given among men, whereby they must be saved.' My purpose is to focus that love wherewith He loved us upon this cold, rigid ice-berg of heathenism. We do not want to use force to blast this icy mass, for there will still be the icy fragments. What we want to do is to dissolve this great mass with the warming rays of the Sun of Righteousness. I believe that the day is not far distant when this huge bulk of heathenism shall run down like a river and be lost in the waters of that life-giving stream which flows from the throne of God."

In June Faifoo was opened as a regular preaching point. Mr. Soderberg and Birkel were appointed to minister there.

The first Hosler baby was born on December 30, 1913, but not until the Board of Managers met on May 24, 1914 was an allowance granted for the infant. The same Board meeting also approved the request for the solicitation of funds to purchase a printing press for Vietnam. By July friends were offering gifts for the press. Another gift came from Mrs. Hodgkins of Massachusetts of \$75.. This was for the bamboo chapel in Tourane. B.M. July 11

The South China Missionary Conference met in July at Wuchow. Paul Hosler read a report covering the period of July 1913 to June 1914. Though there is some repetition of events already included here, the report is reproduced in full.

"Immediately upon our return to Tourane (July 1913) the work of building was uppermost in our thoughts. It was imperative that we should have a place of worship as our home was too cramped and otherwise unsuitable. Therefore we desired to put up a chapel requiring but very little expenditure of time and money. However, many obstacles were encountered and we were delayed for months. It was discovered that a permit must first be obtained and also that we could not erect a bamboo building on our premises. After this it was necessary to get permission from the mission to erect a small brick and stone chapel. The stone was ordered in November, but delivery was not made until four months later. In the meantime an appeal was made to the Resident for permission to put up a temporary bamboo structure. This was granted and our hearts rejoiced when we were able to meet for worship in our bamboo church.

"Most of my time has been allotted to the preaching of the Gospel and the translation of portions of the Scriptures. At first it was difficult to know just what methods to adopt in order to reach the people. The Annamese do not live in large cities like the Chinese, but are found in numerous little villages which are scattered here and there. The markets were visited a few times, but it was evident that it was not possible to reach very many of the men in this way as the women do most of the marketing. Furthermore our Annamese helpers did not care to go to these markets as they thought it beneath their dignity to do so.

"The next step was to try the Village House. Here we invited the village elders and all others who would come. At times there would be as many as twenty or thirty but at other times it would be necessary to start to talk with only one or two. After some time it was possible for me to arrange to visit five of these places each week and there sow the precious seed. On some occasions there seemed to be quite some interest manifested and at other times very little interest. As in all other mission fields one met the various classes of people. Some heard, but the evil one soon came to snatch away the Word. Others seemingly heard the Word with joy and would fain have us believe that they received it with honest hearts. But, alas, there was no depth. They were out of a job and were now at liberty to devote themselves to the Doctrine. Still others listened, but could not follow the Word for they were living among the thorns and briars of this world and were unwilling. If the three preceding classes heard the Word I feel very sure that there were those also who received the Word with honest hearts. I praise the Lord for this part of my last winter's work (Nov 1913 - March 1914) for I feel that some definite work has been done and that some are seeking the Lord.

"Another matter that claimed a large part of my time was the translation work. Some time was spent on the revision of Mark's Gospel and reading it over with several of our teachers. Some hymns were also translated and these we have written into books to be used in our evening and Sunday meetings. The Gospel of John was also begun early in the year, but I regret to say was well nigh crowded out by the work of preaching in the villages. Toward the close of March I began to give most of my time to the work of John's Gospel and before long the work was completed. It is now ready for the press and I do pray that the Lord will enable us soon to get some portions for our work in Annam.

"In addition to this work on the Gospel of John it has been possible to do a little work on Genesis. I feel that this work is very important, but also feel that the work of preaching the Gospel in the towns and villages is equally needy and so I feel constrained to devote half of my time to one of these needs and the other half to the other need.

"I am sorry not to be able to write of having made some good itinerating trips into the country for the purpose of selling the Scriptures and of preaching in the towns and villages. I have, however, been able to make two long journeys to the mountains for the purpose of buying wood for our proposed chapel at Tourane. The first trip was made in the month of February and was very interesting. I ascended rapids and falls and went far into the uninhabited land. My second trip was during the month of March and was not so exciting as the former one. On this journey, however, I had the privilege of seeing for the first time some of the Mois people. At one place on the border-marches I was able to proclaim the Word of God to one Chinaman, some Annamese and Mois in the Annamese language.

"There is still one more matter that causes me to give thanks to the Lord. Just a week before leaving (for Conference) I had a talk with our teachers and servants about their attitude to the doctrine. There was a very blessed response to what I said and that afternoon, which was Sunday, we all met together for prayer. They all prayed but one or two of the servants. Every day after that we met at 4 o'clock for united prayer and all who were assembled prayed. Then I began in the evening services to tell them to pray if they so desired; but I would not press them to do it. Again they all prayed except one cook who at the time was visiting our cook. I do praise the Lord for this evidence of His working and trust that it shall lead them to true repentance and conversion." A.W. Oct. 10, p. 24

At the Conference in Wuchow the South China Executive Committee met privately with all the Vietnamese workers to discuss "the many problems of that field." July 17, p. 447 Below are the minutes of that meeting.

"Wuchow, July 22, 1914.

"The Executive Committee met this morning together with all the Annam workers, i.e. Mr. Hosler, Mr. Soderberg, Mrs. Hosler, Miss Hazenberger, Mr. Birkel and Miss Russell.

'The object of the meeting was to arrange a course of language study for the Annam field.

'Moved that half the missionaries time be given to French language together with Annamese for the first six months and thereafter that one-third of the time be given to French and two-thirds to Annamese till the end of the first year. Carried.

'Moved that where possible exchange English-French lessons be arranged with a French teacher in order to save the expense of engaging a paid French teacher, and that the limit of time for the engaged French teacher be three hours per week. Carried.

'Moved that the Annamese course of study for the first quarter be as follows:

1. Table of tones as prepared by Mr. Hosler.
2. The study and writings of radicals.
3. Short Annamese phrases by Mr. Hosler.
4. The Lord's Prayer etc. names of provinces of Annam, etc. Carried.

'Moved that the second quarter be as follows:

1. Review of memorizing and writing radicals.
2. Analysis of characters.
3. Annamese and French course (8 lessons on syntax)
4. Begin the study of Mark.
5. Names of provinces of Tonkin, cities of Annam and Tonkin. Carried.

'Moved that the third quarter be as follows:

1. Finish Mark.
2. Names of the New Testament.
3. Geographical terms.
4. Continue the Annamese-French course.
5. Fifteen minutes conversation with the teacher. Carried.

'Moved that the fourth quarter be as follows''

1. John
  2. Names of the books of the Old Testament.
  3. Names of the Official Grades.
  4. Native story books in character and romanized, and third part of Annamese-French course and Wenli. Carried.
- This to be continued in second year.

'Moved that exams under the care of Mr. Hosler be held quarterly.

'At this stage in the meeting the Annamese workers were excused and the Committee continued its session.

'Moved that Mr. Hosler be authorized to engage the services of Mrs. \_\_\_\_\_ as a general helper to the ladies at a salary of \$5.00 per month. Carried.

'Moved that Mr. Hosler be permitted to repair the roof of the servants quarters and put in a new gate in the back yard. Carried.

'Moved to permit Mr. Hosler to rent a Gospel street chapel in Tourane. Carried.

'Moved that all mission matters communicated to the Executive Committee by Annam workers be done through the Committee's representative from Annam, i.e. that copies of all such letters be sent to the Committee man when forwarded to the Chairman in Wuchow. Carried.

'Moved to request Mr. Hosler to look into the matter of a suitable place for vacation for our workers near Tourane and to report to this committee. Carried.

Signed: R. A. Jaffray, Secretary

Good news kept coming to Vietnam. In July the Board of Managers appointed Mr. E. Frank Irwin and Miss Marie Morgenthaler to go to Vietnam in the fall. The South China field advised that they come single. Mr. Irwin had been accepted at the March 10 meeting. In June a friend contributed \$300. toward his support, July 11, B.M. Min. The Board was much encouraged because of special funds given for Vietnam through the Forward Movement appeal. A minute at the November 7 meeting gave approval for these two candidates to join the outgoing missionary party of December 5 since they had met all the financial requirements. There were nine in that group including the Van Dycks and the Worsnips who were going to South China.

In July a friend offered funds for a printing press in Vietnam. The Foreign Secretary was to correspond with the South China Committee and Mr. Hosler regarding it. B.M. July 18. In

South China the Committee took the following action in view of the correspondence received. They

1. Approved the purchase of a small press.
2. Requested a minimum of \$400. to equip a printing office.
3. Asked that monies be sent to South China and the purchase be made there so as to save excessive duty upon entering Vietnam.
4. Noted that \$1,000. additional will be required to purchase Vietnamese type.
5. Reminded the Board that the continuance and enlargement of the Press is expensive and asked if they are prepared to sustain it. September 16, p. 454

The November 7 Board of Managers meeting approved this action of the South China Committee, but stated that the funds must come from outside the regular missionary treasury.

The Vietnam missionaries attendance at the Wuchow Conference resulted in more than business as usual. Grace Hazenberg captured the heart of W. C. Cadman and he asked for her hand in marriage. The September 16 meeting of the South China Committee was notified by letter of the engagement and Mr. Cadman asked the Committee to request the Board that he be transferred "to Annam as soon as possible." p. 453 Both the Committee and the Board concurred with his request.

Mr. Hosler, however, apparently misunderstood the motives of Mr. Cadman's request to be transferred to Vietnam, i.e. Why not Miss Hazenberg transfer to South China? He viewed the transfer as a possible threat to his aspirations in publication work.

The South China Committee Minutes regarding this problem are as follows:

Wuchow, Nov. 11, 1914

"The Executive Committee was called for a special meeting today. Members present: Isaac Hess, W. G. Smith and R. A. Jaffray.

"After prayer those parts of the minutes which had reference to Mr. Cadman's transfer to Annam and the question of a press for that field were read.

"The Secretary read the copy of his letter of September 21 to the Board with regard to these two matters and also Mr. Hosler's letter addressed to the Board to be forwarded by us regarding the same.

"After a free discussion of the misunderstanding on Mr. Hosler's part of the Executive Committee's Minutes and letter to the Board, copies of which had been sent to Mr. Hosler, the following action was passed:

"Moved that the Secretary reply to Mr. Hosler's letter stating that his letter ought to have been written to the Executive Committee and not to the Board, giving the Committee an opportunity to explain matters first:

1. That the Secretary now state again the Executive Committee's position in the matter of Mr. Cadman's transfer to Annam. Explaining that it takes no action as to his appointment in connection with the proposed publication work in Annam and correcting the wrong view held by Mr. Hosler in the matter.
  2. That the Secretary state to Mr. Hosler that we are not forwarding his letter to the Board, but that if on receipt of our present letter he still feels he wishes it forwarded and he wire us to that effect, that we will do so at once, accompanying his letter with a letter from the Committee explaining clearly our position and protesting against Mr. Hosler and his letter.
  3. That we suggest that the whole matter had better be left over, if still not clear, till the January meeting of the Committee when Mr. Hosler will be present.
- Carried.

Signed: R. A. Jaffray, Secretary

p. 460, 461

The following minute is part of the record of the September 16 meeting of the South China Committee:

"Mr. Jaffray read the letter which the Committee appointed by Conference had written to the three Bible Societies regarding a joint issue of Mark's Gospel in Annamese colloquial and also the correspondence which had followed. The Executive Committee approved of his action as taken in the correspondence." p. 456

The specifics of "his action" are not recorded. Also <sup>one</sup> wonders whether "Annamese colloquial" indicates "chu-nom," Vietnamese characters or "quoc-ngu." romanized script? The new

translation of Mark's Gospel was the work of Mr. Hosler.

In spite of limited resources, gradually the Gospel witness bore fruit. Grace Hazenberg recounts the story of the first lady to be baptized. It took place in the fall of 1914 although the article was published later. The heading is The Story of Our 'Ba' A.W. May 1915, p. 73.

"In one of the quaint little country villages of Annam, some fifty years ago, was born a little baby girl. She was an unusually fortunate baby, for her parents were wealthy, and her father a high government official. This little daughter grew up in luxury and inherited a goodly share of the pride of birth, which even now makes her to consider herself far above ordinary humanity.

"Her home was built of brick instead of the usual straw and bamboo, and was roomy and fine. She had servants to wait on her and was carried in an elegantly covered hammock when she wished to go any distance. When, she was old enough, she went to live with an 'Ong-Thay,' or teacher, whose home was the Annamese equivalent of our boarding schools. Here she was thoroughly taught the 'colloquial character' and, as she had a bright and intelligent mind, she learned quickly and well. To be educated in this way is quite an unusual accomplishment for an Annamese girl and only a few of the rich men's daughters have the opportunity. Still the people have a great eagerness to study and my language teacher tells me some of his rich relations would willingly give much money to help open a good school for their children. Perhaps we shall be able to do this some day. In the meantime we feel that the first necessity is to have a press with which we can supply Christian literature for those who can already read and in this way prepare for future work along other lines.

"So our 'Ba' as we call her, received her education and when she was eighteen years old, she was married and went to her husband's home. He, too, was a man of high official rank and has his Mandarin's degree, indicated by a small tablet which he wears on his breast. To obtain this degree he had to pass difficult examinations. He is, therefore, well-read in Confucian lore and the other wise books written in the Chinese literary language, the Wenli, which is understood by the educated classes in China, Japan, Korea, Annam, etc. in somewhat the same way as Latin used to be the language of the learned in Europe during the Middle Ages.

"There is very little literature in the Annamese tongue and it may be that giving the Bible to the people in the colloquial will do for the Annamese what the Chinese Bible is said to have done for that language and Luther's version of the German Bible for that country - give the people a literature in their own colloquial tongue, intelligible not only to the learned, but also to the common people.

"In the course of time the 'Ba' lost her wealth and the family became poor through the death of her father, the wars which came to this harassed land and other causes. But we believe that in her case, as in many a life in the homeland, God had better things in store for her than mere earthly wealth and honor. He was preparing her for 'the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven' for her and for all of us who take up our cross and follow Him, our Lord and Master.

"In the fall of 1913, when I arrived in Tourane, we felt that it would be good to get a woman teacher, whom we could thus at the same time train for future work. So we prayed earnestly that God would supply this need, and then waited for the answer. After a few weeks, the 'Ba' arrived from Hue where her husband is still working in some official capacity. One morning one of our men teachers brought her to me and I was told this was to be my teacher. She looked to be such a frail little woman, and doubtless she was a little scared at the responsibility of teaching a foreign lady. However a short acquaintance with her showed that she possessed an undaunted spirit and was as proud as a queen. None of her many trials and misfortunes had been able to vanquish her. We often marvel at her brightness and vivacity even now when she is getting old, is poor and is persecuted by her own family.

"Month after month (1914) we talked and studied together and I told her the beautiful Bible stories which were all so fresh and new to her. Day by day she absorbed the sweet gospel message of Jesus and His love, till quite naturally, as a flower opens under the influence of the warm rays of the sun, she opened her heart to the Sun of Righteousness and learned to love Jesus as her personal Saviour.

"One day her eyes, which had long been troubling her, were so bad that she could hardly see to read and it was distressing to work with her. So I told her how Jesus could heal her now as well as He had formerly healed the sick and then she in

simple faith asked that I pray for her. She was healed completely and like the man whom Jesus healed in the days of yore she 'published it abroad' to her relatives and friends. In visiting the humble homes of the people with me, she faithfully helped me in telling the gospel story and reading passages of Scripture to the people.

"Last fall (1914) she was baptized, publicly and fearlessly, in the ocean bay near our mission home. It must have required considerable courage for the old lady to take this step, but she looks so happy as she talks of how Jesus loves her and she loves Him. She has had to take up her cross in a very real way, for after living a few months following her baptism in the home of her son-in-law, she has had to leave. She came to us weeping bitterly, for she has an affectionate heart and dearly loves her daughter and grandchildren. She told us how he had sent her out of his home, because according to their customs she is wicked, for she will no longer worship the family ancestors. This ancestor worship, a form of Confucianism, has a powerful hold on the hearts and minds of the Annamese people, and it means breaking away from the family and friends if they refuse to take their part in these religious ceremonies.

"Since her baptism she has been doing the work of a Bible woman, visiting the women and reading to them, and teaching them about Jesus. Now she is living in one of the small servants' rooms at the back of the mission home - away from her own people but happy because she loves Jesus and can work for Him.

"One afternoon last week the 'Ba' went with us to a village a few miles away, set in the midst of vivid green ricefields. By invitation we entered the picturesque home of the Mayor of the place. He is a tall and dignified man, and received us graciously. Then quickly donning his long velvet robe lined with brilliant silk and winding his two or three yards long turban of fine black material around his gray-haired head, he sat down, cross-legged, on the polished wooden platform which serves as table or bed as occasion demands, for the real Annamese seldom use chairs. In a loud and commanding voice he decreed that his family and friends gather to hear us preach. This they quickly and obediently did, for obedience to the aged, and especially to the head of the house, is a cardinal virtue among these people.

"Meanwhile one of the young men prepared tea on a side table and poured it into tiny cups, which the daughter of the house passed around. We drank the bitter concoction, minus milk or sugar! Our main object was to talk the gospel, so after singing one or two hymns and explaining something of the meaning, we read Mark xvi from a tract which I have recently had printed, several copies of which I passed around, and then the 'Ba' discoursed in fine style. She is really quite a preacher. Even these educated men listened quite attentively, which was surprising, for women are held in rather low esteem in these eastern lands. However our 'Ba' usually takes occasion to inform them of her 'high connections' and 'aristocratic' family, and though this is not quite consistent with the simplicity of the gospel and the humility which should distinguish the followers of the lowly Jesus, still it is excusable in one so recently converted and may even have its uses as it undoubtedly makes the people respect her here where social rank is so important. Even Paul, on occasion, demanded respectful treatment because of the honor of being a free-born Roman citizen! I also talked to them a little in Annamese and one of the younger men who understood me very well, repeated to the old gentleman. As is so often the case, we had to spend considerable time in refuting Catholicism and make them to understand that we were not of the same type of Christians (?) as the oftentimes immoral priests! We left the tracts with them, these being as yet the only ones we have in Annamese, the earnest we trust of much similar literature which we shall be able to supply cheaply and in abundance if we can get a small printing press here in Annam for this purpose. This man is rich and his house is beautiful according to Annamese standards, containing much fine carved woodwork, but alas also an elaborately decorated shrine for their rites of ancestral worship. God grant that as they read His Word, some ray from the true 'Light of Life' may penetrate the gloom of their heathenism.

"In Romans 16:5, Paul says, 'Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.' So, by inversion, we might say, 'Our beloved 'Ba' who is the firstfruits among the women of Annam unto Christ saluteth you.' May she be the first of a great band of noble women in Annam who shall go out into the by-ways and hedges and visit the countless little hidden-away, garden-encircled homes of Annam and do the work which none other can do so well.

'This morning as I was out for a walk, some women urged me to come into their home, and were so pleased when I consented! I had the Gospel of Juhn with me, and I read a little of the beautiful promises of peace and joy which Jesus gives His disciples. Then I told them about the immortal soul which only He can save. They listened attentively and begged for books. I promised them some tracts which I have for free distribution, the first of many I trust to be provided as there is such a great need of them. When I left this home and passed another one, the children who knew me and often come to our services and Sunday-school, sang in their clear young voices.

'What can wash away my sins,  
Nothing but the Blood of Jesus.'

'How sad that only now, after nearly two thousand years of the gospel dispensation has passed, this glorious truth of the sole efficacy of Jesus' Blood is becoming known in spiritually dark Annam! May God's children NOW buy up the opportunity and give of their time in prayer, their money, and if possible themselves.'

The South China report for 1914 and the President's report in May 1915 bring the record of this year to an appropriate conclusion.

'The Annam Mission is still young, but its opportunities are boundless. The European War going on at the present time hinders advance work to some extent, Annam being a French possession. Up to this time no other Mission Board apart from our own has opened up work there, although one has very serious intentions of doing so. Therefore the whole land is still before us.

'There were three baptisms during the year. Praise God for these, the first-fruits of Annam. Among the converts was one woman who was a teacher to some of the ladies and who is now assisting them in the work, visiting in the homes, etc.

'The first out-station has been opened at Fai-foo, not far from Tourane, and we trust will soon be followed by many more. Mr. Hosler now has the Annamese language well in hand and conducts services regularly, with a very good attendance.

"In addition to the regular meetings, weekly meetings are held in adjacent villages. An inquirer's class is also held at Tourane with several interested inquirers. Negotiations are under way for a large publication of the Gospel of Mark. Some other portions of the Scripture also are being translated.'

A.W. April 1915, p. 56

"Our new work in Annam is passing the pioneer stage. Three natives have already been baptized, and there is a class of seven inquirers. Messrs. Soderberg and Birkel have opened a new station at Faifoo, twenty miles from Tourane, a city of 20,000 people where a native house has been rented for a home and chapel."

A.W. June 19, 1915, p. 184

1915

The Annual Report of South China for 1914, just quoted, also reviewed early events in 1915. It stated:

"Mr. Cadman has gone to Annam from South China and will, we feel sure, be a valuable addition to the work, having a good knowledge of the Cantonese language, which can be used among the many Chinese, who are in every part of Annam.

"We are grateful for the new recruits (E. F. Irwin and Marie Morgenthaler) for Annam sent out this year. This gives us now a band of nine. In another year some more of these will spread out into other portions of the field." ibid. p. 56.

In January the South China Committee appointed a committee of four "to draft a letter to the Board regarding the Hosler press matter to be ready at the next Executive Committee meeting." January 7, p. 463 When the Committee met again on January 18 and 19 the secretary recorded the following minutes:

"Mr. Hosler reported progress in the matter of a place for vacation of Annamese missionaries, though there was nothing definite as yet.

"Mr. Hosler reported that Miss Hazenberg, having lived in the foreign house first rented for \$18. per month, had now moved to another thatched roof house at a rent of \$7. a month until the end of May when a new arrangement will have to be made.

"Moved that Mrs. Vo thi Thu of Tourane be appointed as Bible woman and given a salary of \$6. per month. (This probably was Grace Hazenberg's 'Ba')

"Moved to raise Mr. Pham Dinh That (Annamese teacher) from \$10. to \$11. per month.

"The minutes and letters pertaining to the transfer of Mr. Cadman to the Annam field were read and discussed. Mr. Hosler was requested to write a letter to Mr. Williams, Secy. of the Board, and Dr. Glover with regard to his changed attitude in the matter since he wrote in October 1914.

'Mr. Hosler read his letter to Rev. J. D. Williams. On motion the letter was accepted by the Committee.<sup>1</sup>

'A letter written by the Committee to Mr. Williams in regard to the same matter was read and accepted.<sup>2</sup>

'Mr. Hosler stated that he would discontinue any further personal negotiations with the B. & F. B. S. and thus leave the matter of the publishing of Mark's Gospel with the Committee appointed at last Conference to complete its correspondence with the Bible Societies with a view to securing an unrestricted issue for Annam." p. 464-467 (The letters mentioned above are appended at the end of this section, 1915.) p. 127- 131

Whatever tensions that existed between Mr. Hosler and Mr. Cadman were thus terminated.

On February 7, 1915, Mr. E. F. Irwin and Marie Morgenthaler arrived in Tourane from the States. Mr. Cadman may have come from Hong Kong with them. Language study now would occupy much of their time and could become a quite tedious endeavor. Probably near the close of February Mr. Cadman decided to alleviate the monotony of language study and planned a trip "out into the highways and hedges" nearby. He was now 32 years of age and had been in the Orient since October 1910. For the Alliance Weekly he described his Scripture selling adventure as follows:

"Leaving Tourane early one morning, we traveled over a good road winding through twenty miles of picturesque scenery and leading to Fai-foo, a small city situated on the banks of a boat-thronged river, where our mission has a Gospel Hall. Here we stayed overnight.

"Soon after breakfast the next morning, the colporteur, Mr. Phuoc, and I started out to visit some of the stores along the main business streets and also some of the hamlets in the surrounding country.

"As many of the storekeepers were Chinese, they were delighted to hear a foreigner speak to them in their mother tongue, and quickly a lively conversation would be in full swing. Naturally the greatest interest was not in the gospel message but in the trouble between China and Japan. 'Would Japan declare war if her demands were not granted?' and 'would America then help China?' were the questions commonly asked. Yet this curiosity served its purpose as an introduction to the gospel of Him to whom 'the nations are as a drop in the bucket.' Now is the time for real, aggressive soul-winning work among the heathen. Owing to the small number of witnesses,

the governmental restrictions and the scattered population, evangelistic work in Annam will largely be done by colporteurs with the printed page. In all, five Bibles, two New Testaments, and over two hundred and fifty Scripture portions were sold in the stores of Fai-foo, and invitations given to the meetings in the Gospel Hall.

"Going down to the riverside we got into a sampan and while crossing the river, succeeded in selling a few Scripture portions to our fellow-passengers. Very soon we were among the small garden-encircled houses, built with bamboo poles and matting and having neatly thatched roofs and hardened mud floors. Having spent a few years in missionary work in China, I have been much impressed with the great difference in the conditions in Annam. Unlike China, there are very few large centers of population here, but almost innumerable and widely scattered small clusters of huts often hidden away in the midst of dense foliage and marshy lands. Thus the Annamese will be harder to reach and the work will have to take more the character of colportage than that of street chapel preaching. But colporteurs will want Christian literature. This is one of our pressing needs for the evangelization of Annam.

"The typical Annamese homes of the hamlet I was now visiting afforded me a striking lesson on simplicity. Because of their extreme poverty the majority of the Annamese have very few personal effects. Their clothes usually consist of what they have on, asleep and awake, and their furniture consists of some bed-boards, a table, and a few benches. Does their poverty distress them? Apparently not for they seem as happy as the day is long.

"We were soon surrounded by the people belonging to the hamlet. We displayed our Scripture portions to their view and there was at once a scramble to look at the books at closer range. Trusting their honesty we allowed them to handle the books. What appeared to attract them most of all was not the contents but the variegated colors of the different covers. Unfortunately very few understood characters and more especially the Chinese Wenli. One good lady I noticed gingerly held the book in her hand. I tried to explain to her what the book was about. In this I was considerably helped by one or two of the more intelligent bystanders who caught my meaning and passed it along in their own familiar, every-day vocabulary, which is acquired by the missionary only after many years of contact with the people.

"Wending our way to other hamlets the same procedure was gone through again and again until it was time for me to recross the river and catch the evening train over the sandy wastes back to Tourane. I was loath to have to refuse the colporteur's invitation to stay over another day, but my duty first is to plug at language study. Such in brief was my short relaxation and I returned to my books refreshed and inspired by the fresh vision I had had of the wonderful opportunities for service for the Master. God grant that an increasing number of God's children in the homeland may also have this vision and be impelled to have a share in keeping aloft the 'bloodstained banner of the Cross' in Annam, whether by way of the Throne, by giving, or by coming."

July, 1917, p. 249

In 1915 both Dr. Robert Glover and Rev. J. D. Williams functioned as Foreign Secretaries of the Alliance. The Board sent Dr. Glover to the Orient to assist in several situations. On February 24 his ship from Shanghai anchored in Hong Kong harbor. On March 3 he and Isaac Hess, the South China and Vietnam superintendent, sailed for Haiphong. Two days later they arrived and were met by Frank Soderberg. Dr. Glover relates some of the succeeding experiences.

"It had been decided for us to travel overland to Tourane in order to get a better idea of the country in view of the questions before us at Conference. This meant a matter of some 540 miles, the first and last thirds of the distance being spanned by a good railway, leaving a gap of 180 miles between the two completed sections. Securing a car owned and run by a Chinese chauffeur, we covered the 180 miles in a single day, crossing eight waterways by native ferries en route. It was certainly novel to spin along in such modern fashion over roads for the most part as straight as an arrow and as level as a tabletop, through Oriental towns and villages and tropical crops and scenery.

"Tonkin, especially that part of it forming the delta of the Red River, is by far the most fertile and populous. Rich fields of beautiful green rice stretch out on every side as far as the eye can reach. Dotted here and there are villages surrounded by thick hedges of bamboo and tropical shrubs. As in China the country people live in bamboo or mud huts with straw roofs, built around mosquito-breeding ponds, while temples and pagodas built of brick and stone are situated on high hills.

Annam is a poorer province and while yielding varied products - rice, maize, sweet potato, sugar-cane, castor-oil plant, cocoa-palm, banana, etc. - has little over for export.

'The week of fellowship and conference together at Tourane was a very precious season. The little Alliance missionary band in Annam now numbers nine adults, nearly all still at the language-study stage. This task is doubly hard for them because of the necessity of acquiring both French and Annamese and the very limited helps available for the latter language. The work is yet in its beginnings and rendered the harder by the lack of native helpers and of Annamese Bible translation or Christian literature. Some very difficult problems met us at this time, but fervent prayer brought Divine guidance. The fact that the decisions made were with the hearty concurrence of all concerned brought no little rest and joy.

'The time seems to have come for the separation of the Annamese work from that of South China, making it a distinct field. But it is felt to be a little early yet for full autonomy, so a provisional field government has been arranged for the time consisting of Mr. Hess as Superintendent, and an Advisory Committee of Annam missionaries. Mr. Hess and his Executive Committee in South China have consented to his spending four months of each year in the Annamese field, where his wise and prayerful counsel will be of much value to this young Mission.

"It was further decided to take immediate steps toward opening work in Hanoi, the capital of Tonkin, and making that important center the headquarters of the Annamese Mission. Its size, location and facilities make it much better adapted than Tourane for this purpose, while the latter place is still amply worthy of being worked as a station. As soon as suitable premises can be rented the majority of our missionaries will move to Hanoi with Mr. and Mrs. Hosler in charge. We are sure the friends at home will rejoice in these new steps looking hopefully toward the development of this important work. No field in the world is darker and needier. Opportunities for missionary work are practically unlimited and at the same time there are some peculiar difficulties not present in other Alliance fields. It is moreover to be remembered that the Christian and Missionary Alliance is the only Protestant Mission in all Indo-China. For these reasons the Annamese work and workers claim a special interest in our prayers.

"As the French mail steamer was several days late we were obliged to make the return journey north also by land. Instead of crossing by sea to Hongkong again we continued by rail northward through the entire extent of Tonkin and entered China near Lungchow, the most westerly Christian and Missionary Alliance station in Quang-Si, near one of the sources of the West River."

A.W. July 10, 1915 p. 233 f

(Page 233 in the Alliance Witness or page 20 of the Annual Report, 1914-'15 has a picture of Dr. Glover and Mr. Hess standing on the rear of the railroad car during this trip.)

Dr. Simpson in his report to Council, May 1915 added this word.

"The mission in conference with Dr. Glover is seriously considering the opening of Hanoi, the capital, a great city which is quite open. Mr. Irwin and Miss Morgenthaler joined the mission from the home field, and Mr. Cadman from South China. The recent South China Conference adopted measures for cooperation with the the Annam work, retaining the oversight of it in the mother mission, and yet giving sufficient freedom to the local workers for vigorous, aggressive evangelism. The field is vast; the door is open; the workers are full of faith and enthusiasm, and the results are only limited by the resources available."

A. W. June 19, 1915, p. 184

Later, Dr. Glover added a postscript regarding his trip to Vietnam.

"The time spent by the writer and Mr. Hess in French Indo-China was just 17 days and they were full days indeed. Besides a busy and blessed week with our Annam comrades in Tourane and Fal-foo, some 1,200 miles of overland travel were covered. We saw much of the cities of Hanoi and Haiphong as well as many other important places that lay on our route. Truly a wide and needy field stretches out before the little Alliance band and a mighty task challenges their faith and consecrated effort."

A. W. August 1915, p. 312.

Minutes of the Conference are not extant, but there are some minutes of the Advisory Committee. Only one page remains and some of the top is lost. They met on Thursday, March 11 in Tourane. The meeting was called to order "by the Superintendent, Mr. Isaac Hess" and was "appointed Secretary." The remainder of the minutes read as follows:

'The first matter brought before the Committee was that of the Sub-Treasurer. After some discussion and consultation with Dr. Glover the matter was held over for further consideration.

'The question of Mr. Soderberg's appointment to furlough was considered and it was decided to leave the matter until the next visit of the Superintendent in the early Fall. (He arrived in South China the end of 1909)

'The question of vacation was considered and it was the unanimous opinion that no mission funds could be voted for that project. It was recognized, however, that as it was a time of transition that some provision should be made for those who are in Tourane and several spoke of being able to contribute for this purpose. The question of a native worker for Tourane was considered and it was decided to request the Bible Society to loan Nguyen Huu Phuoc to our Society. If such transfer can be effected he shall be engaged as a Mission helper at his present salary of \$18. per month.

'The Committee then considered the question of traveling expenses from Tourane to Fai-foo, the out-station. Provision was made for weekly or bi-weekly visits by Mr. Soderberg.

'The question of chapel keepers was then taken up and it was thought best not to start the system of chapel keepers, but that a very nominal sum be paid for a man to live in the chapel who could work elsewhere during the day.

'Mr. Cadman spoke of his coming marriage to Miss Hazenberg and requested that they be allowed to marry at the time of their visit to Yunnan Foo which would be a few weeks before Miss Hazenberg had been on the field two full years. The matter was taken under advisement by the Foreign Secretary.

'The opening of Hanoi was spoken of by the Supt. and Mr. Hosler was urged to consult with the other brethren. The time of transfer and cost was left to arrangements that Mr. Hosler will be able to make later.

'Mr. Hosler was instructed to repair the roof and cement the floors of the out building.

"Mr. Hosler and Mr. Soderberg were instructed to arrange for the disposal of the building material on hand to the best advantage.

"The quest of the Sub-Treasurer was left for the Supt. to arrange. Adjournment."

Dr. Glover met with the South China Executive Committee on April 9. He reported of his visit with Mr. Hess to Vietnam, that "a change of government has been effected on that field." The two men recommended that Vietnam no longer be under the South China Executive Committee, but under a superintendent, Mr. Hess, and that they appoint an Advisory Committee in Vietnam to work with him. Also, they committed the correspondence regarding the publication of Vietnamese Scriptures to R. A. Jaffray, with copies of the correspondence to be given to Mr. Hess. p. 475 South China Minutes.

Further information on the missionary conference is found in Pen Pictures -

"When the annual missionary conference was held in Tourane in March, 1915, the future appeared bright with promise. There were then nine missionaries on the field, and so it was decided to open up new work in Tonkin. Four missionaries thereupon took up residence in the city of Haiphong, Tonkin. They did some itinerating, selling several thousand Gospel portions. They had arranged to rent a store in the Annamese quarters of Haiphong, and were on the eve of opening a 'street chapel,' for which the benches had already been made." p. 98

Mr. Irwin altered slightly the allocation of missionaries. In his account, four missionaries remained in Tourane and five went to Haiphong. With Christ in Indo-China p. 30 Mrs. Irwin confirms that his account is probably correct. She related that the Hoslers, Miss Russell, herself and Mr. Irwin went to Haiphong and that Mr. Cadman, Birkel, Soderberg and Miss Hazenberg were appointed to Tourane. The transfer came to pass following vacation time in South China and the marriage in Yunnan-Foo of the Cadmans. Isaac Hess and R. A. Jaffray performed the marriage ceremony. Misses Russell and Morgenthaler vacationed in Yunnan-Foo and Mr. Soderberg and Birkel went to Shanghai. Mr. Soderberg did not return to Vietnam.

The South China Committee had previously decided to transfer 25% of the funds in the transportation account to the Vietnam treasury. April 12, p. 480. This was to provide furlough transportation immediately for Mr. Soderberg. He had come to South China in 1909 at age 28, and joined Mr. Hosler in Tourane in January 1912. He was under suspicion as a German spy. Home in the States was in Brooklyn, Long Island.

We should note for the record that on April 7 the Board of Managers approved Miss Mary Hartman to be placed "on the waiting list for either South or Central China." She didn't go to either field, but went to Vietnam later and eventually became Mrs. Irving Stebbins.

The missionaries were now stationed in two cities, Tourane and Haiphong. From Tourane the newly wed Grace Hazenberg Cadman wrote a beautiful descriptive article of Tourane and the missionaries' ministry there, especially with children. She wrote it before the typhoon of September 27 as the chapel was still standing.

"A silent, breathless night in Annam, the silvery moonlight falling on bay, mountain and meadow lighting up many a humble hut-home, where perchance a mother or elder sister is singing a quaint lullaby in a minor key for the benefit of the baby in the swinging basket.

'An infant crying in the night,  
An infant crying for the light;  
And with no language but a cry!'

"To and fro swings the basket, swiftly, violently and soon he sinks into dreamland, as yet blissfully ignorant of the great questions of life: Whence come I? Why am I here? Whither am I going?

"How to win the children of Annam for Jesus - that is a problem awaiting solution. The bright, eager boys and girls with their scant clothing, their black eyes, their funny shaven heads with one or two tufts of hair - supposed to be needed to help them effect an entrance into the spirit world, should they die thus early. All we can do at present for these 'other' lambs of His fold is to try to attract them to our Sunday School and tell them the story of the Good Shepherd and His love. According to French law we are not allowed to open day schools for Annamese children, so this very usual avenue of missionary service is closed to us.

"On Sundays one and another come skipping, running into our little bamboo chapel. Merrily they greet the Ba (lady), sit down on the hard wooden benches and are ready for Sunday School. The hymns they know best are 'Jesus love me,' and 'What can wash away my sins?' Soon their young voices are singing the songs of Zion, not very tunefully, but even so the angels in heaven must be glad to hear these notes of praise from this heathen land. Then they compose themselves to listen, turning their serious faces towards the pretty colored pictures of the Sunday School chart. Their black eyes are often full of interest as we tell them the dear old Bible stories.

"Doubtless their thoughts often wander to the picture post-cards which they are to get at the end of the period, cards which are sent to them by Christian children over in the wonderful, unknown land of America. We promise them a Gospel portion in the Wenli language when they have ten cards to show us and as they are so eager to have books of any kind, they try to earn one.

"Just try to realize the difficulty of teaching Sunday School where many cannot read and where, even for those who can read, we have no hymn books, no Bibles, no helps of any kind in their own language. This is one reason we are so anxious to get a small printing press.

"In a recent Sunday morning service we received an object lesson in the Biblical method of discipline. The Annamese father believes that Solomon knew what he was talking about when he said, 'He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes.' A father and his family were present. He has several times been to our Sunday School with his children and he listens and sees to it that they listen too! That morning it was funny to see him use a supple but strong cane when they did not behave. They evidently did not think it funny at all, but the effect was excellent. During an interesting part of the sermon the rod of chastisement was brought down with a resounding whack upon the shoulders of the eldest boy, while a few vigorous flourishes in the air acted as a deterrent to further mischief. The incongruity of chastising his offspring in a public meeting did not seem to occur to him or to the audience.

"I wonder how American children would like their fathers to 'love' them in this tangible fashion? Yet Annamese parents dearly love their children, perhaps partly from selfish motives.

Here it is considered to be the religious duty of the children to support their parents when old and feeble, this being one of the tenets of the Confucian worship.

"Often as we pass through the streets they greet us - sometimes kindly, sometimes teasingly - but always to their young minds we are inseparably connected with one 'Jesus.' Many a time they call after us, 'Gie-su, Gie-su.' It at first seems rather shocking, but after all they are only repeating the mental process by which, some twenty centuries ago 'The disciples were called Christians first in Antioch.'

"It certainly reminds us missionaries that we are 'living epistles, known and read of all men' and that they judge of Jesus according to the Jesus people they know. How humbled we feel as we realize the discrepancy between our lives and the perfect life of Jesus.

"Away across the still waters of the bay the beacon light is shining out into the night, telling the wanderers on the wide ocean of the safe harbor where rest and shelter may be found. So we do hope to be the 'light' of Annam, guiding them to Jesus who alone can give rest and safety. As I write, I hear the distant beating of drums, which usually accompanies their worship. Sadly it breaks on the warm summer stillness. Sorrowfully it tells of their vain seeking after God - our God, whom we and our fathers have known for centuries. But alas! how shall they know Him of whom they have not heard? God depends on Christians to carry out the great commission.

"Night in Annam! Dark night in the hearts of the people, kneeling, bowing, praying - they know not to what or whom, hopeless of the future. God grant that NOW, in the late eventide of this old world's history, the light of salvation may dawn for Annam."

A.W. Oct. 23, 1915, p. 58

In August Haiphong received missionaries. A brief account of the missionary occupation appeared later in the Alliance Weekly.

"French Indo-China, Haiphong occupied - We have secured temporary premises in Haiphong, the large and busy seaport of Tonkin, the northernmost of the five provinces of Indo China and Mr. Hosler has opened work there. This means the third center for our Annamese work, with the prospect of shortly beginning work in Hanoi, the great capitol of Tonkin and second largest city in all Indo-China."

A.W. Sept. 25, p. 409

(Temporary premises probably meant the property of the French Protestant Church.)

In September came another step in the separation of the South China mission and the Vietnam mission. A new bank account was opened for Vietnam. South China Committee, p. 482

On October 28, Mr. Jaffray was appointed the vice-chairman of the South China Executive Committee. Mr. Hess was going to Vietnam for two months. ibid, p. 484

On November 13, 14 and 16 the Advisory Committee met with Mr. Hess, probably in Haiphong. Mr. Cadman had come from Tourane for the occasion. Mr. Hosler was secretary of the committee. Other members were not mentioned in the minutes in our possession. Some of the minutes may be missing. The minutes we do possess are reproduced below. It should be noted that

- 1) Mr. A. H. Birkel tendered his resignation
- 2) the bamboo chapel was blown down by the typhoon on September 27
- 3) the French Protestant church compound was the first living quarters of the missionaries in Haiphong
- 4) Hanoi was canceled as a potential station because of the shortage of missionaries
- 5) Mr. Jaffray first enters the scene as potential superintendent of the Vietnam mission
- 6) the Hoslers were appointed to furlough for the spring of 1916 (he had been in the Orient since 1908, she since September 1912)
- 7) Mr. Soderberg's return to Vietnam was discouraged because of health and language deficiency
- 8) the Committee was interested in employing a Bible woman from Lung-Chow
- 9) the printing press had not yet been purchased

"Friday, November 12th.

"The Advisory Committee was called to order at 9 a.m., Friday, November 13th, 1915, by the superintendent, Mr. Hess.

"After the minutes of the last committee meeting were read the superintendent read a letter from Mr. A. H. Birkel, in which he tendered his resignation. After some discussion this resignation was accepted with great reluctance and deep sorrow.

"Mr. Cadman brought up the matter of Fai-foo. It was thought best not to rent another place there at present as the railway is not open, but that the workers be encouraged to take preaching and colportage trips to that place.

"Mr. Cadman also spoke of Mr. Lo, the colporteur, who because of looking after our property during vacation did not make sales large enough to warrant the Bible Society paying his entire salary. It was decided that hereafter colporteurs be not engaged in any such capacity as to hinder in any wise the sales of the Scriptures. Mr. Cadman was authorized to pay \$10.50 from Mission funds.

"The question of paying the Annamese lady teacher for teaching French to Miss Morgenthaler was taken up and it was decided to pay \$5.00 per month for this purpose.

"Mr. Cadman spoke of the typhoon at Tourane on September 27th and the blowing down of the bamboo chapel. He was authorized to use the wood on the property for the re-building.

"Further Mr. Cadman was authorized to make the best arrangements possible to either put up new ceiling boards or lathe and plaster to replace the present ceiling in the house at Tourane. Also the places in the roof that were broken by the typhoon are to be repaired.

"Mr. Cadman reported on the sale of half of the stone on the Tourane property for \$20. and the transaction was approved.

#### FRIDAY AFTERNOON

"The question of the church at Haiphong was brought up and it was voted to make a donation of \$70. to the French Society as a recognition of the benefit to us by being permitted to live in the church. This sum is in addition to the monthly rental of \$10.

"The question of opening a station (by moving out from the church) at Haiphong rather than at Hanoi was taken up and it was unanimously decided that Haiphong should be opened. This decision was arrived at because of the resignation of Mr. Birkel and the prospective furlough of Mr. and Mrs. Hosler.

'The renting of a house was next in order and it was voted to rent a house which all had seen at \$28. per month, on condition that the owner will build a road from the paved street to the yard of the property. This the owner promised to do if we will engage the house for six months or longer.

'Mr. Hosler is authorized to open a street chapel and to rent a room for \$8.00 for this purpose. He is authorized to purchase the necessary pews, chairs, tables, lights, etc.

'The next order of business was the question of furloughs. It was deemed that on account of the more tropical climate it might be necessary to shorten the term of service on this field. For this reason it was thought best to appoint Mr. and Mrs. Hosler for furlough in the late spring of next year. This appointment for furlough was unanimously carried.

'The question of Mr. Hess going on furlough was then brought to the attention of the committee. Mr. Hess suggested that as Mr. Jaffray would most likely act as Chairman during his absence from South China, it seems the best arrangement to have Mr. Jaffray act also as superintendent of the Annamese Mission during his furlough. As there is no objection to this arrangement Mr. Hess will be free to make this arrangement.

SATURDAY MORNING (Nov. 14th)

'The question of Mr. Birkel's resignation was again discussed and it is to take effect according to Mr. Birkel's request. The Treasurer will grant to him the same favor of allowances in advance as is granted to missionaries returning on furlough, namely, one full and one half allowance in addition to the one due at the time of his departure from the field.

'The committee considered the matter of expenditures on the stations. It was voted that no expenditures shall be made exceeding \$10. without first obtaining authorization from the Mission and that all quarterly statements be read before the Advisory Committee and each station book be audited by the Treasurer.

'The question of translation work was taken up and it was thought impossible to take any forward step toward work on account of the unexpected events that have taken place.

"It was unanimously agreed to ask the B. & F. Bible Society to forward the unused portions of Mark, Luke, John and Acts for our use so as to help in the work of evangelization and to give the missionaries further time to prepare acceptable revisions.

"Mr. Hosler was also asked to prepare typewritten copies of the hymns so as to have uniformity in the singing.

MONDAY EVENING, (Nov. 16th)

"A letter was read from the home Board dealing with the question of Mr. Soderberg's return to the field. The committee does not feel that it is necessary to inform the Board about this matter inasmuch as the superintendent and the foreign secretary are already acquainted with the facts of the case. It is however the general opinion of the workers on the field that from the standpoint of language and health it would seem inadvisable for Mr. Soderberg to return to the field.

"The matter of travelling expenses was then taken up. It is deemed necessary to provide funds for this pressing need. The sum of \$6. per month was granted for each station to be used for the express purpose of evangelistic work.

"Mr. Hosler was authorized to buy a wardrobe for \$6. a looking-glass for \$10. and six pieces of rattan furniture for \$12.

"Mr. Hosler was requested to write to Mr. Worsnip at Lung-chow about a Bible woman for Tonkin. If Mr. Worsnip thinks he has someone who might act in this capacity, then Mr. Hosler was authorized to go to Lung-chow to make necessary arrangements.

"The question of a printing press for the Annamese Mission was fully discussed. There is a very evident need for such a press to print simple tracts and folders for the work. The unlooked for change in the personnel of the mission has, however, put the matter in a different light. On this account Mr. Cadman was appointed to prepare estimates of press, type, workmen, etc. Also to collect manuscripts of small tracts that may be ready for printing.

Adjournment  
Paul M. Hosler

(Note: They have abandoned the idea of printing the Scriptures, i.e. Gospels, Acts, etc. in Vietnam.)

The loss of missionary personnel, - four out of a high of nine, - certainly caused disappointment, but the real shocker came at the end of November. Mrs. Cadman summarized the apparent catastrophe.

"Suddenly In November 1915, as a bolt from the blue, came the order from the government that the missionaries should stop work and leave the country by the first convenient steamer. At once representations were made to the consuls, but the only result was that the workers were allowed to stay in the country with the proviso that under no circumstances should any religious work be done. All this seemed the more surprising as the missionaries had always met with uniform courtesy and consideration on the part of the French officials. Many think, however, that strong Roman Catholic influence had much to do with this drastic order. Be that as it may, three of the missionaries (the Hoslers and Mr. Birkel) some months after inactivity and waiting, returned to America. The fourth, a young Canadian lady, joined the four missionaries still working in Tourane. (Miss Russell)

'Here the work was prospering. The meetings were being splendidly attended, and several earnest enquirers were seeking the 'Way of Salvation.'

Pen Pictures, p. 98,99

Dr. Simpson also wrote of these circumstances, first in February, 1915 and later at the Annual Council in May,

"Suspicions Due to War, -- Some time ago Mr. Hosler and Mr. Birkel, both American citizens, were strangely enough suspected by the French authorities of being German spies, probably on account of their names. They were requested to leave Indo-China. Through the good offices of the American Consul-General, however, this order was later cancelled and they were permitted to remain in Haiphong, but restricted for the time from carrying on active missionary work. We are glad to say that thus far our work in Tourane, Southern Annam, has not been interfered with. Latest advices, however, report Mr. Hosler and Mr. Birkel in Wuchow, South China, due, no doubt, to continued agitation by the Catholics."

A.W. Feb. 26, 1916, p. 346

"During the early part of the year (1915) the prospects of our new Mission in Annam appeared unusually encouraging. Besides our first station in Tourane, steps had been taken for the opening of the work in Haiphong and Hanoi, much larger and more important centers. But during the summer suspicion unhappily fell upon our missionaries, owing to sensitive conditions due to the war, as possible German spies. The kind and effectual intervention of the American Consul saved them from serious consequences. Their work was suspended and they were obliged to leave their stations with the exception of Tourane where the missionaries were permitted to remain but not to engage in active work for the present. Mr. and Mrs. Hosler have, therefore, returned on furlough, and Mr. Birkel has retired for the present from the Mission. Mr. and Mrs. Cadman, Miss Russell, Miss Morgenthaler, and Mr. Irwin continue at Tourane pursuing their studies and preparing for future work when the opportunity returns."

A.R. May, 1916, p. 27

Mrs. Marie Irwin reported that during the Advisory Committee meeting the French Surete continually followed Mr. Hess in Haiphong and repeatedly engaged him in conversation regarding the European war. They were trying to catch him in his words. He, of course, left the country as well as the Hoslers and Mr. Birkel.

The missionary force was now reduced from nine to five and only one station remained open.

But the firstfruits of the Mission had already appeared. There were six Vietnamese Christians, three had been baptized, one of whom was Mrs. Cadman's teacher "Ba Vo thi Thu" (baptized in 1914). Mr. Simpson said in his Annual Report in 1916,

"With the close of the war it is hoped and believed that these promising openings can be immediately occupied with an outlook of hopeful opportunity." p. 28

. . . . .

1915  
Note 1 - p. 110

The Christian and Missionary Alliance,  
South China  
Headquarters - Wuchow

Wuchow Jan. 19, 1915

COPY

Rev. J. D. Williams  
New York, USA

Dear Mr. Williams:

I have come to Wuchow for the Committee meeting and am writing you as a result of that meeting.

My letter to you of last October has been fully discussed, and I now see, even as I saw a month ago, that I quite misunderstood the action and intentions of the Committee.

I have by letter and in person stated that I regret having written that letter especially before having written the Committee for an explanation, since I find that the matter of the press was a proposition from the Board.

I cannot agree to what the other members of the Committee have to say about my letter giving you an unfavorable impression of Mr. Cadman. I did not mean that it should do so, and I do not want that meaning to be put upon the letter.

The Committee has asked me to write this personal letter and I would like to say that as far as I am personally concerned I am quite agreed to the present arrangement of the entire affair.

If you have any further communication to make to me, please send them through the Committee.

I beg to remain,

Yours sincerely,

Paul M. Hosler

Note 2 p. 110

The Christian and Missionary Alliance,  
South China  
Headquarters, - Wuchow

COPY  
PERSONAL

Wuchow - Jan. 19, 1915

Rev. J. D. Williams  
New York, U.S.A.

Dear Brother Williams:

It is a matter of regret to us that we are obliged to write you with regard to the unfortunate misunderstanding between Mr. Hosler and the Executive Committee. We had hoped that the matter might have been easily settled out here by a few words of explanation from the Committee to Mr. Hosler, had such an opportunity been given, and we were grievously surprised when we learned that Mr. Hosler had not only sent us the letter to be forwarded to the Board, but had also sent a copy of the same letter direct to you as Secretary, to be held till the one we were asked to forward was received and presenting it to the Board.

It is this uncalled-for action on the part of Mr. Hosler that makes it necessary for us to take up our side of this unhappy affair with you. If Mr. Hosler had written the Committee frankly asking for explanations and if these explanations had finally proved unsatisfactory and he had then written his charges against the Committee to the Board, we would not for a moment have considered his actions out of order. But as the case stands, Brother Hosler, without giving his Committee the first opportunity to explain matters to him, has written directly to the Board, and preferred most serious charges against the Committee.

In the light of Mr. Hosler's explanation the Committee now realizes that had they foreseen the possibility of a misunderstanding and sent a copy of the Board's letter regarding the Printing press it might have saved the difficulty, and they deeply regret not having done so.

We do not feel at all that you or the Board will have considered Mr. Hosler's charges seriously. We tried to protect Mr. Hosler by holding his letter and reasoning with him, but his having forwarded a copy of his letter direct to you, made this, of course, impossible.

Regarding the charge that Mr. Hosler made against the Committee contained in the words, "it might be well for the Board

to enquire into the motives for his (Mr. Cadman's) transfer", the Committee feels that this is an insinuation which is absolutely without foundation. The Committee, nor any members of it, have not the smallest axe to grind in the case. Had Mr. Cadman's request been for Miss Hazenberg to have been transferred to South China, the action would have been the same, namely, that of referring the matter to the Board for decision. We wish to state plainly and emphatically that there was absolutely no ulterior motive in the Committee's recommendation to transfer Mr. Cadman. In fact during the past four years, when Mr. Cadman had other plans and considered resigning, the Committee had refused to accept his resignation, and had done their best to persuade him to stay. Mr. Hess and Mr. Jaffray in the work at Wuchow feel that in Mr. Cadman's leaving, humanly speaking, we suffer a distinct loss. One of the older members here said recently, that of all the missionaries he had seen develop on the field, none had made in his judgment the marked progress spiritually that he had seen in Mr. Cadman.

We feel as a Committee that inasmuch as the tone of Mr. Hosler's letter may not convey to your mind a favorable impression concerning Mr. Cadman, that it is only right for us to off-set this by the few words as above.

As to the printing work in Annam we perhaps ought to add a few lines. Mr. Hosler in his letter insists that the Committee have (1) taken this work from him and (2) given it to Mr. Cadman. Both of these assumptions are incorrect, for, while the Board did favor Mr. Hosler's appointment to this line of work and referred it to the Committee here, the Committee have never felt that the time had yet come when such an appointment was called for: therefore we could not have taken anything from him which had not been given him or any one else. In the second place, the Committee did not appoint Mr. Cadman to take the Publication work in Annam, but merely, in discussing with the Board the commencement of such a work, mentioned his name as one whose advice ought to be sought in such matters inasmuch as he is a printer by trade.

Mr. Hosler, toward the close of his letter, makes the statement that he is "sustained by four out of five workers who are now on the field" in the stand he takes. That Mr. Hosler made this statement in good faith, we have no doubt: but the facts that have subsequently come to us in letters from others in Annam show us, (1) That the fifth one, i.e. Miss Hazenberg, was not consulted in the matter and knew nothing of the contents of the letter that was sent. And (2) that now the two brethren, Mr. Soderberg and Mr. Berkil, look upon the matter in a very different light.

Finally, we desire to say that this letter to you, Mr. Williams, is personal, providing you have not read Mr. Hosler's letter to the Board or individual members of the Board. But we feel that out of justice to Mr. Cadman and the Committee here, that you ought to give the information herein and in Mr. Hosler's letter enclosed to all who have seen or heard Mr. Hosler's letter sent directly to you. Inasmuch as Mr. Hosler sent a copy of his letter to you to Dr. Glover, we are now sending him a copy of these letters.

We are pleased to say that Mr. Hosler being with us at this present Executive Committee meeting, after frank and kindly discussions regrets that he has written this letter to the Board, and we all sincerely deplore it, and we trust that this experience will help us all to be more careful in the future in our business relations with one another.

With best wishes for a blessed and fruitful new year, believe us,

Yours in His service

I. L. Hess, Ch. Ex. Com.  
W. H. Oldfield  
W. G. Smith

Myra E. Rolle  
Paul M. Hosler  
R. A. Jaffray

...

Note 3  
see p. 125

Mrs. Irwin also reported that the French Surete baited Mr. Hess by talking much about French victories in the Great European War. Mr. Hess finally countered by reminding them the Germans were also winning some battles.

Not only the Hoslers and Mr. Birkel were asked to leave the country, but Marie Morganthaler (Irwin) and Mr. Soderberg. Marie said that the Hoslers felt Danang to be Gospel hardened and preferred to return to Hanoi when possible. Press work still may have been a lurking desire. Unfortunately the Hoslers never returned to Vietnam. (conversation in November 1977)

1916

The missionaries had hardly absorbed the first blow of disappointment when another fell. In January

"Peremptory government orders were given to stop all missionary activity in Tourane. Reluctantly the order was obeyed. The outlook was dark and hopeless! The results of several years' labor seemed about to be destroyed! Apparently nothing remained but for the work to be closed, the missionaries to leave the country, and defeat admitted."

Pen Pictures, p. 99

But the five missionaries did not leave. They stayed and prayed. It must not be that the enemy of men's souls would prevail. Mr. Cadman wrote a brief article during those gloomy weeks (probably in March) to encourage steadfast prayer on the part of the home constituency. He emphasized three facts about Vietnam.

"Today as I am writing this in faraway Annam, my heartfelt desire is to help God's children in the homeland realize three present facts about Annam which are incontrovertible.

"1. The FACT of Annam's Urgent Need of the Gospel. There are upwards of twenty millions of people in French Indo-China. And what is their condition almost nineteen centuries after the Saviour's last command? It would be perfectly logical to assume that these millions of people had had a good opportunity to hear and accept the gospel. But on the contrary, it is only a few years since missionaries of the true gospel came to tell these 'other sheep' of the salvation freely offered to all men.

"As we think of the portentous world events of today, we realize that if Annam is to be evangelized and some called out to meet Him, then the need is assuredly a pressing one.

"2. The FACT of Annam's Closed Door to the Gospel. A short time ago it seemed that the words of the apostle Paul, 'a great and effectual door is opened unto me,' could well be applied to this hitherto closed land. After many years of expectant waiting, the Alliance missionaries succeeded in gaining a foothold in Annam. A missionary home in Tourane was established, regular gospel meetings were held in the city and surrounding villages and last summer a forward step was taken by opening a new station in populous Tonkin. Four months ago (November) by order of the government of French Indo-China

and professedly for political reasons, missionary work was stopped in Tonkin and two months later (January) in Tourane also.

"Today we are face to face with a momentous fact: the 'great door and effectual' has been closed and the 'many adversaries' are temporarily triumphant.

"3. The FACT of Annam's Need of the Omnipotence of Prayer. In the Word of God we read of many marvelous instances of the power of prayer. How our souls are encouraged as we read of the prayers of Daniel resulting in the subduing of kingdoms, of the prayers of Elijah governing the natural laws and of the prayers of the 'Church' causing the miraculous release of Peter from prison.

"Having made futile appeals to the 'powers that be,' we yet do not despair. It is true we are confronted by our own impotence, but it is ever true also that 'man's extremity is God's opportunity.' We more than ever realize that the right to appeal to the 'Higher Power' is always our privilege. We can never appeal in vain to Him in whose sight the nations are 'but as a drop of a bucket.'

"It is an undoubted fact that it is only through the omnipotence of prayer that the millions of souls in Annam will once again have an opportunity to hear the soul-saving gospel.

"Such, dear reader, are the three present facts about the work of God in Annam. If these facts are truly understood, a mighty volume of prayer will ascend to God and the resultant fact will be that the 'great door and effectual' will be speedily 'opened' once again."

A.W. May 1916, p. 105

When the South China Executive Committee met on April 8, the Chairman, Mr. Hess, reported that R. A. Jaffray had gone to Vietnam because of the political conditions that hindered the missionary work. The purpose was to allay suspicions that "our mission is a German-American Mission," p. 492 (Mr. Hess had resigned as superintendent of the Indo-China Mission and Mr. Jaffray replaced him.)

Of this trip Mr. Jaffray wrote the article Alliance Work in French Indo-China, A.W. August 1916, p. 313. He described the area, the population and the need and continued:

"The present stations of the Christian and Missionary Alliance in this needy field are Tourane, in Annam and Haiphong, in Tonkin. The staff of missionaries at present on the field is five, namely, Mr. and Mrs. W. C. Cadman, Mr. and Mrs. E. F. Irwin and Miss F. M. Russell. Mr. and Mrs. Hosler are at home on furlough.

"At Tourane, our oldest station, seven converts have been baptized, six men and one woman. These are bright Christians whose steady growth in grace has been a source of great encouragement to the missionaries.

"The beginning of the work of the Christian and Missionary Alliance in Indo-China dates as far back as 1902 when Mr. and Mrs. Dayan were sent out to the work. It was a step of faith, as there was, humanly speaking, little prospects that the way would be opened for the gospel on account of the attitude of the French Government toward Protestant missionary work. After two years on the field (South China) Mr. and Mrs. Dayan returned home without having effected any real result as to the commencing of the work.

"Some nine years later two of our brethren in South China felt the call of God upon them for Annam and requested the Conference and the Board to release them from the South China field that they might go forth to the even more needy field of Indo-China. Accordingly, Messrs. Hosler and Hughes were appointed to the work in Annam and the writer was appointed to accompany them on a special trip to 'spy out the land' with a view to commencing work. The result of this trip in a word was that we came to Tourane in the 'nick of time' and God gave us our first station. Afterwards we were able to purchase property there in the name of the Mission. The work from that time to this, a period of five years, has made quiet and good progress and a few souls have been saved.

"At the outbreak of the great European war our troubles began again. It happened that a number of the names of our missionaries were of German origin, though the missionaries were American citizens. The fact is that no less than six of our number at one time or another bore names that were more or less suspicious to the minds of French officials. This

brought about a situation which gave good opportunity to the enemies of the gospel to oppose us.

"It really looked as though they were going to succeed. Our work in Tonkin had to be abandoned just as it was about to commence. Mr. and Mrs. Hosler went home on furlough. Other changes through marriage and resignation took place in the personnel of our staff of missionaries until we suddenly found that the Lord had been working till every objectionable name had been removed from our list of missionaries.

"At this juncture it was made clear to the writer that the Lord was calling him to make a trip to Indo-China in the interests of the work. On April first we left Wuchow, not knowing just where the Lord was leading to, but, conscious that He was leading and that it was no 'April fool' trip upon which we had set out.

"To make a long story short, during an absence of a little over two weeks we were permitted to hold a very satisfactory interview with the Governor-General of Indo-China at Hanoi. In this interview the Governor assured us that he had no intention of hindering us whatever and said that he would be pleased to do all in his power to help us. The Governor-General is a Protestant.

"At the request of the Governor-General of Indo-China we wrote him a letter giving a general outline of the various kinds of missionary activity we proposed to undertake in connection with the work and requested that he instruct his officials that no hindrance be placed in the way of the gospel. In reply to this letter we have received a most courteous and satisfactory reply from the Governor-General which gives us an open door for Protestant work in all French possessions of Indo-China. These possessions are the three cities of Tourane, Haiphong and Hanoi and the whole territory of Cochin-China. As to the other parts of the country, namely, the provinces of Tonkin, Annam, and Cambodia which are not French possessions but are merely leased territory, the French Government is bound by a Treaty with the Kingdom of Annam, dated 1874, which gives liberty to the Roman Catholic Church alone to carry on missionary work.

"The territory that is open to us at the present time, however, is very considerable and will occupy our missionary force for some time to come. We hope and believe that ere long these Treaty restrictions will be withdrawn and that a great door and effectual for the evangelization of the entire

population of Indo-China will be opened.

"On the occasion of our recent trip to Indo-China it was the writer's privilege to have a short but very important time of council with Mr. Cadman and Mr. Irwin at Haiphong. Our missionaries at the present writing (May) are spending the time during the extreme heat of the summer months in well-earned vacations. Will our friends at home please pray for them as they again take up the work in the early fall?

"In view of the signs of the speedy coming of the Lord Jesus Christ and in view of the fact that the Scriptures make it clear that His bride is to be composed of representatives from every kindred and tribe and nation and tongue, we are profoundly impressed that it is the will of the Lord in some special way to manifest Himself to these people of Indo-China who have been left so long without the knowledge of the gospel. We are expecting that, as we go forth into the work again, that the Lord will work with us with signs following."

A similar, but less complete report, is recorded in the Foreign Mail Bag, May 27, 1916, p. 138.

Two events of interest occurred while the missionaries vacationed in South China.

On May 18th, Frank Irwin and Marie Morgenthaler were married in Wuchow by Isaac Hess and R. A. Jaffray. In June, little "Agnes Elizabeth" was born at Yunnan-Fu to the Cadmans.

After vacation time the missionaries returned to Vietnam for Conference and a fresh start in evangelism. The conference convened at Haiphong. With Mr. Jaffray they totaled six persons. Such a tremendous task of evangelism confronted so few persons. Mrs. Cadman was the veteran, - three years of service in Vietnam. The language was so new to them and such a paucity of gospel literature and Scripture portions! Mr. D. I. Jeffrey, who joined these missionaries a couple of years later, preserved the minutes of the conference.

#### MINUTES

"The Conference of the C. & M. A. missionaries of the French Indo-China Mission, held at Haiphong, August 31st to September 4th, 1916, resolved itself into a committee for the consideration of station matters. The following business was transacted.

"The Superintendent, Mr. Jaffray, presided.

"The minutes of previous committee meetings held March 22nd, 1915 and November 13th, 1915, were read.

"Motion: That a committee of two be appointed to make an inventory of Mission furniture in Haiphong and Tourane, and appraise the value of each article. - Carried.

"Motion: That the Mission's furniture be offered for sale, our own missionaries to have the first option on reasonable terms -- the remainder of the furniture in Haiphong to be sold by Mr. Cadman and that in Tourane by Mr. Irwin. - Carried.

"Motion: That a monthly letter be sent to the China Band at Nyack in the following order: Mr. Cadman for September, Mr. Irwin for October, Mrs. Cadman for November, Mrs. Irwin for December, Miss Russell for January, and so on. - Carried.

"Motion: That Mr. Thua of Tourane be engaged as a native worker on half-time in Tourane at \$12. per month - one half to be paid by Mr. Irwin for personal services as teacher, and the other half by the Mission. - Carried.

"Motion: That ceilings be also put into the verandah rooms of the house in Tourane, that the partition be broken down between the two rooms and that cement wash be put on the north wall and the rooms calcimined. In addition an estimate is to be obtained for iron bars for verandah windows, painting woodwork and whitewashing the outside of the house. This estimate to be forwarded to the superintendent. - Carried.

"Motion: That Mr. Cadman write to Lung-chow regarding possibility of securing Annamese native workers from the church members there. If a favorable reply is received Mr. Cadman is authorized to visit Lung-chow and engage workers if found suitable. - Carried.

"The committee on inventory and appraisement reported.

"Motion: That this report be adopted and the committee instructed to make copies of the same for Hanoi and Tourane stations, and for the superintendent. - Carried.

"Motion: That Mr. Cadman be authorized to engage a suitable native helper in connection with the publication and translation work in Hanoi. - Carried.

"Adjournment.

CHAIRMAN R. A. JAFFRAY  
SECRETARY W. C. CADMAN

"List of Mission Furniture Belonging to the C&MA  
Indo-China Mission - with prices

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"In Tourane -

1 Dining Room set	
1 Table, 10 chairs, 1 dinner wagon	
1 side board	\$25.00
1 Chifoneer	6.00
1 Iron bed-stead	10.00
1 China closet	10.00
1 Wash stand	3.00
2 Tables	2.00
1 Book case	1.00
3 Table cloths and 6 or more napkins	5.00

"In Haiphong -

1 Cupboard (old)	1.00
1 Set of dishes	50.00
Extra dishes	2.00
2 Ward robes	8.00
1 Large wash-stand	4.00
8 New dining-room chairs	25.00
1 Child's cot	5.00
2 Small tables (wicker and wood)	1.50
7 Cane bottom chairs	14.00
5 Wicker chairs	7.50
1 Double bed and mattress	10.00
1 Single bed (American - white)	25.00
1 Hat-rack	.50
1 Dresser	8.00
2 Small wash-stands	3.00
1 Lawn mower	5.00
1 Mirror	7.00
1 Music stand	1.00
3 Small tables	3.00
3 Pitchers )	2.00
2 Wash basins)	

"Note: There are also 8 cases here by Brother P. M. Hosler, part of which are thought to be Mission property, but the contents are unknown."

Regarding this Conference, Dr. Glover wrote a report that was published in the A. W. Nov. 25, p. 121.

Indo-China.

"Annual Conference. - This meeting took place at Haiphong, Aug. 31 - Sept. 4. It was small and consisted of Mr. and Mrs. Cadman, Mr. and Mrs. Irwin, and Miss Russell, besides Mr. Jaffray of South China, who is acting as temporary superintendent of this field in Mr. Hess's absence. But it proved a time of much blessing and profit and gave new stimulus and hope to the workers.

"Stations and Workers. - Mr. and Mrs. Irwin and Miss Russell were assigned again to Tourane, in Southern Annam, while Mr. and Mrs. Cadman are expected to remove from Haiphong, the seaport of Tonkin, to Hanoi, the capitol of the same province and the second largest and most important city in all Indo-China.

"Prospects in Hanoi. - Upon the close of Conference the brethren made a trip to Hanoi, some fifty miles distant from Haiphong by rail, and found the outlook for renting premises very good. Many French residents have left for Europe in connection with the war, so that there are a good many vacant houses and rents are unusually cheap. We trust that already some suitable place has been secured and occupied and thus gospel work has been begun in this great new center.

"Printing-Press Plans. - Arrangements are being made to purchase either in Indo-China or in France a printing press and initial outfit with money specially provided and to begin as soon as possible the important work of issuing and distributing gospel literature in this benighted land. The press will be in charge of Mr. Cadman, who is an experienced printer. Pray much for God's guidance and blessing upon these efforts.

"Translation Work. - The almost utter lack of any portions of Scripture or other evangelical literature in the Annamese vernacular constitutes one of the most serious handicaps to the work at this initial stage. Mr. Hosler had begun the translation work on the Gospels before coming home. As a means of producing Christian literature as soon as possible as well as stimulating language study, this Conference assigned certain translation work on the New Testament and the preparation of simple tracts to each of the missionaries on the field. It is also hoped that a small collection of hymns in Annamese can soon be prepared for printing.

"Miss Russell's Health. - Our sister has been severely tested with weakness and nervousness and we earnestly bespeak for her the prayers of many at home, that the Lord will overcome these conditions and enable her to remain on the field and do efficient work. Pray, too, that the opportunities for her work among the native women, which as yet are limited, may steadily increase and that the Lord will open hearts to receive the message of salvation.

"Change of Governor-General. - From the secular press we learn that the present Governor has resigned and a new one has been appointed by the French Government. If this report is true we wonder how the change will affect the missionary interests. The present Governor, who has held the office less than two years, is said to be a Protestant and his wife is an Englishwoman. He was very friendly to Mr. Jaffray on the latter's visit to his palace and gave assurances for the sanction and freedom of our work within restricted areas. Let us pray that these concessions may not in any way be curtailed."

The Cadmans did move to Hanoi and Mrs. Cadman lifted her gifted pen to cue her readers in on the new location and ministry.

"As I sit in our newly established home in Hanoi, my mind goes back to the quiet little city by the sea, where usually only the beating of the sea waves on the sandy beach broke in on the calm of the evening hours. Here are the constant ebb and flow of the sea of humanity, tens of thousands of men, women, and children active and eager in their pursuit of pleasure or in their daily labor. The buzzing of the electric street cars, the rumble of trains, the whir of the automobiles as they rush past our house, all remind us that we are a part of the big modern world, even though we are in the heart of heathen Annam, or rather Indo-China.

"As we pass through the city streets, we are almost appalled by the greatness of the task which lies before us, 'to preach unto them Jesus,' to these care-free, busy multitudes who often all too literally 'take no thought for the morrow,' living from hand to mouth, and then passing into eternity,

"It is not here as in many heathen lands where the people are oppressed and down trodden. Here, under the protection of France, they are safe from the attacks of their more powerful neighbors and they have a fair opportunity for advancement by means of education. The women also live a comparatively free life, unlike their sisters in China and India.

"Because of the above conditions it is harder to influence these people, but we know that the gospel which could capture the pleasure loving and enlightened Corinthians and change them into despised and persecuted Christians, can do the same for these people.

"We are now looking for a suitable building on one of the business streets in the native section where we can have a chapel, book-room, and reading-room. Here we hope to proclaim the Good News and thus bring home the call to many a heart in this populous city.

"At our recent Indo-China Conference we were unanimous in agreeing that one of the best ways in which to bring the call to the individuals in city and hamlet and mountain home is by means of the printed page. This is especially true under the present conditions for we are not permitted to preach in the country districts, but only in the French concessions. However, we feel sure that attractive and simple gospel tracts will circulate automatically and reach the prohibited areas, even though they are sold and distributed only in the cities. Therefore we have decided to purchase a small printing press as soon as possible and print these tracts. In a wonderful way God has set His approval upon this work by sending in enough money to enable us to purchase the initial equipment.

"We feel our need of wisdom in commencing this new work, and the need of the Holy Spirit to help our missionaries to write gospel messages which will appeal to these people and turn them to God. We know that God will meet us and supply our need. But we earnestly desire you to help together by your prayer, that all difficulties may be overcome and this new phase of the work in Indo-China become a powerful agency for the winning of souls.

"As you pray, picture this city with its 135,000 souls - this teeming population closely packed in the miles on miles of houses. Then remember the other cities and the vast country districts with the innumerable little hamlets tucked away in the midst of tall trees, the small bamboo houses often covered with vines and surrounded by hedges till they seem almost a part of the tropical verdure.

"Most of these people would never be reached directly by a foreign missionary even if the land were fully opened to us. But the printed gospel message in their own simple colloquial

language can travel anywhere - over the narrow paths, through the flooded rice fields, into the dense tropical forests, over the mountains, yes, everywhere and with God's blessing souls can be saved.

'Therefore pray that at the very beginning and all the way along God may guide us all in every detail as we plan for the reopening of the work in Indo-China.

'I like to feel in all the work  
I have to do,  
That thou, by lifting hands of prayer  
May help me too.  
I like to think that when on high  
Results we see,  
Perchance I will rejoice that thou  
Thus prayed for me.' "

A.W. November 1916, page 90.

The Irwins and Miss Russell joyfully returned to Tourane. Mr. Irwin wrote a little later of the re-opening of the Tourane station.

'The preaching of the gospel in Indo-China had been forbidden by the French officials in January, 1916 and the missionaries went to China in the late spring with a rather gloomy outlook for the future of their work among the Annamese. But God led Mr. Jaffray to pay a visit to the Governor General of Indo-China, the result of which has already been published.

"In September we returned to Indo-China and after a brief conference in Haiphong found ourselves once more on our station at Tourane, where we had been apparently whipped by our arch-enemy last winter. A few days after we arrived I visited the Resident Mayor, but not without a good deal of fear and trembling, not that I stood in any personal danger, but for the work's sake. I remembered the uselessness of several similar visits in the spring and I remembered the double dealing that had been meted out at that same office just before I left Tourane. But our friends had been praying and God had been working. The man who had been our worst enemy in that office had died in July. He had continually tried to poison the minds of the higher officials toward us, but the new Secretary was extremely friendly. The Resident

had also been changed and he received us most cordially and has helped us in many ways. The Governor's letter was presented to him and the result was that we were given a free hand to work for Christ in the French concession of Tourane which includes seventeen villages; and we have greater liberty than ever before.

"We immediately reopened our chapel and have been holding four regular evangelistic services a week ever since. Besides these we have a Sunday School for the children Sunday afternoon with an average attendance of 125, a woman's meeting Monday afternoon, a Bible class for the Christians Tuesday evening and a Children's meeting Thursday afternoon. Then, too, Miss Russell has a class of young girls who come every afternoon and study, that they may be able to read the Bible in their own language. This is a new departure and has proven most encouraging. From the very beginning the attendance at all the services has been very good indeed. People of all classes have been coming out in large numbers and seem really interested. It would seem that the attempt of the enemy to stop God's work here has only resulted in advertising our Mission and in giving us the hearts of the people. It is a repetition of the old story so often seen in the history of the Christian Church, Satan has overstepped himself and God has made the enemy's wrath to further His cause.

"The chapel has been reopened less than three months but already there are between fifteen and twenty men and women who have been set loose from the bonds of Satan, and have opened their hearts to the Saviour who satisfies all who receive Him. One man in particular had three altars for the worship of the devil in his house and has destroyed them all. He used to be a drunkard. Now he says that he has no desire to drink. He used to be a vile, wicked man. Now he is filled with the joy of the Lord and goes about testifying to his friends of what Jesus has done for him. On Tuesday evenings we sometimes have a testimony meeting and it would do your heart good to hear these babes in Christ testify of God's grace.

"Inquirers are continually coming to ask about the Gospel. Some go away and we hear no more from them, but others are intensely interested and continue to come. The majority of these are the best class of Annamese too - the intelligent young men who work in the French offices. It would be a marvel to us that such a work should be going on at this time did we not know that God takes the weak and foolish things of this world to confound the mighty. The missionaries' knowledge of the language is insufficient to talk intelligibly to strangers who are unaccustomed to their broken speech. Consequently

almost all the preaching is done by the native preacher, who was himself a heathen until less than two years ago. Moreover he was naturally too timid to make a successful preacher. But the Holy Spirit has come on this man and he is changed. He speaks with power and boldness and even his voice has been strengthened so that today he can be heard on the road in front of the chapel. Many of the best educated natives of the town are coming to the services and are very interested. God is working, but we must keep on praying."

A.W. February 1917, p. 281

In his book With Christ in Indo-China Mr. Irwin adds a little more to this picture.

"When the government ban was lifted, the missionaries returned to the little thatched chapel that had been built in 1913. They found that the whole official attitude had been changed by God. They were welcomed back to the city and given complete liberty to proceed with their evangelizing efforts within its limits. In place of the mayor who had had been a powerful enemy of the Mission, God had put an official (Mr. Lapouade) in his place. He became a firm friend of the missionaries and he did all in his power to facilitate the work.

"Tourane is not a large city and the official letter forbade the missionaries to work outside of it. Since the missionary could not go to the people, it was necessary that the people be brought to him. The Holy Spirit did this. As soon as a chapel was opened, they came in great numbers.

"The missionaries who returned to this post had not yet had sufficient language study and were consequently not in position to preach intelligently in Annamese. But the very fact that the mayor of the city was so friendly and had on his own initiative given instructions to the chief of police to give every assistance when the chapel was reopened, this was evidence that God was calling for the preaching of the gospel to be recommenced.

"Moreover, the Lord had provided a way in which it could be done. He had found a man (Mr. Hoang Trong Thua) and prepared him while he was yet in heathenism. The personal teacher of the missionaries had become a Christian before their exodus

from Tourane. He was of a good family and had had fifteen years of study of the Confucian classics. Such study consists of writing essays on different passages from those writings, just the right kind of training for sermon making. The Lord had given him a thorough study in homiletics, for he was one of those who was called from his childhood for the work that he did not know as yet. He had also a species of Annamese shorthand that enabled him to take dictation as fast as a trained stenographer. He and the missionary could understand one another well enough, for he had taught the missionary what little Annamese he knew.

"The missionary dictated sermons to him. Mr. Thua put them in good Annamese and preached them in the chapel. The people came in large numbers, particularly the intellectuals. The Annamese preacher had belonged to this class. They have that Eastern mentality that parallels that of the Pharisees and Sadducees of Jesus' day. The Gospels tell us how they came to Jesus asking questions to tempt Him, that is, hoping to humiliate Him by asking something that He could not answer. The Oriental calls such humiliation 'losing face.' But our Lord has made provision for such contingencies. He said that at such times 'it shall be given you in that same hour what ye shall speak.' God did just that for both missionary and Annamese preacher with the result that 'fools who came to scoff remained to pray.' At the end of three months of this strange type of preaching, the Lord had drawn to Himself eighteen converts and the church at Tourane had been born.

"Among the members of that first little church were four from the Annamese royal family, three Annamese customs officials and three secretaries (men) employed in the head office of the French Government railway. I do not mention this because we put any stock in class distinction, but because it had a bearing on the rapid growth of the church that followed. It was the Lord who chose these key men and women to form the nucleus of His church in Indo-China."

The Foreign Mail Bag in the Alliance Witness published the following:

'New Awakening in Tourane. - Letters from Mr. and Mrs. Irwin and Miss Russell are of a very encouraging nature. The new volume of united prayer, which began at the Conference of this field in September, is already bringing results through the gracious working of God's Spirit. To quote from one of Mr. Irwin's letters -

'God is still working in a miraculous way here. We are holding four regular preaching services, and the people are coming in crowds whenever the weather permits. There are already eleven new candidates for baptism and more are coming in almost every day and professing to forsake their sins and heathenism to follow Christ. We invite those who are sincere inquirers to come to the house and ask any questions they may have and we take them and pray with them and have them pray for themselves. It keeps me pretty busy and I do not get much time for study, but it is blessed work. Yesterday, for instance, there were a number of men here all morning inquiring about the gospel and I spent the entire time in the chapel preaching to them and answering their questions. Then after dinner another crowd of fifteen came in. I preached again until I was tired. Then the native preacher took his turn. Then my new teacher preached a while. He is one of the new converts - converted before he knew that we even wanted a teacher.

'In this way we were kept busy until after five o'clock. Among those who came in the afternoon was the principal of the Franco-Annamese School here. The new converts are all men who can read and mostly bright young men employed in French offices. Pray much for them and for the others who are inquiring and still others who we believe are yet coming. It is a miracle that God should work thus for all of us are so very weak in the language and make many absurd mistakes in speaking.

'Among the features of the situation to be most thankful for and which are unmistakably of God, is the extreme friendliness of the French officials in Tourane. The opportunity came providentially for Mrs. Irwin to exchange French-English lessons with the daughter of the Resident (the highest local French office-holder). Surely this is God's working. The whole situation calls for fervent praise to the Lord and for continued prevailing prayer that this blessed beginning shall go on until God's full purpose is wrought out.' "

One of the early Bible colporteurs now worked with Mr. Irwin. Mr. Hosler had baptized him in 1911, - the first baptism. He wrote his testimony which Mr. Irwin sent to the A. W., Feb. 1917, page 281.

A Letter from Our Pioneer Colporteur  
The First Christian in Annam.

"I, Nguyen Van Phuoc, wish to address myself to you thus: The Lord chose me to work for Him from August 14, 1904, until now and I wish to make this summary of my various labors in different sections of the country in order to give you the Annamese idea.

"From the 14th of August, 1904, until 1911, I traveled throughout the entire country of Indo-China, in Tonkin, in Annam, in Cochín-China, and in Cambodia, and sold Scripture portions. In these places the people received the books gladly and inquired if there was anyone who preached the Doctrine taught in the books we sold. We answered them thus: 'Before Jesus began to preach, God sent John the Baptist ahead to prepare the hearts of the people to receive His teachings. Now He has sent us to sell books to let the people know beforehand and later He will send those who will teach that which is in the books!'

"I thank God that from 1911-13, when living in Tonkin, I was privileged to sell Scriptures in many places and there were a number of villages that asked to follow Jesus. There were also Catholic villages whose elders expressed a desire to forsake that religion and follow us. I brought many of these people to M. Bonnet and he told them to 'wait for the missionaries.' I was sorry, for many villages asked me to let them follow Jesus, but I could not help them. There were also many that went so far as to offer land to build chapels and said that they would let the missionary live with them. It was a great pity that we were unable to accept their offer.

"To preach in the country places is easier than in the cities, for if the leaders there turn to Christ, the rest of the people will follow. If the elders of a village become Christian, the others will do likewise. Also I have noticed that the Catholics are easier to reach than the others. At times these people have argued with me and have admitted that they were wrong. Their faith in Catholicism has been greatly shaken. Especially in Tonkin there have been many villages that

have wished to leave the Catholic church and follow us, but we were unable to help them. The Catholic priests forbade their followers to buy our books and seized and burned all that were in the houses and severely punished those who had bought them. In the village of Thuy-Tu there were those who were persecuted for having Bibles in their possession, but who came to us again and bought others.

"Some time ago I was selling books in the village of Nam-O, Annam. Some of the elders told me that there were many people there who wished to follow the Jesus Doctrine. They said that some day they would go to the missionary at Tourane and ask that a chapel be built in their village and that some one be sent to preach to them. I think that if Nam-O were to become Christian, there would be many others that would follow her example. Therefore I pray the brethren in the church and those connected with the Bible Society to unite in prayer for us Annamese. Also pray that permission may be given to preach the gospel in every village of this country. Then it may be that Protestant Christianity will get a footing in Annam."

Mr. Irwin adds: "I have translated this letter as literally as possible for I believe it presents the needs of Annam as well or better than anything I could say. You will note that in the third paragraph the native inquirers were told to 'wait for the missionaries.' They are still waiting. There are only two mission stations and five missionaries in the four provinces of Tonkin, Annam, Cochin-China and Cambodia with an estimated population of more than eighteen million. The French colony of Cochin-China and the French possessions in the other provinces alone are opened to us. The rest of Indo-China is only a French Protectorate and it is claimed that in virtue of an ancient treaty, between the Kingdom of Annam and the Republic of France, the Roman Catholics alone have the right to preach and teach in this land. However we have good reason to believe that had we the men ready to enter the outside districts, it would be an easy matter to overcome this difficulty. But such is the shortage of workers that at present we can occupy only Tourane and Hanoi. The large city of Haiphong is open to us. We have perfect liberty to preach and teach there as much as we please, but THERE IS NO ONE TO SEND. The entire province of Cochin-China is also open to us. This province includes the city of Saigon, the most important port in Indo-China. It includes the city of Cho-Lon with a population of about 150,000 and many other important centers,

but again THERE IS NO ONE TO SEND. Pray that God may raise up workers for these needy fields and that the entire country of Indo-China may be opened and missionaries sent everywhere to give the gospel of Christ to these people who have been told "TO WAIT FOR THE MISSIONARIES."

Early in 1917 R. A. Jaffray submitted his report of the Indo-China Mission for 1916. Later it appeared in the Alliance Weekly, June 1917, p. 184.

"Missionary statistical specialists agree generally that there is no part of the world with at once so great an area and so dense a population that is so totally without the pure gospel as French Indo-China.

"It is now nearly twenty-five years since The Christian and Missionary Alliance made its first effort to enter this field. But real work was permitted by the French authorities only five years ago. The British and Foreign Bible Society has for some years scattered the Scriptures, principally the Chinese version, among the people. The Paris Evangelical Association has also had French pastors working among the French population at the chief centers for many years. They have only one man on the field now.

"As is known to most of our friends, war conditions have played havoc with our newly opened work, so that by the beginning of 1916 the entire work had been brought to a standstill due to the action of the French Colonial Government.

"In April, Mr. Hess resigned his position as Superintendent of the Indo-China Mission in favor of Mr. Jaffray. He was led to proceed at once to Hanoi and after a satisfactory interview with the Governor-General, permission was granted to re-open the work.

"At the present time our work is located in Tourane City, and in Hanoi, the capitol, with good prospects of soon opening a quiet work in Haiphong. We are very anxious to open a station at Saigon also, and give the gospel message to a score or more of important cities in Cochinchina.

"At Tourane the gospel had particularly four influential enemies among the French people, who spared no effort until they succeeded in persuading the Government authorities to give

orders that our work should be discontinued. These were the Resident (Mayor) of Tourane, his Secretary, the Chief of Police, and another well-to-do Catholic merchant. God's special providences in reopening the work in relation to these men is worth recording. The Resident was transferred and a very friendly successor was appointed in his place. The Secretary, who was especially antagonistic, suddenly died. The Chief of Police, who is still in Tourane, was given emphatic instructions to see that the work at our Chapel was properly protected. The fourth enemy, under the circumstances, does not dare to openly oppose.

"In September the Indo-China missionaries met in Conference at Haiphong, where we rented a temporary house for the occasion. The spirit of unity and fellowship and the oneness of purpose to do our best for the evangelization of Indo-China were very evident in all the sessions of the Conference.

'The following important matters were settled upon:

1. That Mr. and Mrs. Cadman be appointed to open a new station at Hanoi; Mr. and Mrs. Irwin and Miss Russell take up the work of the Tourane station.

2. That the Publication Work be commenced by Brother Cadman without delay.

3. That each missionary give definite time and attention to the revision of the Gospels, Acts of the Apostles, and the Epistle to the Romans, with special attention to Mark during the Conference year.

4. That each missionary try to get out one or more simple, direct, gospel tracts for publication during the year.

5. That the collection of hymns be revised and enlarged.

The following subjects for prayer were agreed upon:

1. For ourselves as missionaries, that we may have more of the gifts and graces of the indwelling Holy Spirit manifested in our lives and ministry, and that we may know more power in the ministry of prayer than ever in the past.

2. For our native converts in Tourane, that they may grow in grace and in the knowledge of the Lord Jesus Christ.

3. For new missionaries for Indo-China, that those of His own calling and choice may be sent out, and that Saigon may soon be opened.

4. For the Government authorities of French Indo-China, that they may not hinder the work, but that a wide door to the whole of Indo-China may be opened speedily.

5. For the people who hear the Message, whose hearts seem so dull, and whose minds seem so blurred, so that they cannot understand the Truth; that the Spirit of the Living God may

dispel their darkness, so that they may come to Jesus and be saved.

6. For souls, that God will give us many souls during the year for His glory.

7. For the beginning of the Publication Work and the opening of the new station at Hanoi. Pray that God may direct in the purchase of the initial outfit and that from the first the printed message may bear fruit.

"God has surely begun in a wonderful way to answer our prayers and a real work of the Spirit of God has surely begun at Tourane. Since Mr. and Mrs. Irwin and Miss Russell returned to the work after Conference in September, their meetings have not only been well attended, but some who have heard the Word have believed unto eternal life. Last year the members of the church at Tourane numbered seven, and now eighteen more have been added to the church by baptism. This makes a total membership of twenty-five at the end of the year. There are many earnest inquirers, who are attending the meetings regularly and seeking to know the Way of Life. An invitation is given at all meetings to any who desire to inquire further and to definitely accept the Saviour to come to Mr. Irwin's home for prayer, and almost daily one or more inquirers come to the missionary desiring to be led to Christ.

"The following particulars about the members of our Tourane Church will, we feel sure, be of interest to friends at home:

"Two-thirds of the members are men, mostly young men. Two of our members are related to the royalty, three are clerks in the French railroad offices, and three others are employed in other French offices, two are school teachers, four are students, one an engineer on the railroad, two are workmen on the railroad line, two others are coolies, one is a cook, and another is a soldier in France. One is the preacher, another the Bible woman, and three are colporteurs. In all, ten of the members have an education in French and twelve of them read the Chinese character. No Roman Catholics have yet been received into the Church though some are interested.

"We have given these particulars so that our friends may see in what a variety of occupations and callings these earnest converts are engaged; also, to show that 'the firstfruits' are largely chosen from the better, more intelligent class of people.

Pray that they will all continue to bear a fearless witness for the gospel wherever they go among their own people.

"A splendid Sunday School of over one hundred enrolled scholars is flourishing in connection with the Tourane Church. Mrs. Irwin and Miss Russell have a prominent part in this work. Miss Russell has recently commenced a Primary School for girls and has fourteen pupils enrolled. The message of the gospel is being given to these children in their regular classes.

"Immediately after our September Conference, Mr. and Mrs. Cadman proceeded at once to open a station in Hanoi. A suitable house was rented for the time being. We have not been able as yet to purchase a permanent property for our work in Hanoi. We are prayerfully seeking to be led to find the right place for the establishment of our work at this most important center. The property must be so situated that it will be in the midst of the Annamese population and at the same time in a sufficiently respectable residential location to secure the respect of the French residents. Our property will comprise at once a Church, Street Chapel, Printing Office and Missionary Residence. We request the earnest prayers of friends at home that the difficult task of securing this location may be accomplished in the will of God and that the money required for the same may be forthcoming.

"In the meantime, Mr. and Mrs. Cadman have devoted most of their strength to the work of the revision of the four Gospels and the Acts of the Apostles in the Standard Romanized Annamese language, called Quoc-Ngu. This very important work is being carefully done and considerable progress has been made. The Gospel of Mark has been revised, each of our missionaries having had a share to a greater or lesser extent in the work, and it is now ready to hand over to the Bible Society for republication. The other Gospels will follow in due course. Large editions of these Scripture portions in the widely understood Romanized vernacular will prove a great help in the work of evangelizing Indo-China. In addition to the revision of the four Gospels and the Acts of the Apostles, a translation of the Epistle to the Romans by Mr. and Mrs. Cadman and their Annamese workers is well nigh complete; also a translation of the early chapters of Genesis is under way.

'The work of the British and Foreign Bible Society in Indo-China has thus far been largely in the distribution of the Scripture portions in Chinese character. These are understood by a limited portion of the educated class. The use of the Standard Romanized, which has been taught in the French Government Schools for many years to the disparagement of the Chinese character, will bring the message to many who cannot read the Chinese character.

'Rev. H. E. Anderson, previously a missionary of the English Wesleyan Mission in Wuchow and a warm friend of our Mission, has been appointed as sub-agent of the British and Foreign Bible Society for Indo-China. We look forward to a great work being done in co-operation with the Bible Society, as the number of our Christian colporteurs increases.

'The following quotation from a letter from Dr. G. H. Bondfield, the agent of the British and Foreign Bible Society for China and Indo-China, speaks for itself as to the hearty co-operation which may be anticipated between the Bible Society and the Alliance Mission.

'My brief visit to Tourane and now to Hanoi has been a delightful surprise. I had no idea that that country and people were so attractive or that your work had made such a hopeful start as it has. May the numbers grow in Tourane and may the promise here be fulfilled.

'I have had much helpful intercourse with the missionaries in Tourane and in this city.

'A tentative correction of one of the Gospels had been begun. When I found how carefully and successfully this was being done, I had no hesitation in heartily supporting the proposal that John and Mark should be corrected forthwith, urging further that Acts should also be revised if time permitted.

'The British and Foreign Bible Society will do its part readily and will count it an honor to co-operate in this work.

'Permit me, again to offer my congratulations on all that you have been able to do and to assure you of the pleasure with which we hope to cooperate in the important advance, which must come in the near future.'

"According to the unanimous decision of our September Conference, steps were at once taken to purchase the initial outfit for our Publication Work in Indo-China. This outfit is now on its way to the field and will be installed in Hanoi under Mr. Cadman's supervision immediately on arrival.

"Our missionaries are not mistaken in believing that this phase of the work will be a powerful evangelistic agency for the spread of the gospel throughout the length and breadth of Indo-China. The plan is to print large editions of the direct gospel messages in tract form, largely in the words of Scripture, mostly for free and wide distribution.

"In closing this report, the writer desires to express a strong impression in connection with the work in Indo-China which has been growing more and more upon him. We believe that the Lord is about to do a great work in Indo-China; that He truly has 'much people' in this land and that in the short time that may intervene ere His return to earth, a speedy and glorious work of salvation will be seen among this people. Indo-China is one of the last lands of the earth to hear the message of Christ's salvation and shall we not dare to believe that a mighty work shall be done in the power of the Spirit of God similar to the great ingathering of souls among the Koreans and some of the aboriginal tribes of China?

"When visiting the capitol of the Province of Annam, the city of Hue, we were profoundly impressed that while man may forbid us to preach the gospel in this city and in other parts of Indo-China, yet that no man or demon can forbid the servants of the Lord praying mightily in faith for these people who 'sit in darkness and the shadow of death' We, therefore, came together in one of the rooms of the hotel where we were staying over night and poured out our hearts to God in prayer for the city of Hue. Neither can any man hinder the individual Annamese Christian faithfully witnessing for Christ, their Saviour.

"We are praying for more missionaries of His own choice to be sent out, so that without delay the open door to the city of Saigon and the whole Province of Cochín-China may be entered. The Alliance has but five missionaries on this field.

Dr. Glover also submitted an Annual Report to Council regarding Indo-China, A.R. 1917, p. 50f. He condensed much of what we have compiled already. Speaking of Hanoi and Haiphong he adds this:

'We rejoice to report that a special donation of \$12,000. has recently been received from a devoted and generous friend of missions for property and buildings in these two strategic centers. . . . Three new missionaries are under appointment for Indo-China, but the need for still further recruits is very great.

Mr. Simpson's report at the same Council identifies the donor of the \$12,000.00 mentioned by Mr. Glover. He wrote:

"Already steps have been taken to occupy Haiphong and Hanoi and a noble gift has already been assured for the erection of mission premises through our beloved brother, W. E. Blackstone, trustee of the Milton Stewart Mission Fund. Mr. and Mrs. Cadman have settled in Hanoi and the printing outfit is on the way with plans for the publication of the Scriptures in Annamese."

. . . . .

1949  
1948  
1947

1917

The year started understaffed, but full of hope. More cities were open for ministry than available missionaries to minister.

In Hanoi the Cadmans diligently were translating the Scriptures and searched for adequate property between times. Dr. Glover had besought financial help from the Milton Stewart Fund for the purchase of the property. \$12,000. had been given. A.W. May 1917, p. 81.

In Tourane the Irwins and Florence Russell taught and witnessed to an increasing number of inquirers. The Board of Managers hoped that the Hoslers would withdraw their tendered resignation and return to Vietnam. Board of Managers, January 13. They also determined to give the Indo-China Mission its own field government as soon as the number of missionaries warranted it. The Superintendent would still be from South China. ibid. On January 27 the Board regretfully accepted the Hosler's resignation. Consultation and correspondence regarding the prospects on the field could not alter their decision. ibid.

The first of the year Florence Russell wrote of the Precious Fruit in Annam, A.W. April 1917, p. 57. And what was this precious fruit? Sunday School boys had been baptized, healing occurred, young business men and students were studying the Bible, converts were bringing inquirers to the Mission Station, etc. Mr. Thua, the first preacher and Mr. Irwin's first teacher, was "one of the most precious fruits." She believed that "the Lord was waiting for the precious fruit of the earth in Annam and that He would surely find means to gather it in before the great harvest day."

In April the Board of Managers accepted three new candidates for Vietnam, - John Olsen, Marion Foster and Annetta Holsted. B.M. April 3. On April 28 they reported that Florence Russell was en route home on furlough. She was approaching her 37th birthday. By mid-year total baptisms in Tourane rose to twenty-four when six more were baptized. The new printing press at Hanoi was about ready. Also 5,000 copies of Mark's Gospel had arrived in Hanoi from Shanghai. They were written in Romanized script, - Quoc-ngu. Furthermore the B.F.B.S. agreed to issue a diglot edition of Mark and John in French and Annamese. The

purpose was to entice those Annamese who wanted to perfect their French to do it via Gospel reading. A.W. Aug. 1917, p. 330.

Eight candidates for baptism stood with Mr. Cadman for a picture and later this was reproduced in the Alliance Weekly, October 1917, p. 25.

The field conference convened in September, presumably in Tourane. The Minutes are not now extant, but the letter of greeting to the Board was preserved in the Alliance Weekly.

'Annual Conference. Greetings to the Board from the Conference of this field's workers (the Irwins and Cadmans) held in September. A report will appear in full later. Meanwhile we cull just a few of the most encouraging items. Chapels are now open in the three large cities of Hanoi, Haiphong and Tourane. Thirty-two converts were baptized during the year (conference year), 28 at Tourane and 4 at Hanoi. This brings the total baptized membership of the field up to 39. The Mission press had been purchased and set up at Hanoi and by this time is in actual operation.

'Plea for Reinforcements. An earnest plea is again made for reinforcements for this newly opened and appallingly needy field. Especially we ask for the southern province of Cochin-China with its 3,000,000 unevangelized Annamese and as yet not one Protestant missionary. Let there be much prayer for candidates for Indo-China. Married couples with a knowledge of French are preferable.

'Prayer for Property. Earnest prayer is asked for God's guidance and help in securing the right properties for the Mission in both Hanoi and Haiphong. A generous sum of money has already been provided for such properties, but only those who have had personal experience know the trying difficulties and complications attending property purchase in Oriental lands.'

A.W. Dec. 1917, p. 154

On September 27 John Olsen, Marion Foster and Annetta Holsted sailed from Vancouver, B.C. for Hong Kong. Only Miss Foster continued to Tourane as the names of the others were too suspicious to the French authorities.

Also in the fall Mr. Cadman took an exploratory trip to Cochin-China. Presumably this was a conference assignment. He wrote two separate articles about this trip.

Two Burials at Sea is the title of the first. Sailing south from Haiphong he witnessed the corpse of an Annamese coolie wrapped in canvas and heavy with weights uncerimoniously "heaved overboard." To Mr. Cadman this exhibited the present day value of "the soul of one of these heathen." By contrast he recalled a burial in the Indian Ocean seven years earlier. Mr. Cadman was China bound. An old Japanese Christian gentleman died on board ship. When the Christian burial service took place, the ship's engines stopped as the old man's body was committed to the waters to await the day when "the dead in Christ shall rise first." The contrast was so obvious. Mr. Cadman appealed to American Christians to speed the Gospel "to these 15,000,000 Annamese heathen of French Indo-China that Christian burials might soon characterize funerals throughout Vietnam. A.W. January 1918, p. 216

His second article represents the first visit by an Alliance person to Saigon and Cochin-China since David LeLacheur's visit in March of 1893 preparatory to meeting Dr. Simpson in Singapore.

"A few weeks ago it was my privilege to take a short trip by one of the coast steamers to Cochin-China. While there, the trip was extended to Cambodia, of which I hope to write in a later article.

"The main objects of the trip were to find out the extent of the opportunity for Protestant missionary work, to learn as much as possible about the written and spoken languages and to decide upon the best means to be used for scattering gospel literature throughout the whole of this province.

"These objects were successfully attained. The extent of the opportunity for giving a witness of the gospel to the three millions of people in Cochin-China is limited only by the willingness and ability of God's people to respond to the last command of our Saviour. There is no undue obstacle to hinder Protestant missionaries from beginning work in Cochin-China. It is a French colony and the adverse interpretation of the treaty which hinders our work in Annam and Tonkin does not apply to Cochin-China. But if we want to take full advantage of the facilities God has already given us for giving the printed gospel message to these people, then we MUST have at

least one missionary couple in Cochín-China to superintend the work of the colporteurs.

"As briefly as possible I would like to give an account of the trip. On the voyage from Haiphong to Saigon the steamer called at Tourane and I was enabled to pay a short visit to our work there. A few of the Christians were visited and also the new bamboo chapel which has been built about a mile away from the one near the missionary residence.

"The steamer also called in at Qui-Nhon and Bang-Khoi where we are not allowed to work because of the treaty between Annam and France.

"Four days after leaving Haiphong we ascended one of the branches of the Mekong river to Saigon. One is impressed by the amount of shipping alongside the mile or more of docks. Over eight hundred ships with an aggregate tonnage of a million and a half yearly clear the port.

"Soon after landing I made my way to the French Protestant church and received a warm welcome from the lady in charge of the Presbytery. In response to her invitation I made this place my headquarters during my short stay. Owing to the war this church is at present without a pastor. The ministry of this church is entirely among the Europeans and the troops of the garrison.

"Saigon is a very pretty city and it is well called 'The Pearl of the Far East.' There are several magnificent public buildings. The broad avenues planted with trees give the city more the appearance of a huge garden. The population is a mixed one, there being from four to five thousand Europeans, thirty-five thousand Annamese, twenty thousand Chinese, and one or two thousand of other Asiatic races.

"The day after arriving a visit was paid to the colporteur of the British and Foreign Bible Society who lives in the neighboring city of Cho-Lon. This city is but four miles from Saigon with which it is connected by two lines of steam tramways. It is the largest city in French Indo-China and has a population of about one hundred and seventy thousand, almost half of whom are Chinese. They usually act as the middle man in business between the Annamese and the outside world. I was interested to learn that in the cathedral in Cho-Lon there is a Chinese priest, who preaches in Chinese each week.

"The colporteur is quite a young man, one of the first converts of our work in Tourane. Since starting colportage at the beginning of the year he had very good sales of the Scriptures. He is all alone in his work.

"While in Saigon I made several visits to Cho-Lon and conversed with some of the Chinese store-keepers, thus finding many openings to tell of the gospel. It was very gratifying to hear one or two of them exclaim, 'Oh, you belong to the Fuk-Yam Tong,' (Gospel Chapel). They had already heard the gospel in South China. I soon came to the conclusion that Cho-Lon would be the place to offer the resident missionary the most opportunity. Therefore it would be preferable to start work there instead of in Saigon, which is very cosmopolitan and has fewer Annamese.

"A most interesting episode of the trip was the meeting with a young and very well educated Annamese Protestant Christian. He had recently returned from the Anglo-Chinese College in Singapore and while there was converted. He is now employed in one of the busy commercial houses in Saigon. We had much fellowship together and he was very glad to hear that we desired to have missionaries there. At once he offered his help to bring others to Christ. Such a helper would be of incalculable assistance in the starting of a new work. Surely this is one of God's leadings in the opening of work in Cochin-China.

"Having brought my bicycle with me, I made good use of it to travel in the country around Saigon and Cholon. Cochin-China has very few cities or towns of any importance apart from Saigon and Cho-Lon. The large majority of the people live in small, tree-sheltered hamlets scattered among the rice fields. Also in the immediate vicinity of the big cities the people seem very prosperous. Happily there are splendid roads everywhere, so that the missionary will be able to easily reach the people. "

Mr. Cadman concludes by appealing for missionaries. He exhorts that we should not "hold back from occupying this large territory, - the only one of such size in Indo-China which is entirely open to our missionaries. Even if we only have one missionary couple in Cochin-China, we will have a base from which to superintend the circulation of the Scriptures and of the tracts prepared by our press."

A. W. Feb. 1918, p. 314

For the curious reader there is a long and informative travelogue in the Alliance Weekly, February 2, 1918, p. 280, written by Miss K. H. Candee. She took a trip to Indo-China in early 1917 with Mr. and Mrs. Jaffray and Miss Marsh. She described in considerable detail her experiences.

The group sailed from Hong Kong and first visited Haiphong. They continued by ship to Tourane and then went north to Hue by train (the Irwins and Miss Russell went also). A few days later they travelled by train and auto to Vinh and Hanoi. After three days in Hanoi they headed north for the China border and eventually arrived in Lung-Chow, South China. After a visit, they returned to Vietnam and Haiphong where they boarded ship again, destination not recorded. Her article adds "color" to the account recorded here of missionary work, but does not contribute to the history.

Sometime in 1917 the famous Dr. Samuel Zwemer visited Vietnam and later wrote a rather lengthy article regarding French Indo-China as a Mission Field. It was first published in the Missionary Review of the World and later in the Alliance Weekly, October 1918, p. 56. His article and Miss Candee's were undoubtedly published in the Alliance Weekly both to enlighten and encourage Alliance people for the work in Vietnam.

The article is both historical and contemporary. He records several items of interest. For example he had a quantity of Mark's Gospel in Romanized script, Quoc-Ngu. Mr. Anderson of B. F. B. S. probably gave them to him in Hong Kong. These he distributed to hundreds of Vietnamese who boarded his ship in Saigon. They were en-route to France as "labor corps" to assist in the war effort. He also described the topography and peoples of the country. He knew of the aboriginal tribes in Vietnam, some half a million of them. He commented regarding the many civilized advantages, - roads, telegraph, trains, schools, etc. He also remarked that the Alliance is "the only Protestant mission in all of Indo-China" and later added that

"the people of Indo-China need the gospel. We are debtors to every land. Therefore we rejoice to see the beginning of the gospel in this needy field. Although the workers are so few they have already begun to gather sweet firstfruits of the coming harvest. Mr. and Mrs. Irwin were with me on the steamer and landed at Tourane to take up their work. Last year (1915 statistics) the members of the Church at Tourane numbered seven and now eighteen more (1916 statistics) have been added to the Church.

"Indo-China is one of the last lands of the earth to hear the message of Christ's salvation. Shall we not dare to believe that a mighty work shall be done in the power of the Spirit similar to the great ingathering of souls among the Koreans and some of the aboriginal tribes of China?"

Mr. Jaffray's Annual Report for 1917 appeared late, A.W., August 1918, p. 296

"The year 1917 was one of steady, material progress. Since the beginning of the year definite advance steps have been made for which we desire publicly to praise God.

"Foremost among them is a forward step which it has been possible for us to make very recently, namely, the purchase of a permanent site by the Mission at Hanoi. It will perhaps be difficult for friends at home to fully appreciate what this means to the work as a whole on this difficult field. We regard it as a great victory.

"The money for the purchase of this property through the generosity of the Milton Stewart Fund has been in hand for a year, but there has been continual opposition on the part of the enemy to the accomplishment of our end. We considered several properties but found it extremely difficult to deal with private individuals. Finally it seemed clear to us that the best way was to try to purchase a vacant lot in a suitable part of the city, central and accessible to the Annamese population, from the French Colonial Government. This we well knew involved much risk of being check-mated and out-bargained by our enemies. Such a purchase, according to law, would have to be made at a public auction sale.

"Naturally speaking there was not the first shadow of a hope or the remotest prospect that we should succeed in getting the property. Yet by the goodness of the Lord, the property today is actually in our possession. From the beginning of our negotiations we have felt quite sure that if we succeeded in securing this property it would be nothing short of a miracle.

"Mr. Cadman was on hand at the City Hall at nine o'clock, Tuesday morning, May 4th, the day on which the sale was to take place. The Mayor of Hanoi and several other officers of the Government sat at the table, the former acting as auctioneer. The bidding is conducted in a very fair, impartial manner by means of lighted candles which last on an average about

one minute before going out. When the third candle burns out the opportunity to bid again is past.

'A number of lots were sold and the Mayor then turned to Mr. Cadman and asked whether he would like to have the lot in which he was interested put up for sale at once. Mr. Cadman of course agreed. The Mayor stated the lowest figure for which this property could be bought. Bidding went on for about twenty minutes in which Mr. Cadman participated, raising the price of the property about \$350. Our competitors were a group of Annamese gentlemen. Mr. Cadman writing of the last bid says:

'The first candle was lit and went out; the second, the same. During this time I saw that the clique of Annamese competitors were not decided as they were talking over matters. The third candle was lighted. I tilted my chair and looked upward in prayer for further guidance. All along we have been fully prepared to let this property go. In our morning prayers, ere leaving home, we had asked the Lord to definitely hinder us if it were not His will for us to have this property. Well, that third and deciding candle seemed to me to burn an interminably long time! I fully expected to hear a voice raise the price. At last the candle went out and the Mayor said that the property was ours.'

'The price of the property was \$5,600. a reasonable figure for the lot.

'The interesting and almost amusing sequel to the story is the fact that it is customary to sell lots by auction in their regular rotation. Yet on this occasion the Mayor, for some unaccountable reason, disposed of the lots up to No. 12 and then turned abruptly to Mr. Cadman and asked if he were willing to have the lot which we desired to purchase put up at once. The number of our lot was 23. Mr. Cadman, of course, agreed and Lot No. 23 was put up for sale. It seemed that this action, quite contrary to custom and expectations, was the means that the Lord used to cause our chief competitor to be absent at the moment that the sale was on. He must have gone out for lunch, expecting to be back in plenty of time to bid on the lot which the Protestants were seeking to buy. He returned to find that it had already been sold.

'Under the title of A Friend of Justice he aired his grievance and complaint in the newspaper the next morning, feeling that 'partiality had been shown to certain persons.' So far as we are concerned the fact remains that had not God worked for us in answer to prayer, things would never have come to pass as they have done.

'Our friends will rejoice to know that the piece of land which has been secured is located in the very best possible place for our work, in the heart of the Annamese section of the city of Hanoi. The church and missionary residence to be built on this site will be easy of access to the thronging multitudes of Annamese.

'We praise God the more in connection with the purchase of this property, inasmuch as the purchase is not merely a local victory for our Hanoi station, but, as Hanoi is the capitol of French Indo-China and as this is the first time property has been sold by the French Colonial Government to a Protestant Mission, it opens the door of opportunity and victory for the whole land. Circumstances forbid our writing as fully or as freely as we should like, but let us 'thank God and take courage.' And may we ask our friends to unite with us in prayer more than ever in the past for the progress of the gospel in French Indo-China.

'We again draw your attention to a few items concerning the field as follows: -

1. The extent of pure gospel witness in Indo-China up-to-date consists in two stations with foreign missionaries in charge, namely at Tourane and Hanoi, an outstation at a village in the Tourane district, an outstation at Haiphong in connection with the Hanoi station. A colporteur is at work alone in the city of Saigon and there is a station conducted by the Brethren Mission in Laos.

2. We still have but five missionaries in the work of the Indo-China field, namely: Mr. and Mrs. Cadman, Mr. and Mrs. Irwin, and Miss Foster. Miss Russell was obliged to return home on furlough. The condition of her health is such that unless the Lord does a mighty work in her body, there is little hope of her returning to the field. Her place has been filled by Miss Foster who arrived on the field in October, 1917. She is making good progress in the study of the language.

3. We are earnestly looking for reenforcements during the present year. Our missionaries are believing for the opening of a new station in the near future in the great center of Saigon.

Mr. Cadman made a trip to Saigon in September 1917. The whole of this vast region is now open to the gospel.

4. The number of baptisms during 1917 was seventeen as compared with eighteen in 1916. The total membership at the end of 1917 was forty-two.

5. A real work is being done among the children both in Tourane and Hanoi. Over four hundred little ones are gathered regularly in Sunday School classes. Besides this, special children's meetings are held by Mrs. Irwin at Tourane.

6. In Tourane a chapel has been built by the voluntary offerings of the Annamese Christians in a populous village in the district. Regular meetings are held and souls are being brought to Christ. It is most encouraging to note this effort made by the Annamese Christians on self-supporting lines. Mr. Irwin writes that the membership is thirty-eight. Mr. Thua continues to be blessed in his ministry.

7. At Hanoi four have been baptized, three men and one woman. A faithful witness of the gospel is given from the splendidly located street chapel in the very heart of the Annamese section of the city. A very intelligent class of people are hearing the gospel continually. The preaching has necessarily had to be done by Mr. Cadman alone. The establishment of our work in the new property will greatly strengthen our mission in Hanoi.

8. The translation of the Gospels, which is largely the work of Mrs. Cadman, is going on steadily. We hope soon, with the splendid cooperation of the British Bible Society, to have all the Gospels ready for a wide circulation among the people. The Bible Society has also agreed to the printing of a bilingual edition of John's Gospel in French and Annamese, which ought to have a very good circulation among the more educated Annamese.

9. The Alliance Press at Hanoi has been set up and work begun. Tracts have been printed and an Annamese Hymn Book has just been published.

"In closing, we desire to repeat the opening sentence of our last report. 'There is no one portion of the world which at once has so wide an area and so great a population, that has been so totally left without the pure gospel as French Indo-China.' Is it not incumbent upon every child of God to do his or her full duty?"

Dr. Glover's report to Council in May 1918 regarding Indo-China was brief. He added that the Cadmans hoped to have completed soon not only all the Gospels, but Acts and Romans and publish them in one volume. He also reported that the press had published a number of good tracts and that the hymn book had a collection of 100 hymns.

Thus the year ends with a good "track" record of four missionaries, (plus Marion Foster a late October arrival). And Dr. Glover added

"the Board greatly desire to send further reinforcements this year (1918) if possible."

A.R. p. 17

1918

This year begins with more literature, more Christians, more inquirers, more property, than the previous year. But no more missionaries, - only five. Marian Foster came, but Florence Russell returned home, - ill health. The printing press is in operation, the missionaries fluency in Vietnamese is improving, translation continues, evangelism is convicting and convincing and more missionaries are coming. The year is more hopeful.

We look first at the entire year. R. A. Jaffray stands in 1919 and looks back over 1918. It's his Annual Report, A.W. April 1919, p. 39 f

"As we review the work of the year that is gone, we feel that by His grace we may say that we have a 'good report'. Steady progress has been made. This field is immense and our hearts are almost overwhelmed with the gigantic unfinished task. When we look at our little staff of nine missionaries, only four of whom can speak the language and two of these leaving for furlough this year, (1919) we say with the questioning disciple of old, 'What are these among so many?'

"We are encouraged as we study the plan of God for the ages and know that it is His will in this dispensation that a witness of the gospel be given to all the nations of earth, and that from among these nations He is calling out a people for His name.

"Looking back seven years since this work began, we can praise Him that whereas then there were no Christians in the land and no regular witness of the pure gospel being given anywhere throughout Indo-China, now Christ is being preached regularly in Hanoi, Haiphong, Tourane and Haichow. Whereas seven years ago we had no property in the possession of the Mission, now we have a property both at Tourane and at Hanoi.

"There is an increase in the number of missionaries from five to nine; an increase of one main station, Saigon; an increase of two native workers to our staff. In 1917 seventeen baptisms were reported, while twenty-one are reported for 1918. The total membership at the close of 1917 was forty-two. At the close of 1918 there are sixty-one members. The number of inquirers has increased from fourteen at the end of 1917 to thirty-one at the end of 1918. The total contribution of our

church members during the past year amounts to \$50. U.S., almost double that of the previous year. The value of our Mission property at the close of 1918 in U.S. currency is \$8,134.00.

"From November 12-16 our missionaries met in conference at Tourane. Four senior missionaries were present namely, Rev. and Mrs. Cadman, Rev. and Mrs. Irwin and five junior missionaries, Miss M. E. Foster, Miss M. J. Hartman, Rev. J. D. Olsen, Rev. R. M. Jackson, and Rev. I. R. Stebbins.

"The week spent together in conference was a time of real blessing as we prayerfully considered new plans for the future and also as we fellowshipped with one another in Bible study, prayer and praise.

"As for allocations, Miss Hartman remained in the work at Tourane, Mr. Jackson returned with Mr. and Mrs. Cadman to Hanoi, while Messrs. Olsen and Stebbins were appointed to the opening of a new station in Saigon.

"The story of the Tourane Station is a most interesting and inspiring one. Mr. and Mrs. Irwin have had the joy of leading many souls to the Redeemer. The meetings for the past two years have not only been very well attended, but have always been marked by the presence of the Lord in power to save. Souls have continually been brought to Christ until at the present time they have fifty-one members in the church and twenty-five inquirers. Fifteen new members were added in 1918.

"The Lord has certainly raised up a capable Spirit-filled Annamese preacher to administer the Word to this church. Mr. Thua is at once an able and a humble worker. The fact that he has been educated in the old school and reads readily the Chinese characters gives him access through the Chinese Bible to the whole Word of God, as well as to much helpful literature in the Chinese written classical language. For example, he gave a series of messages on the Lord's second coming, taking the chapters of my book, 'The Return of the Saviour' in Chinese and translating them into Annamese. Thus he held the interest of a large audience and pointed many to the Lord Jesus.

"Mr. Irwin also conducts evangelistic services at the outstation chapel at Haichow several times a week. The call is coming from villages outside of the Tourane city limits asking that our Mission go to them with the gospel. Some of these are even offering to build a meeting house and bear all the expenses themselves, asking only that a preacher be sent. The difficulty, however, is that the French Colonial Government has not yet removed the restrictions placed upon Protestant missionary work in Indo-China. We are confined to those parts of the country which are actual French possessions and forbidden to preach Christ in the vast regions which are considered only a Protectorate of the French Government.

"Mrs. Irwin's work among the women and children of Tourane has been honored and blessed of God. Both in Tourane and Haichow there is a prosperous Sunday School of over one hundred children. Miss Foster has made good progress in the study of the language during the year, helping as far as possible in the work. Miss Hartman arrived on the field in November and has made a good start in her language study.

"The work in Hanoi is only two years old. It is remarkable what splendid progress has been made. Mr. and Mrs. Cadman have given a large share of their time and strength to the all-important work of the translation of the Scriptures. They have completed a revision of the four Gospels, the Acts, the Epistle to the Romans, and the Book of Genesis. These are being printed by the British and Foreign Bible Society and circulated among the people as fast as possible. Heretofore the Scriptures distributed in Indo-China have been almost entirely Chinese Scriptures, but the rising generation of Annamese are being weaned away from the Chinese character. They are being taught the 'Quoc Ngu,' the Annamese language Romanized, so that the Gospels now being published are having a wider circulation, especially among the younger generation of Annamese.

"Our printing plant, though small, is doing good service in the sending forth of gospel tracts.

"A store, located in the heart of the Annamese business section of Hanoi, was rented a year ago and opened as a street chapel. It is particularly noticeable that the class of people who attend the services are of a rather superior and intellectual type. Large and attentive audiences have listened to the gospel message from Mr. Cadman and much seed has been sown. Ten precious souls have already been gathered in as a nucleus for the

Church of Christ in Hanoi. Several of this number are men of very considerable influence in the city. One is a merchant of high standing, another is a professor.

'An outstation at Haiphong has also been opened where regular gospel services have been held during the year.

'The arrival of Mr. R. M. Jackson in November and the prospect of Mr. D. I. Jeffrey early in 1919 makes it possible for Mr. and Mrs. Cadman to return home for a well-earned furlough.

'The Mission Conference appointed Messrs. Olsen and Stebbins to open a new station at Saigon. Immediately at the close of the conference these brethren, with Messrs. Irwin and Jaffray, set forth on an overland trip from Tourane to Saigon. As we passed through this thickly populated district in the south of Indo-China and beheld the whitened fields, our hearts were made sad that these millions are still left in heathen darkness without Christ and without hope. One result of our six days trip was to inspire all our hearts to more faith and prayer that the Lord of the Harvest would thrust forth laborers into these many cities, towns, and villages where Christ has not yet been named.

'We spent a week with Mr. Olsen and Mr. Stebbins in Saigon, helping them to get settled. The Lord in several ways manifested His gracious interest and gave His help in a number of details in connection with the opening of this new station. Our brethren are new missionaries and can only devote themselves to the study of the language. We are hoping that during 1919 regular preaching work will be commenced in Saigon. Colportage work in the meantime is being carried on. One of the suburbs of Saigon is called Gia-Dinh and has a residential population of 145,000. Another suburb is Cholon with a population of 80,000. Throughout the whole delta surrounding Saigon the population is very dense. The opportunity for preaching Christ to these millions is one that any young man who is ambitious to preach Christ where He has not been named might well covet.

'The returns of the British and Foreign Bible Society for the year 1918 show that over 10,000 Scripture portions have been sold in Indo-China by our colporteurs. The majority of these are portions in Chinese characters. The newly published portions in the 'Quoc Ngu' have made a good beginning and will have an increasing circulation in time to come.

"In closing this report, we would say this. How we have wished that we had thousands of dollars at our disposal and that the missionaries were forthcoming to flood this country with gospel light. We are solemnly impressed that the time is short and that if Indo-China is to be evangelized, it must be a speedy work."

Mr. Jaffray mentioned children's work and Mrs. Irwin's part in it. She wrote a descriptive article of a typical session on a Wednesday afternoon at Tourane's outstation, Hai-Chow. A.W. August 1918, p. 330. The trip there took her through town, out a country road and to the chapel. Every seat was taken and many sat on the platform, - about 200 children. Adults stood at the door. Some boys were dressed like girls so the demons wouldn't get them. The children sang gospel hymns, listened as the missionary prayed, related last week's lesson, recited the Golden Text and heard a new Biblical story. Simple? No! Amazing! Only in October of 1917 had these meetings been started.

The Conference Minutes were preserved by Mr. D. I. Jeffrey and they are reproduced here in full.

"Minutes of the 5th Conference of the Indo-China Mission of the Christian and Missionary Alliance held at Tourane, Annam. November 12th to 16th, 1918.

"The first meeting of the Conference was held on Tuesday, November 12th, at 10:30 A.M. Mr. Jaffray gave the first of a series of messages on Prayer, speaking from Mark 11:20-26.

"A business session was called at 3:30 P.M. with our Chairman, Mr. Jaffray, presiding.

"Mr. Stebbins was elected as Secretary of Conference.

"The Minutes of last year's Conference were read by the Secretary.

"Motion: That a Committee of three be appointed by the Chair to draft a letter of greeting to the home Board which should take the form of a report of the work during the past year. Carried.

"The Chairman appointed Mr. Irwin, Mr. Cadman and Miss Foster on this Committee.

'Motion: That a Committee be appointed to draft a Letter of Appeal to the home Board. Carried.

'Motion: That the Committee on Letter of Appeal be as follows: Mrs. Cadman, Mrs. Irwin and Mr. Olsen. Carried.

Adjournment."

'Wednesday, November 13th.

"At 10:30 Mr. Jaffray gave a second short message on Prayer from Rev. 8:3-5.

"The second business session of Conference was called at 2:20 p.m.

"Our Chairman, Mr. Jaffray, presided and the meeting was opened by prayer.

"The Minutes of yesterday's session were read and approved.

'Motion: That a Committee of three be appointed, consisting of Mr. and Mrs. Irwin and Mrs. Cadman to prepare a Suggested Course for Language Study for one year for the new missionaries. Carried.

'Motion: That this Conference approve of the writing of a booklet describing the prevailing conditions in Indo-China for circulation among friends of the work at home. Carried.

'Motion: That an Editorial Committee consisting of Mr. Jaffray, Mr. and Mrs. Cadman and Mr. and Mrs. Irwin be elected, and that the booklet be published as soon as possible. Carried.

'Motion: That Mrs. Cadman be chosen as authoress of the Booklet. (Pen Pictures )

'Motion: That Mr. Jaffray communicate with the Christian Alliance Publication Co. as to its publication. Carried.

"The question as to the advisability of new missionaries for Indo China spending a time in Paris in the study of French was discussed.

"Motion: That the Chairman use his own discretion in writing to the Board on this subject. Carried.

"Mr. and Mrs. Cadman reported on the progress of the translation work as follows: - That Mark and John were already printed; that Acts was in the press; that Matthew, Luke and Romans were ready for publication and that Genesis is about ready, needing but little revision. This completes the program made by Conference two years ago.

"Motion: That Mr. and Mrs. Cadman be requested to continue the translation of the New Testament as soon as possible. Carried.

"Adjournment."

"Thursday, November 14th.

"At 10:30 a.m. Mr. Jaffray gave his third Bible reading on Prayer from the Parable of the Unjust Judge.

"The third business session of the Conference was called at 2:30 p.m. by our Chairman, Mr. Jaffray, presiding.

"The meeting was opened with prayer by Mrs. Cadman.

"The Secretary read the minutes of the previous session which were approved.

"Miss Foster read the report of her year's work in Tourane which was accepted by Conference.

"Mrs. Cadman reported of the work in Hanoi, which was accepted by Conference.

"Mr. Irwin reported on the work of the Tourane Station and out-station at Hai-Chow, which was accepted by Conference.

"A discussion ensued as to the pros and cons of opening Cochín-China to the Gospel at once.

"Adjournment."

'Friday, November 15th.

'The fourth business session of Conference was called at 10:30 a.m. with our Chairman, Mr. Jaffray, presiding.

'The meeting was opened with a season of prayer.

'The minutes of yesterday's session were read and approved.

'Mrs. Irwin read her report on the work among the women and children.

'The Committee on the Letter of Greetings reported.

'Motion: That the report of this Committee be accepted. (A copy of the Letter of Greetings is appended to these minutes.)

'The Committee on Letter of Appeal reported.

'Motion: That the report of this Committee be accepted. (A copy of the Letter of Appeal is appended to these minutes)

'The Treasurer's Statement up to the end of Sept. 1918, as appended to these minutes, was accepted subject to Auditor's report.

'Appointments, -

'Motion: That Mr. and Mrs. Cadman be appointed to the work at Hanoi. Carried.

'Motion: That Mr. and Mrs. Irwin, Miss Foster and Miss Hartman be appointed to the work in Tourane. Carried.

'Motion: That Messrs Olsen and Stebbins be appointed to the study of languages at Saigon, Cochinchina. Carried.

'Motion: That Mr. Jackson be appointed to Hanoi to the study of the languages and that it be arranged for him to live with a French family if at all possible.

'Motion: That the Board be requested to send out another man to join Mr. Jackson at an early a date as possible. Carried.

"Motion: That the Conference recommend to the home Board that Mr. and Mrs. Cadman be granted furlough in the spring of next year.

"With regard to the Board's letter of a year ago on the subject of Marriage Regulations and Self Support the following action was taken: -

"Motion: That this Conference heartily endorse and will earnestly seek to carry out the policy of self support in the Indo-China work.

"Motion: That on general principles we think that the two year rule as to marriage may be good for other fields, but owing to prevailing conditions we think that an exception may have to be made for Indo-China in special cases. Carried.

"Adjournment."

"Saturday, November 16th.

"The fifth business session of the Conference was called at 10:30 a.m. Mr. Stebbins opened with prayer.

"The Minutes of yesterday's session were read and approved.

"Mr. Cadman read his report concerning his trip to Cochinchina (in Sept. 1917) and the work of the year at Hanoi, which was accepted.

"The Committee on Course of Language study reported.

"Motion: That the report be accepted and adopted. (The report is appended to these minutes)

"Motion: That Mr. Jaffray, Mr. Cadman and Mr. Irwin be elected a Committee to translate into Annamese a Constitution of Church Government and also an Alliance Catechism to be presented at next Conference.

"Motion: That the plans for the new missionary residence at Hanoi, as presented by Mr. Cadman be accepted as presented and that the details in carrying out the building be left to Mr. Cadman's judgment.

"Motion: That the entire minutes of Conference as read by the Secretary be accepted and adopted by Conference.

"Adjournment.

Irving R. Stebbins, Secretary  
R. A. Jaffray, Chairman"

The letter from Conference to the Board of Managers was reproduced in the A.W., March 1919, p. 361. It details some new information as well as some already recorded here. During the Conference year:

1. George Edwin Irwin was born. (2nd baby of missionaries)
2. Twenty-three were baptized. (Conference year)
3. The Tourane church had 50 members.
4. Tourane Christians built a second bamboo chapel in Hai-Chow.
5. Mark's Gospel is in print; John and Acts are in the press; Matt., Luke and Romans manuscripts are ready.
6. An Annamese hymnal and salvation tracts have been printed.
7. 20,000 Scripture portions and 7,000 tracts have been sold and distributed.
8. Three strategic centers have been occupied, - Hanoi. Tourane and Saigon.

The second letter from Conference set forth an appeal to the home constituency for urgent field requirements. They were:

1. One male single missionary plus three couples. The single missionary was to join R. M. Jackson in Hanoi; two of the couples were to replace impending furloughites, the Cadmans (1919) and the Irwins (1920); and the third couple was for Cochin-China.

2. An increase in funds for
  - a) Station expense, Cochin-China.
  - b) \$50. for additional printing.

3. A request to the Milton Stewart Fund for monies to build a chapel in Hanoi.

The report of the Conference Committee for language study makes an interesting contrast with the similar report in 1914, p. 98.

'We recommend that the following course be adopted: -

'FIRST QUARTER: - The study of French and of tones and pronunciation in Annamese as given in the 'Cours Elementaire.'

'SECOND QUARTER: - The study of the Gospel of Mark in Annamese Romanized and daily practice in composing of sentences with the vocabulary acquired, together with the practice of sentences from 'Manual of Conversation Francaise-Annamite.'

"THIRD QUARTER: - The study of 'Cours Elementaire' writing and telling Bible stories, giving of public testimony, prayer, etc. Also the study of the Lord's prayer, the Creed and the Ten Commandments.

"FOURTH QUARTER: - The study of the Gospel of John, the Acts, and Romans. The giving of short talks in meetings, etc.

"We recommend the following books:

Dictionnaire Annamite-Francais by P.F.M. Genibrel, Saigon 1898.

Dictionnaire Francais-Annamite by Truong Vinh Ky, Saigon.

Cours Elementaire Francais-Annamite. Can be bought in Hanoi, Imprimerie d'Extreme-Oriente.

Manual de Conversation Francaise-Annamite. Saigon, Imprimerie de la Mission à Tan Dinh. 1916.

"Respectfully submitted,  
(Signed)

E. F. Irwin

M. M. Irwin

G. H. Cadman"

Dr. Glover added more information regarding 1918 in Vietnam. A.W. March, 1919, p. 345. He stated that when R. A. Jaffray went to Conference in Tourane, he took 'with him Messrs R. M. Jackson and I. R. Stebbins and Miss M. J. Hartman, - new recruits, and Mr. J. D. Olsen, who has been in South China for a year.' He noted that D. I. Jeffrey had left for the field in December (the 13th). And when Mr. Jaffray went to Saigon following Conference, Dr. Glover reported that he

" was accorded interviews with the Governor of Cochinchina and also the Governor-General of the whole Indo-China. The attitude of these high officials toward our work is increasingly favorable. The Governor-General promised to consider and consult with the provincial authorities about the earnest request made by Mr. Jaffray for the removal of restrictions yet remaining upon Protestant missionary work in a large portion of Indo-China."

After Conference in Tourane, R. A. Jaffray, E. F. Irwin, J. D. Olsen and I. R. Stebbins took off on a six day overland trip to Saigon. Olsen and Stebbins were to remain and open the third mission station in Viet Nam. Mr. Irwin described that trip by car and ricksha, A.W., March 1919, p. 378 f.

"We left Tourane by automobile Tuesday morning at 4:30 and expected to reach Qui-Nhon by five or six p.m. But alas for our hopes! Our car, a secondhand Ford, owned and operated by an Annamese, balked when we reached some hilly country. We got out and shoved the car up the grades and then got in and coasted downhill. After we had continued this process for an hour or two, the car started and we finally reached the end of our first day's journey about 12:30 Wednesday morning.

"The country between Tourane and Qui-Nhon is thickly populated and is studded with villages. Many of these are important centers where mission stations or out-stations must be located as soon as we have permission to work in the country districts. Here is a district easily reached by splendid roads such as few country districts in America can boast and populated by two million people who have never heard the gospel message. Two or three foreign missionaries with a good automobile at their disposal and the help of a score or more native workers could easily evangelize this district in a short time.

"At Qui-Nhon we procured another automobile. The chauffeur drove us along winding paths and over rough mountain roads at a terrific pace. In spite of our protestations he managed to kill a dog, a couple of chickens and a calf.

"The French resident at Qui-Nhon had telegraphed ahead to Song-Cau for us. Here we were to spend the next night. He had arranged for the resident there to entertain us and to find rickshas for us to continue our journey next morning. We were royally treated at this place and left the next morning by the same automobile for a point about ten miles farther on. The resident had sent rickshas there to meet us. From Song-Cau the roads were badly broken by the heavy rains and in places lay across long stretches of heavy sand. But we were able to push on in spite of some inconveniences such as trudging through the sand and riding across streams on the coolies' backs. We came to a rough mountainous district dotted here and there with villages which were usually surrounded by cocoanut and beetle-nut palm groves. The scenery was beautiful. We travelled by ricksha two entire days, one night and the following morning until eleven o'clock. Then we arrived at Nha-Trang, the beginning of the railroad line to Saigon.

"The country through which we passed in rickshas contains over 500,000 people. In one town that we touched, our Annamese

teacher had a chance to gossip the gospel with the Annamese in charge of the post office. This young man received the Word gladly and came to me asking that we send him some Gospels and other Christian literature. In another city we had a good talk with the Annamese Mandarin and also sent him a Bible and some tracts. At another place we found an interested listener to the gospel, a Jew appointed by the Government to look after the road across the mountain.

"From Nha-Trang to Saigon our journey was uneventful. We passed through miles of rough jungle, broken here and there by young rubber plantations. This part of our trip took us a day and a half, the night being spent at a French hotel at Phan-Rang. We arrived in Saigon about seven o'clock Sunday evening after six days spent on the road.

"We all felt that the journey had been a most profitable one. It revealed to us the gigantic task that confronts the missionary in this neediest of mission lands. We need the prayers and co-operation of all true children of God that Indo-China may be speedily evangelized."

Once situated in Saigon, Mr. Stebbins sent greetings to friends in the States. Following is some of that letter, reproduced in the A.W., March 1919, p. 394.

"It hardly seems possible that nearly four months have passed since I left the homeland. The trip to the field was filled with many interesting incidents and more than one evidence of God's faithful care. Just after we left Manila harbor, we ran into a severe storm. All of our party were sick. In the midst of the storm we were made aware of the fact that the boat was on fire. The passageways soon were clouded with smoke and the engines stopped. Our little circle of Alliance missionaries gathered in a corner and called on the name of the Lord. While we prayed, the engines began to move again and we were soon informed that the fire was out.

"During the same storm, a huge wave broke over the top of the ship, carrying away railings and smashing through skylights. Mr. Carner and I were underneath one of the broken skylights. The water poured through, soaking us to the skin and carrying us both about one hundred feet across the floor of the cabin.

"At Hong Kong we were met by Messrs. Hess and Olsen and Miss Holsted, who piloted us to Wuchow. Our visit there was thoroughly appreciated. I was pleased to learn that Brother Olsen had been released by the South China Conference and that

he would proceed at once with Mr. Jackson and myself to Indo-China.

"November 2nd found us again on the ocean, this time bound for Haiphong and Tourane. The party consisted of Messrs. Jaffray, Olsen, Jackson, Miss Hartman and myself.

"After Conference we went to Saigon. Saigon is a modern French city. We are quite comfortable, though not permanently settled. Just outside of the city there is a population of nearly 250,000 Annamese and it is among them that we expect to permanently locate as soon as possible. We cannot do much work as yet, but we have a colporteur who is covering all of the large cities in Cochin China. Our time is fully taken up with the study of French and Annamese and we are hoping to be able soon to preach the gospel to these needy souls.

"It is a great joy to me to be at last in which I feel is my life-work and where I can be of service to our precious Lord. I believe His coming is very near, and that what is to be done must be done quickly."

1919

Fewer articles and less information were published in 1919 than the previous year. There is not a record of the Annual Field Conference. Cadmans left for furlough probably in March, and R. A. Jaffray took a quick furlough between the first of April and the end of August. He wrote to Ivory Jeffrey on board the S.S. Nanking on April 7 and a new missionary recruit, Miss Hazel Peebles, sailed from America on August 12 with the R. A. Jaffray party. Other missionary recruits that arrived during 1919 were D. I. Jeffrey, Mr. F. L. Dodds and Edith Frost. The only married couple on the field were the Irwins. For the others, the question of the Vietnamese language was top priority, although R. M. Jackson and D. I. Jeffrey supervised the construction of the missionary residence in Hanoi.

Mr. Jaffray's Annual Report for 1919 describes comprehensively the work and burdens for the year, A.W. May 1920, p. 120f.

"The year 1919 completes eight years of occupation of the French Indo-China field by The Christian and Missionary Alliance. It has been a year of progress and growth, for which we praise God.

"At the close of 1918 there were nine missionaries on the field. At the close of 1919, we have eleven missionaries on the field and two on furlough. We thank God for the arrival of four new missionaries - Rev. D. I. Jeffrey in February, 1919, Mr. F. L. Dodds, Miss Hazel I. Peebles and Miss Edith M. Frost, late in the year. We are praying that the Lord will steadily increase our ranks and send us at least six new missionaries each year for Indo-China.

"The number of our stations and outstations has remained the same as in 1918, Hanoi, Tourane and Saigon. Two out-stations are open, - Haiphong and Hai-Chow. The French Colonial Government has not yet granted us permission to open Protestant work in other than those parts which are considered French possessions. We have, therefore, official permission to carry on our work in the cities of Hanoi, Haiphong, Tourane, Saigon, and in the whole province of Cochin-China. Thus it will be seen that we have possessed the possessions to date except Cochin-China.

"Throughout Cochin-China we may develop the work and proceed with the opening of new stations with the full permission of the French Colonial Government. It is our plan to do our

utmost to evangelize this Southern province as soon as the Board can send us the missionaries.

"With regard to Annam and Tonkin and the many large cities we can only say that while it is so that these restrictions are placed upon us, yet in our hearts we firmly believe that there is no real hindrance to our going forward. 'Since God be for us, who can be against us?' The hearts of rulers are in His hands as the rivers of water and He turneth them whithersoever He will. Just as soon as the Lord's people at home realize the need, earnestly pray and send us the men and the money, just so soon will the doors open. May we here give the names of some of these 'forbidden cities' which we covet for Christ and for which we are earnestly praying, Hue, Vinh, Nam-Dinh, and Qui-Nhon.

"In addition to the States of Tonkin, Annam and Cochin-China, there is another State of French Indo-China which is entirely unoccupied by missionaries. We refer to Cambodia. It is considered one of the most promising states of French Indo-China. It has a population of a million, six hundred people for whom Christ died. Its language is different from that spoken by the Annamese people. Who will volunteer to open this long neglected land of Cambodia?

"Also there is the State of Laos. It is a long, narrow strip of land, running north and south, along the border of the Kingdom of Siam. The population is sparse. The Plymouth Brethren of Switzerland have one station in Laos where they have carried on a good work for some years and have won precious souls to Christ.

"In 1914 when the European war broke out we reported seven converts in our Indo-China work. At the close of 1916 we reported a total membership of twenty-five; at the close of 1917, forty-two members; at the close of 1918, sixty-one members; and during 1919 the membership has increased to one hundred and three. Thus in three years the number of the redeemed have increased more than four-fold and has been almost doubled during the past year.

"By far the majority of these new converts are at Tourane. Ninety-two names are on the roll-book of our Tourane Church. There are ten members at Hanoi, and one member at Saigon. Our hearts greatly rejoiced when the first soul in our Saigon station was saved and baptized (in November). He is the language teacher employed by Messrs. Olsen and Stebbins and gives good promise of

not only being a faithful Christian, but possibly becoming a strong preacher of the Word of God.

"At Hanoi, in addition to the ten members, there are seven inquirers preparing for baptism. In the little Church at Hanoi, we have some true and faithful brethren, and some of them are men of position and influence. The Church of Christ is steadily growing and developing in this great and important capital city. Naturally there has not been as much aggressive evangelistic effort during the year on account of Mr. and Mrs. Cadman's absence on furlough. Messrs Jackson and Jeffrey, however, have continued faithfully plodding on in the study of French and Annamese and deserve much credit for so nobly and successfully shouldering the heavy responsibilities of the station. This was no light undertaking for them at so early a stage in their missionary career. In addition to the regular work of the Hanoi station, there was imposed upon them the task of overseeing the erection of our new building at Hanoi. This was not an easy task.

"Our oldest Church in French Indo-China is the Tourane Church. God's blessing has surely rested upon the faithful labors of Mr. and Mrs. Irwin, Miss Foster and Miss Hartman. No less than forty-four souls have been saved and received by baptism into Church membership during the year. There is a large number of openhearted, earnest inquirers who are under instruction for baptism. The members of the Tourane Church have grown during the year. They are learning the lessons of self-support, paying the entire salary of their preacher, as well as meeting the running expenses of the church. They are also learning to administer their own church affairs. These are most healthy and promising signs.

"In 1918, twenty-one baptisms were reported. Thank God, the number for 1919 is more than double that of last year, being forty-six. These are nearly all Tourane converts.

"Our total membership has nearly doubled during the past year, but our offerings have increased more than six-fold during 1919. The amount includes some offerings from the missionaries, but the average per member works out at a little over \$3.00 for the year. There is still much room for improvement, but we are encouraged by this good beginning.

"During 1919 the Tourane Church has made splendid progress towards self-support. We have much to be thankful for that our

first church in Indo-China has so promptly assumed the responsibility of self-support. Everything in the general character of the Annamese as a people, and their training under French rule tends in the opposite direction. Nothing save the working of the Holy Spirit, therefore, could have accomplished the present results.

"We are convinced that right here, in the problem of self-support, lies the true secret of the blessing of God upon our work. If the people are taught to give liberally, the Lord will freely pour out His blessing upon us.

"We have delayed on our older fields too long in pressing this matter upon our converts. We are trying in the new work in Indo-China to commence early and we rejoice that the first Church at Tourane has made a commendable start in this direction.

"A small but a very good beginning has been made in the training of young men for the ministry. Mr. Irwin has had a class of four young men in regular Bible study all year. We hope and pray that sufficient missionary reinforcements may be forthcoming soon so that one of our number may be set apart for this work and definite steps may be taken to organize a Bible School for the training of our future Annamese preachers. This is the key to the speedy evangelization of the millions of Indo-China.

"The Indo-China work is bound to be a more expensive undertaking than that of most of our other fields. The fact that we are working under a European government makes this so. Furthermore, on account of political conditions it seemed imperative that we as a Mission should as soon as possible purchase land and build at the capital city of Hanoi rather than continue to rent. This, we knew, would insure permanency for our Mission. It is difficult for our friends at home to fully appreciate this.

"A suitable piece of land has been given us of the Lord in Hanoi and the first building, a missionary residence, has been erected. The plan is to build a Church in the center of our lot, but the money for this has not yet been given. We feel that the Lord will surely lay this need on the hearts of some of His stewards at home and cause them to send us the money sufficient for the erection of this church building at Hanoi. The total value of Alliance Mission property in Indo-China to date is a little over \$20,000.00."

In the spring John Olsen wrote his first article regarding Viet Nam. He and Irving Stebbins had been just a few months in Cochin-China and were concentrating on the Vietnamese language, but he had learned something of the history of the area, - first populated by the Chinese, later a part of Cambodia, then occupied by the Vietnamese and finally coming under French rule. He notes that the Cochin-Annamese are an agricultural people, that Cochin-China is a great rice producing country, that the climate is warm and humid the year around, that communication and travel are excellent, that the people live in rural areas more than in cities, that Saigon is an up-to-date city, conspicuously clean - has the largest Cathlic cathedral in Indo-China and commercially is the soul of Indo-China. He writes that the people are nominally Buddhists, "but the majority have no religion at all." Moral conditions are low; stealing, lying, cheating "are only so many ways of doing business."

"The family life is degenerate. Perhaps nowhere in the world, except possibly, Africa, is the marriage tie so loose. The majority of Annamese have contracted more than one bigamous marriage. It is considered perfectly correct for a woman to get up and leave her husband and go to some one else if she does not like him. This is worse than polygamy and is a great problem in missionary work.

"As a Protestant mission field, Cochin-China has been sadly neglected. As far as we know, no Protestant missionary work among the natives has ever been attempted. Roman Catholic missionaries, however, have been here for over 200 years. Indo-China is their strongest mission field in the Orient. In Cochin-China the number of their baptized converts exceeds 70,000. Churches have been built in all important cities and schools have been established at various centers. But the people have not been taught to turn from idols to serve the living and true God, and to wait for His Son from heaven. To the contrary, their entrance into Rome has been an initiation into deeper mysteries of idolatry than even Buddhism knows. On the high altar of the cathedral at Saigon there is a wooden statue of Mary. Once we visited this church and we saw hundreds of Annamese bow before that wooden figure to worship. Let no one think that because the Roman Catholic Church is here, the people are getting the gospel. NO! The people are tenfold more steeped in ignorance and superstition after they have been baptized into the Roman Catholic fold than they were before.

"It pleased God, some years ago, to give to the Christian and Missionary Alliance the privilege of being the pioneer Protestant Society to Indo-China. At our last Indo-China Conference, Mr. I. R. Stebbins and the writer were appointed to Saigon for the purpose of language studies and the supervision of the colportage work, with the view of commencing gospel work as soon as possible. We are hoping and praying that by October or November next (1919), we shall be sufficiently advanced in the language to be able to open our first chapel in Saigon. We are now carefully surveying the city, so that we shall be able intelligently to decide where to locate our work.

"Opportunities in this field are unparalleled and almost unlimited. Out from Saigon about two miles to the east there is a town called Gia-Dinh, which, with the district surrounding it, has a population of 140,000. Nine miles to the south there is the large city of Cholon with its 100,000 Annamese and 80,000 Chinese. Then to the north, about twenty-four miles up the railroad line, is a city (Bien-Hoa) with a population of 20,000, and another one to the northwest of considerable size. All these places ought to be opened to the gospel as soon as possible. With a sufficient number of native workers they could easily be operated as outstations from Saigon.

"Taking the railway at Saigon and going south sixty miles, we come to the city of Mytho. This city is the center of the Mekong delta region, which is the most fertile and most thickly populated part of Cochin-China. Mytho has a population of almost 30,000. On the banks of the Mekong, upon which Mytho is situated, there are several large towns, with populations varying from 10,000 to 20,000 each. All these towns can be conveniently reached from Mytho, either by railway, boat or road. A missionary couple, making Mytho their headquarters, could easily, with the help of a few native workers, operate these towns as outstations. With the use of a motorcycle, the missionary would be able to visit every place weekly, holding services and otherwise supervising the work, as might be necessary. Our colporteur has canvassed many of these towns and he reports much interest and good sales for his Scriptures. In the last five months he has sold almost 4,000 portions.

"The doors of Cochin-China are wide open. Unlike Tonkin and Annam, the government of this province does not place any

restrictions on Protestant missionary work. There are over 3,000,000 people who are without God and without hope. They will probably never hear the true gospel of salvation unless we tell them. To do this, we need more men, more means and, most of all, MORE PRAYER."

A.W. August 1919, p. 296

1920

1920 saw the Gospel begin to burst its tight budding leaves into full leaf. Growing pains and physical needs characterize the year. A look at the whole year as found in R. A. Jaffray's Annual Report precedes some of the particulars of the year. A.W. July 23, 30, p. 294f and 312f.

"Is there yet any that is left of the House of Saul that I may show him kindness for Jonathan's sake?" II Samuel 9:1.

"We have chosen his words as a suitable expression of what ought to be the longing of the heart of the Church of Christ for the dark places of the world, the unfortunate races who still know nothing of the kindness of God in Christ Jesus. Is there yet any that is left of the sinful, rebel nations of earth, that we who believe the Gospel may show him the kindness of God for Jesus' sake? Yes, there are many left, it is sad to say. Surely the present is a time for us to bestir ourselves and seek among all the races of mankind for those who have not yet had a chance to hear the Gospel which was committed to us 1920 years ago.

"One who has made a careful study of the map of the world from a missionary standpoint, recently said that there has been little real advance into new territory for many years. There has been a good deal of increase of the missionary body, but this has almost altogether been used to develop and enlarge the work already commenced. The authority mentioned above specified the work of the Alliance Mission in Indo-China as an out-standing exception and said that it was the biggest venture of faith that has been undertaken in Missions for many years.

"But there are others of the House of Saul with souls as precious as ours who have never heard the Gospel of Jesus Christ. We want especially to call attention to the entirely neglected Cambodians. May we say to God's people in the homeland that we most earnestly desire your prayers that the closed doors of Cambodia may very soon be opened to the missionaries of the Cross and that men and money will be sent that we enter this long neglected land with the message of love. May it soon be said that at least one more of the House of Saul has been shown the kindness of God for Jesus' sake.

"But this is not all. All the cities of Tonkin and Annam, with the exception of Hanoi, Haiphong, and Tourane, are still without the Gospel Light. Protestant Missions are still restricted by the French authorities. Again we urgently request our praying friends at home to unite with us in knocking at these doors till they are opened.

"As the year closes and we are sending this report to you at home, we are much encouraged that two advance steps in our Indo-China work seem to be possible. First, thanks to the arrival of new workers from home, we hope soon to be able to open one or two more of the cities of Cochin-China as life-saving stations. Second, we believe that the Lord has sent us the right Chinese worker to commence the preaching of the Gospel to the Chinese of Cholon. In fact, we did not even have to seek for this worker. The Lord called him Himself. He is a young Chinese brother, a graduate of our Alliance Bible School at Wuchow. He has been preaching in Canton under the Presbyterian Mission for three years. For months he has been praying for guidance. He is fully persuaded that the Lord would have him go to Cholon as a witness for Him. He says that he has never been able to get away from the missionary message which he heard in the Wuchow Bible School, about the 'regions beyond,' and that the highest work to which he could be called would be to go to those parts where Christ has not been named. The city of Cholon is certainly virgin soil.

"Our hearts have thanked God and taken courage on the arrival of five new workers from home and the return of Rev. and Mrs. W. C. Cadman. The five new missionaries added to our ranks are Rev. and Mrs. R. A. Grupe, Miss Ruth I. Goforth, Miss Lydia M. Evans and Rev. Herbert A. Jackson. Including Rev. and Mrs. E. F. Irwin on furlough, there are now eighteen missionaries in our Indo-China Mission. We feel that if we as workers but keep humble, low at His feet and in the unity of the Spirit, that there is nothing that can hinder us from going forward to a glorious conquest of this whole land of Indo-China for Christ. We want eight new workers every year to enable us to press the battle in all parts of the field. This is the language of faith for we firmly believe that these closed doors will be opened before us.

"The work of the Hanoi Station has been carried on during 1920 by Messrs. Jackson and Jeffrey. These two brethren were both new in the language and missionary exper-

ience. The new building has been completed. It is due these brethren to quote the following from a letter from Mr. Cadman: 'We have nothing but praise for the way in which Messrs. Jackson and Jeffrey have managed while we have been away.' The Street chapel at Hanoi had to be given up in June as the landlord refused to rent it to us any longer. There was much prayer for a new place, but not until November were we able to secure another Street-chapel. Thus, for six months of the year the public witness of the Gospel at Hanoi ceased. When the word was received that Mr. Jeffrey had succeeded in renting another Street-chapel there was, indeed, a hallelujah shout in the camp.'

"During Mr. and Mrs. Cadman's absence publication and translation work of necessity was largely discontinued. One of the greatest needs in the Indo-China work today is the Bible in the Annamese language. While at home Mr. Cadman ordered a rebuilt cylinder printing press and other equipment for our Publication Work.

"Mr. Jackson tells us that the two colporteurs have sold during the year, 8,942 Scripture Portions. The Hanoi Church, consisting of ten members, gave to the Lord's work no less than \$40.20. All of this money is from Annamese Christians. One of our members has passed on to be with the Lord. Mr. Jackson writes:

" 'It is with sadness that we record the death of Mr. Dai. His departure is a real loss to our little Church. He was faithful in his attendance at the regular Church services. He often attended the evangelistic services also. His death occurred in March. He had then made three payments on his yearly pledge to the Hanoi Church, yet he insisted on his death-bed that his wife should pay the balance of his pledge. He also insisted that his wife should not permit any heathen practices at his funeral. She did her best to carry out his wishes in spite of considerable opposition from her mother and mother-in-law.'

"The work of the Tourane Station has been carried on by Mr. and Mrs. Stebbins. Miss Foster has been in charge of the Women's Work. Miss Frost and Miss Peebles have made good progress in language study. The new arrivals, Miss R. I. Goforth, Miss L. M. Evans, and Mr. and Mrs. R. A. Grupe have made a good start in the language. Thus at the close of the year of 1920, we have nine missionaries resident at Tourane, six of these being students of the language.

"Tourane has one out-station at Hai-chow, where four meetings a week are held in the little native-built, thatched-roof chapel. An average of 150 people attend the Sunday evening meeting at Hai-chow. There are a goodly number of earnest inquirers.

"Four Annamese workers are employed at the Tourane station, two preachers, one Bible woman, and one colporteur. Three of these are being supported largely by the offerings of the Annamese Christians. The Church has six deacons and two deaconesses. The offerings for 1920 amounted to \$253.50, an average of \$2.20 per member.

"Twenty-five members were added to the Church by baptism during the year. Of these fifteen were men and ten women. Eight of them were from the out-station at Hai-chow, and seventeen from Tourane. Five members have been excommunicated and we have lost one member by death. The total membership of the Church is now 115. The average attendance at the Sunday service is 60 and 50 at the mid-week prayer meeting. One hundred and fifty children gather at the regular weekly Children's Meeting and 200 are enrolled as Sunday School scholars. A weekly Inquirers Class is held for those who are candidates for baptism.

"Mr. Stebbins records a striking case of the Lord's healing. A Christian woman while sick lost her hearing. She requested prayer. Shortly after being anointed for healing she was delivered from her deafness. She is now rejoicing in the Lord. This woman gives promise of becoming a Bible woman.

"At Tourane a commencement has been made in the training of both men and women for the Lord's work. As the year closes ten young men and several women are taking regular daily Bible instruction. We hope that Bible Schools with a full course of study may soon be possible in connection with our Indo-China work. These schools will in all probability be located at Tourane.

"In the near future it will be necessary for us to erect a new missionary residence in Tourane. Much prayer is also going up to God for a new chapel building. Our present Church is a native structure with bamboo walls and thatched roof and is crowded to its capacity. Furthermore, when our Bible Schools are properly established in Tourane, special buildings will have to be put up for this purpose also.

"Three brethren have been located in Saigon. Mr. Olsen has been there for over two years, Mr. Dodds for one year and Mr. Herbert A. Jackson since November 1920.

"Saigon is the youngest of our stations. The first year of the work in Saigon one convert was baptized. During the year 1920, seven were baptized. Mr. Lang, the first convert, had to be put out of the church because of family irregularities.

"It may not be amiss to say that the family life for the Annamese is far from what we would desire from a Christian standpoint. The marriage contract is not necessarily for life. Men leave their wives and take another and women forsake their husbands for another. Many of these people when they first come to hear the Gospel have already such unhappy complications in their family life. How to deal with such cases is often very difficult for the missionary to judge. The past must be considered under the precious Blood, but after accepting Christ no such irregularity can be countenanced for a moment.

"Toward the end of the year, the Lord provided another Annamese worker, Thay Khanh of the Tourane Church, to take up the work of evangelist at Saigon. Thay Khanh is now faithfully working for the Lord. At the Sunday evening service there is an average attendance of 30; at the mid-week prayer meeting about 15. The regular Gospel meetings in the Street-chapel are well attended. Mr. Thua, the Annamese preacher of the Tourane Church, spent several months assisting in the work at Saigon. Twenty Bibles and Testaments and 9,309 Scripture portions have been sold in and around Saigon by the colporteur. In addition, many Gospel tracts have been given away. The little Church at Saigon has only six members, but they have already commenced to give to the Lord's work. Last year they gave an average of nearly two dollars each.

"Cochin-China is a great open field for service. Mr. Olsen and Mr. Dodds recently made a trip to a number of cities near Saigon. Mr. Olsen writes as follows:

" 'Last Friday we returned from a trip into the interior of the province. First, My-tho was visited. At this place we found an open door. We met a young man, the principal of the Government School, who was very friendly. Our teacher who was with us said that there were many in this place who are interested in the Gospel.

" 'From My-tho we went to Sa-dec. This place is connected with Saigon by a good automobile road and by steamboat. Sa-dec is a city composed of three large market-towns. The population is probably 45,000. Surrounding this city there is a large number of smaller towns and villages.

" 'From Sa-dec we travelled by boat up to a large market town called Cao-lanh. This is the largest market-town in Cochin-China and covers several miles. Oh, what a wonderful opportunity for us!

" 'The next place was Vinh-long. This is a much more important place from a standpoint of French influence. We went out from the city and visited several of the villages, and everywhere we went we seemed to hear the call of God in our hearts to give the Word of Life to these perishing souls.

" 'Our next stop was Can-tho. This city is the center of the richest part of Cochin-China. I am told that it even bids fair to out-rival Saigon. The roads over which we travelled are the best I have ever seen in my life.

" 'Tra-vinh was our next stop. The interesting feature of this place is that about half of its population is Cambodian. They have been here for many years, but they have not in the least mixed with the Annamese. They are as fanatical adherents to the Buddhist faith as their brethren in Cambodia. I believe if we were to come here and preach Christ to them, some of them would be won.

" 'It is impossible for one to realize the tremendous opportunity which God has set before us in Cochin-China. The cities we visited are only a few of the many important centers. Our impressions can be summed up in two words, - 'Opportunity' and 'Responsibility.'

"Looking back upon the work and its development, especially since 1916, we surely have much cause for thanksgiving and praise. At that time we had seven converts, now there are 131 members of the Church. Many are under instruction and coming to a clear knowledge of the Lord Jesus as their Saviour.

"As we dispatch this Report, we are looking forward to the visit of our beloved President, Rev. Paul Rader. We are assured that his coming will be a great help and untold blessing to us. Already we feel the earnest of it as we pray. We share the deepening conviction of many of our fellow-workers in the Alliance

that God is leading us out and on to a greater conquest than we have ever yet dreamed, - even the evangelization of the unreached parts of this poor, sin-stricken world in preparation for His glorious return."

At the January 28 Board Meeting the report was received of serious trials, much sickness and consequent financial need in the Cadman family. They had been on furlough for several months and were living in Toronto. The matter was referred to the Foreign Department for appropriate action. The Board also authorized that the treasurer send to the Vietnam Chairman monies to cover shortages in the building fund and the travel and station expense account.

The Board also showed its concern regarding the territorial restrictions placed upon the Indo-China missionaries. Dr. Glover was to visit the India and Palestine fields and was requested to also visit the French authorities in Paris. This he did late in 1919 and gave the missionaries reason to rejoice as they met at Conference in February of 1920. Dr. Glover reported to Council in May regarding this deputational trip. A.R. May, 1920, p. 30. He was gone from September 18, 1919 until March 5, 1920.

"Seven weeks were spent in India, four in Palestine, and three in France. In the last country the object of the visit was to approach the Colonial Office of the French Government in an effort to secure larger freedom of operation for our work in three French colonies, Indo-China in particular. While no definite promises were made, yet the officials received us courteously and gave a considerate hearing to our case and we had reason to feel that the visit was used of God as a factor in bringing about the ultimate removal of restrictions which still hamper the work in Indo-China. This visit also afforded the privilege of getting acquainted with the leaders of the French Evangelical Missionary Society and we would express grateful appreciation of the valuable time and help given us so willingly by those dear brethren. We feel that our contact created a new and desirable bond of fellowship between the two Societies in their combined efforts for the evangelization of French foreign possessions."

The Field Conference met at Tourane prior to Dr. Glover's return to New York. Below are the entire Minutes of the Conference.

M I N U T E S  
of the  
6th ANNUAL CONFERENCE OF THE INDO-CHINA MISSION  
of the  
CHRISTIAN AND MISSIONARY ALLIANCE  
TOURANE, ANNAM  
FEBRUARY 16th to 21st 1920

The Conference was opened on Monday morning at nine o'clock, February 16th, by a session of prayer, Rev. R. A. Jaffray presiding.

The members of Conference in attendance were as follows, - Rev. R. A. Jaffray, Rev. E. F. Irwin, Mrs. Irwin, Rev. J. D. Olsen, Rev. R. M. Jackson, Rev. I. R. Stebbins, Rev. F. L. Dodds, Miss M. E. Foster, Miss M. J. Hartman, Miss E. M. Frost and Miss H. I. Peebles. Rev. D. I. Jeffrey was present, but unable to attend the Conference of account of illness. Mrs. R. A. Jaffray was welcomed to the sessions of Conference.

The first item of business was the election of Mr. Dodds as Conference Secretary.

Mr. Olsen and Miss Foster were elected as senior missionaries of the Conference.

Moved to observe the following order of services, - Prayer-meeting, 7:00 to 8:00 a.m., Bible Study, 9:00 to 10:00 a.m., Business session 10:00 to 12:00 a.m. Business session, 3:00 to 5:00 p.m. Meetings for the Annamese Christians to be held in the evenings.

The Minutes of last year's Conference were read by the Secretary.

'Mr. Jaffray read the Statistical Report and his General Report to the Board for the Indo-China Mission for 1919.

'Moved that Messrs. Irwin, Olsen, and Jackson, be appointed to rearrange the Course of Language Study. Carried.

'Moved that Miss Foster, Mr. Stebbins, and Miss Peebles be appointed a Committee to write a letter of Greetings to the Board and the various Alliance Mission fields. Carried.

'Moved that Mr. Jaffray, Mr. Jackson, Mr. Olsen, Mrs. Irwin, and Miss Hartman, be appointed a Committee to write a letter of appeal for workers to the Board. Carried.

'After a discussion of the subject matter of the letter of Appeal, the meeting adjourned.

'MONDAY AFTERNOON, FEBRUARY 16th.

'Roll-call. Reading of Minutes of previous session.

'Moved that the Chair appoint a Committee to write a letter to the Board concerning our present financial needs. The following were appointed. Messrs. Irwin, Jackson, Olsen and Miss Foster.

'Mr. Jaffray read a letter from Dr. Glover concerning his visit to Paris.

'Moved that the letter be accepted and that the Conference express their thankfulness and satisfaction for the promising results of the visit of our Foreign Secretary to Paris. Carried.

'After a discussion of the differences in the dialects of Tonkin, Annam, and Cochin-China, it was moved that in the future the Mission's publications, when advisable be printed in all three dialects, instead of attempting a compromise version. Carried.

'Moved that inasmuch as the action of last year's Conference with regard to the translation of the Alliance Catechism and Church Constitution was not fully carried out, we proceed with the translation of this literature and Chinese tracts. The following Committee, with the help of their native teachers, were appointed to this work, - Messrs. Jaffray, Jackson, Stebbins and Olsen.

'TUESDAY, FEBRUARY 17th

'The morning Prayer meeting was led by Mr. Irwin and the Bible Study from nine to ten by Mr. Jaffray in the Epistle to the Ephesians.

'After a short adjournment the business meeting was opened at ten o'clock with Mr. Jaffray presiding.

'Roll-call. The Minutes of the previous session were read.

'Moved that generally speaking our Annual Conference be held at Hanoi, about the end of May. Carried.

'Moved that the dates of next year's Conference be from May 27th to June 4th, (D.V.) Carried.

'The Treasurer's statement up to the end of 1919, as appended to these Minutes, was accepted, subject to the auditor's report.

'Moved that this Conference request the auditors of the South-China Conference to audit the Indo-China books also. Carried.

'Moved that Rev. J. A. Poole be asked to act as Sub-Treasurer of the Indo-China Mission.

'Moved that Mr. Jeffrey be appointed as editor to solicit articles and forward them to The Alliance Weekly. Carried.

'Moved that the Annual Report of the Indo-China Mission be published in The South-China Alliance Tidings, in a special edition. Carried.

'Adjournment.

'FEBRUARY 18th - WEDNESDAY.

'The morning Prayer meeting was led by Mr. Stebbins and the Bible Study from 9:00 to 10:00 was led by Mr. Jaffray who continued an exposition of the Epistle to the Ephesians.

'The business session opened at 10:00 o'clock, Mr. Jaffray presiding.

"Roll-call, and the reading of the Minutes of the previous session.

"The subject of Church discipline, especially in connection with the Annamese marriage law and the worship of parents and ancestors, was profitably discussed.

"Moved that a Committee be appointed to draft a letter to M. Sarraut, the recently elected Minister of Colonies, who formerly as Governor-General of Indo-China seemed to be favorably disposed toward us and our work, with a view to soliciting his influence in the opening of the Protectorates of Tonkin and Annam, as well as Cambodia. Messrs Jaffray, Irwin, and Olsen were appointed to draft the letter.

"Adjournment.

WEDNESDAY AFTERNOON, FEBRUARY 18th

"The Conference met again at 4:00 o'clock this afternoon, Mr. Jaffray presiding.

"Moved that the same Committee elected this morning to write a letter to the Minister of Colonies, be requested also to draft a letter to the Board of Directors of Societe des Missions Evangeliques de Paris, and to the Societe d'Evangelization des Colonies Francaises, conveying to them the greetings of this Conference and laying before them the needs of our work in Indo-China. Carried.

"The suggestion that possibly the Wuchow Church, the South-China Mission and the Indo-China Mission might jointly take up the opening of a Chinese Chapel at Cho-lon, a large suburb of Saigon, was favorably discussed.

"After a full discussion of the present methods of Colportage work in Indo-China in connection with the British and Foreign Bible Society, the following motion was passed: -

"Moved that whereas we as a Conference question whether the present method of salaried colporteurs is the best for the work, we request our Chairman to respectfully suggest to the Bible Society that a system of voluntary colportage be introduced. The voluntary colporteur should not receive a fixed salary, but should receive the proceeds of his sales. We further recommend that the price of the Chinese Scripture portions be doubled. Carried.

'The possibility of continuing the Bible-study class at Tourane after Mr. Irwin's leaving on furlough was discussed. We rejoice that it seems possible with the help of the Annamese preacher at Tourane, to continue this class of young men in their preparation for the Lord's work.

'It was further considered by all extremely desirable that as soon as the number of missionaries on our staff justifies it, one of our brethren should be set apart for the purpose of opening a Bible School.

'Moved that the Chair appoint two committees to revise the Outfit lists for Indo-China, the same to be printed and sent to the home-land, The Chair appointed Messrs. Irwin, Olsen, and Jackson for the men's list, and Mrs. Irwin, Miss Foster, and Miss Frost for the women's list.

'Adjournment.

'THURSDAY, FEBRUARY 19th.

'The morning Prayer meeting was led by Mrs. Jaffray and the Bible Study from 9:00 to 10:00 was led by Mr. Jaffray, who spoke on Paul's prayer for believers in the first chapter of Ephesians.

'The business session was opened at 10:00 a.m., Mr. Jaffray in the Chair.

'Roll call and the reading of the Minutes of the previous session.

'Moved that Mr. Dodds be appointed to write an account of the week's Conference for publication in The Alliance Weekly. Carried.

'Moved that Miss Foster, Mr. Jackson, and Mr. Stebbins, be appointed to prepare a suggested list of Requests for Prayer upon which we might unite during the coming year. Carried.

'Moved that inasmuch as the Board has sanctioned the furlough of Mr. and Mrs. Irwin, that they be appointed by this Conference to furlough to leave the field about the end of March. Carried.

'Moved that Mr. Jackson and Mr. Jeffrey be appointed to Hanoi. Mr. Jackson in charge of the station, until the arrival

of Mr. and Mrs. Cadman from furlough, with the understanding that they then be sent to Nam Dinh, if that city can be opened to the Gospel. Carried.

'Moved that Mr. Stebbins be appointed to Tourane, to take charge of the work. (This appointment is in view of his approaching marriage to Miss Hartman.) Carried.

'Moved that Miss Foster be appointed to take charge of the Women's and Children's work at Tourane. Carried.

'Moved that Miss Hartman be appointed to assist Miss Foster in the work at Tourane. Carried.

'Moved that Miss Frost and Miss Peebles be appointed to Tourane to continue the study of the languages. Carried.

'Moved that Mr. Olsen and Mr. Dodds be appointed to Saigon. Mr. Olsen in charge of the station. Carried.

'Moved that in view of Mr. Stebbins and Mr. Jackson being appointed in charge of stations, they be elected senior missionaries, though their full two year term on the field has not yet completed. Carried.

'Adjournment.

'THURSDAY AFTERNOON, FEBRUARY 19th

'The Conference met again this afternoon at 1:30 o'clock, Mr. Jaffray presiding.

'Roll-call and the reading of the Minutes of the previous session.

'After urging upon the members of the Conference the advisability of taking steps as far as possible toward making the Mission autonomous and suggesting that they freely discuss the possibility of making our present Government more democratic, Mr. Jaffray resigned the chair temporarily to Mr. Irwin and left the room.

'It was moved and unanimously carried that while it may be advisable within a few years to elect a Chairman from our number, still this Conference heartily approves of Mr. Jaffray's acting as our Superintendent, and that we request that his Superintendency be continued for the present.

'It was moved and unanimously carried that we take this opportunity of expressing our hearty appreciation of Mr. Jaffray's services rendered as Superintendent of this field.

'Mr. Jaffray resumed the chair.

'Moved that as a step toward autonomy this Conference respectfully request the Board that in addition to our Conference being an executive body they grant us permission to elect an Executive Committee to act with the Superintendent between Conferences. Carried.

'Moved that provided the Board grant the above request, the brethren in charge of our stations be authorized to act as an Executive Committee. Carried.

'Moved that with this proviso the following brethren be elected with Mr. Jaffray as Chairman as an Executive Committee for the Conference year, - Messrs. Olsen, Stebbins, Jackson and Mr. Cadman on his return from furlough. Carried.

'Adjournment.

'THURSDAY EVENING, the 19th.

'The Conference was called together again this evening at 7:30 o'clock.

'Roll-call and reading of the Minutes of the previous session.

'The Committee on Letter of Greetings reported.

'Moved that the Report be accepted. Carried.

'The Committee on Letter concerning our financial needs reported. Moved that the report be accepted. Carried.

'The Committee on Letter of Appeal for workers reported.

'Moved that the Report be accepted. Carried.

'The following missionaries read their Reports, all of which on motion were accepted, - Miss Foster, Mr. Olsen, Miss Frost, Miss Peebles, Mr. Stebbins, Mr. Irwin, Mr. Dodds, Mr. Jackson, Miss Hartman and Mrs. Irwin.

"Adjournment.

"FEBRUARY 20th - FRIDAY.

"The morning sessions of Conference had to be omitted on account of it being Annamese New Year's Day.

"The Conference was called together at 1:30 p.m., Mr. Jaffray in the Chair.

"Roll call and the reading of the Minutes of the previous session.

"The report of the committee appointed on the revision of the Course of Language Study was read and discussed.

"Moved that the report be accepted. Carried.

"The report of the committee appointed to draft a letter to the Minister of Colonies was read and accepted.

"The report of the committee appointed to draft a letter to the Societe des Missions Evangeliques de Paris and the Societe d'Evangelization des Colonies Francaises was read and on motion accepted.

"Moved that the Conference request Rev. H. E. and Mrs. Anderson to translate these three letters from English into French. Carried.

"Moved that Mr. Irwin be requested to deliver these three letters in Paris and to represent the Conference in the matters pertaining thereto. Carried.

"The report of the committee on Requests for Prayer was read and on motion was accepted. These Requests are appended to the Letter of Greeting.

"Moved that the Conference with a view to the ordination of Mr. Thua, preacher of the Church at Tourane, request the Wuchow Bible School to send him a correspondence course of Bible study in Wenli for the coming year. Carried.

"Letters of Greeting were read from the Soudan Mission and the Argentine Mission of the Christian and Missionary Alliance, which were received with thanks to God for the blessing that has attended His work elsewhere.

"Moved that on general principles this Conference questions the advisability of appointing single people to live with a married couple, but deem it wiser for the Mission to provide separate houses if possible. Carried.

"Adjournment.

"FRIDAY EVENING, FEB. 20th.

"The Conference was called together for a short closing session this evening.

"Roll call and the reading of the Minutes of the previous session.

"The two committees on the revision of the Outfit lists reported.

"Moved that their report be accepted.

"The Minutes of the entire Conference were read.

"Moved that the Minutes as a whole be accepted and adopted. Carried.

"Moved that the Conference extend a hearty vote of thanks to Mr and Mrs. Irwin for their kind hospitality during Conference. Carried.

"Moved that the Conference extend a vote of thanks to the Secretary for his services. Carried.

"Moved that the Conference adjourn.

R. A. JAFFRAY, Chairman  
F. L. DODDS, Secretary"

Below we quote from the letters requested by the Conference to be sent to the Board of Managers. Since the Conference convened so early in 1920, the letters relate more regarding 1919 than 1920. Therefore, items written elsewhere in this history are omitted here.

The letter of greeting recounts the progress of the work and then adds the following prayer requests. Some of the prayers were answered before the end of 1920.

"1. Pray that we missionaries may be anointed afresh with the Holy Spirit for the work of this year.

"2. Pray for the opening of Cambodia and the cities of Nam-Dinh and Vinh in the north, Hue and Binh-Dinh further south, and My-tho and So-dec in the extreme south.

"3. Pray that God will send out eight new missionaries to Indo-China this year.

"4. Pray that the translation of the Bible into Annamese may be completed as soon as possible and that those who do this work may be given much wisdom.

"5. Pray that the Lord will definitely call a sufficient number of native workers to His service and that they as well as our Christians may realize their privileges and responsibilities as believers and witnesses and may be filled with the Holy Spirit.

"6. Pray for a new church building in Tourane which is greatly needed owing to the increase in membership.

"7. Pray that God will lead in the selection of the right location for our first chapel at Saigon and that the Lord will provide a permanent Mission property at Saigon.

"8. Pray for the opening of a station at Cholon.

Yours in behalf of the Conference.

Marian E. Foster  
I. R. Stebbins  
Hazel I. Peebles "

The letter of appeal repeats the urgent need of more missionaries. Notice that: 1) the number of missionaries per year has been raised from six to eight. 2) Young men or married couples are preferred over single ladies. 3) Cambodia rests heavily upon their hearts even though Cochin-China is not yet occupied.

"Dear Brethren:

"The Conference has unanimously agreed to request the Board to send out if possible eight new missionaries to this

field this year. Speaking in a general way, this would mean two missionaries for the state of Tonkin, two for the state of Annam, two for Cochin-China and two for Cambodia.

"In the state of Tonkin two cities are already occupied, namely Hanoi and Haiphong, one a main station and one an out-station. In all, there are twenty-five Prefectoral cities in Tonkin. The largest of these are probably Nam-Dinh with 891,200 inhabitants, and Thai-Binh with 900,200 inhabitants. The total population of the state of Tonkin, according to the French estimate, is 6,100,000.

"In Annam only one city is occupied, namely Tourane, with one out-station in the village of Hai-chow. There are twelve Prefectoral cities in the state of Annam; Binh-Dinh, with 951,200 inhabitants, being the largest; but Hue the capital city is equally important. The total population of the state of Annam is 4,920,175.

"In the state of Cochin-China there are twenty-one Prefectoral cities, of which Saigon is the only one which we have occupied. Cholon is the largest city with an Annamese population of 100,000, and a Chinese population of 80,000. The total population of Cochin-China is 3,062,500. In the State of Laos, there is a work being carried on by Swiss missionaries. The population of Laos is scattered and sparse, totalling at least 250,000. (this figure is correct according to these Minutes).

"In the State of Cambodia there is a population of 1,360,000. No missionary work whatsoever has been commenced in Cambodia. The people are quite a different race from the Annamese, speaking a different language.

"In case the restrictions placed upon us, forbidding us to enter any of the cities of the Protectorates of Tonkin and Annam, and in case the door to Cambodia is not opened by the time our new missionaries reach the field and acquire the language, our plan will be to concentrate our new forces in the State of Cochin-China, which field is open to us and large enough to justify our focusing our whole strength on the evangelization of its millions. The new workers could be well placed in Cochin-China for the evangelization of its benighted souls, though we as a Conference would prefer to divide our forces equally among the four States.

"With the desire to give every man a chance to hear the Gospel before the Lord returns, we are earnestly praying for the opening of Cambodia and the States of Tonkin and Annam. We feel that there is a considerable measure of possibility that these closed doors may be opened before the new missionaries will have completed a full year's language study.

"Inasmuch as it is impossible for young ladies to open new stations in Indo-China, we feel that it is imperative that young men or married people be sent to the field. We feel that our request for eight missionaries to open one new station a year in each of the four states is a very modest estimate of our need. Dare we attempt less?

"Praying that those of His own choice may be sent to us, we beg to remain, Brethren,

Respectfully yours,

R. M. Jackson  
J. D. Olsen  
Marie Irwin  
Mary J. Hartman  
R. A. Jaffray "

The letter regarding finances was prompted by a 25% drop in the exchange rate. The drop began in March 1919 and Mr. Jaffray had corresponded with the Board concerning it. Changing the place of exchange and the currency exchanged had failed to improve the rate. Both personal allowances and the general treasury were effected, shortages were serious, - about \$1,800. in the general treasury and \$1,700. in allowances. The letter requested the Board to make up these deficiencies.

The missionaries also presented some other special needs to the Board for their prayerful consideration. They were:

"1). The need of a permanent church building at Tourane. The membership of the Tourane Church is now over one hundred, and we are still using the mat-shed built six years ago. The Tourane Church will this year become entirely self-supporting and may be able to do a little by way of contributing toward the cost of a new Church building, but will need help. The amount needed for the new Church we estimate at about \$5,000. U.S. currency.

"2. It is most desirable that as soon as possible the mission purchase property at Saigon. Rents are high. It is costing us now over \$30.00 a month to rent the house in which our brethren are living and it will cost us probably a similar amount for the renting of a chapel which we hope to open in the near future. We believe that we will need at the present rate of exchange about \$10,000.00 U.S. currency for the purchase of land and building at Saigon.

"3. While we thank God for the splendid property at Hanoi, there still remains about \$800.00 debt on the Mission home recently completed. This amount includes the remainder due on the contract account, the erection of a fence around the property etc. It will be remembered that \$800.00 at the present exchange would bring us only about \$600.00 in Indo-China piastres. As the Lord provides, a chapel also should be erected at Hanoi on our property. Our meetings, however, for the time being may well continue to be held in the street chapel.

"Respectfully submitted in behalf of the Committee of Conference.

"Marian E. Foster  
R. M. Jackson  
J. D. Olsen  
E. F. Irwin"

The report of the Language Course Committee makes an interesting comparison with the course approved at the 1914 Conference at Wuchow, p. 98 and the 1918 Conference at Tourane, p. 178

"Your Committee recommends the following:

"1. That language students spend their first three months studying the Syllabaire Annamite published by the Roman Catholic Mission in Saigon.

"2. That the next three months be spent in studying a French-Annamese Grammar and making short sentences. We suggest "Grammaire Francais-Annamite."

"3. That the third three months be given to the study of the Gospel of John and also a good manual of conversation. We suggest "Manual of Conversation Francais Annamite," published by the Roman Catholic Mission, price .75 cents. Learn the Lord's Prayer and the Ten Commandments.

"4. That the study of the Gospel of John and the Conversational Manual be continued, followed by the study of the tract, Noi Luoc Ve Dao Cua Chua Jesus, also preparing short stories, talks etc.

"During the second year we recommend the student -

"1. Read the remaining Scripture portions that have been translated, Acts, Mark, and read all our tracts and pamphlets that are printed in Annamese.

"2. Become familiarized with at least twenty hymns.

"3. Commit to memory at least fifty passages of Scripture.

"4. Continue to prepare Gospel messages, writing them as compositions.

"5. Practice the translation of Scripture and tracts from English or French into Annamese.

"BOOKS REQUIRED:

"Dictionnaire Annamite-Francaise . . . Ganibrel  
"Dictionnaire Francaise-Annamite . . . Trung Vin Ky  
or Francaise-Annamite Dictionnaire . Published by  
Catholic  
Mission

"E. F. Irwin  
J. D. Olsen  
R. M. Jackson  
(Committee)"

The extant copy of the letter to the Minister of Colonies, Mr. Sarraut, in Paris was written in French. The translation is as follows:

"The members of the Christian and Missionary Alliance at Tourane take pleasure in sending you their greetings. They also congratulate you regarding your elevation as the Minister of Colonies. And yet we regret that this promotion will prohibit your return to Indo-China.

"Undoubtedly you remember well the director of our Mission, Mr. Jaffray, who had the honor on two occasions to meet with you, first at Saigon in November 1918 and again at Hanoi in February of 1919. On these two occasions you were so kind to receive him.

"Mr. Irwin, who is the pastor of our Annamese Church at Tourane and who was with Mr. Jaffray during these two visits with you, will be returning to Canada by way of France. We are giving to him this letter with the hope that you will be pleased to grant him an interview that he may place before you our desires concerning our work in Indo-China.

"We would be most grateful if you would see fit to lift the restrictions imposed upon our work. We would like to have the authorization to extend our work beyond the limits of Hanoi, Haiphong and Tourane and to begin our ministry in the cities of the Protectorates of Tonkin and Annam, especially Hue and Nam-Dinh. We also desire government authorization to begin work in Cambodia.

"We want to thank you in advance for all that you can do for us, and we ask you to please believe us.

"Respectfully,

J. D. Olsen  
E. F. Irwin  
R. A. Jaffray"

A letter was also sent to two different missionary agencies in France, 1) Le Societe des Mission Evangeliques and 2) Le Societe d'Evangelization des Colonies Francaises. The letter contains Christian greetings, a statement regarding Dr. Glover's recent profitable interviews with them, a brief overview of the missionary work in Vietnam, the assistance of the B. F. B. S. in printing Annamese Romanized Scriptures and then states the desire of the missionaries to extend "our work beyond the limits of Hanoi, Haiphong and Tourane." The letter continues:

"restricted thus far by the Government from carrying on Protestant missionary work in the cities of the Protectorates, only Cochinchina, being a French possession, is open to us, but we are not sure what the attitude of the Colonial Government may be as to opening our work in Cambodia.

"May we ask your earnest and prayerful co-operation in this work? We feel sure that you can be helpful by using your good influence with the Minister of Colonies and other officials in Paris in our behalf.

"We are entrusting this letter to one of our number, Mr. E. F. Irwin, Pastor of our work at Tourane, who, with Mrs. Irwin, is about to leave Indo-China for furlough. He will pass through Paris on his way to Canada and will, we hope, have opportunity of meeting you. In his care also we are entrusting a letter from this Conference to Mr. Sarraut, Minister of Colonies, whom we met when he was Governor-General of Indo-China and who seemed favorably disposed toward us and our work.

"With Christian greetings and best wishes for the success of your work in the various fields throughout the world, believe us to remain, dear Brethren,

In behalf of the Conference,

E. F. Irwin  
J. D. Olsen  
R. A. Jaffray"

To put action with their prayers for Cambodia Mr. Jaffray and John Olsen visited there after the Conference. Mr. Jaffray described their visit in an article that appeared in the A. W., Oct. 1920, p. 455f. The pertinent parts of the article are reproduced below. It is entitled:

'THE KINGDOM OF CAMBODIA

One of the Last Lands on Earth to Hear the Story of the Gospel

"Cambodia is one of the five states of French Indo-China. The capital of Cambodia, Pnom-Penh, lies 130 miles west of Saigon. It is a beautiful and modern looking city of 50,000 people. Rev. John D. Olsen of Saigon and the writer made a trip to this city in February, 1920, to spy out the land for the Lord. The French official and resident business man is here. The world-renowned, all-alive Cantonese merchant is here. The streets of the city are thronged with men and

women of many nationalities, all busy about the pursuits of life. The work of the Roman Church is in evidence. But there is not one representative of the Gospel of pure Christianity yet to be seen in Cambodia.

'The area of the Kingdom of Cambodia is 67,741 square miles. Its population is one million six hundred and forty thousand (1,640,000). And here is a race of His creatures who have never had their first chance to hear the blessed message of His salvation. Is it positive disobedience that must account for this fact? Or is it a thoughtless neglect, a careless indifference on the part of His disciples that is the cause of this crime? God's people have not really given serious attention to the subject of a thorough, systematic evangelization of the whole world. It does not seem to have been the business of any one in particular to carefully study the Map of the World and seek out those lands and peoples where no Gospel missionary has yet been sent. Yet there remain many such lands, many races of people, who as yet know not that there be a Lord Jesus Christ, the Saviour of the whole human race. There is no mention of these lands in missionary magazines because they are not yet classed among the mission fields. Cambodia is such a land.

'The Roman Church has attempted a little work in Cambodia. The Gospel of Luke has been translated into Cambodian, but apart from this, we know of nothing whatever that has been one to lead these people from their darkness, superstition and sin to the only Redeemer of the world.

'The religion of the Cambodian is different from that of the Annamese, being a development of Buddhism from India, but with ancestral worship taking a very prominent place. At the close of a brief statement about the religion of the people of Cambodia in a popular encyclopedia, the following sentence is significant, 'Christianity has made very little progress.' By 'Christianity' is meant the Roman Catholic Church, for there has been no attempt whatever on the part of the Protestant Church to open mission work in Cambodia. The Church of Rome frankly admits that they have made but little progress among the Cambodians.

'What is needed, then, is 'senders' and 'preachers.' Then there are sure to be 'hearers' and 'believers.' May this soon be fulfilled in the case of Cambodia! We do not promise an easy field. It will not be a 'bed of roses' to go to Cambodia. But to him who does not count his life dear

unto himself, to him, we may promise that men will hear the Word gladly, believe in His name, call upon Him and be gloriously saved and made ready for the kingdom to come.

"In proposing the commencing of Protestant missionary work in Cambodia, we do not mean that it should be taken for granted that the way is open, that the enterprise will be accomplished without difficulty. In fact, so often as we have felt the power of God upon our soul in prayer and faith for Cambodia, just so often have we felt that there is terrific opposition from the enemy. Is there not a 'Prince of the Kingdom of Cambodia' to be met and overcome? But who are we that we should enter into combat with these wicked spirits in high places. We are indeed like 'grasshoppers' in their sight. Yet through God and in the name of Jesus, by prayer, we may do valiantly, even to the overthrowing of the strongholds of Satan.

"It is quite natural that the enemy should oppose the progress of the Gospel. But how much more vigorously may we expect that he will oppose the entrance of the Gospel into a land and among a people where he has held undisputed sway all through the centuries. What is needed on our part is real agonizing, prevailing prayer. We are profoundly convinced that as God's people determine in their hearts to really complete this unfinished task of evangelizing the world and set their faces steadfastly toward those long neglected fields in obedience to His will and word, He will go before and open the way.

"As we pen these lines, we are persuaded that the mighty armies of the Lord are on our side and that by His gracious providences He will open the closed door to Cambodia as soon as we have the men at the threshold ready to enter. Will they be sent forth this year?"

March was furlough month for the Irwins. They had been on the field over five years. Wedding bells rang for Irving Stebbins and Mary Hartman on March 22 in Canton, South China. The Board even paid half of their fare to and from Hong Kong because at the time it was impossible to be married in Indo-China and because their marriage was hastened by the Irwin's furlough.

In June the Board of Managers were able to raise the allowances of the Vietnam missionaries to \$80.00 per month. Special gifts for stated objects on Alliance foreign fields had

been received amounting to \$24,000. dollars. The Board also approved the Conference request that the Advisory Committee be replaced by a Field Executive Committee and they elected Mr. Jaffray the pro-tem chairman of the Indo-China Mission. W. E. Blackstone sent \$800. from the Milton Stewart fund for the Hanoi residence to compensate for the deficit.

The Board did not immediately increase the monthly allotment for the general treasury. They requested fuller information from the Field. Also in June the Alliance headquarters received the largest regular income during any month of its history, \$64,559. dollars.

On August 31 the Board of Managers reported a large gift from the Milton Stewart Fund managed by W. E. Blackstone. The fund gave for Alliance work in 1921 \$22,550. dollars. For Vietnam the Board allocated the following amounts:

Hanoi for publication work . . . \$600.  
Hanoi, a cylinder press . . . . 1,500.  
Saigon, equipment of new station 4,700.

Prayers were answered. Indeed, Society income for the first eight months of 1920 rose from \$237,691. dollars in 1919 to \$319,761. dollars, an increase of \$82,070. dollars. Hearts were stirred by appeals for the unreached and neglected peoples of the earth.

On June 26th Ruth Goforth sailed from San Francisco for Indo China. She was twenty-two years of age. She traveled via Central China so as to visit her parents, Mr. and Mrs. Jonathan Goforth. Mr. Jeffrey visited them in KiKung-Shau, China and described his travels in an article published in the A.W. March 1921, p. 22. Ruth had just completed a year of study at Nyack. Previously she had studied for two years at the Toronto Bible College. In a year she would become the bride of D. I. Jeffrey. The Goforths, knowing this, wondered whether or not he could be transferred to Central China. Some correspondence regarding such a transfer ensued between Ruth's parents and R. A. Jaffray and Dr. Glover. Parental sentiments were offset by the tremendous needs in Vietnam and there the Jeffreys served so effectively for forty-eight years.

In Tourane the Stebbins picked up the work relinquished by the Irwins. In August he penned a letter to friends back in America. The Alliance Weekly published it in October, p. 489. The following are some excerpts.

"This has been a very hot summer, indeed, the natives say the hottest they have ever experienced. We have continued our meetings this summer, that is, one meeting for the Christians at 6 p.m. every Sunday evening. The attendance has kept up very well. It is really remarkable how faithful these people are, when one considers the awful drawbacks which naturally surround an ancestry that have worshipped idols for hundreds of years, minds that have been taught superstition since childhood, false teachings of many isms, such as Buddhism, Taoism, Confucianism, then sorcery and devil worship. Only last night we could hear from our bamboo cottage the cries of worshipers who were worshipping the devil and imploring him to send rain. The priest stands in front of the worshipers and at his command of 'falldown' they worship.

"A Christian in these lands is much persecuted. At present one of our strongest Christians is being persecuted by her Chinese husband who is trying to make her recant and return to her old ways. He threatens to build idols on the grave of her former husband as punishment.

"After a soul is won here, the next problem is to teach that person the Bible and with the help of God to train and develop him or her into a strong, earnest Christian. We are much handicapped having no Bible outside of a large Catholic one and the three Gospels together with Acts. Pray much for translation work that it might be pushed to a rapid completion.

"There is much suffering and sickness among these poor people. A real poor native with little or no money stands little chance of getting help of any sort. Often we are able to help real needy cases, but sometimes it is difficult to know those who are worthy and those who are not. God is blessing the work. We are brought face to face with one certain fact and that is that Christ our Lord must transform these lives. Bless God for the privilege we have of witnessing for Jesus, but we must depend upon Him to change these sin-bound people into saints of the living God. It is prayer that changes things.

"God willing, we want to open two new chapels in nearby villages which are part of Tourang, each of which has about 1,000 population. These two places have been asking us to come to them with the message of life for a long time.

"Another need we feel is for young men who are called to preach the Gospel. For some time we have been asking God to call out a real native evangelist, one anointed by the hand of God who would be a real apostle to the Annamese. Then we are earnestly believing God for a Bible School to train young men for His service. We realize it is difficult because most of them are poor and have no means of self-support while studying. Ten dollars will pay a month's expense for a young man in training or \$120.00 a year. Will you not present this need to your friends and ask them to stand with us in prayer about this matter."

New missionaries arrived the last quarter of the year, not as many as R. A. Jaffray hoped for, only five. Ruth Goforth (Jeffrey) arrived at Tourane on September 26. H. A. Jackson in October, Lydia Evans (Jackson) and Allan and Grace Grupe in November. The latter couple came from the Moody Church in Chicago and were friends of Paul Rader. Almost immediately Mr. Jackson joined John Olsen and Loring Dodds in Saigon. Miss Evans and the Grupes remained in Tourane for language study.

From November 24 to 27 the newly authorized Executive Committee met at Tourane. Below are the Minutes in full.

'MINUTES OF THE FIRST MEETING  
of the  
EXECUTIVE COMMITTEE OF THE INDO-CHINA CONFERENCE  
of the  
CHRISTIAN AND MISSIONARY ALLIANCE

Tourane, Annam  
November 24th, 1920.

"The Home Board of the C. and M. Alliance having ratified the action of the Indo-China Mission held in February 1920 regarding the creation of an Executive Committee, the Committee elected at that Conference commenced to operate at once by correspondence.

"The members elected to the Executive Committee were as follows: - R. A. Jaffray, (Chairman) J. D. Olsen, I. R. Stebbins, R. M. Jackson and W. C. Cadman on his return from furlough.

"The first meeting of the Executive Committee was called to order at 1:30 p.m. today, the following members being present, R. A. Jaffray (Chairman), J. D. Olsen, I. R. Stebbins and R. M. Jackson. After a season of prayer the following business was transacted:

"1. The Committee elected R. M. Jackson as Recording Secretary.

"2. The following is a list of the missionaries on the field at the present time:

At Tourane, Annam -

Rev. I. R. Stebbins	Miss E. M. Frost
Mrs. I. R. Stebbins	Miss H. I. Peebles
Miss M. E. Foster	Miss R. I. Goforth

At Hanoi, Tonkin -

Rev. R. M. Jackson	Rev. D. I. Jeffrey
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At Saigon, Cochin-China.

Rev. J. D. Olsen	Rev. F. L. Dodds
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On furlough:

Mr. & Mrs. W. C. Cadman  
Mr. & Mrs. E. F. Irwin

"3. The Chairman reported that Rev. H. A. Jackson had arrived on the field and that by mutual consent of the members of the Executive Committee by correspondence, he had been appointed to Saigon station.

"Moved that this action be hereby ratified by the Committee. Carried.

"4. The Chairman further reported that Rev. A. and Mrs. Grupe and Miss L. M. Evans had arrived on the field and are expected in Tourane in a few days. By mutual consent of the Executive Committee by correspondence they had been appointed to Tourane.

"Moved that this action be also hereby ratified by the Committee. Carried.

"5. Moved that in accordance with the Minutes of last Conference Rev. W. C. and Mrs. Cadman be appointed on their return from furlough to resume their work at Hanoi. Carried.

"6. The Minutes of last Conference were read.

"7. Moved that the Committee ratify the action of the Chairman in transferring Thay Thua from Tourane to Saigon for special work for two months. His salary while in Saigon being \$32.00 a month. Carried.

"8. Mr. Jaffray reported that Thay Thua had commenced his examinations in connection with the Wuchow Bible School with a view to ordination.

"9. The Committee requested Mr. Jaffray and Mr. Stebbins to speak with Thay Khanh with a view to engaging him for the Mission as permanent worker at Saigon. The salary suggested was \$25.00 per month, with house rent provided by the Mission.

"10. Moved that the Committee recommend to Rev. H. E. Anderson of The British and Foreign Bible Society, that they allow Mr. Phuoc, colporteur at Haiphong, to keep the money he receives for sale of Scriptures in addition to the monthly salary of \$17.00 which he is now receiving, and that Mr. R. M. Jackson write to Mr. Anderson regarding the matter. Carried.

"11. Moved that Mr. Jaffray correspond with Mr. Anderson requesting that if possible Thay Thuy be released from Bible Society service with a view to his preparing himself for the work of preaching the Gospel. Carried.

"12. Feeling intensely the urgent need of a complete Bible in Annamese at as early a date as possible, the Committee desire to place on record their sincere conviction that a more rapid method of translating or revising the Scriptures should be adopted. They desire to recommend for consideration at our next Conference that the present Roman Catholic Bible be properly revised and prepared for publication as soon as possible.

"Moved that the Chairman correspond with the Bible Society on the subject at once. Carried.

"13. The Committee further feels convinced that instead of a compromise version of the Scriptures there should be two versions, one for Tonkin and one for Cochin-China and Annam.

"Moved that the Chairman be asked to correspond with the Bible Society regarding the matter. Carried.

"14. Moved that Mr. and Mrs. Cadman be requested to revise their Tonkinese-Saigonese compromise version of Matthew, Mark, Luke, John, Acts, Romans and Genesis, comparing it with the Roman Catholic version, in order to produce the best possible Tonkinese version and that the above mentioned portions of the Scripture be printed in Tonkinese as soon as possible. Carried.

"The Committee heartily appreciates the faithful labor that has been expended in the preparation of the present version, but as indicated in the previous motion it feels that two distinct versions will be very much more satisfactory.

"15. Moved that Messrs Olsen and Stebbins be requested to revise the Tonkinese-Saigonese compromise version of Matthew, Mark, Luke, John, Acts, Romans and Genesis, comparing it with the Roman Catholic version in order to produce the best possible Saigonese version, and that the above mentioned portions of the Scriptures be printed in Saigonese as soon as possible. Carried.

"16. Moved that Messrs R. M. Jackson and Jeffrey be appointed to Hanoi until next Conference, unless the Chairman and the workers concerned feel that they should open Haiphong, Nam-Dinh or some other city before Conference meets. Carried.

"17. Adjournment.

'Tourane, Nov. 25, 1920-

'The Executive Committee met again this morning at 9:00 o'clock.

'After prayer the Minutes of the previous session were read.

"18. Moved that Mr. Olsen be authorized to change the location of his present Chapel in Saigon as he may see fit. Carried.

"19. Mr. Jeffrey's letters relative to the opening of a Bible School were read and after a free discussion the Committee agreed as to the urgent need in our work of a Bible School for men and women workers as soon as possible. The Committee recommended that Mr. Jeffrey prepare himself for that work with a view to receiving a permanent appointment from the Conference at a later date. The matter as to when

the School should be opened and other particulars were left for next Conference to decide. The Committee agreed that the proper place for the school was probably Tourane and that the right man for the work was Mr. Jeffrey if he can feel that it is the Lord's leading for him.

'20. Adjournment.

'Tourane, November 26, 1920

'The Executive Committee met again this morning.

'After prayer the Minutes of yesterday's session were read.

'21. The matter of the opening of work in Cambodia was discussed. The Committee is strongly of the opinion that as soon as the Lord opens the way we ought by all means to enter in.

'22. Moved that inasmuch as the Translation Committee appointed by last Conference has considerable manuscript, including The Alliance Catechism and tracts, almost ready for press, the Chairman be requested to write to Mr. Cadman, asking if it is possible for him to print the Catechism before April 1921. Carried.

'23. Moved that if Mr. Cadman finds it impossible to do the work within the stated time, that The Alliance Press at Wuchow be requested to undertake the printing of the Catechism. Carried.

'24. Moved that Mr. Stebbins be authorized to rent a second house in Tourane for the residence of the new missionaries. Carried.

'25. Moved that the Committee recommend that Mr. and Mrs. Grupe be appointed to live in the Mission house with Mr. and Mrs. Stebbins for the time being and that the five ladies occupy the two rented houses. Carried.

'26. Moved that the Chairman write the Board requesting them again to grant sufficient money for the erection of another missionary residence at Tourane, basing the request on the facts, - First, that we are renting two houses at \$25.00 each per month; and Second, that ere long we expect that our

Bible School will be commenced here. The approximate cost will be \$5,000. U.S. Carried.

'27. Moved that the Chairman also write the Board requesting them to grant sufficient money for the purchase of property and the building of Chapel and house at Saigon. Approximate cost \$10,000. U.S. Carried.

'28. The Committee appointed to interview Thay Khanh reported that he had been employed as a worker for Saigon at a salary of \$25. per month.

'Moved to accept the Committee's report. Carried.

'29. Moved that the Chairman write the Board relative to the sending of remittances from New York, laying before him the facts and figures to date, comparing Saigon and Hongkong exchange and asking advice as to banking arrangements for the future. Carried.

'30. Moved that the dates of our next Conference be changed to suit the time of Mr. Rader's visit, provided he arrives during the early part of 1921. Carried.

'32. Moved that three Papers be prepared for the coming Conference. -

1. On the History of the Indo-China Mission from its inception to date. This Paper to be prepared by Mr. Cadman.
2. On Problems and Present Opportunities of the Indo-China work. This paper to be prepared by Mr. Olsen.
3. On the Unoccupied territory of Indo-China. This paper to be prepared by Mr. Jeffrey - Carried.

'33. The Vacation problem was fully discussed and referred to the coming Conference.

'34. The Treasurer made a Statement of the Finances of the Mission to the end of the Third Quarter of 1920. The Balance sheet on September 30 was as follows:

1920			
Sept. 30	By Gen. Acct.	3,496.72	
	By Trans. "	848.44	
	By Hanoi Bldg.	1,211.08	
	By Press Acct.	2,330.54	
		<u>7,886.80</u>	

1920		
Sept. 30	To Local Travel	177.47
	To Miss. Alls.	2,566.36
	To Bal.	5,142.97
		<hr/>
		7,886.80

'Moved that the Report be accepted subject to the Auditor's findings. Carried.

'35. Adjournment.

Tourane, Nov. 27, 1920

'The Committee met again today in the afternoon.

'After prayer and the reading of the Minutes the following business was passed.

'36. Moved that the Chairman in behalf of the Committee write to the Board heartily approving of Mr. Irwin's recommendation that the Alliance Mission, if possible, place itself under the patronage of and in some way affiliate itself with the 'Mission Evangelique de Paris' - (The Paris Evangelical Mission) in order to more effectively approach the French Government. We readily see the dangers of such a step, but yet we believe that perhaps it can be arranged without any compromise of any essential principle for which we stand and with great benefit to the work. Carried.

'37. Moved that the matter of our relationship with the French Society be brought before next Conference for further discussion. Carried.

'38. Moved that the Chairman write to the Board again most earnestly urging upon them the absolute necessity of their sending new missionaries for Indo-China to France, requiring them to study French for at least six months before coming to the field; and that all our present missionaries on the field, returning on their first furlough be urged to spend six months in France for the same purpose. Carried.

'39. Moved that we suggest to the Board that they proceed at once to secure suitable residence in France with a wholesome, spiritual atmosphere, and that possibly new candidates could be sent in care of and under the supervision of senior missionaries returning from furlough. Carried.

"40. Moved that the matter of our missionaries studying French in France be brought up at the next Conference for further discussion. Carried.

"41. Moved that Mr. Cadman and Mr. Olsen be appointed to draw up suggestive courses of systematic study of Tonkinese and Saigonese respectively to be presented to next Conference. We suggest that these Courses provide for three examinations during the first year, two during the second year and one each for the third and fourth years. Carried.

"42. Moved that Mr. Stebbins be authorized to open a new out-station at An-Hai. Carried.

"43. Moved that the installation of electric lights in our house at Hanoi at an approximate cost of \$150. be granted. Carried.

"44. Moved to sanction repairs on the Tourane house. Carried.

"45. Moved that a copy of these Minutes be sent to each member of the Committee and that a copy be filed on each Station. Carried.

"46. Moved that the Minutes of the entire Committee meeting be accepted and adopted. Carried.

"47. Adjournment.

R. A. Jaffray, Chairman  
R. M. Jackson, Secretary "

Two of the significant items in the Minutes were 1) the opening of a Bible School and 2) the translation of the Bible into two versions, i.e. north and south. Before Mr. Jaffray returned to Wuchow, he wrote to D. I. Jeffrey commenting on the former of the two. He stated that there were between 40 and 50 Christian young men in Tourane, some of whom were potential students. He also counseled Mr. Jeffrey to delay beginning Bible School work until his marriage (June 28, 1921) so as to become more proficient in the Vietnamese language.

On his return to Wuchow, Mr. Jaffray visited the B.F.B.S. agent in Hong Kong to discuss the proposed translation of the Bible into Vietnamese. Mr. Anderson wrote a letter regarding this subject which Mr. Jaffray shared with the Vietnam Executive Committee by letter December 29, 1920. Mr. Anderson stated:

"I think it would be better now to wait till the French missionaries come and secure their help. Mr. Monet already knows Annamese and Mr. Soulier has also studied it for two years.

"Mr. That, an Annamese, has just completed his theological studies in Paris, and is able to preach in the French language. Mr. Louis Duong also, who speaks French perfectly, as well as Annamese, has already done some translation work and would be of great assistance. Beyond all this, I am informed that Commandant Jules Roux, Professor of Annamese at the University of Tours, has already translated half the New Testament with the help of his Annamese assistants. My suggestion, therefore, is that a Translation Committee be formed, composed of the French missionaries and their Annamese helpers and those of your Mission who are sufficiently advanced in the language. Through the French brethren we can probably obtain the use of Mr. Roux' manuscripts. The Committee could then revise them and see them through the press.

"I feel that if the French undertake the greater part of this task, they will also assume the responsibility for the circulation of the Scriptures in the country. They will be able to do this better than the foreigners."

Apparently strong opinions prevailed among the missionaries regarding two versions for R. A. Jaffray in the accompanying letter counselled -

"Let us earnestly and humbly seek the Lord that we may, so far as it is possible, be of one mind and one spirit on this subject which is so sacred and serious to us all. We are all desirous of doing the very best thing for His Church in Indo-China and we all desire that as speedily as possible the Scriptures be given to our Christians and to the whole population.

"This question, of course, will be before us at our coming Conference. In the meantime, I shall be glad to hear from any of you on the subject and I trust that we will all earnestly pray for the guidance of the Spirit.

Mr. Jaffray sent a copy of the above letters to D. I. Jeffrey. To it he appended the following:

"I note what you say with regard to the two translations. We based our decision upon the general consensus of opinion as expressed at last Conference in Tourane by those who were furthest advanced in the language. One thing seems to be quite clear, namely, that the compromise version, such as we are using in the present Gospels, is neither good Tonkinese nor Saigonese, at least it can apparently be criticised from both ends. You will notice that the decision of the Committee was not based upon our immediate findings, but upon the unanimous feeling of last Conference. So far as one version making for unity is concerned, our experience has been the opposite, at least so far as the producing of the manuscript is concerned. It was felt last Conference that if each group of missionaries in the North and in the South were only responsible to produce a version suitable to their district, that the problem would be greatly simplified and that much unnecessary difference of opinion and discussion would be saved.

"Your question as to which version should be used in School work is a good one, but one which need not be decided until the school is organized. I should say that if you are teaching in Tonkinese, you should use the Tonkinese version, but that the students and yourself should be in possession of all available versions of the Scripture for the sake of reference. A parallel case is our Bible School here in Wuchow where Mandarin, Cantonese, and more than one Wenli version are always on hand for the sake of comparison and reference.

"We thank God with you for the answer to prayer in the renting of your new chapel in Hanoi. There was a shout in the Camp when your telegram was received in Tourane.

"I shall be interested in hearing from you as to what you and the Cadmans consider the best plan between now and Conference."

...

CHAPTER III

THE COMING OF AGE

1921 - 1926

1921

The infant Christian Church of Vietnam has been born. Though few in number and though so long neglected by those who could have brought the Church to life, some Vietnamese people were now united to the great universal body of Christ.

The missionaries, too, were few in number when compared to the opportunities of Gospel preaching. Their experience was also limited, but there was no lack of dedication and enthusiasm to pursue the evangelization of Vietnam and the building of Christ's Church. What's incredible is the amount of work and progress achieved by so few.

The next six years, 1921 - 1926, sees the infant Church come of age.

R. A. Jaffray surveyed 1921 in his annual report. The Alliance Weekly published it in October 1922, p. 347f and p. 504f. The following items are culled from it.

"I am ambitious to herald the Gospel where Christ is not named, lest I build on another man's foundation." Rom. 15:20.

"The motive which inspired the early workers of the Alliance to attempt the evangelization of French Indo-China was the Pauline principle expressed in the words of this text.

"It is our conviction that it should be the definite and determined policy of the Alliance in all its missionary work, not only to do missionary work in the various fields of the world, but to set its face like a flint toward the remaining lands of the earth that are still entirely unreached.

"The out-standing feature of the year was the visit of the President of the Alliance, the Rev. Paul Rader. We felt that Mr. Rader took upon his heart with us the great burden of the evangelization of Indo China and went home to do all in his power to help toward the accomplishment of this end.

"At the close of 1920, sixteen missionaries, - eight men and eight women, were on the field. Thank God that at the close of 1921 we can report twenty-two missionaries, eleven

men and eleven women. We again thank God for the splendid band of six new workers who have been sent to us from home.

"At the close of 1920 we held three stations, Tourane, Hanoi and Saigon. At the close of 1921 we have five stations, Haiphong and Sadec having been added.

"Haiphong was opened as a main station in May with Rev. and Mrs. R. M. Jackson in charge. Sadec, in the south, was opened just before the close of the year by Rev. and Mrs. Stebbins. Sadec is the first of three new stations to be opened in Cochin-China. Rev. H. A. Jackson expects to open the city of Cantho, and Rev. and Mrs. Grupe are about to open Chaudoc. There are many Cambodians in this city and surrounding country who can be reached with the Message before we enter Cambodia proper.

"Tourane is our oldest station. A blessed stream of Salvation has been flowing for some years at Tourane. The Church of 154 members has prospered, sixty-nine converts having been added by baptism during 1921. The Church offering last year amounted to \$287.44, Indo-China currency, and they are making good progress toward complete self-support. There are many enquirers, a good Sunday School of 225 children is bearing fruit and a Girls class meets regularly.

"During the year a new piece of land, joining our Mission property, was purchased. As the year closes we are building a new Chapel and missionary residences, preparing for many more Annamese Christians and more foreign missionaries in the autumn of 1922.

"One interesting feature of the Tourane Church is that there are so many Annamese men in the membership. A number of these have been called to the Lord's work and are preparing in our Bible School to be preachers of the Gospel to their own people.

"Hanoi is the centre of government for the whole of French Indo-China. The little Church at Hanoi only numbers seventeen members, but the winning of these souls represents much hard work and earnest prayer on the part of Mr. and Mrs. Cadman. Six new members have been added during the year. These Annamese Christians give an average of \$5.50 per member to the support of their work. A fine Sunday School of 150

children and a Primary School of fifty boys, adds much to the work at Hanoi Station.

'Mr. and Mrs. Cadman give a good deal of their time and strength to the important work of the translation and publication of the Scriptures and other Christian literature in Annamese.

'Haiphong has had for some years a witness of Christ as an out-station of Hanoi. Thus far there does not seem to have been much response to the Gospel message. Since May it has been a main station with Rev. and Mrs. R. M. Jackson in charge. Regular Gospel meetings are being held in the little Street Chapel and many are coming to hear the Message of Life. Children's meetings are being conducted by Mrs. Jackson and many are hearing the Good News for the first time. Our Mission ought soon to purchase land and build at Haiphong as rents are very high.

'The opening of our work at Saigon three years ago marked the beginning of a forward movement for the evangelization of the big southern State of Cochin-China. During these years regular services have been held in the Street Chapel where the Gospel has been faithfully given by both native worker and foreign missionary. Quieter enquirer's meetings are held also in the home of the missionary. (J. D. Olsen, H. A. Jackson, L. Dodds and George Ferry lived at 120 rue Paul Blanche. H.H.H.) Ten souls have been gathered in and form the earnest nucleus of the Church of Christ in this great centre. These converts gave to the Lord's work by voluntary contribution during the year 1921, nearly \$80,000 local currency, an average of almost \$8.00 per member.

'Rev. John D. Olsen has, amid the many other duties and responsibilities at Saigon, given a good deal of his time to the translation of the Scriptures.

'We are most anxious to make clear that the city of Saigon is the natural and only base for all this new work and that we must have a proper Missionary Home and center for the work in these parts. Our missionaries must all pass through Saigon in order to reach the millions of the interior of Cochin-China and Cambodia. At the present time we have no property at all in Saigon. Rents are extremely high. It is poor economy to continue the policy of renting instead of buying, but it seems actually impossible to rent

a suitable place for our work in Saigon. The only course open to us is to buy land and build. If we delay we will hinder the evangelization of the cities of Cochinchina and the country of Cambodia.

'Our present rented house is very small and quite inadequate for even the accommodation of missionaries who are at present living there. We must conclude that the only right thing to do is to purchase property in Saigon. We estimate that at least \$12,000. US currency will be necessary. What a great investment to make for the Lord!

'There now remain three special features of our work in Indo-China which have not been mentioned.

'The small but good beginning that has been made of educating Annamese young men in the Word of God for the Gospel ministry is full of encouragement. Rev. D. I. Jeffrey has been appointed by our Conference for this work. He has done well in gathering a class of eleven students.

'The importance of training a native ministry on the Mission field is one that can hardly be exaggerated. For every foreign missionary sent forth, a half a dozen to ten trained native workers ought to be available. The difficulty lies of course in finding men who can be trained for the work as the converts are few in number. But we believe that many young men will hear a definite call from the Spirit for the ministry of His Word among their own people.

'For the time being we are pressed greatly to find native workers for our new missionaries and the new stations and have to resort to the expedient of sending our Annamese young students out into the work in the midst of their three years' Bible course. We are doing this, however, with the clear understanding that they will return to the Bible School to finish their course as soon as they can be released. This plan is not without its compensations as the student gets some practical experience in the work in the midst of his course, which enables him to better apply himself intelligently to his studies when he returns to the Bible School.

'A Bible-women's School has also been started. Mrs. Irwin and Mrs. Jeffrey have a class of promising young women in training. The same difficulty as to the immediate need of these workers on the stations applies to the Bible-

women and we have to let them go into the work sooner than we otherwise would.

"On Mr. Cadman's return from furlough he took up the printing work again in earnest. Besides the printing of a variety of Salvation tracts for wide distribution and some tracts and books for the instruction of Annamese Christians, our press has been entrusted also with the printing of the Gospel portions for the British and Foreign Bible Society. This has led to the enlargement of our plant and equipment.

"We most earnestly request the prayers of our friends in behalf of translating the Scriptures into the Annamese language. The dialect problem is not an easy one, but we hope that it is not impossible of solution. Mr. and Mrs. Cadman and Mr. Olsen are appointed to this work and give as much time as possible to it with the aid of two able Annamese writers supplied by the British and Foreign Bible Society.

"The Chinese work at Saigon has made manifest growth during the year. Mr. Chue Sing Wan, the Chinese evangelist whom the Lord called to this work, though not permitted to hold public services until very recently, has done a faithful work visiting in the homes and stores of this great Chinese city of Cholon. He has discovered no less than thirty Chinese men and women who were ready to confess Christ. Some of them were members of churches in Canton and they needed encouragement and help. Some were almost entirely covered over with worldly cares, so that their confession of Christ was all but hidden from sight.

"The outstanding event of the year in connection with the Chinese work was the visit in November of Pastor Leo T. Chao, the Chinese principal of the South China Bible School at Wuchow. Pastor Chao was a great help and encouragement to Mr. Chue, who is a graduate of the Wuchow Bible School. The little band of Chinese Christians met together and had real spiritual feasts. When an offering for the support of their work was taken, they promptly contributed the sum of \$800.00 local currency. The rent for the Chapel and the salary of the evangelist amounts to considerable, but we feel confident that ere long this Chinese Church at Cholon will be fully self-supporting.

STATISTICS FOR 1921 INDO-CHINA  
CONFERENCE OF THE CHRISTIAN  
AND MISSIONARY ALLIANCE

Approximate population of French Indo-China	16,000,000
Number of Stations	5
Number of Missionaries	22
Number of Annamese workers	8
Number of Church members	183
Number of Baptisms during 1921	79
Number of Sunday School scholars	437
Amount of Offerings of the Annamese Church I.C.	\$481.14

The Chinese evangelist mentioned in Mr. Jaffray's report came to Cholon early in 1921. An A.W. editorial, April 1921, p. 65 said this of him. He is

"a graduate of the Wuchow Bible School. He has also had three years experience as a preacher in Canton. He had heard of the need at Cholon and after praying about the matter, came to the conclusion that he must leave his work in Canton and go there. Mr. Jaffray says, 'It is not an easy or ordinary undertaking but one that will require superhuman wisdom and grace. It is a great door and effectual with many adversaries. We most earnestly bespeak for him the prayers of the friends at home.'"

The seventh annual conference met at Tourane from March 14 to 16. President Paul Rader was present and was requested to serve as chairman of the sessions. The Irwins were still on furlough, but sixteen Vietnam missionaries were present so early in the year. The highlights of the Conference gleaned from the Minutes are reproduced below.

'The Conference opened Monday morning at 10 a.m. with prayer, Rev. R. A. Jaffray presiding. Members of Conference present were as follows:

Rev. R. A. Jaffray  
Mr. Cadman  
Mrs. Cadman

Mr. Olsen  
Mr. Jeffrey  
Mr. Dodds

Mr. Stebbins  
Mrs. Stebbins  
Mr. Grupe  
Mrs. Grupe  
Mr. R. M. Jackson

Mr. H. A. Jackson  
Miss Foster  
Miss Peebles  
Miss Frost  
Miss Evans  
Miss Goforth

'The first item of business was the election of Mr. Dodds as Conference Secretary.

"Rev. D. I. Jeffrey, Miss Frost, and Miss Peebles, were elected as senior missionaries.

"After a thorough discussion of the question of translation of the Scriptures, it was moved that the Conference proceed with the translation of the Scriptures into Annamese understandable in Cochin-China.

"Moved that the Roman Catholic Bible be used as a basis in the translation of the Scriptures.

Monday Afternoon.

"Moved that Mr. Rader take up with the Board the matter of the letter of the Executive Committee dated November 1920 relative to the importance of a thorough knowledge of the French language and our missionaries spending a time in France for this purpose.

"Moved that the Conference recommend the commencement of Bible Schools. The appointment to be made from this Conference.

Tuesday Morning.

"Moved that the brethren appointed to Saigon investigate the suitability of Dalat for a vacation center and report to the Executive Committee.

"Moved that the Conference ask Mr. Rader to represent to the Board the peculiar conditions in Indo-China with regard to unmarried missionaries and engaged couples and request that a more lenient interpretation of the two year rule be applied to the Indo-China field.

"After explaining his reluctance to continue as Chairman of the Indo-China Mission, and urging a free discussion of Mission Government with a view to soon electing one of our number as Chairman of the field, Mr. Jaffray left the room. It was moved and unanimously carried that while it may be advisable within a few years to elect a Chairman from our midst, still this Conference heartily approves of Mr. Jaffray acting as Chairman and we request that his chairmanship be continued for the present.

"It was moved and unanimously carried that we take this opportunity of expressing our hearty appreciation of Mr. Jaffray's services as Chairman of this field.

Tuesday Afternoon

Appointments:

"The following appointments were made:

Hanoi - Mr. and Mrs. Cadman to station & translation work.

Haiphong Mr. R. M. Jackson and Miss Peebles after their marriage.

Tourane - Mr. Irwin in charge of station, Mrs. Irwin in charge of Women's work, on their return from furlough.

Mr. Jeffrey -	Men's Bible School
Miss Foster	Women's Bible School
Miss Frost	Language study and assist in work
Miss Goforth	Language study
Miss Evans	Language study
Mr./Mrs. Grupe	Language study.

Saigon - Mr. Olsen in charge.  
Mr. Dodds - Language and assist in work  
Mr. H. A. Jackson Language study  
Mr. Dodds and Jackson shall open Vinh-long as soon as possible.

Sadec - Mr. and Mrs. Stebbins to open a new station.

"Moved that Miss Foster be appointed to furlough this year if necessary.

'Moved that Mr. Jaffray write to the Board informing them of the approximate initial expense of opening a station in Indo-China.

'Moved that inasmuch as Mr. Rader is present and approves of the marriage of Mr. Jeffrey and Miss Goforth and of Mr. R. M. Jackson and Miss Peebles before the two years are up, the Conference grants them permission to be married just before their vacation.

'Mr. Cadman, Mr. Irwin, Mr. Olsen and Miss Foster were elected as an Executive Committee for the coming year with Mr. Jaffray as Chairman; Mr. Stebbins to act in Mr. Irwin's place until the latter returns from furlough.

'Moved that Mr. Rader be asked to appeal for \$2,000. for a building for our Press work in Hanoi.

'Moved that Mr. Rader be asked to appeal to the Board for \$1,000. for the purchase of the property, buildings etc. to start the Bible Schools in Tourane.

'Moved that we ratify the appeal of last year's Conference to the Board for \$10,000. for a chapel and Mission house in Saigon.

#### Tuesday Evening

'The Secretary read Mr. Jaffray's yearly report of the Indo-China Mission.

'Moved that Mr. and Mrs. Cadman be appointed to finish the translation of the New Testament according to the two rulings of the Conference in regard to being understood in Cochin-China, and the use of the Catholic Bible as a basis of translation; and Mr. Olsen be appointed to translate the Pentateuch, Joshua and the Psalms, according to the same ruling.

'Moved that Mr. Jaffray be asked to write to the British and Foreign Bible Society requesting them to print our translation of the Bible, including the headings, without delay and that if they feel unable to proceed with the work, we as a Society desire to undertake it as soon as money can be secured.'

Paul Rader  
President of C&MA, Chairman  
R. A. Jaffray  
Chairman of Indo-China Mission

On March 16 the new Executive Committee met to refine some of the decisions of Conference. Mr. Jeffrey was asked to join R. M. Jackson at Haiphong until vacation time. Ruth Goforth and Hazel Peebles were sent to Hanoi to study French in the home of a French family. Wedding bells would ring for both couples in June. Mr. Olsen was authorized to open a Vietnamese Chapel in Cholon and Mr. Jaffray and Mr. Cadman were appointed a Publication Committee.

As already indicated, the new President of the Alliance, Paul Rader, visited Vietnam in March. Allan and Grace Grupe were members of his church in Chicago. Allan wrote an article concerning his visit. Note the following description of Mr. Rader's arrival and trip to Tourane.

"Saigon was first visited by the Rader party as they came from India. The journey to our largest station and the seat of the Conference covered about six hundred miles by train and automobile and required nearly four days. The roads in Indo-China are most wonderful but there are many rivers to cross. When the heavy rains come they wash away the bridges and this often causes serious accidents and delay. The party from Saigon numbered six, including Mr. and Mrs. Rader, Mr. and Mrs. Jaffray and Mr. Olsen and Mr. Dodds. Two cars were necessary on account of baggage and so when trouble came it meant double work for instead of digging one car out of the mud it was necessary to pry out two. The men were often in mud and water up to the waist and their feet were badly cut and bruised. Mr. Rader stepped on a rusty nail and tore an awful gash in his foot. He continued to work for several hours with the foot bleeding freely and the next trouble was blood poison and that caused great pain and some fears. Once when the car was in an awful hole, Mrs. Rader was taken sick with nervous indigestion caused by strain of traveling without proper food and water. We are sure that only the Lord gave her strength to continue the journey.

"In addition to these things, Mr. Jaffray too was taken ill and upon arrival at Tourane he was confined to bed in great pain. Three of the men waited for the party until 2:30 a.m. and then went to bed thinking some trouble had made it necessary for the travelers to stop somewhere en route in an Annamese hut. About ten minutes after our heads touched the pillow we heard shouts and honks of the horns

and we went out to greet - well, we had never seen them anything but neat and spick and span, but the sight that met our eyes we shall not soon forget. Dirty is too clean a word to express what we beheld and instead of laughing we came near crying. Bedraggled, weary, sick, wet, hungry and literally caked with mud were the friends whom we had been longing to see for weeks. I am sure they were never more happy to arrive at any place than in Tourane, Annam.

"I am sure his coming was most opportune for all of us. Our Annamese Christians were delighted to see 'The big Boss' from America. In a speech of welcome they referred to him as 'Paul the Second'. When expressing their gratitude just before his departure, the spokesman broke into crying as he asked Mr. Rader to send more laborers.

"A great crowd went to the train to see the party off and although our hearts were sad at parting we kept our faces fairly straight. We waved to each other until the train was nearly out of sight and then for a little while folks didn't look too closely at each other."

A.W. June 1921, p. 178

R. A. Jaffray also wrote an article of Mr. Rader's trip both in Vietnam and in China, A.W. July 1921, p. 263f. Pertinent parts of it we quote below.

"It was the privilege of Mrs. Jaffray and the writer to meet Mr. and Mrs. Rader at Saigon where they landed from India on March 3rd. The writer accompanied Mr. Rader in travel for two months till he sailed from Shanghai on the first of May.

"The plan, as first arranged at Saigon, was for him to spend sixteen days in Indo-China, fourteen days in South China, and leave twenty days for Shanghai and Central China! But Mr. Rader's illness upset these plans and, instead of the Central China trip up the Yangtse, a General Conference of six of the fields was held at Shanghai.

"Sixteen days were spent in Indo-China, travelling by land from Saigon away to the borders of Kwang-si, a distance of over 1,000 miles. We travelled by train and motor car

alternately. The part of the Indo-China trip which we expected would be most enjoyable, that in the motor car, proved to be most dangerous and trying. Mrs. Rader took ill and had a hard time. This was especially so when our car got up to the hubs in mud several times. The recent heavy rains had washed the bridges away and in making a little detour, we got into serious trouble several times. The enemy seemed to be right on our track.

"One night, darkness overtook us when our car was still in the mud. Mr. Rader, feeling that he was more or less of the piano-lifting variety, took off his coat and shoes, and went to work with a gang of Annamese coolies to help get our car out. It was raining. Mrs. Rader was very ill. With difficulty Mrs. Jaffray and the writer helped Mrs. Rader to the nearest school-house, where we got a few benches together and a native mat for her to lie on. She had to lie down by the side of the road several times on the way. We knelt beside her in prayer and the Lord surely did help us and deliver Mrs. Rader.

"Later Mr. Rader, Mr. Olsen and Mr. Dodds joined us. They succeeded in getting the car out and we proceeded to a Chinese store in the next town where we were given accommodation for the night. Mr. Rader, however, had a bad foot. He drove a rusty nail into his foot while working in the mud. His foot was bad for fifteen days. He had pain to the hip and at times things looked serious. In spite of much prayer, it seemed as though the wound would not heal properly and blood-poisoning threatened. Thank God for a wonderful deliverance, though the enemy stubbornly resisted. The victory did not come till we were well on our way down the West River toward Wuchow.

"The same night that Mr. Rader got the nail in his foot, the writer was also attacked with a terrible pain in his right kidney. This lasted for several days, even after reaching Tourane. It was a direct attack of the enemy. As we went out in the dead of night under the stars and talked to God, the pain was removed in answer to prayer.

"Mrs. Jaffray and Mrs. Rader left us at Hanoi and returned to Wuchow via Haiphong and Hongkong. Mr. Rader, Mr. Olsen (who went as far as Shanghai) and the writer went overland to the borders of Kwang-si and down the West River

by motor-boat to Wuchow. What Mr. Rader suffered with that sore foot and with the heavy cold, none of us know. His cold settled in his lungs. By the time we reached Wuchow, he had a serious case of double pneumonia. Added to this he took an epidemic of tonsillitis and malaria which did not help toward his recovery. Much prayer went up on Mr. Rader's behalf for things looked very serious for a while. God wonderfully undertook for our brother. Had it not been for the power of God to heal, notwithstanding that strong constitution of his, we would have buried our President at Wuchow.

'When Mr. and Mrs. Rader left Wuchow for Shanghai, they were both much better. But up to the time when Mr. Rader left Shanghai he was still having chills and fever and his lungs were still very tender.

'Mr. Rader held three Conferences while he was with us, - in Tourane, in Wuchow, where he met the South China missionaries, and in Shanghai, where delegates from six of our mission fields met. At each of these Conferences Mr. Rader gave a series of talks on Prayer. In addition he also gave a number of wonderful messages, through an interpreter, to the Annamese and Chinese, both to Christians and non-Christians.

'Before Mr. Rader arrived we were filled with deep longing and expectation for a spiritual treat. We were not disappointed. But we did not expect much from Mr. Rader's visit in the way of help in settling the practical, vexing problems that are always ours on the mission field. In this regard Mr. Rader's visit to our fields was a delightful surprise. His keen clear insight into local problems was a great surprise to us. We felt that he was sent to us 'at such a time as this.'

'At the Shanghai Conference we were able to compare the plans and policies as to the general work of each field, the training of native workers in Bible Schools, the vision of the future need of the fields, the self-support of the native Churches, etc. It was the unanimous expression that such Conferences should be held at least once in two years. It was also felt that some plan should be made whereby delegates could be sent from one field to another to attend one another's Conferences.

"Also it was agreed that the first work of the Alliance was to reach the unoccupied parts of the world with the Gospel. Then when consistent with this first principle, we are also called to bear clear testimony to the truths for which we stand, both before other missionaries and native Christians in these fields.

"The inspiration of our vision of world evangelization is the speedy, glorious return to earth of our Lord and Master. We are sent to call out of all the nations a people for His Name. When the Gospel shall have been given as a witness unto all nations, - then will the end come. Our task therefore is to preach the Gospel, but not just to preach the Gospel anywhere. Our task is to seek out those parts of the world where no Gospel message has yet been given. We are under orders to go to the 'regions beyond.' Let others do the ordinary missionary work, educating and civilizing, but be it ours to go to lands which as yet are not known on the missionary map. This is the Vision that the Lord has given to our President, Mr. Rader. May the same be given to all the workers of the Alliance at home and on the foreign fields."

In his book 'Round the Round World, Mr. Rader devotes 41 pages to his impressions and experiences during his visit to Vietnam. He relates much of what we have already recorded here and adds a few other tidbits of information. He says this of Mr. Olsen, who came to the docks to greet him and Mrs. Rader.

"Then there was Mr. Olsen, in charge of our work in Saigon. Seven years ago, this young Olsen came from Norway to Minneapolis. There, he mastered English until every 'J' was a 'J' and not a 'Yay.' He finished his Bible course at Nyack and came to South China. After a little study of Chinese, he was appointed to this field and threw himself at once into the study of the language. In this time he has mastered French and Annamese, and has undertaken the translation of the Bible into Annamese. This is hero work for the Lord. Beside the language work, he has opened this Saigon station, where is a native church and a native preacher, pushing forward to get the gospel to this great needy people.

p. 161

"Just across the great public square from the depot, Mr. Olsen has rented a chapel. Above this chapel lives the native preacher and his wife with the young colporteur. The

hall is jammed at every service with crowds of the curious standing about the door, only held in check by the colporteur, who must keep down the noise."

p. 165

He seconds Mr. Jaffray's concern regarding housing. "Our Mission home is in a large French-built house, which we rent. The great need is that we own our own buildings on all our Mission stations." p. 163.

He soon ate his first Vietnamese meal and said of it -

"The lizards whistled and crawled about the walls as we ate, but this was nothing. One is supposed to take them as part of the scenery. They are catching mosquitoes and gnats while we sip our tea. That is their special prerogative. Their long, slender tails, flapping about the ceiling, are not supposed to make any difference in the taste of the noodles." p. 164

He visited with the Evangelist Mr. Chue in Cholon and wrote of him. -

"His is, indeed, a splendid missionary heart and already he has found a place for a chapel and a place to live and some who will be glad to come to the gospel service. This Chinese work is entirely self-supporting. He came supported by the Chinese Christians of Wuchow. What a rare privilege and joy it was to tell out the beauties of Christ to the crowds of Annamese who gather in this little chapel. Mr. Olsen interpreted for me and the eager faces drew out my whole heart." p. 166

When Mr. Rader finally arrived in Tourane, quite a welcome awaited him.

"What a glorious welcome they gave us, this splendid group of first Annamese Christians at Tourane. Never can I forget the beautiful heavenly-lit face of the native pastor, as he made the speech of welcome. At the close of his speech, the roar and bursting of fire-crackers was deafening. It was a typical Annamese reception. Great long bunches, six feet long, were tied to the tree limbs, and the popping, spluttering, flaming crackers, in machine-gun time, gave their myriad-tongued welcome.

"When the Alliance entered Indo-China, the Lord provided a lovely French-built bungalow and compound for our work in this strategic city. On the compound we have a great tabernacle built like a native house of bamboo and matting. Our missionary in charge wished to gather a great crowd of Annamese to whom I could speak and in characteristic American style, he wrote out the advertisement on the hand-bills thus: A Feast of Good Things. Of course, he meant it spiritually, but they took it stomachly, and stampeded us. Each missionary mounted on a box could preach to as many as his voice could reach, beside those that filled the mat tabernacle.

"If any one feels that all earth's work has been done, I wish they might experience my novel sensations as I sat before an Annamese crowd in this tabernacle and preached the gospel. Just think that here were a few of the millions of men and women who for the first time have been visited by missionaries of the gospel. Sewing machines have girdled the earth, and without lacking agents to sell them. Oh, how slow the body of Christ has been to fulfill His last commission.

"The soft eyes of these gentle and kind-hearted people look up at you so tenderly. You scarce feel like raising your voice lest you frighten them away. It reminds one of the soft eyes of a deer peeping innocently at a hunter in hiding.

"The Conference was a delightful gathering of young folks. It was a glorious house party with Jesus as the Host. None of these dear ones feel themselves old enough to take the responsibility of chairmanship. So they make Mr. Jaffray, who is chairman of the South China field, remain as their chairman also. This is a heavy toll on his time and strength, but the Lord is making him wonderfully equal to the task. In the Conference were three engaged\*couples. I am sure their being allowed the privilege of meeting their loved ones at this season was greatly appreciated. I am also sure it was an uplift to all of us who watched love signals around the Conference circle.

"To look out at the sixteen millions who know nothing of Christ and then at these eager, earnest young faces of the circle, to hear them pray, to know their history and their calling is to feel that Indo-China truly is to get the gospel and get it from these dear young hearts in the fulness and power of the Holy Ghost. Youth, beauty, health, talent, time, love, money, ambitions, all laid at His precious feet for the evangelization of Annam."

p. 197-199

\* (Jeffreys, R. Jacksons and H. Jacksons)

Two of the three engaged couples that Paul Rader observed exchanged their marriage vows in June, - R. M. Jackson and Hazel Peebles on June 2nd and D. I. Jeffrey and Ruth Goforth on June 28. One day later and five time zones further west Dr. William F. Smalley, who compiled the preceding volumes of this Alliance missionary history, Palesine, Arab Lands, Israel, India, Indonesia and Irian Jaya and Dorothy Allen were married in Palestine.

On October 20, the B.F.B.S. representative, Henry Anderson, wrote to D. I. Jeffrey regarding Mr. Thuy. He had been a colporteur and was now assisting Mr. Anderson. Mr. Jeffrey's interest in Thuy related to his being trained to become a preacher. Mr. Olsen and Mr. Stebbins had also sought his services as a helper. Mr. Anderson thought that Thuy should remain with him. His letter also relates some information regarding colportage work and the possible future role of French Christians in the evangelization of Vietnam.

"There is another thing which I think we ought to consider and that is the future of the Colportage work in Indo-China. We all seem to be agreed that it will be for the French workers to do the country work (in Annam and Tonkin). Under present conditions they are the only ones who can do it as they are the only ones who will be permitted to open Churches inland. Now my idea is that these French workers will also take up the colportage work and do it vigorously, - at least I hope they will. If they do they will need an assistant who could act as head colporteur and keep all their books for them. Mr. Thuy is doing this now. He would be very useful as he thoroughly understands what is required in Shanghai. You see I am trying to consider the general interests of the work.

"Personally, I should be very glad indeed for him to get a good training whether he works with your Mission or with the French.

"I suppose you know that Monsieur Martin is directing our Colporteurs in Tonkin. He is sending them to inland places which we have feared to do before. I think there we have made a great step forward. I appreciated the way in which Mr. Cadman and Mr. Jackson so readily handed colporteurs over. Let us all pull together and always put the work first. I think we shall be in a better position to deal with this matter in a few months time. We shall then see what the French workers are prepared to do. They leave France Nov. 23."

From November 12-14 the Mission Executive Committee met for the second time in 1921. The significant parts of the Minutes are reproduced below.

'The Executive Committee met today. The following members were present, Messrs Jaffray, Olsen, Irwin and Cadman. After a season of prayer the following business was transacted.

'Moved to ratify the Chairman's action regarding Miss Foster's furlough, she having left the field for home in June of this year. The Chairman was instructed to write the Home Board requesting them to first consult with the Executive Committee before reappointing Miss Foster to the field.

The Chairman reported that Mr. Dodds had made certain confessions of a private nature to him which in the judgment of this Committee necessitates his retirement from the Indo-China mission. Mr. Jaffray is requested on his return to Hong-kong to further confer with Mr. Dodds and later with the South China Committee with a view to Mr. Dodds possibly being retained in the South China work.

'Moved that in accordance with the action of last Conference the Committee proceed with the opening of three new stations in Cochín-China, namely Sadec, Cantho, and Chaudoc.

'Moved that Mr. and Mrs. Stebbins be appointed to Sadec. Mr. and Mrs. Grupe to Chaudoc, and Mr. H. A. Jackson and Miss Evans upon their marriage, to Cantho.

'Moved that in view of the opening of Cantho, Mr. Jaffray be instructed to write to the Home Board requesting that Mr. H. A. Jackson and Miss Evans be granted permission to marry immediately, the Home Board being asked to cable their consent.

'Moved that Mr. Olsen be requested to make a trip to Chaudoc in company with Mr. Grupe with a view to opening work in that vicinity.

'Moved that the matter of Miss Frost's appointment to Bible School work for the training of Bible women or the Women's work in Hanoi be left for her decision.

"Moved that the appointment of new workers from home be as follows: Messrs Ferry and Hammond to Saigon; Mr. and Mrs. C. Smith and the Misses Maier and Ailshouse to Tourane.

"Moved that Mr. Jaffray be instructed to cable the Board as follows: 'Please cable five thousand more for Tourane buildings - Jaffray.'

"Moved that Mr. Jaffray be instructed to cable Mr. Rader as follows: 'Indo-China Committee strongly advise you interview Sarraut French delegate Washington.'

"The Chairman reported that the British and Foreign Bible Society has agreed to bear the expense of two Annamese writers for the work of Bible translation.

"The Chairman reported that he had received a cablegram from Mr. Rader to the effect that one thousand dollars had been given for the purchase of a Summer cottage at Bana.

"Moved that Mr. Irwin be instructed to gather further information concerning the matter of Bana as a Summer resort and report to next Conference.

"The Chairman reported that the lot adjoining the Tourane property had been purchased for \$510.57.

"Mr. Irwin presented plans, specifications, and estimates for the new residence and Chapel at Tourane.

"Moved that Mr. Irwin in accordance with suggestions made by this Committee be authorized to proceed with the buildings and that Mr. Beattie, the newly arrived builder in South China, be asked to co-operate as far as possible.

"Moved that the location of the new buildings at Tourane be as follows: The new Church on the site of the present Chapel, the residence on the new lot facing the sea; the Bible School on the new lot in the rear of the Church.

"Moved that Mr. Cadman make general estimates for the British and Foreign Bible Society on the printing of Bible portions as requested by them, but that we agree to do the printing work for the Bible Society on our presses at cost price, plus 25% for overhead expenses, depreciation etc.

'Moved that in case it be agreed to print the Bible Society's portions that Mr. Cadman be authorized to purchase a motor and to add another room to the servants' quarters on the Hanoi premises to accommodate the new press which has just arrived.

'Moved that the booklet recently translated and printed by Mr. Cadman on Romanism be held in abeyance until Conference has opportunity to discuss and decide its attitude on the subject and that in the meantime private copies be sent to each of our missionaries and other interested friends.

'Moved that the Executive Committee act as an Editorial Committee until our next Conference.'

Executive Committee Minutes  
November 12-14, 1921.

Growing pains on the mission field both exhilarate and frustrate missionaries. There are so many lost people to reach with the Gospel, but such an insufficient staff to reach them. Converts need training, but the means are so inadequate. In such circumstances national workers become a prize possession, but on the new field of Vietnam the few years of ministry could not produce sufficient workers. Thus Mr. Jeffrey's few first year students were coveted by missionaries new to Vietnam and new in the language. Lest the students be removed from their studies too soon, a word of warning came from the Chairman to Mr. Jeffrey in a letter dated December 28, 1921.

'With regard to the appointment of native workers in view of the opening of new stations, my suggestion is that Mr. Irwin, Mr. Stebbins and yourself should take the matter up and come to the best conclusion possible. I trust that you will see with me in regard to the matter of keeping the standard for a thorough three year Bible Course well in mind. You will find that you are right now setting the pace for the future with regard to the standard of native workers in the Indo-China Mission. It is a strong temptation, I know, to hurriedly graduate your students in response to the pressing need in these early days. But I trust that if some of your students have to leave school before their course is complete that you will insist upon

their appointment being considered temporary and that it be understood that they are expected to return and complete their course in the School. The awarding of diplomas only in the case of the Course having been completed will help you and also help the students to a real desire to return to the School and finish their course.

"In South China in the early days we met this same problem and it has taken us a long time to really recover a high standard of efficiency for our Chinese preachers. We yielded to the temptation to let our men go earlier than they should because of the pressing need. But we have found that to let the average man leave school in the midst of his course, take a year in the work with the understanding that he will come back to school and finish his course, has been most beneficial. The second part of the student's course in such a case is of increased value in that his experience in the work shows him how much he needs his Bible study and shows him also how his study may be put to practical use in his later ministry. We have had no difficulty whatever in getting our students to return to school.

"There is one matter further suggested from your letter about which I would like to make a remark. The fact that a certain missionary supports a student in school should not entitle him to have the entire say as to where he should be appointed and when. It must be clearly understood by all that the students in our Bible School are under the direction of the Mission. The fact that the supporter supplies the rice etc., for the student does not by any means entitle him or her to any right with regard to his future work. The Committee would naturally of course be considerate of the supporter in such a case, but it would be wrong to allow the supporter to have anything like the privilege of directing the future of the student. The school is Mission property and the expense of the school throughout is borne by the Mission, the support of the student being a comparatively small item.

"I was very glad to hear of the beginning of the training of Bible women. Miss Frost and Mr. Irwin write that the ladies have about concluded that they will go to Hanoi about the first of the year.

To conclude, the missionaries on the field at the close of 1921 totaled eighteen.

Tourane:

Frank & Marie Irwin  
Ivory & Ruth Jeffrey  
Irving & Mary Stebbins  
Allan & Grace Grupe  
Edith Frost  
Lydia Evans

Hanoi:

William & Grace Cadman

Haiphong:

Richmond & Hazel Jackson

Saigon:

John Olsen  
Herbert Jackson  
George Ferry - arrived in September  
Arthur Hammond arrived November 29

On Furlough:

Marian Foster, went in June  
Loring Dodds, went in October

1922

Although the missionaries were restricted to three cities in Tonkin and Annam, yet during 1922 responsibilities and opportunities abounded. Cochin-China's cities beckoned more missionaries to enter than were available. Both in the north and the south evangelism occupied much of their energy as did Bible School work and Bible translation. Indeed the missionary's time was so pre-occupied that only one article regarding Vietnamese work appeared in the Alliance Weekly. However a field magazine was started which continued (with the exception of World War II years) until the collapse of free Vietnam in April 1975. With slight variations of the title, it was published by the name of The Call of Indo-China. In 1922 only one issue of 20 pages appeared under the caption The Sound of Marching Feet. The entire contents was a reprint of the Annual Report of the Chairman, R. A. Jaffray. Part of it was reproduced in the Alliance Weekly for August, 1923 page 382f. As in future years the magazine was published at Hanoi on the Mission Press. In 1923 the magazine began to be published quarterly and was sent without cost by the missionaries to their many friends and supporters.

D. I. Jeffrey wrote the one article that was published in the Alliance Weekly. He wrote of the first training school for Protestant pastors in Vietnam. A.W. April 29, 1922, p. 105.

"We have almost completed, as of February 25, 1922, the first year of the Men's Bible Training School in Tourane. The opening date was September 1, 1921. During the first term, September to the end of December, there were six students in attendance. This does not include a number of young men who studied preparatory work. Of these six, four are still attending. Of the other two, one is with Mr. Stebbins in Sadec and will return in another year. The other is the pastor of the Tourane church who is unable on account of duties to study this term.

"In addition to the four remaining students of last term we now have five more who commenced their studies in January. Remember that these men form the first Protestant theological group in French Indo-China. They started as a class with Mr. Irwin and then with Mr. Stebbins. Now they are setting out for a three year trip through the Bible.<sup>1</sup>

"What about these young men? What type are they? Two of the men, Quoc and Tiep were sent by Mr. Cadman from Hanoi. Quoc is partly Chinese by birth and was converted through Mr. Burris in South China. He is now a real missionary to Indo-China. Both of these men left good positions to become preachers. Tiep is a college graduate from the French university in Hanoi. They are both doing excellent work.

"The remaining seven men are from Tourane. They are a fine group, ranging from Lieu, who keeps us all laughing by his funny mistakes, to Phan who shows signs of becoming a brilliant preacher. Most of this group are not exactly brilliant, and yet they all shine brightly in their particular sphere.

"This term Mr. Irwin is teaching Public Speaking. One or two are slow but the rest are certainly budding preachers. However you cannot judge a preacher by asking if he is clever, but whether or not he is spiritual. While studying the book of Leviticus we spent a delightful time in unfolding the great truths of surrender, faith, sanctification and the Holy Spirit, as typified by the various sacrifices. The students enjoyed it.

"This term we are studying six subjects; Old Testament, New Testament, Christian Doctrine, Public Speaking, Church History and Ancient History. We also include a few hours in music. Our aim is that these students may become men who know God, filled with the Holy Spirit and the love of Christ. We want them to be as well educated as possible in wisdom and true knowledge.

"They need prayer. Indo-China is more or less a Roman Catholic country and our men will require tact as they go out. We are not here to fight Roman Catholicism save by preaching Christ. Our men will be in a hard place. The opposition will be intense.

"Pray for our French brethren who recently passed through Tourane en route to Hanoi. We had delightful fellowship with them while their boat was in the harbor. The party was as follows: Captain Monet, who has been with the Y. M. C. A., who has spent twenty-five years in Indo-China and who was an official before returning now as a missionary; Pastor and Madame Soulier who are now studying Vietnamese; Mr. That, an Annamese brother who has been in France for three years and who is a fine young Christian.

'We are very glad that God has sent these brethren. They need us and we need them to lead the way in places where we cannot as yet go. God has called us to work together.'

R. A. Jaffray also wrote some concerning Mr. Jeffrey's work "in training men for our rapidly growing work." The Call, p. 19.

'Without Annamese workers the hands of our missionaries are tied. The combination of the foreign missionary and the native worker make the opening of stations and the carrying on of the work possible. We do not call our Annamese workers 'helpers.' We as missionaries are rather their helpers. In the early stages of the work the missionary must perforce take the lead, but it is the finest art of a true missionary as his work developes to steadily decrease and let the native worker increase in the administration of the work.

'Most of the young men students in our Bible School are members of the Tourane Church. Others are coming in from the other stations in proportion as the number of converts increases. The number of students is steadily increasing.

'The course of study is strictly a Bible course on the Old and New Testaments, Fundamental Doctrine, Christian Evidences, Missions, etc. Our object is to give our men a thorough Bible education, and thus prepare them to preach the Gospel of His Grace to the people, and to build up the Annamese Church in the great living truths of the Word of God. Not only is faithful work done in the class room in giving out the teachings of the Word, but strict examinations are given and the students required to make a good passing mark.'

Mr. Jaffray wrote more concerning training schools in the first section of his Annual Report, p. 7f. It's a classic on the training and value of national workers. They meant so much to the growth of this sibling church.

"In the beginning of any work in a new field, one of the greatest difficulties is to secure an adequate number of national workers to carry on the work. When the number of the converts is small, there are few from whom we may choose workers. It is often not advisable to employ the early converts as workers. The work must wait till the missionary has learned the language more perfectly and the national worker is taught in the Word of God. In Indo-China we

profited by previous experience and started our Bible School early. For some years we had to struggle alone with only a few Annamese workers until there were enough converts to justify the opening of our Bible School. When our Bible School began to produce workers in 1922 the number of our workers suddenly increased from eight to twenty-two.

'The continual, never-ceasing cry of unreached, perishing millions in our ears made us feel that we dared not delay the opening of the new cities. Our missionaries could not open Stations, however, without Annamese workers. We believe that we have been led by the Holy Spirit to adopt a plan in the training of our Annamese workers which has been helpful in two ways.

'Our Bible Course covers a period of three years. Less than this would not be a thorough training. Yet we could not afford to wait three years till these Annamese brethren had graduated before we commenced our work in the many needy cities that awaited the message of the Gospel. It was therefore decided that after the first year of study in the Bible School our young men should go out into the work for a year of practical experience associated with one of our missionaries. Thus at the end of the first year of Bible School work practically the whole class of young men went forth as student-preachers. The increase and development of the work simply demanded this. They were sent forth, however, with the distinct understanding that after one year's experience in the work, they should return to the Bible School to finish their three year course. The new school year in 1922, the Lord sent us a new and larger class of young men as students. At the end of their first year of study they also will go forth and will replace the first year men, allowing them to return to the Bible School for their second year.

'The two benefits resultant from this plan are, first, we secure Annamese workers earlier than we otherwise could do. Thus we can open new stations and win souls for the Master. Second, the Annamese student receives during his course of training not only the teaching of the Word of God while in School, but also practical experience in the work. When he returns to his books for further study it is with a new purpose and zeal and with a much better understanding of the actual needs of the work for which he is preparing.

"We now have 22 Annamese workers in the field, and 26 students in the Bible School. It is very encouraging to us that all the young men who have gone forth for their first year's experience in the work are well reported of by the missionaries with whom they have been working. The one difficulty connected with the plan outlined above is that the missionary finds the student-preacher so helpful, so indispensable in his work, that he is reluctant to see him return to the Bible School to continue his course! The students themselves are usually glad to return, and are anxious to win their diplomas."

For the fall semester of 1922, there were 19 students at the Bible School. (letter) Probably more came for the second semester.

Jaffray's Annual Report also informs us of activities and successes that took place during the year on the several Stations. Below is a summary.

Tourane: opened in 1911.

The Irwins and the Jeffreys served here along with Pastor Thua and the Bible woman, Mrs. Hau. (She was a convert of Mrs. Cadman and her language teacher.) The other missionaries at Tourane were language students. Two of the Tourane outstations averaged 50 people at the meetings and Faifoo (20 miles from Tourane) averaged 250. In late October (R. A. J. letter) permission was granted to the missionaries to preach at Faifoo.

Members of the Tourane Church totaled 281 at the close of the year, - double the membership of 1921. Pastor Thua was ordained September 3, the first Vietnamese to be thus honored. The missionaries had taught him and he also took correspondence courses from the Wuchow Bible School in South China. The church supported him as well as an evangelist plus four Sunday School teachers. Missionaries and Pastor Thua baptized 138 new believers, twice the number baptized in 1921. At the same time 204 believers were preparing for baptism. The Sunday School numbered about 400. A Primary School had been started and was self-supporting. 26 boys and 22 girls attended. A most productive year!

Also at Tourane two new buildings were completed, - a new Church and a new missionary residence. Fourteen young men and twelve young ladies of the church studied at the Bible Schools. Four or five of the church members did voluntary colportage work without salary. They sold 3,200 Scripture portions, 23 Bibles and

g New Testaments. Mr. Irwin was often called to homes to pray for the sick. Many healings occurred including two insane persons who were "fully restored in answer to prayer."

Hanoi: opened in 1916

The Cadmans, Edith Frost and Celma Ailshouse served here. A Vietnamese student-preacher, Mr. Quach, and a Bible woman, Mrs. Ut, worked with them.

Gospel services were conducted at the Street Chapel for both adults and children. Four young men went to Bible School at Tourane. Church offerings provided for the salary of the Chapel keeper and one fourth the salary of the student-preacher. Among those baptized was a Mr. Thai and one of their printers, an ardent Buddhist.

The press was located in Hanoi. Gospel portions, booklets and tracts were published totaling 3,197,300 pages or 127,807 volumes. All the Gospels and Genesis were in print. This amount of work had required the installation of a larger press.  
(letter)

Haiphong: opened first in 1918, reoccupied in 1921

The R. M. Jacksons, a student-preacher, Mr. Ngai, a colporteur and a Bible woman, Mrs. Hau, served here.

Gospel meetings were held for adults, young people and children in a Street Chapel. Bible study classes were also regularly conducted. The colporteur sold 7,637 Chinese Scripture portions and 1,512 Vietnamese portions. The first baptismal service was held on October 15. Three men and four women were baptized. The first mid-week prayer service occurred the following Wednesday evening. On December 27, Mr. Ap was baptized. He then went to Tourane and Bible School.

Saigon: opened in 1919

John Olsen served here during the year along with Arthur Hammond until his marriage in January. George Ferry also served here, first alone and then with his bride, Margaret Maier, whom he married on November 17. H. A. Jackson moved to Cantho in

March after his marriage to Lydia Evans. Two Vietnamese student-preachers also ministered in Saigon, one of whom was Mr. Khanh. A Bible colporteur also worked in the Saigon area. In Cholon the Chinese fully supported their pastor, Mr. Chue. In Saigon the Vietnamese paid one-half the salary of one Vietnamese worker. Both held regular Gospel services plus meetings for the children and Bible classes for the candidates for baptism. A Vietnamese Custom's official was converted through Mr. Olsen's ministry. Somehow he obtained a copy of W. E. Blackstone's "Jesus is Coming." What language is not stated, but the Custom's official enjoyed the book.

Sadec: opened in January, 1922

On December 22, 1921, Mr. Stebbins left Tourane alone for Saigon. On the 28th, he, John Olsen and Herbert Jackson went to Sadec to house hunt. Thay Lang, John Olsen's first language teacher and convert, lived there. Houses were reportedly impossible to rent, but Lang led them almost immediately to a large store with a room overhead. They rented it. Mary Stebbins and seven weeks old Harriet arrived in Saigon on January 4 and the whole family moved to Sadec on the 6th. The one room was not adequate and on January 20 they moved into a renovated residence located for them again by Thay Lang.

In February Irving Stebbins sister, Hester, from South China joined them. A student-preacher, Mr. Dinh, and a colporteur also worked with them. Hester's ill health forced her to return to the U.S.A. in September, but she joined Irving again in the mid-1960's at the Old's Retirement Home at Daytona Beach, Florida.

Enthusiastic activity characterized these Sadec Gospel messengers plus four church members from Tourane who had moved to Sadec. They visited forty of the sixty-nine villages in the District during the year and sold two thousand Scripture portions. They had Sunday services, conducted each week five evangelistic meetings, held children's meetings, women's meetings and Bible classes for converts. They prayed for the sick and witnessed many healings. Three of their young men went to Bible School. An outstation was opened at My-Long, ten miles across the Mekong River.

Mary Stebbins described some of these early experiences.

"When we first settled in Sadec we were beseiged night and day by inquirers from far and near. Some came only because we were people from a rich country and several of these were from the town of My-Long. They were earnest and accepted Jesus as their Saviour, returning to tell others what God had done for them. Later a Mr. Chan and his wife found God. They were clever people and soon became a power in their community. Every week would find one or the other in Sadec imploring us to come to their town and preach. It was the rainy season and crossing the Mekong in a sampan was quite dangerous. However, they continued to come and offered their home for services.

"A work has been started there and ten are baptized. Mr. and Mrs. Chan have decided to give their home for a chapel and attend the Bible School at their own expense."

The Call, No. 3, p. 6

Cantho: opened in March, 1922

On December 29, 1921 a residence was rented in Cantho and on March 4th the newlywed Jacksons moved in. Catch the feelings of these pioneer missionaries:

"In coming to Cantho we came to nothing but an opportunity. There were no Christians to welcome us, no Church in which to assemble, and without a calendar no one would even know there was supposed to be a Sunday in each week. And if one wants to know how pleased Satan was, let that person enter one of the Devil's strongholds with the Gospel and he'll be well informed.

"It wasn't necessary to put out a shingle for the inhabitants to know whom we were and Whom we served. We were at once labelled as those who have the 'Doctrine.' Rich and poor, young and old came to us alike, poured out their tales of woe, and looked to us for aid. Although the large majority of those who first flocked to us were after the 'loaves and fishes,' yet we were able to witness to them and distribute thousands of tracts, Scripture portions, and catechisms. These printed pages have been the very best advertisements we could have and have brought in people from miles around to have the Scripture explained. Others have asked us to teach them how to pray to our living GOD and all-sufficient Savior. We know of a few who have returned to their homes and villages to live Christian lives. The Gospel

has not been bound to the limits of this province only, but has searched out inquiring souls in the provinces on all four sides of us. Only God knows how far it has spread and the darkness it has penetrated.

'With the valuable aid of a native preacher we started to hold services in our home. They have been blessed of God to the transforming of lives and saving of souls. We have regular weekly meetings to accommodate men and women, young and old.' The Call, No. 2 p. 10.

In January of 1923 they finally were able to procure a Chapel, but only large enough to accommodate two-thirds of the crowd seeking admission. Two services were held on January 7.

A student-preacher, Mr. Dinh, worked with the Jacksons and many of the converts witnessed to their new found faith in Christ. These folk during the year distributed 3,437 tracts, sold 680 Scripture portions and 501 Gospel books both in Cantho and neighboring villages and cities. Healings also attested to the Gospel truth in Cantho. The first baptismal service took place on November 5 and among the converts baptized was a seventy year old man. He had been a Roman Catholic for twenty years.

Chaudoc: opened in July, 1922.

A student-pastor, Mr. Long, accompanied the Grupes to Chaudoc to open the station. Two hundred thousand Vietnamese lived in the Province and forty-thousand Cambodians. They soon learned that the Cambodians preferred living in the rural areas and tilling the soil to city life.

These months of 1922 in Chaudoc had much sorrow. Grace Grupe's mother in America died and she buried her infant son just two weeks after his birth. She thought that God might "have left me my only baby, my little ewe lamb, to comfort me." The Call, No. 2, p. 13

She wrote more concerning this period, ibid.

'The year has been a trying one. We had gone two hundred miles into the interior and had opened a new station just on the border of Cambodia. The devil knew that advance was being made and had hindered in every way. No house was

available. During the preceding eight months we had lived in ten different places. Now we finally settled down in a semi-Annamese house which, though it served as a permanent shelter, had nothing else in its favor. The grass roof was insufficient protection from the terrific heat and twice has been blown off in portions, leaving us unprotected from the rain and wind. But to me this was a small thing compared with the inconvenience of having lizards drop from its shelter upon our table, or having long green snakes descend upon us after having secured their prey in the grass roof."

Field Conference the end of August brought encouragement to them and they returned to Chaudoc renewed. Two men received Christ and in December Allan Grupe baptized both of them. Besides this, twenty-five others were preparing for baptism. Regular Gospel services produced these results along with women's and children's meetings. They also traveled in the Province preaching and opened a station at Binh-long. Cambodians were also reached. They purchased twenty-five Gospels in their language.

Pnom-Penh: opened in January, 1923

At the end of the year, Mr. Irwin had an interview with the French authorities at Pnom-Penh. As a result permission was granted to enter Cambodia. The Hammonds were married on January 4, 1923 and immediately proceeded to take up residence in Pnom Penh and commence Gospel ministry. Mr. Tiep accompanied them. R. A. Jaffray included Pnom Penh and Cambodia in his 1922 Annual Report and wrote as follows, The Call, p. 4

"The people of Cambodia have been held firmly in the clutch of the devil for many centuries. The false doctrines of Buddhism have had full and undisputed sway. Think you that now, after all these generations of superstition and heathenism that Satan will meekly retreat at once without offering any resistance? We may expect a spiritual conflict. It is a significant fact that while among the Annamese the Roman Catholic Church has many converts, yet they have had little or no success among these bigoted Buddhist Cambodians.

"May we ask our friends at home to cease not in prayer for Cambodia. Rather may there be an increase in the volume of prayer for that benighted people until souls shall

be saved for His glory. At this time we do not know of a single Cambodian who has a saving knowledge of our Lord and Saviour Jesus Christ. Pray for souls!"

Twenty-three missionaries assembled at Tourane for Annual Conference on Monday, August 28. Conference continued until September 6. R. A. Jaffray presided and Curwen Smith kept the Minutes. Four missionaries were elevated to "senior" status, - Hazel Jackson, Edith Frost, Allan Grupe and Herbert Jackson.

That people know and understand our work ranks high in priorities. Accordingly Conference ordered the following communications be written and sent: 1) a letter of greeting 2) a letter-telegram to the Governor-General and the three Resident-Superiors 3) a letter to other French officials, 4) a general letter of information for French people. This became a sixteen page booklet and was designed to remove any misunderstandings. (We do not have a copy of it.) So it was moved at Conference

"that in view of the general misrepresentation of our work in Indo-China among the French people, both here and in France, a brief statement be prepared for publication embodying the outstanding features of our work and a general statement of money expended by our Mission in Indo-China."

A summary of that booklet is as follows:

"In accordance with the decision of our Conference now in session at Tourane, August 27th to September 6th, we respectfully submit to you an abridged report of the work of the Mission Evangelique in French Indo-China, one of the twenty fields in which our Society serves.

"Our work in French Indo-China was begun in 1911 by the purchase of property and the establishment of a Mission at Tourane. Since then encouraging progress has been made in this city. A commodious brick Church has been erected where a congregation of some 300 baptized members assemble regularly under the leadership of a newly ordained Annamese pastor. He is entirely supported by them. Also two missionary residences have just been erected. During the past year we have established a Bible School at Tourane for the purpose of training Annamese pastors and evangelists. The course requires three years of study. The present number of young men studying is 19.

"In 1916 missionaries were sent to Hanoi. Since then property has been purchased and a residence, printing press and Church have been erected. The services are well attended and since last Conference 15 converts have been recorded. Two young men from this Church are attending the Bible School. An elementary school for boys (with the same curriculum as the Government Schools) has been opened at Hanoi with an enrollment of over 60. The small printing press has been enlarged and last year published over 100,000 Scripture portions, religious books and booklets in Quoc-Ngu and French. Samples of these and a statement of the number of copies printed have been duly filed with the Government.

"In 1919 we began work in Saigon where each week services have been held. We are glad to be able to report that the results are good. This Conference has decided to purchase property there immediately for the erection of a missionary residence. In connection with our work in Saigon a small Chapel has been opened at Lai-thieu in the province of Thu-dau-mot. There are about 50 converts and inquirers connected with the Saigon work. We have also opened in the city of Cholon a chapel for the Chinese. This work has been firmly established and has sixty or more members. They have taken upon themselves the entire responsibility for the finances of that work.

"At the present time the personnel of our Mission numbers 23 Caucasians - 6 in Tonkin, 7 in Annam, and 10 in Cochin-China. There are also 10 Annamese workers. During the past year progress has been made and missionaries sent to Haiphong, Sadec, Cantho, and Chau-doc. Regular meetings have been held and satisfactory progress made. Already there are some converts. Fully confident of the favorable consideration of the French authorities, we hope to be able to continue this year the development of our work in Indo-China.

"In closing this brief report the members of this Conference wish to thank the French Government and their representatives for their continual courtesy and kindness towards us and to again assure them of our desire to be loyal to them in every way.

" Respectfully yours, In behalf of the Conference,

E. F. Irwin, J. D. Olsen, W. C. Cadman."

The letter-telegram sent to the French officials was as follows:

"We have the honor to respectfully greet you in the name of the Annual Synod of the Evangelical Mission assembled at Tourane. We take this opportunity to express to you our appreciation of the good feeling you have shown toward our Mission, and we assure you of our entire loyalty.

"In behalf of the Synod.

Irwin, Olsen, Cadman."

Later in the week "the Committee on telegrams of greeting reported that the Governor of Cochin China and the Resident Superior of Annam had cordially responded to our telegrams of greeting."

The missionaries read reports of their work at various times during the Conference, but their accounts were not recorded in the Minutes. The various resolutions passed by Conference indicate the activities, developments and concerns of the Mission and below you may read the significant motions approved by the missionaries.

"On Mr. Irwin's recommendation it was moved that inasmuch as the Tourane Church is self-supporting that Mr. Hoang Trong Thua be ordained as Pastor of the Tourane Church on Sunday, September 3rd, and that the Chairman be authorized to appoint an Ordination Council.

"Moved that Messrs. Hammond and Smith be ordained during the present Conference and that Mr. Jaffray be appointed to arrange for the Ordination Council.

"The matter of vacation arrangements was discussed. Moved that the Board be requested to forward the one thousand dollars gold already promised for this purpose and that we as a Conference endeavor to make up the balance required by soliciting private funds from our friends at home for a summer house at Dalat. Moved that the period of vacation be from one month to six weeks.

"Moved that a Committee be appointed to prepare a scale with a view to helping our Annamese churches to make definite and steady progress in self-support. Messrs. Cadman, Irwin, Olsen, Stebbins and R. M. Jackson were appointed."

Their report was as follows:<sup>2.</sup>

- a. "A Church with a membership of ten should meet the incidental expenses and the Chapel Keeper's wages, if such is engaged, or the sum of \$7.00 per month, i. e. \$80. per year as the minimum.
- b. A Church with a membership of twenty should in addition to the above pay one-quarter of the Preacher's salary, or \$15. per month, i.e. \$180. per year.
- c. A Church with a membership of forty should assume one half of the preacher's salary in addition to incidental expenses, or \$22. per month, i.e. \$260. per year.
- d. A Church with a membership of sixty should meet three-quarters of the Preacher's salary or \$30. per month, i.e. \$360. per year.
- e. A Church with a membership of eighty should take the responsibility of the whole of the Preacher's salary, or \$37.50 per month, i.e. \$450. per year or more.
- f. A Church with a membership of one hundred or more should assume the entire support of the Church, that is incidentals, Chapel Keeper's wages, Preacher's salary, Bible Woman's salary, Rent, Support of Schools etc. or \$50. per month i.e. at least \$600. per year.

"Moved that this report be adopted as a minimum standard of self-support.

"Moved that our Annamese Churches be encouraged to adopt a uniform envelope system in the matter of giving, and that envelopes and subscription books be prepared."

Regarding an Indo-China magazine, moved -

"to thank The South China Alliance Tidings for including in its columns Indo-China news during the past years.

"that the Indo-China Mission publish a quarterly of 16 pages and that not less than 500 copies be printed each issue.

Prior to adopting this program towards self-support, the Conference also outlined what the pay-scale should be per month in the three districts, p. 3 Conference Minutes

Years at Bible School	<u>1 year</u>	<u>2 years</u>	<u>3 years</u>
Cochin China	15.	17.	19.
Saigon	20.	22.	24.
Annam	10.	12.	14.
Hanoi	16.	18.	20.

Five dollars was added if a man was married and \$2.00 for each child.

"that each missionary be responsible for at least 25 copies.

"that Mr. Cadman be elected as editor of the Indo-China newsletter subject to the Executive Committee.

Thursday evening the Conference

"came together for a half night of prayer, praying especially that the closed portions of Tonkin, Annam, Cambodia, and Laos be speedily opened to the Gospel. It was a season of great blessing."

Friday morning

"Mr. Jaffray introduced the subject of the election of a local Chairman. He stated that he had intimated to the Home Board that he felt the time had come for the Indo-China Conference to nominate its own Chairman on the field. The Board had intimated that it might be well that the Conference should nominate a sub-Chairman. Mr. Jaffray asked that the matter be prayerfully considered.

"Before Mr. Jaffray retired from the Conference floor, Mr. Cadman was elected Chairman pro-tem. Then it was moved and unanimously carried that Mr. Jaffray continue as Chairman and that a Vice-Chairman be elected to act when it is impossible for the Chairman to function.

Also it was moved

"and unanimously carried that the Chairman pro-tem, on behalf of the Conference, express our love and appreciation of Mr. Jaffray's services to us."

Later in the Conference, another action was taken in regard to the Vice Chairman. It read as follows:

"After further discussion as to the government of the Mission, an amendment was made to the motion concerning the Vice-Chairman, that we substitute the term 'Sub-Chairman' for that of 'Vice-Chairman' the understanding being that the Sub-Chairman will be responsible for local routine matters of the Mission. Mr. Irwin was unanimously elected Sub-Chairman."

Also it was moved

"that during the coming year the respective functions of the Chairman and Sub-Chairman be left to Mr. Jaffray and Mr. Irwin for decision and that the stations be duly notified. Mr. Jaffray stated that he would be satisfied that local routine matters should be attended to by the Sub-Chairman, while matters concerning finance or any matter without precedent could be referred to him. He further suggested that all business as far as possible be left until time of Committee Meeting for decision."

At the Friday afternoon session it was moved

"that the Executive Committee consist of six members, including the Chairman and Vice-Chairman (Sub-Chairman), one member from Tonkin, one from Annam, and two from Cochinchina.

Messrs. Cadman, Jeffrey, Stebbins and Olsen were elected by secret ballot."

Also it was moved

"that Mr. Irwin and Mr. Jeffrey be appointed to write a letter in behalf of the Conference to request an interview with the Resident Superior at Hue so as to ask the Colonial Government for a reconsideration of the interpretation of the Treaty of 1874 and to ask permission to open the district of Faifoo and other cities in Annam and Tonkin.

"that Conference instruct the Chairman to write immediately to the Board requesting that the marriage of Mr. G. C. Ferry and Miss Margaret Maier be granted at once, and that the Board be asked to reply by cable; and that he also request their consent to the marriage of Mr. Hammond and Miss King immediately on the latter's arrival.

"that the Chairman write a letter to the Board requesting them to send to this field at least five new couples; if possible to appoint them two years in advance, thus giving them opportunity to study French in the homeland; and that later, before leaving for the field, they be given six months in France to complete their study of the French language.

Further, that all Indo-China missionaries on their first furlough be required to spend six months in France before their return to the field."

"Mr. and Mrs. Cadman and Mr. Olsen reported concerning the work of the translation of the Bible into Annamese during the past year. Mr. Cadman reported having printed five thousand copies of Matthew and five thousand of Genesis; that Luke was already in press, and that five thousand copies each of John, Mark, Acts, and Exodus were about to be printed. Mr. and Mrs. Cadman further reported that they and their Annamese translators had practically finished the translation of the whole of the New Testament and that it would soon be ready for the press.

"Mr. Olsen reported that during the year he and his Annamese translator had finished Genesis, Exodus, Leviticus, and Numbers; that Deuteronomy and Joshua would be ready in a short time and that the Psalms was well on the way to completion.

"The following portions of the Bible have now been printed: Matthew, Mark, Luke, John, Acts, Romans and Genesis.

"Moved that the French Synodal version of the Bible be used as a basis for translation in the future and that the Annamese Catholic version also be used as a guide; that colloquial terms be used wherever possible, with a view to producing an Annamese Bible that is clear and easily understood by the common people.

"Moved that the Minute of last year's Conference with regard to a Bible understandable in Cochin-China should remain in force with regard to the translation work for the present year.

"Moved that Mrs. Irwin be appointed to edit monthly Sunday School lessons in Annamese and mimeographed copies be sent to each station.

"The question as to what extent a book on 'Roman Catholicism' (recently translated by Mr. Cadman) should be circulated was thoroughly considered.

"Moved that this book be circulated with discretion.

"Moved that a fund be established for the support of students in the Bible School, Mr. Jeffrey acting as treasurer and Thay Thua as sub-treasurer; that the Annamese Churches be encouraged to contribute and that each missionary do all in his power to interest friends at home in this fund.

"Moved that a Woman's Bible School be organized at Tourane with Mrs. Irwin in charge. The school to be financed in conjunction with the Men's Bible School."

The Allocation Committee made the following assignments:

Tourane:

E.F. Irwin, Sub-Chairman  
Marie Irwin, - women's work & Bible class  
D. I. Jeffrey, - Bible School  
Ruth Jeffrey, - Children's work & Girl's school  
Curwen & Sheila Smith - to await the opening of Hue  
or Nam Dinh  
George Ferry - until marriage with  
Margaret Maier and then Saigon when a new Mission  
house is ready  
Muriel Harrison - upon arrival in Vietnam  
Jeanne Rollier - upon arrival in Vietnam.

Hanoi:

William & Grace Cadman - Publication and translation work  
Edith Frost - women and children's work  
Celma Ailshouse - language study  
William Robinson - language study (arrived Aug. 1923)

Haiphong:

Richmond and Hazel Jackson - station work

Saigon:

John Olsen - station work & translation work  
David Ellison - (arrived Aug. 1923)

Sadec

Irving & Mary Stebbins - station work

Cantho:

Herbert and Lydia Jackson - station work

Chau-doc:

Allan and Grace Grupe - station work

Tra-vinh (or another city in Cochin-China among Cambodians)

Arthur Hammond & Esther King (Hammond) (They went to Pnom Penh in January 1923).

To U.S.A. Sept.

Hester Stebbins because of ill health.

In U.S.A.

Marian Foster - to remain until further action is taken by the Committee.

During Conference time the Field Executive Committee also met to care for administrative matters. Two names of men appear for assignments who later became prominent in the church, - Mr. Tiep and Quoc Fuk Wo. The former became one of the church presidents and the latter a preacher and writer. In 1978 Mr. Quoc is writing for the magazine, Thong Cong, published in the U.S.A. for the refugee churches. He lives in Singapore.

Other significant actions by the Committee were:

- 1) Authorized the erection of a dormitory and dining room for the Bible School at the cost of \$1,000. piastres.
- 2) Authorized the purchase of an additional lot at Tourane as funds permit.
- 3) Authorized Messrs. Irwin, Stebbins and Olsen to purchase property in Saigon.  
\$12,000. was given to establish a base in Saigon for extension into Cochin-China and Cambodia.
- 4) Approved the opening of Lai-Thieu as an outstation from Saigon.
- 5) Authorized a partition to be built in the original residence at Tourane to convert it into a double house.

- 6) Authorized Mr. Hammond to open a station in Cochin-China for work among the Cambodians and the Chairman to appeal to the Board and others for a grant of \$10,000. for pioneer work among the Cambodians. (Permission to enter Cambodia was not granted until December 1922).
- 7) Authorized the installation of electric lights on the Tourane property when funds permit.

In 1919, R. A. Jaffray had appealed for six new missionaries to be sent each year for a few years 1) to open one new station a year in each of the three States, 2) to finish "the last great work of this dispensation and 3) to accomplish the task that will usher in the Coming King. At a later Missionary Field Conference the number of recruits was increased to eight so as to include Cambodia with Tonkin, Annam and Cochin-China. This noble dream came closest to realization between Sept. 1921 and Dec. 28, 1922. No missionaries had come since November 1920, but in these sixteen months ten missionaries arrived. Such an increase to the missionary staff would not be repeated until after World War II. Jaffray's hopes for an adequate staff was never realized. But isn't that the usual story of foreign missionary work? Yet how much so few accomplish!!

The statistical information for 1922, including the new missionaries and their time of arrival, is as follows:

1) New Missionaries

1921, Sept. - George Ferry to Tourane via France & N.Y.  
1921, Oct. - Curwen & Sheila Smith to Tourane via Vancouver & H.K.  
1921, Nov. - Celma M. Ailshouse to Tourane via Vancouver & H.K.  
1921, Nov. - Margaret Maier to Tourane via Vancouver & H.K.  
1921, Nov. - Arthur L. Hammond to Tourane via Vancouver & H.K.  
1922, Feb. - Hester C. Stebbins to Tourane via South China & H.K.  
1922, Dec. - Jeanne L. Rollier to Tourane via France  
1922, Dec. - Muriel E. Harrison to Tourane via France & N.Y.  
1922, Dec. - Esther P. King to Pnom Penh via France & Saigon & NY

2) To the U.S.A.

Hester Stebbins - ill health

3) Marriages

Herbert Jackson & Lydia Evans - March 4  
George Ferry & Margaret Maier - Nov. 17 at Danang

4) Births

Harriet Francis Stebbins - Nov. 23, 1921  
 Robert Curwen Smith - Jan. 6, 1922  
 Donald Allan Grupe - July 1922

5) Deaths

Donald Allan Grupe - August  
 Agnes Elizabeth Cadman - Nov. 21, 1922

6) Church Statistics

a. Baptisms 248  
 Church membership 432

b. Station Statistics

	<u>Hanoi</u>	<u>Haiphong</u>	<u>Tourane</u>	<u>Saigon</u>	<u>Sadec</u>	<u>Cantho</u>	<u>Chaudoc</u>
Conversions				23			2
Baptisms	14	8	138		51	3	2
Members	33	14	281	89	55		2
Inquirers		17	204	44	51	3	25
S.S.Scholars	120		400				
Boys, Girls School	30		48	23			
Out-stations			3	2	2		1

7) Personal items for the year

- a) Sheila Smith became ill and was hospitalized in Hong Kong in September. Doctors discouraged her return to Vietnam, but approved her living in South China, - better medical care. (letters). The Smiths were in Hong Kong about four months.
- b) John Olsen went to Hong Kong after Conference for his marriage to Miss S. C. Bruseke. She had come to South China in 1919. It was called off. They had been appointed to Saigon, but the Ferry marriage supplied the requirement of a married couple in Saigon.
- c) Mr. Cadman was drawn into a controversy that involved Y.M.C.A. workers, M. Monet and M. Soulier. (Letter & B/M Oct. 16)
- d) On December 7 papers were signed to purchase the house on 329 Frere Louis, Saigon. The Ferrys were the first occupants.
- e) Loring Dodds resigned from the Mission.

Notes - 1922

1. page 253 Herman Hazlett stated in his taped 'memoirs' that D. I. Jeffrey in the early years of the Bible School used the 4 Volume Catholic Bible. It was a diaglot, one page Latin, the opposite page Vietnamese. The few copies they had were kept in the reading room, available to all. p. 14 H.H.Hazlett - Memoirs
  
2. page 266 Prior to adopting this program toward self-support, the Conference also outlined what the pay-scale should be per month in the three districts, p. 3 Conference Minutes

Years at Bible School	<u>1 year</u>	<u>2 years</u>	<u>3 years</u>
Cochin-China	15.	17.	19.
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Hanoi	16.	18.	20.

Five dollars was added if a man was married and \$2.00 for each child.

1923

Frank Irwin chose an apt slogan to describe the missionary work of 1923, - "The Lord working with them," Mark 16:20. It's the Lord that builds the house whether the workers are few or many.

During the year the missionary staff had increased by only two. William Robinson and David Ellison arrived in August. However the Vietnamese staff of workers had nearly doubled. They were students from the Bible School engaged on the Stations as student evangelists and the Lord used them and missionaries to add to the church those being saved. The story can be read in the following digest of Station reports found in the Annual Report prepared by Frank Irwin and printed in the South China Tidings, Vol. 18, No. 3 1924.

Tourane - Church growth enthusiasts would delight in the study of the Tourane church. The family lines of growth and the extension of these lines to other areas are most interesting. Faifoo Christians, - 20 miles from Tourane, were by force of circumstances members of the Tourane church. Many Faifoo Christians lived several miles from Faifoo. What were the family connections of these Christians? How much did this church spread via families?

In December of 1922 Faifoo became accessible to the missionaries. A church was organized during 1923 and by years end the membership stood at 273. Both Faifoo and Tourane experienced phenomenal growth. The Christians were inveterate witnesses. Mr. Irwin describes some of the events that took place. He wrote

"The first man baptized this year brought his wife, his father and mother to Christ, then his father-in-law and mother-in-law. These last four are all over 70 years of age. After these he brought more than twenty of his relatives and friends. They all live in a village over fifteen miles from Faifoo, but he seldom misses a service, and is always accompanied by a large following.

"His father, 80 years old, was healed from some internal disease that made it difficult for him to get around. Some time ago he came to the missionary rejoicing that his trouble

had almost entirely left him. He said that the only trace of it was that it made him tired when he walked to Church. He asked prayer that he might be delivered from this weariness! The missionary thought that if it was a sign of sickness for a man eighty years old to feel tired after walking thirty miles, perhaps some of the rest of us, not that old, might have the same disease. There are an average of fifty Christians who have a similar walk every Sunday to the Faifoo Church."

p. 11

Healings occurred often. The child of a Bible School student contracted

'cholera and became unconscious. Her parents thought she was dead. But when Pastor Thua came in, he was led to pray for the child's healing, and within a few minutes she was completely healed. The wife of the Cambodian student had severe stomach trouble. She was examined by the French Doctor. He said that the case was serious and that the patient could only be cured after a long treatment and probably an operation. She was anointed and prayed for and within a couple of days was completely healed. p. 9

The women of the area were eager to know the Scriptures that they might be better Christian witnesses. Marie Irwin taught them. Their work and the results are as follows:

"They have completed a consecutive study of the Old Testament in two years and are now beginning the New Testament. This class has done much to deepen the women spiritually and has kept them on fire with personal testimonies. Quite a number of them do considerable work as volunteer Bible Women, making frequent visits to the surrounding villages and witnessing in the homes of the people. Many souls have been saved as a result of their work." p. 10

Hanoi - The Cadman's, Edith Frost and Celma Ailshouse ministered here. The single ladies went to Tourane in the fall to assume direction of the ladies Bible School. The Cadmans devoted the major part of their time to translation work and printing and the ladies, before their departure, to women's and children's meetings. Together they shared in Chapel services which were productive, but not as large as would have pleased the missionaries.

The attendance averaged 85 Sunday evenings, 60 during the week. Among the new baptized converts were

"several bright young college students who give promise of great things in years to come." p. 10

Five soon left Hanoi to take up positions in various parts of the country. They carried with them their new found faith.

The missionaries also tried something new. For at least nine months they paid for a six inch Gospel advertisement in a newspaper that reached into Annam as well as Tonkin.

Haiphong - The Jacksons, a student evangelist, a Bible woman and a colporteur were active here. The missionaries were still confined to the city, but during the year the city limits expanded 5/8ths of a mile in width to several miles in length. Thus five villages were added to the population. The Chapel was conveniently located on the edge of the new addition. People came to the Chapel for the varied services and some received the Saviour. Scripture sales were good and 17,000 tracts were distributed. But response to the Gospel in Tonkin was so much slower than in Annam and Cochin China.

Saigon - Chapels in Saigon, Cholon and Lai-thieu had busy schedules. The Chinese were entirely self-supporting and the others nearly so. A student-evangelist and a colporteur worked with John Olsen. The sale and distribution of Scripture, books and tracts was high. Mr. Olsen commented that

"God has given us some very faithful Christians. Especially has His blessing been manifested in the life of one of our Christians at Lai-thieu. This young man has brought sixteen souls to the Lord since he was saved. Practically all the Christians who have been saved of Lai-thieu are the result of his faithful witnessing. He has been persecuted by relatives, friends, and foes, so much so that the whole village is against him. Nevertheless he stands true and is trusting God to bring those who now hate him to a knowledge of the Saviour." p. 7

The new Missionary Home or Receiving Home was located in Saigon. It was opened in February and was to serve as

"a base for our work in the interior of Cochin-China and Cambodia. Rev. and Mrs. Geo. C. Ferry were in charge of the home throughout the past year and Rev. William Robinson was

stationed with them studying Annamese since he arrived on the field in August. Miss Jeanne L. Rollier also made the Missionary Home her headquarters. She spends about a month with the missionaries on each station and carries on a regular correspondence course with all. She also translated Dr. Simpson's book 'Wholly Sanctified' into French. We hope to print this early in 1924 and to circulate it as widely as possible among the French speaking Annamese, Cambodians and the French people themselves." p. 8

Sadec - Sadec was to Cochin China what Tourane was to Annam, - the largest church.

The Stebbins, two student-evangelists and a Bible woman taught the Christians and evangelized the non-believers. On Nov. 5 Cai-tau-hau was added to Cao-lanh as an outstation. Three men were saved at the first service. It was a market town at the junction of a major river and highway. Large quantities of succulent fruit were brought by boat to that market place.

In Sadec a steady stream of inquirers daily approached the missionaries to inquire about "the good-news doctrine." Colportage work "let the people know that we are here and an intense interest has developed all over the district of Sadec." p. 7

Mr. Stebbins wrote that

"a little blind boy has had his sight restored in answer to prayer. His grandmother brought him to us after the doctors had said that his eyesight was gone never to return. As a result of this healing the child's mother and grandmother were saved." ibid

Other remarkable healings also occurred. Again Mr. Stebbins wrote:

"One old man was healed of palsy, who before becoming a Christian could hardly walk. A woman who had consumption and was very weak has been healed and is now well and strong. She has offered herself for the Lord's service and is soon to take up the work of a Bible woman. A national preacher was much broken in body. He had become quite discouraged and thought the Lord was going to take him home. Special prayer was offered at Conference time and he has been completely restored. He is a great power for God since his recovery. A.W. Aug. 1923, p. 420

Cantho - Although the Jacksons were ill during the year and forced to be away from Cantho for five months, the work progressed. During their absence the student-evangelist "held the fort," kept the Christians together and never allowed the Gospel beacon to burn low for one moment. Irving Stebbins and Allan Grupe visited Cantho occasionally and when the Jacksons came back they found the church stronger and larger than when they left. Before their illness on January 7 they conducted the first Chapel services at Cantho.

Three paid colporteurs and six volunteers from the church systematically spread the Word throughout the district.

Of their work Mr. Jackson wrote: "it has borne much fruit and has prepared the way for us to do the more permanent work of establishing out-stations. We are asked to open out-stations in other provinces that have been canvassed by our colporteurs." p. 6 I.C. Report.

Mr. Jackson also wrote concerning a convert, an old woman, who was

"a Buddhist for years, has forsaken all and cast out every form of idol worship, though her altars and idols had cost her one thousand dollars. She has now converted her home into a temporary chapel. An old man came to Jesus because he saw what God had done for another old man who was freed from the opium habit, after being in its grip for thirty years.

"The man who is now treasurer of our Church was brought to realize the power of the Gospel through a tract that his little daughter brought home from the children's meeting."

Another convert, Mr. Do, sold his house and furniture so as to go to Bible school.

Chaudoc - This was the "many language" station. - Vietnamese, Chinese, Cambodian and Malay. Five thousand of the latter lived across the river from Chaudoc. They were strict Mohammedans. The Grupes have a "faithful witness to many interested listeners among them, but thus far none of them have yielded to the Gospel," p. 5 ibid

A productive outstation from Chaudoc was Binh-Long. Allan Grupe and the national evangelist often rose at 5:00 a.m. and boarded a river boat laden with two hundred passengers to go

to Binh-Long. En route they distributed tracts and Gospel portions. Mr. Grupe wrote:

"After we have gone fifteen miles we arrive at Binh-Long and a little boat comes out to take us to shore. We spend the day at this place, preaching, teaching and visiting. Our first convert there gave us a big bamboo house which we converted into a chapel seating about two hundred. A real work of grace has been done in the hearts of many of these people. Several there are now waiting to be baptized. Idols have been taken down and smashed and devil worshipers have turned to the true God and his Son, Jesus Christ. Seekers are coming to the chapel from the whole countryside and many come from a long distance." The Call, No. 4 p. 6

Among the fifty-three baptized at the Chaudoc Station during the year, eight were Chinese and four Cambodian. The Grupes found "a more receptive hearing in the country than in the city" and traveled and preached extensively at the three outstations and six other meeting places. A young man, a slave to opium, was converted and stopped his "two piastre a day" vice immediately. Mr. Grupe baptized him on Christmas day. As elsewhere God used the distribution of literature to interest people in "eternal truth."

In August R. A. Jaffray visited Chaudoc en route to Pnom Penh. Some of his experiences he described in an article for the Alliance Weekly, Nov. 24, 1923, p. 631.

"Mr. Grupe, Mr. Robinson and the writer made a trip from Chaudoc station last Saturday to a Cambodian village where a number of Cambodians were ready for baptism. This village is in Cochín-China near the borders of Cambodia. Some time ago a deputation was sent to Chaudoc by these people asking that they might be instructed in the Gospel. From that time regular instruction has been given to them through the Annamese language with the result that four were ready for baptism. In all there were six who were baptized, four Cambodians (three men and one woman) and two Annamese who speak the Cambodian language. Praise God for these first fruits.

"We started off early from Chaudoc in a rickety old Ford. As we started, the rain started also! It poured all the way and before we reached the place where the baptism

was to be we were well sprinkled. We were yet to be properly soaked, however, if not immersed. Our Ford got into the mud and stuck, sunk up to the hubs. We got out and made the rest of the journey on foot through sheets of rain. We started off by carefully picking our steps, but as time went on we found that we were as wet as we could possibly be. We therefore just waded right on through the streams, praising the Lord!

"The baptismal font was a dirty pool. The first one to be buried with Christ was a poor old blind Cambodian. But he is neither poor nor blind. The riches of grace in Christ Jesus are his. He has a sight that many in America know nothing about. In the pouring rain they all, one by one, went down into the waters of baptism and were buried with Christ. Hallelujah!

"The answers that these first converts from Cambodia gave to the questions put to them were remarkably clear and true. What they had to say as to their faith in the fundamentals of the Gospel and as to their own heart trust in the Lord Jesus, was abundant evidence that the Spirit of God Himself has been their Teacher.

"An old Cambodian gentleman, an elder of the village and a man highly revered among his people, was also a candidate for baptism. Inasmuch as he had not been an inquirer for very long and had not had the opportunity of the instruction that the others had had, he was asked to wait till a little later before being baptized. His face betrayed real disappointment, but we believe that he will be received into the Church ere long. Pray that this old gentleman may not be discouraged, but that he will follow on to fully know the Lord."

Mytho - Mytho is the main city of the most populous district in Cochín China. Close to Saigon, - only forty miles distant, missionaries had not been available for placement there. But in December the Curwen Smiths and a student evangelist took up residence in the city. A young woman already had confessed the Saviour before the new year. Soon this area would prove to be most responsive to the Gospel.

Pnom Penh - Some said it would be impossible for the Gospel to get a foothold among the Cambodians. This proved to be relatively true for it was not until the early 1970s that large numbers of Cambodians began to move toward the Saviour. However,

missionaries were sent and the Hammonds arrived in Pnom Penh near the end of January. They had left Saigon on January 10 and visited stations in Cochin China en route. From the beginning the Gospel was earnestly proclaimed and widely disseminated throughout the country.

The difficulties as well as the victories the missionaries faced can be understood by this paragraph from Mr. Hammond.

"Shortly after Conference in September our work was almost at a standstill and the Annamese preacher was becoming discouraged. We found it difficult to get even one or two into the Chapel to listen. When we played the organ and sang, a number would gather around the doors, but as soon as we invited them to come in they would run away as though someone were chasing them. All seemed like failure, but God put it upon our hearts to meet daily for prayer. We did so and the very next evening the Chapel was crowded. Ever since a greater interest has been shown by all. Our few members were backsliding because of the persecutions, but now they have come back to God and He is adding to their number almost daily."  
p. 3, I.C. Report

Evangelism was difficult and the Hammonds were still learning Cambodian. Only a few Cambodian Scripture portions and tracts were available. They were sent from Thailand.

Mr. Tlep, the student-evangelist, carried on a lively ministry among the Vietnamese. During the year five Vietnamese were converted and two Cambodians, - a young man and his wife, probably Mr. and Mrs. Heng. Both promptly dedicated themselves to the Lord and took off for the Bible School at Tourane.

In August Mr. Jaffray went to Pnom Penh after his visit to Chaudoc. He wrote:

"I have just returned from a visit to Pnom-Penh. The Hammonds have been resident in that city since the first of this year. Their teacher and his wife have accepted Christ and were the first to be baptized in that land. They are not full Cambodian, but are part Chinese. As you look into their happy faces there can be no doubt as to the reality of their joy in Christ. Their faces are darker than their Annamese brethren, but the glory of Jesus shines out of their eyes. They have already suffered considerable persecution from their people. They counted the cost, however,

and are determined to go all the way with the Lord Jesus. They are now on their way to Tourane to study the Word of God in the Alliance Bible School with a view to becoming workers in the great harvest field of Cambodia."

A.W. ibid.

Jaffray's trip took him further into Cambodia and he tells of it in the same article.

"While visiting the work at Pnom-Penh we wished to see more of Cambodia, and therefore made a trip by auto further into the land to another great centre called Battambang. We rode for the best part of two days through the heart of Cambodia and had a splendid opportunity of seeing the country and the people. It is a striking characteristic of these people that they live almost entirely in the country and leave the cities and commercial life largely to the Annamese and the Chinese. They are an agricultural people, honest tillers of the soil. The population is therefore very much scattered.

"As we travelled rapidly across the country we praised God for the good roads that the French Government have made, paving the way for the Gospel. To be sure the messengers of the Gospel ought to have been here with His Message of Salvation long before these roads were made. But now that the roads are ready, shall we still leave them unused and leave these people without the Light?

"All the way across Cambodia we dropped Gospel tracts whenever we passed people on the way. This is sowing the living seed of the Word of God. NOW seems to be the right time to press forward in Cambodia." A.W. ibid.

Battambang - Like Mytho, Battambang was occupied late in the year, - October. The David Ellisons were new missionaries, knowledgable in French, but strangers to Cambodian. However, the Lord also worked with them. They found a house for \$30. per month (\$100. "for the consideration of immediate removal," i.e. key money). It was situated in the midst of Cambodians and it took two weeks to make it inhabitable. The landlord located an eighteen year old boy to assist them in the home and Mr. Ellison wrote of him -

"He is proving very useful, being quick to learn and intelligent. We have had to make him understand without being able to speak his language and in the attempt are learning a little of his tongue. The Lord has provided us with a teacher, a Cambodian who speaks French quite well. Praise God for the friendliness of a family of Chinese who live nereby and for the friendliness of six Annamese who have visited us and bought Gospels. French was the medium of conversation.

"Pray that these may be led to a saving knowledge of Jesus Christ. Pray that the thousands of Cambodians who inhabit the region may soon receive the Gospel Message."  
p. 4 The Call, No. 6.

A couple of weeks later Mr. Ellison related how

"The Lord gave us the joyous privilege of winning our first soul at Battambang. Unable to speak a word of the Cambodian language, my wife and I made it our practice each evening to play our little folding organ. One evening a young Cambodian came and sat in the open window to listen to the music. After a few moments he spoke to me in good French, making inquiries about the organ, etc. God opened his heart and after coming back a number of times to hear the Story of Redeeming Love, he confessed his faith in Christ. Educated in a French school at Pnom-Penh, he had just arrived from that city about a week after we came here. He loves the Lord and has told many others of Christ, acting as interpreter for me as well as being a live individual soul winner."  
p. 4.

This young man began immediately to translate some of the Scriptures into Cambodian from the French Bible. Surely this story testifies to how the Lord prepares the way and provides the needed people at the necessary time.

The next year, January 6, 1924, seven people prayed to receive Christ and on January 10 four Chinese came forty miles to pray and find the Lord. A total of 17 persons had prayed by the end of January.

The Annual Field Conference convened at Tourane the end of August. Two days of prayer preceded the business sessions. Mr. Jaffray called the first session to order on Monday morning, September 3. The David Ellisons were absent, honeymooning in Hue. They had been married on Saturday morning. Two missionaries had joined the staff since the close of 1922, - David Ellison and William Robinson. None had gone on furlough, so a full complement of twenty-seven missionaries were in attendance.

Conference elected Allen Grupe to serve as secretary and Ruth Jeffrey, Lydia Jackson, Grace Grupe, Jeanne Rollier and Arthur Hammond became "senior" missionaries. The customary letter of greeting was written to the Board and telegrams sent to important French officials. Interestingly the Conference requested that the Annual Report of 1922 and the statistics for 1923 be translated into French and sent to the French officials. Jeanne Rollier was the expert to fulfil this request. An ordination council was also appointed to examine William Robinson and David Ellison.

Usual Conference business is quite routine, but the unusual often confronts a pioneer field. The revision of the language course and the appointment of language examiners might be ordinary, but the salary scale for Vietnamese workers, how to compute church membership was extraordinary. They had to calculate not only new members, but those excommunicated or deceased and those whose whereabouts was unknown. Statistics were vital both to the missionaries and vital to the supporters in the "homeland." Both desired to know the growth and expansion of this new missionary enterprise.

As for student-preacher salary scale, the answer Conference gave to the question provided the student-preachers with an incentive to be fully trained. His remuneration would depend upon his years of study. For example he would receive \$25. after one year of study and \$2. was added for each additional year of study. The precise amount varied according to the area where he ministered, i.e. more in the south, less in the north. Bible women worked on a similar scale.

The fledgling Church would soon need a constitution to guide its affairs and the pastors would want a manual to guide and instruct them in their pastoral duties, - weddings, funerals, dedication of children, etc. Conference appointed Messrs Irwin, Olsen and Cadman to prepare these materials. Bible School work and Bible translation were also relatively new experiences to this missionary staff. Conference spent considerable time discussing these two matters.

The missionaries also planned the first National Church Conference. They hoped to convene it at the close of the year, but it was delayed until March 1924.

The spiritual services joined with the business sessions to make Conference a memorable experience. Each day there were prayer sessions and preaching services. Two of the prayer services began in the cool of the day, one at 4:00 a.m., another at 5:00 a.m. During Conference David Ellison and William Robinson were ordained. Conference closed on Monday evening with a 'most solemn and precious Communion service.'

Elections and allocations are always a high point of Conference. Mr. Jaffray stated again that he wished to retire as Chairman and had announced his intention to the New York Board. "He had no desire personally to retire from the work, but felt that for the best interests of the I.C. Mission he should take this step." p. 10, Minutes However, he was elected chairman for another year and Frank Irwin sub-chairman. The executive committee elected with them represented each major area of the field. The members were:

Tonkin: William Cadman  
Annam: Ivory Jeffrey  
Cochin China: Irving Stebbins and Allan Grupe  
Cambodia: Arthur Hammond

The Conference made the following allocations for the year 1923/'24.

<u>Tourane</u>	- Frank Irwin	- Sub-chairman and station work
	Marie Irwin	- Women's work and Bible Class
	Ivory Jeffrey	- Bible School
	Ruth Jeffrey	- Children's work and Girl's School
	Edith Frost	- Women's Bible School
	Celma Ailshouse	- Women's Bible School and language study
<u>Hanoi</u>	- William and Grace Cadman	
<u>Haiphong</u>	- Richmond and Hazel Jackson,	furlough April 1924.
<u>Saigon</u>	- John Olsen	- Translation work and station. Furlough, April 1924.
	George and Margaret Ferry	- Language Study and Missionary Home
	William Robinson	Language study
	Jeanne Rollier	- To teach French by correspondence and visitation. Translate <u>Wholly Sanctified</u> .

- Sadec - Irving and Mary Stebbins - Station work, furlough April 1924.
- Cantho - Herbert and Lydia Jackson - Station work
- Chaudoc - Allan and Grace Grupe - Station work
- Mytho - Curwen and Sheila Smith - Language study and station work
- Pnom-Penh - Arthur and Esther Hammond - Language study and station work
- Battambang - David and Muriel Ellison - Language study and station work.

Before the next Conference, the missionaries expected reinforcements in the persons of Alfred Pruett, Mr. and Mrs. White and Mr. and Mrs. Oughton. Only Mr. Pruett arrived in Vietnam in 1924. Mrs. Oughton's health was not good and the Board requested that they take a pastorate until her health improved.

Bible translation held high priority with the missionaries. The New Testament was now published. Genesis and Exodus had also been printed. John Olsen reported that Deuteronomy through II Kings and Job through Ecclesiastes were either ready for printing or had passed the first draft. The Song of Solomon was finished by the end of the year. The Cadmans reported the completion of the first draft of the Major Prophets and that some work was already completed on the Minor Prophets. The Cadmans and John Olsen each revised the other's translation work. Other missionaries also read the manuscripts and made suggestions.

The Annual Report for 1923 stated, "The publishing of the N.T. has been one of the great accomplishments of the year. It marks a new and big advance in our work. Also the Cadman's have translated the last half of the Old Testament and Mr. Olsen the first half. We are hoping that the entire Bible in Vietnamese will be in the hands of the people before the end of 1924." p. 11, I.C. Report, 1923.

Jeanne Rollier described the joy expressed with the reception of the 'new' New Testaments. She was at Chaudoc when the first two copies arrived there. She wrote:

"A holy emotion filled all our hearts. The books were passed from hand to hand. All were delighted with the clear print and the neat binding, but what brought tears of joy to our eyes was the realization that our Annamese brethren have the whole New Testament in their own language. We have had only portions of the WORD to give them until now. It was beautiful to see the expression on the faces of our Chaudoc workers. There was hope and a new expectancy in their eyes. We also were having a fresh vision of a new harvest of souls as they shall hear or read the New Testament.

Mr. Grupe suggested a Bible reading right there. The portion chosen was the fourth chapter of Second Corinthians. One of the Annamese brethren read aloud that precious passage. Their faces lighted up with delight as Mr. Grupe explained verse after verse. Our hearts glowed together. The Lord drew very near, His presence filling the simple home. This is one of the most precious moments spent in going around from station to station." The Call, No. 6, p. 5.

It took about a week to bind 150 New Testaments. They were done by hand, but the Cadmans hoped for a binding machine.

The translation report also acknowledged "the splendid help of the British Foreign Bible Society. Large editions of the Four Gospels and the Acts were being printed in Vietnamese and distributed by the Bible Society colporteurs in connection with the station work." p. 11, I.C. Report.

The Call reported the following testimonial:

"It was moved that we as a Conference record our devout praise to God for the completion of the New Testament in Annamese and for the progress of the work on the Old Testament ... It was moved that our Chairman be requested to write a letter of appreciation to the British and Foreign Bible Society for past help in connection with the work of Bible Translation and the printing of the New Testament and Scripture Portions.

"In Indochina, as in many other heathen lands, the Bible Society was the noble forerunner of the missionaries. Many tens of thousands of Scripture portions in Chinese character were scattered far and wide by their colporteurs. Since the arrival of the missionaries the Bible Society has most generously aided them in the translation of the Scriptures into the national language and in the distribution of them by

colporteurs placed under the supervision of the missionaries. Without the aid of the Bible Society how heavy would be the additional burden! Therefore we praise God for the Bible Society and pray that He will increasingly bless its ministry the wide world over." No. 6, Jan-March, 1924, p. 6

The printing of the Scriptures was done by Mr. Cadman and his workers on the presses at Hanoi. This was also true of all the publications used by the missionaries and the workers. The production for the year was large, - all the type hand-set.

The Press published:

65,000 Scripture portions  
99,600 Vietnamese tracts and booklets  
103,500 Vietnamese leaflets  
2,000 copies of The Call - 500 each quarter  
5,000 copies of the New Testament

"Over ten million pages were printed during the year."  
p. 11, ibid.

Conference authorized the reprinting of "the present hymn book without correction or addition," p. 9, Minutes. But they also elected a Committee composed of Grace Cadman, Edith Frost, Ivory Jeffrey, Allan Grupe and John Olsen to prepare a new hymn book of 200 hymns. They were to report to the next Conference. And for the benefit of children and the out-stations, this committee was to prepare a special abridged edition containing thirty hymns.

In 1919 an embryonic Bible School was begun by Frank Irwin in the stable beside and to the rear of his residence. Four young men comprised his class, p. 186 History and A.W. Jan. 1924, p. 741

In September of 1921 Ivory Jeffrey formally opened the Bible School. By now the value of the Bible School was becoming increasingly apparent. The inability of the Alliance to provide the missionary staff requested both by R. A. Jaffray and the Field Conference placed a large share of evangelism and instruction upon national workers. This situation created both advantages as well as disadvantages. More missionaries would have lessened the responsibilities of each missionary but increased the output of the total missionary staff. Less missionaries threw greater responsibility on the immature Church and hastened its maturity. The Church demonstrated vital energy and grew under the pressure of responsibility.

Mr. Jeffrey carried the major responsibility of the Bible School. Frank Irwin assisted as did the Tourane pastor, Mr. Thua. The enrollment rose to twenty-six during the school year, an increase of eight over 1922, and fourteen over 1921. Thirteen of the students were new. Seven student-evangelists were preaching in Cochin China and Cambodia.

The married students lived in bamboo houses clustered around Pastor Thua's house. There was the Do family from Cantho, the Heng family from Pnom-Penh, the Nien family from Sadec and another family from Tourane. Together they formed a miniature village and they "talk Bible all day long." A.W. Jan. 1924, p. 742. In the fall of 1923 the single men lived in a new brick dormitory built during the summer. Two more such buildings would be needed by 1924. How were the students supported? Some paid their full support, others a part of it and some just a little. Missionaries and friends made up the differences.

It required five years for a student to graduate. After the first year he attended classes alternate years, so that his course of study resembled the usual three year Bible School program at this time common in America. Seniors carried 19 hours of class work and juniors 16 hours. The lack of library facilities required more class-room time. Pastor Thua taught What the Bible Teaches, by R. A. Torrey; Bible Keys by A. T. Pierson and Genesis by R. A. Jaffray. Mr. Thua could read these books in Chinese. Frank Irwin taught a class in Chapter Study. Ivory Jeffrey taught The Prophetical Books, The General Epistles and Revelation, Church History, Homilectics and Public Speaking and The Life of Christ. A.W. January 1924, p. 743.

Mr. Jeffrey adds:

"We have entered this third year of our history very much encouraged because, with many of our old men back, it makes teaching much easier. We are much better able to keep the standard that we have endeavored to set since beginning, and this year's students are above the average in spiritual progress. And please remember in prayer the seven students who are now preaching in Cochin-China and Cambodia. These men will return later to complete their studies."

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taught the first students. The curriculum was not extensive at the beginning but important. Reading and writing were the principal subjects, - Bible courses when they attained proficiency here.

STATISTICAL AND OTHER INFORMATION  
1923

1. New missionaries

August 9 - William N. Robinson to Saigon via France  
" 13 - David W. Ellison to Saigon via France

2. Number of missionaries - 27

3. Number of missionaries on furlough - none.

4. Ordinations - David Ellison and William Robinson

5. Marriages - David Ellison and Muriel Harrison, September 1  
at Conference, Tourane

6. Births:

January 31 - Raymond Spencer Jackson  
March 29 - David Franklin Irwin  
July 6 - Ruth Hester Stebbins - at Saigon  
July 13 - Ruth Evelyn Jeffrey - at Hong Kong  
September 2 - Frances Ruth Grupe - at Hong Kong

7. Deaths - none

8.

CHURCH STATISTICS

Stations:	Hanoi	Haiphong	Tourane	Saigon	Sadec	Cantho	Chaudoc	P.Penh	Battambang	Totals
Baptisms	19	5	323	39	90	31	53	7		567
Members	45	15	577	102	127					866
Boys, Girls School	40		44							84
Outstations			1	2	2	1	3			9
V.N. workers	2	2	1	1	3	1	1	1		12

9. Various Items of Interest

- a) The Herbert Jacksons were absent from Cantho for five months. Lydia suffered a nervous breakdown, Herbert abdominal disorders.
- b) R. A. Jaffray cabled the Board to send Messrs Ellison and Robinson from France immediately. Board cabled "Why the urgency?"
- c) Board refused a field request to make up deficits in living expenses. Replied that they "must not permit such expenses to occur again." Jan. 3.
- d) Board approved \$2,000. for general expenses, rents and Station work. Feb. 14 & 15
- e) Blackstone had given \$12,000. for work in Cochin China. A \$2,000. balance remained when Grupes requested \$5,000. for a residence in Chaudoc. The Board approved the request and wrote to Blackstone for further help. Feb. 14, 15, p. 2
- f) Board approved Grupe's request to purchase an outboard motor for a boat to use on the rivers and canals. The Board paid \$50. the balance to be deducted monthly from Grupe's allowance. April 19.
- g) The Chester Traveses were approved as candidates. The Board recommended that they attend Nyack for a period. They were Moody Bible Institute graduates. Feb. 14, 15, p. 6
- h) The Board approved \$4,000 for cottages at Dalat and the eventual purchase of three automobiles. June 19, p. 2  
At the August 1 meeting some money was available and one vehicle ordered for I. C.
- i) The Board reimbursed R. A. Jaffray \$600. in six installments for money he had advanced for special needs of missionaries. June 19, p. 2.
- j) R.A.Jaffray reported that Jeanne Rollier considered her work now non-essential. The Board recommended that she return to America and teach at the Missionary Training Institute. June 27, 28.
- k) The Curwen Smith's opened Mytho in December.

1924

For the Alliance the beginning of 1924 was marked with sadness. On January first Mrs. A. B. Simpson died at her residence at Nyack. She had lived 82 years and six months. A. E. Thompson, the biographer of her husband, also died on the same day. Then in January Paul Rader resigned from the presidency of the Alliance to be replaced by Frederick Senft. Such events send shock-waves to the far flung mission fields including Indo-China half-way around the world from New York City. The missionaries expressed their sorrow, but remembered the zeal of those they sorrowed for and launched afresh into their appointed ministry.

The scope of the missionaries task already extended beyond their capacities, yet the area of ministry was enlarged again. The Board of Managers accepted from the Presbyterians the responsibility for 4,300,000 persons in East Siam. This extension would cause the Mission to be eventually known as French Indo-China and East Siam Mission.

The growing work prompted the Board to send a special of \$300.00 for both Mytho and Battambang and add a monthly remittance of \$100.00 each for these two stations.

Would any prophetic dreamer in 1918 have dared to predict that in six short years the National Church would hold its first Conference?

That year Mr. Olsen occupied Saigon. Then there were no Vietnamese Bibles, nor New Testaments and only one national preacher in Tourane. But 1924 opened with 866 baptised Christians and 18 national preacher-evangelists busy on 13 different stations.

Thus the Mission felt that the time had come to call a National Church Conference. On March 14 the national brethren from north and south converged on Tourane. On Sunday the 16th the Conference started and didn't conclude until Sunday the 30th. Sixty-five official delegates attended, but upwards to 250 persons filled the church for the afternoon and evening sessions. Evangelism took place at night and Bible exposition and business in the other sessions.

There are two reports of the Conference. R. A. Jaffray's was published in the Alliance Weekly, Sept. 1924, p. 194. A longer account appeared in The Call, No. 7, 1924. The Alliance Weekly also reproduced some material from The Call, July 19, p. 43.

The following is a composite of the above.

"One warm, sunny day last week, twenty Annamese, Cambodian, and Chinese delegates left Saigon en route for Tourane to attend the first Indo-China National Conference. There were workers from all of our stations in Cochinchina and Cambodia, and represented Annamese, Cambodian and Chinese work. Three days later, after travelling one day by train and two days by auto, they arrived at Tourane, a weary, shivering, rain-soaked but happy crowd. The next day the northern party arrived from Tonkin. They had also traveled overland for three days. And that night, Saturday, Mr. and Mrs. Jaffray, with Mr. Wong, arrived by boat, after a five-hundred-mile voyage from Hong Kong. What did it matter that the weather was wet and cold and miserable? Over sixty-five delegates and workers were gathering together, and were praying that God would reveal Himself in the coming meetings.

"These delegates represented ten main stations and thirteen out-stations, and no less than a thousand native Christians. It was time that these dear Annamese brethren got together to know one another's trials and needs and to share together in prayer the joys and burdens of the work.

"It is difficult to overestimate the importance of this First Conference of Annamese workers. Much prayer had gone up to the throne of grace for these meetings. We felt as we gathered that great clouds of blessing, heavy with the rains of heaven, were over our heads. The atmosphere of the Conference was right for the showers to fall."

R. A. Jaffray and Rev. Wong ministered the Word during this historic occasion. Mr. Wong graduated from the Alliance Bible School at Wuchow and was now a teacher there and

"There had been some question as to whether the fact that he was Chinese would in any way form a barrier and be a hindrance in the hearts of the Vietnamese in receiving his message. There is not always the best feeling between the two races. Our hearts were set at ease at once on this

as we saw how they sat at Mr. Wong's feet and from his lips received the Word of Life. We soon saw that 'in Christ' there is neither Chinese nor Vietnamese, but all were one in Christ.

"There were several languages used in the Conference, English, French, Chinese and Cambodian. All these had to be translated into the Vietnamese tongue."

One of the students, Mr. Quoc, who is part Chinese, translated for Mr. Wong and John Olsen interpreted for Mr. Jaffray.

"There was the minimum of loss in the process of translation. The same Spirit possessed both the speaker and the interpreter. The interpreter was sometimes so deeply moved by the message himself that he could only with difficulty proceed.

"Seldom have we listened to messages from the Word of God given with more direct power and personal application to the hearts of the hearers than those given by Mr. Wong. Some of Mr. Wong's subjects were as follows: 'Knowing Christ,' 'The Believer's New Objective,' 'What is Sin to the Christian?' 'Who Will Roll Away the Stone?' 'He is Faithful and Just to Forgive,' 'Full Surrender,' 'The Fruits of a Fully Surrendered Life,' 'The Holy Spirit,' 'Witnessing: Go, Stand, Tell.' "

"With regard to the messages that the writer (R. A. J.) gave at the Tourane Conference, he may perhaps be permitted a word of testimony. For months before the Conference he felt that God had a message through him to the Vietnamese workers. The matter was held before the Lord in prayer for months, but there was no clear answer. When he left Wuchow for Tourane he wished to take some notes which would help him, but he could get no light as to the subject.

"The night before sailing from Hong Kong, however, the message of the Spirit came clearly to his soul. The New Testament in the Vietnamese language had only a short time before been completed. The translation and publication of this precious Volume was a great work and it had just been placed in their hands. It came to the writer to try at this First Conference of the Vietnamese workers to introduce them

to their New Testament. Two messages on The Gospels, three on The Acts, three on The Epistles, and finally three on The Revelation were given.

"When we reached the subject of the Acts of the Holy Spirit and the need of the worker to be filled with the Holy Spirit, we soon discovered that this was what the Vietnamese workers felt they needed and what above all else they wanted. Through the chapters of The Acts and through the teachings of The Epistles we kept to this all-important subject which we saw was making a profound impression on the hearts of the hearers.

"At the close of one of the messages an opportunity was given for personal prayer. There was a solemn stillness all over the church. Then there was weeping heard in different parts of the building. There came strong pent-up cries, full of anguish, - cries for cleansing and filling. The atmosphere was charged with the tenseness of the Spirit. Many souls were definitely blessed and filled with the Holy Spirit. A spirit of tenderness and brokenness continued throughout the entire Conference.

"One man who was greatly blessed one morning came again in the afternoon with various books on hypnotism. These he tore up in front of the audience. Later his joy was too much to contain so that he acted like an old time Methodist.

"Another man had to pay back eight dollars that he had stolen and another had to confess of lying to a missionary. Only then did they have peace and joy in their souls. And not only men but women were moved upon by the Spirit of God. It was a very refreshing time.

"The most extraordinary experience was that of a student from Cambodia, Mr. Heng. The day before, he had a very bitter feeling in his heart against another student, but God convicted him and he confessed his sin. A little later God showed him another matter, and before the meeting closed he asked permission to speak again. As he stood up he bared both forearms, which were tattooed with Buddhist designs. Then he pinched the skin, revealing a lump on each arm. These were two small bars of gold that as a young man had been embedded in the flesh of his arms as a charm against

evil. He said that these were supposed to make him invulnerable against all attacks of enemies. As he waited before the Lord in these meetings, he felt strongly that these little bars of gold in his flesh were a token of the devil's hold on him. He determined to have them removed. He did not want the devil to have any place in his body or soul."

A missionary testified:

"Yesterday I watched the doctor open the arms, remove the bars and then sew the flesh together again. After the operation, Mr. Heng said to the doctor, 'Sir, I have had these bars removed because I am no longer a servant of Buddha but am a follower of the Lord Jesus Christ.' "

During the Conference, except Sundays,

"there were meetings each morning, a prayer meeting, an address by Mr. Jaffray, followed by an address by Mr. Wong. The afternoons were set apart for reports, testimonies and business sessions which were conducted entirely by the Vietnamese. In the evenings evangelistic addresses were given by Vietnamese workers. Mr. Chao, the pastor of our Chinese church in Cholon, also spoke a number of times and his messages were greatly appreciated by the Conference."

The last day, - the great day of the feast, the Jaffrays and Mr. Wong were absent. Their steamer left for Hong Kong on Saturday night. At Mr. Jaffray's suggestion

"three of the men who had been specially blessed gave brief messages of what God had done for them during the Conference. In the afternoon they had a red hot testimony meeting, and again in the evening special testimony messages were given to the glory of God.

"Thus closed the First Annual Vietnamese Conference of the Indo-China Mission. It may be the last as well as the first, for we know not when the Master may return and call us to the Great Conference of All Saints in the air. What a meeting that will be! Lord, speed the glad and glorious day!"

The tenth annual Indo-China Conference assembled at Tourane on Sunday, August 31. All day Sunday and Monday morning the missionaries waited upon the Lord in prayer and in the study of His Word. The first business session convened Monday afternoon, but with a lesser number of missionaries (20) than in 1923. Eight of the staff had returned home on furlough.

In addition to the missionary staff, R. A. Jaffray and daughter Margaret attended the Conference. Also Rev. G. W. Sheppard of the B.F.B.S. had come from Shanghai to discuss with Conference matters pertaining to Bible translation and colportage work.

Conference reviewed the work of the previous twelve months. This was done by way of Station reports. And they also planned for the future.

We will note the significant items considered by the Conference and then the highlights of the Station reports.

The Conference always remembered proper protocol and sent telegrams of greeting to the Governor General of Indo-China and the Resident Superior of each of the four States, - Tonkin, Annam, Cochin-China and Cambodia. Each telegram expressed the gratitude of the Mission toward the French officials and affirmed their loyalty to the government. Congenial relations with the French government was necessary for the furtherance of the Gospel. Even then, opposition and persecution would come. The Conference received cordial replies to their telegrams.

As anticipated, this Conference bid farewell to their field chairman, Robert Jaffray. He had served for eight years and had implanted his vision, zeal and methods in the missionaries and national workers alike. Much that had been accomplished resulted from his vision, tact and leadership. He had a way of motivating people and removing obstacles when the work was stymied. Of course not everything he wanted and hoped for was achieved. The chairmanship was passed on to Frank Irwin who had assisted Jaffray during his eight years of leadership.

One thing Jaffray pled for unsuccessfully was an adequate missionary staff. The lack of reinforcements left the 1924 Conference short handed. Eight missionaries had returned home on furlough and four more were to go in 1925. The Conference letter of Appeal to the Board urged swift action to send replacements. From the text, "the harvest truly is plenteous, but

the laborers are few," Matt. 9:37, they wrote:

1. "At this Conference it has been necessary to leave three of our main stations without resident missionaries. Thus our greatest need is for missionary reinforcements. While we approve the principle of using the minimum of foreign missionaries and the maximum of national workers, yet in addition to those appealed for at last Conference there is an immediate need for FIVE NEW MISSIONARY COUPLES. This will enable us to staff our present stations and also to open new work in Cambodia, Cochin-China, Laos plus Annam and Tonkin when they open. We also should commence work among the numerous tribes people.

2. "In view of the fact of our adopting the above mentioned principle of the minimum of foreign workers and the maximum of national workers, it is necessary that one missionary oversee numerous out-stations scattered over large sections of the country. Therefore we respectfully request that special transportation facilities be provided. To this end we would reiterate that, if possible, THREE AUTOS be provided and at least one of these at the earliest possible moment. One motor boat is also needed to meet a great need where other suitable transportation is not available.

3. "These same conditions require that our national staff be multiplied. Therefore, the number of students in our Bible School must be doubled and even trebled. Although most commendable progress has been made along the line of self-support in our Bible School, yet it is absolutely necessary that the Board increase the amount of the monthly grant for this purpose."

The Conference allocated the twenty available missionaries as follows:

Hanoi: William and Grace Cadman  
Tourane: Ivory and Ruth Jeffrey  
Curwen and Sheila Smith  
Edith Frost  
Celma Ailshouse  
Alfred Pruett - language study

Saigon: Frank and Marie Irwin  
William Robinson - language study  
Mytho: George and Margaret Ferry  
Cantho: Herbert and Lydia Jackson  
Pnom-Penh: Arthur and Esther Hammond  
Battambang: David and Muriel Ellison

The Bible School had enjoyed an increase of students each year of its three year official history. Ivory Jeffrey had been the director since September 1921. This chart will indicate its growth and the area from which students came.

	<u>From Tonkin</u>	<u>Annam</u>	<u>Cochin China</u>	<u>Total number</u>
1921 - '22	2	8		10
1922 - '23	2	11	3	16
1923 - '24	3	16	7	26
Fall 1924	3	12	16	30

Fourteen of the students who came in Sept. 1924 came for the first time. Fourteen of the 1923-'24 students were engaged as student-preachers.

The Sept. 1924 students raised \$600. piastres toward their support, 9/10ths of which came from Cochin China students. A prospective student was asked to give \$100. piastres if possible, to the Station missionary prior to leaving for School. Correspondence about this with Ivory Jeffrey consumed considerable time. At Sadec men with families wished to attend School, but families were a hindrance. Then some men with two wives wanted to train to become preachers. Others wanting to go to School were Christian babies of two or three months. But in it all there was the fervor and desire to preach the Gospel. Applicants came from a variety of social and economic conditions - teachers, doctors, farmers, barbers, clerks, cooks and ranged in age from 20 to 40 years.

From among men like these would come the leaders of an ever expanding church.

The Women's Bible School began its second year in September, 1924. Edith Frost and Celma Ailshouse directed the School. At that time women in Vietnam received little education and their studies were elementary. It was urgent that pastor's wives, Bible women, Sunday School teachers, etc. be adequate in ministering the truths of the Bible. At the beginning (Sept. 1923) the Women's School had only three boarding students, four wives of men students plus another single lady from Tourane. In January 1924 the number increased to ten and in September sixteen. These sixteen women were mostly wives of men students. The majority had to be taught to read and write. Then they could begin the study of the Bible. The lady teacher's work was certainly tedious and at times trying. Some of their students just didn't want to learn and some didn't think they could. But prayer and persistence prevailed. From a servant's room and a charcoal room at the beginning, the Women's School graduated into a fine building constructed just for them. The Call, No. 9, p. 28. See the A. W. Nov. 1924, p. 289 for a picture of the ten lady students in January 1924.

Conference discussed with Mr. Sheppard how the Gospel could be spread to the cities of Annam and Tonkin. Missionaries could not go, but nationals, yes. It was decided that Bible School students should be assigned as colporteurs and

"that they should be under the direct management of the Tourane Bible School." p. 4 Minutes.

Four men were sent to Tonkin and four to Annam. They were paid the same as student-evangelists assigned to Station work in Cochin China. The Mission gave one half the colporteur's salary, his travel expenses to and from his assignment plus his lodging while there. The Bible Society contributed the other half of his salary plus his travel expenses within his area of work. The colporteurs also received twenty cents (local currency) for each Vietnamese New Testament they sold and twenty percent of other Bibles and New Testaments sold (Chinese and French). To enlarge the distribution of the Scriptures they were encouraged to enlist the services of voluntary colporteurs in their areas.

The importance of the sale of the Bible colporteur cannot be over emphasized in the evangelization of Vietnam, neither that of the Bible Society. The written Word paved the way for the preacher of the Word and provided the truth upon which the Church

and Christian life would be built. The colporteur was so important that the Conference voted to require all full time colporteurs, paid or volunteer, to attend all future National Church Conferences. And the Mission and the Bible Society would meet their expenses to come to Conference.

Printed and bound copies of the Vietnamese New Testament was a joy to the missionaries and Christians. Conference commissioned Mr. Irwin and Jeffrey to present Testaments to both the King of Vietnam and the French Resident Superior at Hue. Conference also recommended that the Bible Society proceed with the printing of the Old Testament and the publishing of the entire Bible. John Olsen had taken his Old Testament manuscript on furlough for further revision, but it was expected at Hanoi momentarily. He had used the French "Synodale" as the basis for translation. The Cadmans had used the Catholic Bible and the Louis Segond version for translation purposes and made their final manuscript conform to the American Standard Version.

R. A. Jaffray advocated both in South China and Vietnam a Bible magazine to nurture Christians. The Executive Committee at their February meeting at Tourane approved the idea subject to Conference ratification. In September Conference said "Yes, as soon as the way is open." Authorization had received stiff opposition from the French government and "the way" did not open until January 1931. Only then was the Thanh Kinh Bao published.

Mr. Cadman had expected Conference approval and began in March to solicit materials and sent a request to the government for authorization to "publish a Bible Review in Vietnamese." He stated that it would be "a strictly religious magazine" and would adhere "to a strict observance of the press laws of this country." Cadman letter, June 3, 1924. The official to whom Mr. Cadman made the request remarked that "there would be no difficulty and the application was merely a formality."

Then without forewarning to Mr. Cadman several newspapers, including the Courrier de Haiphong, began to publish articles that were extremely anti-Mission. They were based upon reports from the meeting of the Conseil de Gouvernement. The delegate from Hue, M. De Monpezat, who was a close friend of the Catholic Mission, supplied the press the information. ibid. He attacked Mr. Cadman stating that he was a "foreign pastor and had no rights." He asserted that the proposed Bible magazine was calculated to be only subtle political propaganda. He

argued that if the missionaries were French there would not be any objections, but that the missionaries were an "American invasion under the guise of religious activity," ibid One editor called upon "the government to suppress this work and expel the missionaries." ibid M. De Monpezat even claimed that the Mission "had sent hundreds of young Vietnamese to America." ibid. It was at this time that as far away as Battambang a group of inquirers were imprisoned and accused of meeting together to discuss how to avoid paying taxes. The average French person, even friends of missionaries, had considerable difficulty believing that the missionaries "are here only for the sake of the Gospel." ibid. All of this left the missionaries somewhat dismayed and perplexed.

Meanwhile the Cadmans were producing literature. It sounds incredible the amount and kind of literature they had published. Sunday School booklets, prepared by Marie Irwin, had been regularly printed. They had planned to include the Sunday School lessons in the Bible Magazine. Note the type of books they had published.

1000 copies of	<u>Jesus' Return</u>	-	R. A. Jaffray
1000 copies of	<u>Difficult Questions Answered</u>	-	R. A. Torrey
500 copies of	<u>Power Through Prayer</u>	-	E. M. Bounds
3000 copies of	<u>Pilgrims Progress</u>	-	John Bunyan
500 copies of	<u>Wholly Sanctified</u> (in French)		A. B. Simpson

Thousands of copies of a catachism had been published and this Conference asked that it be revised. The Press had also printed 80,000 Scripture portions and 120,700 booklets and tracts. Some of these publications were in the Cambodian language. All of these publications totaled 10,020,532 pages. Also, during the year the colporteurs sold:

289	Bibles
3,588	New Testaments
73,943	Scripture portions
66,444	Tracts
20,675	Booklets

Quite an accomplishment for a Mission and Church still in its infancy. And for the near future the Executive Committee, authorized the translation and printing of R. A. Jaffray's studies on these Bible books, - Genesis 1-25; Leviticus; Numbers; Daniel and Romans.

What eventually became the Joint Committee of the Church and the Mission was inaugurated at this 1924 Conference. Conference asked the National Church Conference to elect three of their members "to cooperate with our Executive Committee in all matters concerning the Vietnamese Church and workers throughout the year," p. 7 Minutes. The Mission Executive Committee had recommended this action at their March meeting.

In anticipation of the recommendation being adopted, the National Church Conference had appointed the following three men: Hoang Trong Thua, Duong Nhu Tiep and Doan van Khanh. Thus the first Joint Committee was formed. The young church would learn to walk both with and apart from the founding fathers.

Part of the Joint Committee's work was to form a Church Constitution and write a Manual for the pastors. The Missionary Conference in 1923 had already initiated work on these two documents and the 1924 Conference examined and discussed the written drafts.

Conference referred the drafts to the Mission Executive Committee and suggested that missionaries in charge of stations be asked to submit their ideas. Then the document was to go to the Joint Committee for final revision.

Conference also reviewed and revised the salary scale for the Vietnamese workers. The church's financial responsibility was on a sliding scale depending on its membership. A church with ten members was expected to contribute \$80. piastres per year; if one hundred members, \$600. piastres. A preacher's salary was set at a minimum of \$450. piastres per year.

Of course a church's contributions were designated for expenses other than the pastor. The Mission endeavored to assure each worker adequate support by giving the difference between the potential of the church and the \$450. annual salary. Later full support of the pastor by the church would become the criterion of that church's membership in the National Church organization and the criterion for the pastor's election to any District or National office.

Although there was a shortage of missionaries, the attention was drawn to "the regions beyond," II Corinthians 10:16. None of the Tribes people in the mountains had yet to hear the Gospel. The previous year Conference had requested R. M. Jackson

to prepare a paper on The Tribes of Vietnam.<sup>1</sup> This he did, but at Conference time was home on furlough. His brother read "this most excellent paper" and Conference absorbed its "valuable information." Interestingly it was not Richmond but Herbert Jackson who first entered into Tribes work.

After discussion Conference asked "that a missionary couple be appointed as soon as possible to preach the Gospel to the Thai race (Tonkin), and also that the Moi tribes in the South (Annam) be reached without delay." p. 9 Minutes.

The Irwins and William Robinson were requested "to make every effort during the year to definitely reach the Moi people with the Gospel in the Saigon district." p. 10 ibid. (Some tribes people are located less than 100 miles north of Saigon.) The Chairman, R. A. Jaffray placed this before Conference as "a definite matter of prayer." p. 10 ibid.

Conference also requested that two missionaries make an exploratory trip into norther Laos to obtain all the information possible about the Thai people and to report to the Executive Committee and next year's Conference." Conference hoped that the next year they could appoint "a married couple to occupy this utterly neglected area." Then the Cambodian missionaries were requested to return home from Conference via Savannakhet, Southern Laos and northern Cambodia and secure information concerning these areas. p. 10 ibid.

Details of the ministry throughout the Field are found in the Station reports.

#### Hanoi -

Mr. Cadman stated that the work was slow and hindered by increased opposition from politicians and newspaper articles. The Boys Primary School was continuing with fifty students enrolled. The School was self-supporting. In the church fourteen converts were baptized during the year. Mr. Cadman visited Haiphong every two weeks in addition to his Hanoi duties. The R. M. Jacksons were on furlough, but Mr. and Mrs. Quoc maintained the station.

#### Tourane and Faifoo

Christians belonging to these churches were not only local residents, but some came from villages and cities to the north as far as Quang-tri and the south as far as Nhatrang.

Missionaries were prohibited from preaching outside of Tourane and Faifoo, but converts and colporteurs shared convincing testimony and inquirers came to the missionaries from far and near. The Sunday Schools had three classes, - a men's class, ladies class, and children's class. Other adult Bible classes were conducted during the week. As in Hanoi, so in Tourane, a Primary School functioned regularly. Seventeen boys were enrolled and twenty-seven girls.

At Conference time the number of baptisms at the Tourane Station since 1912 totaled 810. They included those in and outside the two cities.

During the twelve years about 100 persons had been removed from the membership list. Some had been excommunicated (less than 50), others had moved and the whereabouts of some others was unknown. The Tourane Station had certainly been a beehive of Gospel activity.

In 1926, Ivory Jeffrey wrote a review regarding the Triumph of the Gospel in French Indo China. A.W. Feb. 6 and 16, p. 88f and 103f. His description of God's working at Faifoo dates back to 1923 and 1924. He and Frank Irwin went there on alternate Sundays. He says:

"having to come such long distances to attend church. He was very gracious and readily granted permission, with certain limitations, for the opening of a chapel in Faifoo.

"There was great rejoicing among the Christians when they learned that permission had been granted to commence the work in Faifoo, and the story of the Faifoo church from that day until this is of much encouragement. In four years that church has grown to be as large as the mother church in Tourane, having now over five hundred baptized Christians. It has been my privilege to watch the development of this work since its inception. Although in charge of the Bible School, I had the joy of assisting Mr. Irwin in the Sunday services alternating with him each Sunday in staying at Tourane or going to Faifoo; and Mr. Irwin on week days assisted in the Men's Bible School.

"The first days were memorable. We rented, for six piastres a month, an old dilapidated building, believed by the Vietnamese to be haunted. No one would live in it.

This building had been used at one time as a bakery and consisted of a succession of rooms and courtyards running back to a depth of over two hundred feet. Immediately back of it was a very well-cared-for Buddhist temple. The contrast between the two buildings was most marked, but the one was to be a true temple of God, while the other was empty of any spiritual blessing. It was large enough to hold, if necessary, a thousand people. A few coats of whitewash and a number of benches improved the appearance of our new chapel and made it habitable. All about us on the streets of Faifoo were many temples, erected usually by wealthy Chinese merchants of the town. Our beginning was insignificant, but we knew that the power of Christ's Gospel was not confined to a beautiful building.

"A great crowd was present for the opening Sunday and the attention was good. Once in a while there was a little disorder from some one who did not understand the purpose of our gathering, but each week brought improvement. At first the boys were somewhat obstreperous. To make room we endeavored to keep them out of some of the services, but they pounded the doors and made so much noise that we were forced to admit them. For weeks the average attendance was from six to seven hundred people. Later the regular attendance averaged from three to four hundred. It is impossible for all the Christians to attend church every Sunday because many of them come long distances. With little children and homes to look after it is necessary that some members of the family remain home to take care of things. Usually the husband comes one Sunday and the wife the next.

"Rarely does a week pass without some souls being saved. Sometimes one, sometimes ten, sometimes twenty become Christians and are instructed preparatory to baptism. Almost all inquirers are brought in by relatives or neighbors who during the week have witnessed for Christ and the missionary is simply there to direct and lead them farther into God's plan of salvation. Truly it is a rare joy to be in such a place. Our cathedral is a dilapidated old building. The audience is composed chiefly of farmers with some teachers and others of the higher classes. Nearly all the garments of the audience are dirty and one looks into faces of women whose teeth have been blackened. Some are chewing betel nut. Some, in for the first time, gaze vacantly about the room. But in the midst of these is a group of smiling faces and warm-hearted Vietnamese Christians.

"The service is long, lasting from the time we arrive, about eight a.m. until long after noon. We open with Sunday School and conclude with a preaching service. On Communion and Baptismal Sundays the meeting is longer still. Usually the missionary takes the Sunday School lesson and one of the Vietnamese preachers follows with a sermon. Often the missionary adds another sermon as well. While teaching the lesson, sometimes a group of strangers from a country village en route to the market file in. They march up to the front and surround the speaker while he continues to teach over their heads. They examine him or the picture scrolls on the wall and after a few minutes all file out again as suddenly as they came in. No one pays any attention to them.

"These churches have had their joys and sorrows. We have conducted weddings and funerals. Sometimes the funerals are quiet and orderly. At other times there is opposition from heathen friends and relatives. Or if it is in a village that has never seen a Christian funeral, there are many who come out of curiosity. Then it is difficult to maintain order and decorum. The old father of one of our leading deacons in the Tourane church died. The service was conducted in a village where no Christian funeral had ever been conducted, and in the face of much opposition from heathen relatives. Almost all the inhabitants of the village were heathen. The father of our deacon was an important man and had accepted Christ shortly before his death. Many of the relatives were influential and wished to conduct the funeral according to heathen custom. One man was drunk and did his utmost to stir up trouble, but the tact of the Christians prevented any outbreak. A great crowd had gathered which gave us a splendid opportunity to witness for Christ. The crush at the grave was so great that a number were pushed in on top of the coffin. Then a free fight ensued between the heathen relatives, who had been pushed by the crowd, and those who pressed so closely upon them. All this affected them very much so that they were ashamed and apologized to the Christians for their conduct.

"At the heathen funerals one is saddened as he hears the mournful wailings and hopeless cries as the heathen follow the corpse of some loved one being carried to the grave.

"Not only has the work grown in Faifoo, but the entire district round about has been affected. Now it is too far for many to come to Faifoo and another center is opening. Scores of villages have been reached and there is a nucleus of Christians in at least fifty of these villages."

### Saigon

Saigon had a change of missionary leadership during the year. William Robinson had arrived in August of 1923. John Olsen left for furlough in April of 1924 and the responsibility of the station fell upon the shoulders of Mr. Robinson.

His inexperience was compensated for by the student-evangelists and Mr. Chue in Cholon. Mr. Do and Mr. Chan preached and taught the Vietnamese in Saigon, Lai Thieu and Tan-Khinh. Tan-Khinh was 8 miles north of Lai-Thieu. The first converts there had heard the Gospel in Lai-Thieu. Mr. Robinson reported that "crowds came to all the chapels connected with the Saigon station and outstations and we are expecting a big advance." The Call, No.9 p. 12. Both the student-preacher's wives taught the women and children and were assisted by the daughter of an elder. Mr. and Mrs. Chan cared for the work in Lai-Thieu and Tan-Khinh. The Irwins moved to Saigon in October after Conference.

### Sadec

The Curwen Smiths went to Sadec when the Stebbins left for furlough. In the five months prior to Conference 100 converts had been baptized. Many others were preparing for baptism. Curwen Smith remarked how "Christians themselves bring in their relatives and neighbors." The Call, No. 9 p. 13. Healings occurred, including a leper in one of the villages. His wife was converted, then the leper. They read in the New Testament how Jesus had healed lepers and though he had been bed-ridden for months, he asked Jesus to heal him. The ends of his fingers were not restored, but new flesh and skin formed over them. These scars showed indisputably that he had been healed from leprosy. The testimony of his healing caused many in his village to believe. Thirty of them had been baptized at Conference time. In another place a girl led her 80 year old, blind grandmother to church. God restored her sight and her whole family accepted Jesus as their Saviour.

### Cao-lanh

An outstation also prospered in the Gospel. People were being saved regularly and the people erected a chapel. The church was approaching full self-support.

### Cai-tau-ha

Opened in November of 1923, 15 believers were baptized. Voluntary colporteurs spread out over the whole province, travelling up and down the small rivers that honey-combed the district. Mr. Cadman reported that these men had "the most wonderful sales of the Scriptures and Christian literature which we have ever seen." They sold or gave away some 44,000 Scripture portions, 1,400 New Testaments, 80 Bibles, 15,000 Christian booklets and 20,000 tracts. Annual Report.

A new outstation was An-thai-dong. One of the converts, Mr. Tuan, was so grateful that he was building a new house to give the mission for a chapel.

The missionaries had problems to accompany their joys. They had difficulty in perceiving the morality of the Vietnamese. Sometimes they were misled and deceived and consequently upset, but sought always to maintain New Testament standards. A few student-preachers became involved in sexual sins. Cheating and lying cropped up occasionally among the student-preachers and sometimes insolence and defiance. The Roman Catholics were quick to take advantage of any misconduct thus belittling the Protestant effort. Though such conduct is deplorable, perfection is not a criterion of conversion. Vietnamese Christians would grow spiritually and mature as others do.

### Chaudoc

The Jacksons of Cantho had the oversight of the work at Chaudoc. Grupes had left on emergency furlough in April. An inexperienced student-preacher, Mr. Tu, remained there and his good life and testimony compensated for his lack of training. There were three outstations from Chaudoc, - Binh Long; Tan Chau, plus Tri-ton for the Cambodians. Twenty-six Cambodians were ready for baptism. Crowds attended the services at Binh Long. They met in a chapel given by one of the Christians. Activities and results at the other outstations was reduced because of lack of leadership. Chaudoc itself was slow to develop.

### Cantho

In February the Jacksons at Cantho opened an outstation at Q-mon. Twenty-three were baptized there during the year. One of these was a man who had received a Chinese Gospel twenty-one years

previously. The white ants had since destroyed his Gospel, but he looked for a missionary who could tell him more. He received Christ as his Saviour, and, oh, how happy!

Another outstation, Cai-rang, had twenty-two baptized believers. One had been a Buddhist priest. A Christian witnessed to him and on the road he asked the Supreme Being to lead him to the chapel or the pagoda. Converted, he became a witness to his Buddhist followers.

Cantho, too, prospered. Their membership numbered seventy-five and their contributions paid the salary of the preacher and incidental expenses as well. The Jackson's had lost two of their colporteurs, an old man by death and another to the Bible School in Tourane. Indeed, seven of their people were training at Tourane. Lydia Jackson continued Bible study classes for the ladies and reported an increasing interest. Children's meetings at Cantho and the outstations had crowds of children in attendance and these became the means of attracting adults to evening meetings.

The Ferrys had moved to Mytho from Saigon only in February of 1924. Mr. Dang, a student evangelist, worked with them. Two outstations were opened and many listened and heeded the preaching of the Gospel. People came in from surrounding villages. One man of 69 years had heard about the missionary. He walked from 3:00 a.m. to 4:00 p.m. to talk with him and accepted Christ in his home. He returned to his village and told his story. Other villagers also came to seek out the missionary.

One of the first converts, a young man who lived in a

"village on the other side of the Mekong River, allowed the missionary to hold meetings in his home. One day 'Notables' from the village came to his house to force him to worship his ancestors again. He refused. They threatened to beat him and put in prison, but he remained true. Finally they did beat him and case him into the local jail. The next morning they took him, hand-cuffed, to the village mayor. He was made to walk the 10 kilometers while his accusers rode in a carriage. The mayor made the village 'Notables' sign some papers and passed the case to the French official at Mytho. This official exonerated the Christian, as there was no charge against him except that he refused to conform to the heathen practice of worshipping his ancestors. This incident was used by God to point many others to the way of life." 1924 A.R.

The colporteur's work was paying dividends. During the year they had sold 325 Testaments, 8,000 Scripture portions, 2,000 booklets, including 250 catechisms and distributed 15,000 tracts. At the outstations the Christians were meeting weekly, without prompting, to pray and to study the catechism. They didn't have a preacher. Non-readers were helped by readers. Many of the illiterate women memorized pages of the catechism. God was at work. A still larger ingathering would come.

The Mytho congregation, like Cantho, also paid their preacher and the incidental expenses.

#### Phom Penh

Cambodian work was difficult. Buddhists were slow to respond to the Gospel and during the year only three were baptised in Pnom Penh. These made a total of five Cambodian converts to date. Literature was limited. There was a booklet, - A Gospel Summary, and 2,000 copies were sold during the year. A few could read French Bibles. One young lady, a Roman Catholic, bought one and was converted.

During the year the Hammonds visited Takeo to the south to sell and distribute literature and found many eager people. Along with the evangelistic efforts, they also began to translate some of the Bible. By years end they had completed Luke and part of Matthew. And they were still studying the Cambodian language.

Mr. Tiep experienced a better response in Pnom Penh among the Vietnamese. Twenty-two were baptized during the year. Thus the majority of the church members at Pnom Penh were Vietnamese.

#### Battambang

The first Cambodian to receive Christ in Battambang, Mr. Ock Sot, was also the first to give his life to Christ for service. He had studied in French schools at Pnom Penh and could read the French Bible. Now he and his wife were a great help to the Ellisons in outreach, testimony and translation.

People had been coming to the Ellison's home to hear the Gospel, but for a time some were scared away. A group of men from a village four miles distant and who regularly visited the Ellisons were suddenly arrested. They were charged with assembling together with the intention of evading taxes. In a month they were

released, but others who wished to visit the Ellison home were apprehensive. Thus hampered, the Ellisons took trips along the road to Thailand selling and distributing literature. In October they went with Mr. Khanh, their student-preacher, to Bac-Prea on Grand Lake. Most of the population were Vietnamese fisherman. They heard the Gospel for the first time but there is no record of conversions.

Mrs. Ellison, an R.N., also had a useful ministry in her home. Sick children came, sometimes as many as twenty at one time. Thus homes were opened to the Gospel.

The sale of literature was exceptional for Cambodia. They did a lot of leg-work to sell -

1000 copies	- Gospel Summary	- Cambodian
2500 copies	- Gospel portions	- Vietnamese
75 copies	- New Testaments	- Vietnamese
25 copies	- Bibles	- Chinese and French
5000 copies	- tracts	- Cambodian, Vietnamese, Chinese

STATISTICAL AND OTHER INFORMATION  
1924

1. New missionaries

April 21 - Alfred Pruett via France

2. Number of missionaries on the field - 20

3. Number of missionaries on furlough - 8

April 18 from Hong Kong

John D. Olsen

Stebbins and daughters Harriet and Ruth

Jacksons, R.M. and son Raymond

Jeanne Rollier

June 18 from Hong Kong

Grupes and daughter Ruth

(Mrs. Grupe's father died, mother needed care)

4. Ordination - Alfred Pruett, September 8

5. Marriages - none

6. Births:

October 30 - Herbert Merrill Jackson at Cantho

December 16 - Robert Irving Stebbins at Nyack, N.Y.

7. Deaths - none

8.

CHURCH STATISTICS

1924		Hanoi	Haiphong	Tourane Faifoo	Saigon	Mytho	Sadec	Cantho	Chau Doc	Pnom Penh	Bat- Bang	Total
missions	Cambodian Vietnamese	10	8	174	20	170	128	89	5 16	3 29	2 2	10 646
persons		66	36	827	112	170	247	120	67	39	4	1688
missions	Girls	50		44								94
missions	missions	1	1	3	3	3	3	3	3	1	1	22
School	Students:											
	men							4				25
	women							3				22
workers		1		3	3	1	2	2	1	1	2	17
missions		\$250.	\$75.	T-\$603. F- 220.	\$1,192.	no record	\$672.	\$307.	\$149.	\$180.	no record	\$3,648.

9. Various Items of Interest

- February 25-29 - Executive Committee meeting at Tourane
- February 26 - Executive Committee authorized publication of a Bible magazine.  
The French refused permission.
- March 15-30 - The first National Church Conference at Tourane  
- The Conference elected H. T. Thua, D. N. Tiep and D. V. Khanh as a Church Executive Committee to cooperate with the Mission Executive Committee in all matters concerning the Vietnam Church and workers.
- March 21 - Executive Committee meeting at Tourane.
- June/July - Irwins at Wuchow for study of bookkeeping procedures.
- August - R. A. Jaffray, Frank Irwin et al visited Cochinchina and Cambodian stations.
- August 13 - B. of M. approved Grupes to teach at newly formed Toronto Bible School during furlough and Allan to study at the University.
- September 2-10 - Field Conference at Tourane.
- September 11-15 - Executive Committee meeting at Tourane.
- September - B. of M. requested Traveses to study French with Jeanne Rollier at Nyack while attending the Institute.
- November - John Olsen acceded to suggestion by letter that he teach at the Tourane Bible School during Jeffrey's furlough. However, John noted that others were better qualified than he.

- December - Board of Managers allocated \$1,400 from a gift of Miss Burnham to purchase a car for Vietnam.
- December - B. of M. increased Bible School monthly allotment from \$50. to \$75.

Vietnamese Bible Translation Assistants

Hanoi -- Mr. Khoi  
Saigon - Mr. Dong

THE CHRISTIAN AND MISSIONARY ALLIANCE  
IN INDO-CHINA  
1925 - 1930

VOL. II

John S. Sawin

A. B. Simpson Historical Library

1925

Missionaries and supporters in America rejoiced together because of the wonderful response to the Gospel in Vietnam. One reason for this response is illustrated by a story related in Frank Irwin's Annual Report. A gentleman from another city visited Mr. Irwin in Tourane and reported that -

"a Christian from your Mission visited me some time ago, and prayed for me and my family. His prayer was answered and we were greatly blessed. Now I have come over fifty miles to hear more about your religion. I am sure that your God is the true God, and I have already given my heart to Him, and want to be baptized."

Mr. Irwin continued, "In French-Indo China this year there have been many such testimonies. It is happening on all of our stations; for the Gospel of the Lord Jesus Christ has 'taken' in the hearts and lives of many. Praise God! The Vietnamese are experiencing a type of salvation that is contagious." Annual Report, page 2 1925

The National Church met for its Second Annual Conference at Tourane. The dates: February 1-15. They were a happy, exultant group with beaming faces. Fifty delegates came from distant stations and out-stations to join with the Bible School students and Christians from the Tourane district. The atmosphere was "half like a family reunion and half like a Methodist Camp Meeting." Thus wrote Alfred Pruett in his report of the Conference, The Call, No. 11, p. 13f. (See the Annual Report, May 1925, p. 59 for a picture of the Conference). His report is summarized below.

The Vietnamese leaders had invited special speakers from South China to address the Conference, but they were unable to attend. The Executive Committee of the Mission was meeting in Tourane at the same time and some of them preached, i.e. Messrs Cadman, J. A. Jackson, Irwin and Jeffrey. They ministered at the morning sessions and some of the Vietnamese brethren in the evening, i.e. Pastor Thua and student-evangelists, Quoc-Foc-Wo, Le-van-Long, Nguyen-Huu-Dinh and Tran-Dinh. The evening services especially were well attended, - standing room only.

The Vietnamese preachers knew well "how to reason of righteousness and judgment to come, to show the folly and wages of sin and to explain the Gospel in a simple, comprehensive way."

Conference began with a prayer time from 8:00 to 9:00 a.m. This was the power-house of the Conference causing everything to function properly and pleasantly. Then came the Bible hour. The afternoons were given to business, reports and testimonies. One of the important resolutions of the delegates was to pledge their churches to take offerings to support the Bible School. They also pledged themselves to raise money to pay the expenses of their National Conference. After Conference God moved on a Vietnamese Christian to give \$1,000. towards the purchase of an automobile for a missionary. The Vietnamese were giving both out of their poverty and abundance. Later friends in America gave \$1,600. to purchase another auto. A.W. November 1925, p. 746. The Conference also voted to work toward the organization of a Sunday School in every church.

In their reports the student-evangelists recounted "God's marvelous doings on their station." Souls saved and bodies healed characterized each account. Some reported persecution and a colporteur told how he was jailed for a night. But even such experiences were cause for songs of praises.

The closing Sunday was a day long to be remembered. Mr. Cadman "delivered a heart-searching message on 'The Control of the Tongue.' We all felt the need of having our lips touched and cleansed by the living coal from the altar of God that we might speak only to His praise and glory." At the close "we all gathered around the sacred emblems of the broken body and the shed blood. His presence was very near." In the evening Herbert Jackson spoke from Romans 1:14 and emphasized that we are all debtors. Christians saw "their individual responsibility toward their fellow men to give them the light of the Gospel . . . and that no rest would be possible until the debt was fully paid." In the spirit of this responsibility missionaries and nationals joined hands and sang

'Blest be the tie that binds  
Our hearts in Christian love.  
The fellowship of kindred minds  
Is like to that above.'"

In May the Annual Missionary Conference convened. The missionaries needed a change of scenery and a little respite from their arduous labors. So the New York Board approved Conference to meet in Hong Kong on Cheung Chow Island. On May 29th they began. The first two days were times of prayer and on Sunday morning, May 31, they gathered for the ministry of the Word. R. A. Jaffray arrived on Monday afternoon. Conference had invited him to chair the meetings, but he declined. Only sixteen missionaries attended Conference. The Jeffreys, Edith Frost and Celma Ailshouse had recently left for furlough and the Stebbins, R. M. Jacksons, Grupes and John Olsen had not yet returned. Jeanne Rollier would not return. Mr. Jaffray spoke at the devotional meetings during Conference and also Philip Hinkey.

Conference transacted the usual business. Mrs. Hammond and Mr. Ellison were elected senior missionaries. Letters of greetings and appeals were assigned to various members of Conference and Mrs. Irwin and Mr. Hammond were appointed language examiners for Vietnamese and Cambodian junior missionaries. Conference continued to be insistent that missionaries take time to learn French, both newly appointed missionaries and missionaries returning from furlough. They were to study in France and pass at least the "Cours Moyen A." Conference renewed its previous action for a "Deputational trip to Northern Laos" (requested in 1924). They also asked the first time that the Board send a teacher for their children.

The policy regarding the future development of the Field had been considered before, but was fully discussed again by this Conference. The missionaries put themselves on record "as approving the policy of using a MAXIMUM number of National Workers and a MINIMUM number of Foreign Missionaries." (see Minutes, p. 3 and History, p. 303, No. 1)

[The origin of this policy is somewhat uncertain. At the Annual Council at Nyack in June 1926 the Committee on the Foreign Department Report presented it to the Council. It was item number seven of their report. E. O. Jago was chairman of the committee and A. I. Garrison, the secretary. It read:

"We recommend that the establishing and enlarging of Bible schools on all our fields be continually emphasized as an all-important feature of our work. We are profoundly convinced that the work of the evangelization of these teeming millions can only be accomplished by the training in every field of a large number of national workers; that the multiplying of national workers is, at the present stage of our work, of much greater importance,

than even the sending out of missionaries. At present we have only about two national workers to each missionary. Some of our Alliance national workers are much more valuable than the missionaries and the cost of their support is very much less. It will pay in spiritual results to invest heavily in a large staff of national workers. Our policy should be a minimum of Foreign missionaries and a maximum of native workers."

D. I. Jeffrey wrote in a letter, August 24, 1978, that he used the slogan prior to his ministry in Vietnam. He heard it at the Toronto Bible College and from such missionary leaders as John R. Mott and Sherwood Eddy. He stated that it was R. A. Jaffray's theme and became the motive for opening Training Schools for preachers. But he didn't know who initiated the slogan.]

Conference estimated the minimum of missionaries to be fifty. But then they requested the Board that "after the arrival of the five couples now under appointment," the money required for the "support and transportation of other missionaries be sent direct to the field for the urgently needed advance work by National Workers into unoccupied territory and for the purchase of automobiles to enable the missionaries to oversee the work of larger areas," p. 4, ibid. An automobile at that time in Vietnam cost about \$1,000. Irving Stebbins had written previously about this policy and stated that "with an automobile and a staff of national workers, one missionary couple could do the work of three couples." A.W. March 1925, p. 162. "God is leading the missionaries to look to the National Church for the speedy evangelization of their own field." ibid.

Conference unanimously nominated Frank Irwin to continue as field chairman. (The New York Board elects.) Curwen Smith was elected sub-treasurer. The four men elected to the Executive Committee were: William Cadman until furlough, then R. M. Jackson; H. A. Jackson until furlough, then I. R. Stebbins; A. L. Hammond and Curwen Smith.

Allocations were made both for those on the field and those expected to return soon. They were as follows:

<u>Tourane</u>	Frank Irwin Marie Irwin John Olsen Curwen & Shelia Smith	Chairman, Station work Station work, Bible School Bible School Bible Schools
<u>Hanoi</u>	William & Grace Cadman  Richmond & Hazel Jackson	Station work, translation and publication work - Furlough in spring of '26. Station work; publication work when Cadmans leave.
<u>Haiphong</u>	William & Faith Pruett	Station work & language study
<u>Saigon</u>	Irving & Mary Stebbins  William Robinson	Station work & oversee Sadec Language study, itinera- ting work, especially to the Tribes.
<u>Cantho</u>	Herbert & Lydia Jackson	Station work & oversee Chaudoc - furlough in Spring of 1926.
<u>Mytho</u>	George & Margaret Ferry	Station work
<u>Pnom Penh</u>	Arthur & Esther Hammond	Station work & translation work.
<u>Battambang</u>	David & Muriel Ellison	Station work & Bible School.

Conference approved the following:

1. The publishing of the Church Manual as approved by the Executive Committee.
2. An invitation to the Foreign Secretary, A. C. Snead, to visit Indo-China as early as possible and spend one month on the field.
3. The appointment of Mrs. R. M. Jackson as editor of the S.S. Monthly and R. M. Jackson as editor of The Call.

The missionaries also concerned themselves with outreach. Wm. Robinson read a paper assigned him at the last Conference regarding the Tribes of southern Indo-China. (See Saigon Station report p. 338). Then Conference asked that next year Arthur Hammond prepare a paper on The Tribes of Cambodia; Richmond Jackson a paper on The Peoples of Northern Laos and David Ellison a paper on The Malayan Population in Cambodia.

In April the Jeffreys had left for furlough. In September John Olsen replaced Mr. Jeffrey in the Bible School and began a long, outstanding career as the teacher of prospective preachers. Curwen Smith and Pastor Thua also taught. Sheila Smith took charge of the Women's Bible School and Marie Irwin lent a helping hand. Edith Frost and Celma Ailshouse had gone on furlough.

Of his first experience in the Bible School, John Olsen wrote:

'The school opened in September with an enrollment of twenty-five men, all Vietnamese and representing the three Vietnamese provinces. There were cooks, masons, barbers, painters, farmers, etc. Thirteen of these returned for their second year studies, while twelve were new students. The work they have done, whether in class-room or study hall, has been very good, over two-thirds of them having passed their examinations with honors. Though some of the students found the rules of the school a little bit too strict to begin with, nevertheless they have all honestly tried to keep them for the Lord's sake.'

A.W. 1926, July, p. 450

The record of the colporteurs for the year was outstanding. Students of the Bible School worked as colporteurs and several voluntary workers sold the Scriptures. They all were able to travel freely and were especially useful in the country districts.

The sales for the year was as follows:

540 Bibles - French and Chinese  
2,492 V.N. New Testaments  
66,197 Scripture portions  
83,544 Christian books and tracts

Indo-China Annual Report, p. 11

The colporteurs occasionally encountered indifference, sometimes hostility, but such people often bought the Scriptures out of curiosity. Colporteurs could mingle with the crowds at the shrines or in the temples, inconspicuous in comparison to a missionary. In Vinh and Nhatrang, forbidden territory to the missionary, the colporteurs led a score or more to the Saviour and churches were begun. The Call, No. 14, p. 12, 13. How productive the ministry of the printed page!! Its role in evangelism paralleled the personal witness of new believers.

The whole Bible was now translated and Mr. Cadman and his staff were busy setting type. The Bible Society had financed the work, John Olsen, the Cadmans and the Vietnamese translators, Mr. Pham Khoi and Mr. Tran van Dong, produced the manuscripts. The Press published in 1925 one third more literature than in 1924 for a total of 13,606,208 pages. Cadmans added another building to keep up with the increased work and also purchased additional fonts of Cambodian type. Monies for these were provided by the Milton Steward Fund through W. E. Blackstone. The major publications for the year were:

- 10,000 - V.N. New Testaments, 2nd edition
- 70,000 - Scripture portions
- 5,000 - Gospel of Luke in Cambodian
- 131,400 - Catechism, booklets, tracts
- monthly - Sunday School lessons
- 500 - The Call - quarterly magazine

Arthur Hammond kept busy writing in Cambodia and had ready for printing:

- A Gospel Summary
- The Gospel of Mark
- A Hymnal

At the close of the year the Press was printing 100,000 large quarto evangelistic leaflets in Vietnamese. On one side there were colored pictures depicting some of the miracles and parables of the Lord and on the other side Scripture quotations and an application of the truth. The Milton Stewart Fund provided the funds. The Call, No. 13, p. 10.

STATION REPORTS

Tourane was still a beehive of activity. Although the missionaries were technically limited to the city, four new outstations were opened. Two were really colportage outposts, - Nhatrang, 300 miles south and Vinh, 250 miles north. Churches were started and were growing. Dai-an and Nam-0 were the other outstations.

Evangelistic bands were sent out regularly from the Bible School. Early in March

"the men went out two by two into allotted areas. As far as possible they entered each house, explained the Gospel, gave out tracts and sold Scripture portions. In this way a great number have been reached. The results have been splendid! Nearly one hundred have prayed for salvation each week. We have also received offers of chapels in three different localities in which to hold weekly and fortnightly services.

"The Faifoo work has also branched out. Pastor Thua and the Faifoo evangelist took a trip to Ha-Chanh at the request of one of the Christians. After they had fully explained the Gospel forty-two people prayed. These requested that an evangelist might be sent them each month in order to instruct and prepare them for baptism. The headman in this village was the first to be saved and he has been a real firebrand for the Lord. Over two hundred and fifty have since prayed and seventy have been baptized. A chapel has been given but as yet there is no evangelist to place there."

The Call, No. 13, p. 4

Healings continued to occur in the Tourane area, one of them similar to the nobleman's son in John 4:49-54. A deacon from the new church at Dai-an came to Tourane to talk with Pastor Thua. A servant girl from his home burst in upon them to report that the deacon's daughter "had taken suddenly sick and was dying. The deacon hurried home, praying as he ran, while the preacher dropped to his knees to plead with Jesus for the healing of the child. When the deacon reached home, he found the child entirely healed. He first thought that someone had tricked him, but learned that the child had been almost dead at the time he and the preacher had begun to pray."

Viet-Nam Annual Report, p. 10.

In Vinh the student-evangelist colporteur took his child to the hospital deathly sick with dysentery. The doctor shook his head and said it was too late. The colporteur left his child at the hospital and sent a telegram to Tourane. It was prayer meeting night and the Christians interceded for the child. God gave peace to the father that Jesus would heal and he went to bed. In the morning the child was completely well to the amazement of the doctors and nurses.

Back away from the coast at Tourane in the dense jungles lived naked, primitive, animistic, tribes-people. Without definite racial identification, the Vietnamese called them "Mois," - beasts or savages. Some thought they were soulless. In 1914 Paul Hosler had gone into Moi country in search of wood and saw some Mois, but no contact was made with them. (See p. 85 of the History). Now the missionaries had them in their "outreach" sights, as did the Tourane pastor, Hoang Trong Thua. It was he who first entered among them to communicate the Gospel. His experience is recorded in the Alliance Weekly, August 1925, p. 560. His article tells us something about the evangelism of that period.

"Monday, February 23, 1925, I caught the 2 p.m. train at Tourane and went to the village of Nam-o, north of Tourane. There I went to the home of Mr. Xa-Sau, a Christian and had the opportunity of witnessing the Gospel most of the day.

"The next morning I and Mr. Sau and a coolie started out by boat. About 9 a.m. we arrived at the village of Pho-Nam and entered the house of Mr. Cau. I preached the Gospel to many people there, but no conversions resulted. At 2 p.m. we left Pho-Nam and walked till 5:30 p.m. before reaching the country of Khe-So.

"Wednesday morning about 7 a.m. two Mois came to hear the Gospel, but did not believe. Then I found a man who could conduct us up to the Moi tribes. At 9 a.m. we started climbing the mountain path, which was rugged and steep. After three hours we arrived in the vicinity of Vuc-Nhieu. To ascend this mountain, one had to go around the mountain's base, and across a smaller mountain. At times our narrow, steep pathway led us close to a little mountain stream that dashed turbulently downwards! In some places, if one had made a false step, he would have fallen a thousand feet.

"Once we were terrified by a tiger's footprints and the place where he had lain. However, we trusted the Lord to lead us in safety and peace.

'While climbing the mountain we met two Mois whom I asked to conduct us to the house of Mr. Moi Tuu in the region of Khe-Canh. Although Mr. Tuu was not at home, we entered and preached the Gospel to the Mois present. Mr. Thua and Mr. Tuu were strangers to each other. When Mr. Tuu returned he said to me:

'Good-day, officer, where are you going?'

'I replied, 'I am not an officer. I am a preacher of the Good News. I declare this doctrine in order that you may know God, believe on Him and be saved.'

'He replied: 'We know nothing of this doctrine.'

'You know how to drink water, don't you?' I asked.

'Yes.'

'Who makes the water that you drink?' He didn't know. Then I said, 'He who makes the water you drink is God. He also is the Creator of all things. You eat, drink and use the things that God has made and still you don't know Him. Beside this, you worship the devil and commit many sins. That is why you have to suffer so much now and after death your soul will have to endure eternal punishment.'

Then I asked, 'Do you know that you have a soul?'

'No,'

I then pointed to his altar and asked, 'Whom do you worship there? You worship dead people, do you not?'

'Yes,' he admitted.

Then I explained to him that every man has two natures, physical and spiritual, and that the soul, after death, must either go to heaven or hell, which is an awful place of eternal torment in fire, sulphur and brimstone.

Pointing to the fire, I said, 'Do you know heat?'

'Certainly,' he replied.

'A sinner's soul,' said I, 'must endure indescribable anguish in the abyss of great fire, from whence none can save. But God, in His great love for us, gave His only Son, the Lord Jesus, who came down to earth to die on the Cross, where He poured out His blood to save all men from hell. Do you want to go to hell?' I inquired.

'No,' he said.

Then I urged him to accept the grace of God in the Lord Jesus and flee the wrath to come.

"As I regarded the crude possessions of the Mois, I turned in prayer to the Lord and asked Him to save them from their sins and bring them to the knowledge of Himself. I continued to talk and their faces began to show some signs of the dawning of light upon their darkened intelligences. After a short while they talked together gravely for a long time in the Moi language. Then Mr. Tuu said, 'I'd like to believe, but I haven't any money, so how can I?' 'I have no need to take your money,' I replied. 'I only desire that you believe and come to the knowledge of God and the Lord Jesus.' 'We wish to believe on the Lord,' he then declared, 'so what must we do?' 'If you will believe on the Lord now,' I said, 'you must kneel here and pray and God will save you.' Then I knelt down upon the ground and every Moi present did the same. Then I lifted my voice to God in prayer.

"After my prayer, Mr. Tuu instructed the Mois to pray. He prayed first and they repeated his words. The men could thus pray, but the women couldn't. I then said, 'Let all the women repeat after me.' I said, 'Duc (honorable) and they said, 'Duc.' I said, 'Chua' (Lord), and they all said, 'Chua.' I said, 'Troi' (Heaven), and they all repeated, 'Troi.' Then I said, 'Duc Chua Jesus,' and they all with one voice repeated the words clearly.

Praise the Lord! My heart was greatly moved and as I examined the faces of the others, they too seemed to be stirred. So I asked, 'Do you now know the Lord?' To which they replied, 'We know the Lord is in our hearts and we are full of joy.' Afterwards they brought their children to be consecrated to the Lord. Six people were converted there.

"After that, the house on another side asked me to come over and pray with them that they might be saved. Five more people followed the Lord. The other households had not yet returned from work, otherwise, they too would surely have believed.

"We left about three o'clock and they all came out to bid us farewell. To see their beaming faces was a positive delight! One man among them asked me to come over to his house and pray with his family and relatives. He then led us to the home of Mr. Phu Rua in the region of Vuc Mieu. Here eight more people believed in the Lord and we prayed with them. In the evening the chief came over to inquire and he too was converted. We slept there overnight.

"At 4 a.m. Thursday, I arose, prayed and then we had breakfast. Scarcely had we finished eating when there came three more Mois for prayer. Then we displayed the 'Heart' booklet and showed them the pictures therein, explaining how the heart of a believer differs from that of an unbeliever. Having also some Gospel Summaries we gave one with a heart tract to each person. They said, 'We believe on the Lord, but still know very little. So for fear that we forget, please give us something to remember by.' Then I exhorted them to always pray and all would be right. I gave them the books simply as a souvenir to keep them from forgetting, for they couldn't read.

"At 6 a.m. we started down the mountain, the Mois accompanying us some distance. Their faces were glowing with the joy that was in their hearts. They said, 'Whenever you come up here, we would love to spread a feast for you. But we cannot for we are very poor, having neither chickens nor good rice.' 'I do not care for that,' I said. 'I only want you to know and follow God.' Then I added, 'Why are you poor?' 'For a long time,' said they, 'we have had no rain and everything is dying.' 'That's the result of your sins,' I said, 'and because you did not know God nor pray to Him. But now you must continue to believe and pray to God and He will bless you both now and hereafter. I also shall pray for you.' And after a few more words, they returned and we continued on our way. Shortly after, it began to rain and we knew that it was the Lord who was manifesting His power in blessing the Moi country; and we praised Him.

"After traveling all day by boat and on foot, we arrived at Nam-o about 5:00 p.m. There we spent the night. Three more people prayed that evening. On Friday morning I took the train back home with a heart full of peace. Praise the Lord! Twenty-three Mois and five Vietnamese had believed."

A.W. August 15, 1925, p. 560

Later Ivory Jeffrey and another missionary set out on their bicycles to visit a Tribes' village closer to Tourane, - five hours distant. See A.W. Feb. 13, 1926, p. 103f. They too forded rivers, climbed mountains and finally were soaked in a rain-storm. A guide led them to a village and fortunately the village chief spoke Vietnamese. Mr. Jeffrey wrote:

"I asked him what religion they followed, and he replied that they accepted no religion. I inquired further as to whom they worshipped and his reply was that they worshipped the heaven and the earth. 'What about God,' I inquired, 'He who made the heaven and the earth, why do you not worship Him?' 'Oh, He is too far away,' he answered, 'we cannot see Him and do not know Him.' I then asked, 'What happens to you when you die?' 'We take the corpse out and heap stones over it,' was his reply. 'And what then, where does the soul go to?' 'To hell,' was his terse reply. I was taken aback and asked, 'Is there no other place?' 'No.' 'Have you never heard of heaven?' His reply was, 'No.' It was then my opportunity to tell of God's love for sinners and of the gift of His Son who came to save us from sin and to give us eternal life. He has died for us and was raised from the dead and has gone to prepare a place for us, and 'that place,' I said, 'is called heaven.' I endeavored to picture the joy and happiness of heaven and then asked the old chief if he would like to go there. His face broadened in a great smile as he replied, 'I certainly would.' Then I said, 'Accept Christ, and you will find that heaven in the future and heaven in your soul now.' You may imagine my joy at being privileged to witness for Christ to this old man who was listening to the Gospel of God's grace for the first time in his life.

"We soon had to leave, but were kindly invited to return. We walked down the mountain side with joyful hearts."

On a Sunday in August or perhaps September, "a band of eleven Mois came down from the mountains with their chief at the head and walked into the church. A Christian from Nam-0 brought them. "Five of them were Christians who had prayed the time Pastor Thua visited them in February. The other six were very interested and prayed in the church before leaving. This was the first visit of tribesmen to the Vietnamese Church. They urged the missionaries to return to their village and explain the Gospel more fully to them.

The Call, No. 12, p. 7

Hanoi and its four out-stations also prospered during the year. The membership almost doubled and the offerings more than doubled. One Christian man lost five relatives by death in

one month, - May. He refused to follow Buddhist customs for the funerals and also refused financial aid from the Buddhist Benevolent Society for the expenses. He eventually paid all the debts himself and then planned to attend the Bible School in 1926.

Haiphong was without a resident missionary until the Pruett's went at the close of the year. Of the 36 members in Haiphong, nine were Chinese.

In Tonkin the missionaries were not allowed to engage in outstation work, but Mr. Cadman had wedged an opening at the village of Tu-Nhien about 20 miles from Hanoi. There were eleven baptized believers and many inquirers. The Monday after Easter, Alfred Pruett and three national workers went to visit them. Mr. Pruett tells the story.

"We went as far as the station of Thoung-Tin by train and then the last five or six kilometers by bike. The people had received some rumor of our coming for about ten people were awaiting us. After a rest and a drink of tea we discovered that there were several present who had not yet heard the Gospel, so we started in to tell them. After about an hour of talking to them, I asked them to come out on the road so I could take some pictures. Many passers-by stopped to watch the proceedings and soon we had a crowd of perhaps fifty people. We did not dare, however, to hold a public meeting, for it is prohibited. After the pictures were taken many of them followed us back into the house and soon we were busy again giving out the Word of Life.

"An hour or so later we jumped on our bikes to visit another inquirer two or three miles away. It was on this trip that I began to really see the 'field.' In that short distance I saw literally thousands of men and women toiling in the mud, extricating clay, excavating dirt, carrying heavy baskets of dirt on their heads, throwing up a great highway across that swampy land. But they were more than an army of laborers building a road. I saw in them a great host of human souls, LOST! And my heart yearned for them to come to the knowledge of Him, whom to know is Life eternal.

"Leaving the road, we went on across the rice fields to the inquirer's home. There we spent a profitable half-hour talking about spiritual things. Before leaving we had prayer and as far as I know never before had the voice of prayer to

the true God in the Name of Jesus been heard in that home.

"Coming back to the village of Tu-Nhien, we returned to our Christian's home and found another group of people who had come to inquire about the Gospel. We talked with them for some time and then stopped to eat a Vietnamese meal. Having waited too long to catch our train, we set out for Hanoi on our bikes. Thus we had a great opportunity to see the country and people. Similar scenes as those described above met our eyes, thousands of souls who have not one ray of spiritual light. And the thousands that I saw on this trip are only an insignificant fraction of the great population of Tonkin who must go to Christless graves unless we give them the Gospel.

"One more thing on this trip worthy of mention was the zeal of one of the workers. On the train Brother Quoc gave tracts to practically every passenger with a cheery word accompanying each tract. Coming back to Hanoi, he rode his bike with one hand, winding in and around carriages and rickshas to give them, as well as pedestrians, the Gospel message. God bless our brother and give us many more like him!

A.W. August 1925 page 559

Shortly thereafter in May these dear Christians had the first communion service in their village.

Cochin China experienced an extraordinary harvest of souls in 1925.

Baptized believers tripled and quadrupled. Thu-dau-Mot was opened as a main station, eight new outstations were opened and services were conducted in ten new meeting places. The section on Church statistics for 1925 tell the story for each main station. The detailed report is in the Annual Report of the French Indochina Mission for 1925.

One of the outstations added to the Saigon Station was Binh-Tri. Interest there was aroused by a death, - a young fellow who died in December 1924. He was a new Christian, but died with such peace and hope in Christ that his friends and neighbors came to Saigon in search of his religion. Converted, they returned

home, built a chapel and requested regular services. During the year twenty-nine were baptized. Dr. Snead repeats this story in his booklet, Alliance Missions in French Indo-China, - Winning a Nation for Christ.

To the north and east of Saigon the Gospel had gone to Lai-Thieu and then to Thu-dau-Mot. The latter became a main station during the year and William Robinson was assigned there. He also went further north and opened Ben-Cat as an outstation. There a young fellow bought books from a colporteur and began to read them. Then his wife became gravely ill and he came down to Lai-thieu to request prayer for her. God healed her and through it the towns-folk interest was aroused. Many prayed and believed and thirty-one were baptized by year's end. The young man moved to a near-by rubber plantation, testified to fellow workers and seven of them were converted. He invited them to his home and taught them from the catechism book, - a new believer teaching newer believers.

Conference had asked Frank Irwin and William Robinson to investigate the Tribes' settlements north of Saigon. Ben-Cat was the closest out-station to them and from there Mr. Robinson periodically visited among them. One hundred and eight of them prayed and professed to believe in the Saviour but none were baptized in 1925. They could not read so literature was useless. But they welcomed Mr. Robinson and chided him if he stayed away too long. During Mr. MacArthur's visit, he too went to the nearest Tribes Village. The Call, No. 14, p. 10,11  
(See his account later).

Mr. Robinson also prepared a paper on the Moi Tribes of Indo-China. This was published in The Call, No. 13, p. 11f. He wrote of their origin, location, language, mentality and superstitions. The materials he obtained came from four articles by French authors. Today the material is somewhat out-dated, but useful at this time.

Cantho was a busy station. Not only was it a large city, but it was the capital of a populous province. Cantho's responsibilities were enough to occupy the Jacksons, but for part of the year they cared as well for Chaudoc, Sadec and the surrounding areas. They also entered Long Xuyen to the north of Cantho and part of the province by the same name.

At Sadec the work thrived. At the first of the year the Curwen Smiths ministered there. He wrote an article that gives a good insight into the typical station life of busy missionaries.

The Call, No. 10, p. 8f

"Five-thirty a.m. - any morning. Rap! Rap! Rap! on the front door. We hear voices and are forced to rise, for the Annamese being early risers, cannot understand why we are not awake and our house open to visitors. Our house is right on the main thoroughfare, and the market being just around the corner makes it very convenient for the Christians to drop in and pay us an early visit on their way to or from market.

"Sometimes our visitor is a Christian who is being tested and wishes us to pray with him, or it may be someone who is leaving town for a few days and wants a few Scripture portions to sell on the way, or it may be a more generous Christian with a donation of a few eggs. Whatever the reason for the visit we are obliged to arise and welcome the visitor.

"God has wonderfully blessed and prospered the work in Sadec and souls are being saved at every meeting. Because of the growth of the church it was necessary to rent a new chapel which is fully three times the size of the old one. At most of the services this is well filled. The steady increase in membership of the church is due to the zeal of Christians in witnessing to their friends and relatives. They know they have something good and feel they must share it with others.

"The chief official in a village near one of our out-stations was converted and invited us to visit his home. We expected to meet just a few friends gathered in his home, but were quite unprepared for the crowd of over two hundred who were gathered at his house to hear the Gospel. This being our first visit we were naturally surprised that so many people should show such interest, but on expressing our surprise we found that the owner of the house had exercised his authority in having the tom-tom beaten which compelled everyone possible to attend the summons. The crowd was divided into four groups and each one had an opportunity to hear the Gospel. At that meeting five persons confessed their faith in Christ and prayed for forgiveness of sins. Three men from this village are now attending Bible School.

'A blind man from one of our outstations was always an inspiration to me. Shortly after the chapel was opened in his town his daughter became a Christian in spite of her parents' objections. This young woman was taken ill and died. Her death was so happy and free from fear or horror of death! This was something new to the parents for they could not understand anyone being really happy to die, and when they saw their daughter so calm and happy they too became interested in the doctrine which could give such peace and take away all fear of death. Shortly after the young girl's death the parents were saved and are among our most faithful Christians. The father although blind has one of the happiest faces I have ever seen.

'There are a good many old people among the recent converts, several being over eighty years of age. After having worshipped Buddha all their lives they are now worshipping the Living God. Our hearts have been moved many times when we have heard the various histories of these old people. Some of them have suffered for years, and have interceded with their gods not only for physical healing but also for peace in their souls, - but all in vain. One old man of eighty-two years had been a staunch follower of Buddha all his life, and for several years because of an incurable disease, had been unable to walk without suffering great pain. His son became a Christian and the old man greatly opposed him. One day he heard that Mrs. Smith and the baby were going to visit the Christians in his village, out of sheer curiosity he came to the chapel. We spoke to him before the service, but he would not listen to anything we had to say about Jesus. However, before the service was over he was so convicted that he asked us to pray for him that he might know Jesus as his Saviour. The Lord not only saved him but also healed him, now he comes to church without assistance and is telling his friends of Jesus. He has already brought two other old men to Christ.

'Whenever the Lord showers blessings on a church there is sure to be testing and trials, and Satan always tries to hinder the work from advancing. The Sadec church was no exception to this rule, and for a period of nearly six weeks almost every day brought a fresh trial, not only to some of the Christians but to us also, for their burdens as well as their joys are ours. However, the Lord made the time of testing one of heart searching and purifying and drew us all closer to Himself.

"Colportage work has formed an important feature of the work here. A band of colporteurs numbering eleven men have been canvassing Sadeq province and all the other provinces in Cochin-China where as yet we have no work established. A number of people from these provinces have been converted through the ministry of the colporteurs. Most of the travelling is done in little boats which can go up and down the small rivers quite easily. Some of them have gone hundreds of miles on these trips selling Scripture portions, giving out tracts, and explaining the Gospel to anyone who will listen to them. "

In August the Stebbins came down occasionally to Sadeq from Saigon to give some help. Five student-evangelists also helped to preach and teach in the Cantho-Sadeq area. Three of these men were Tran Dinh, Nguyen Huu Dinh, and Huynh Kim Luyen. The other two men later became outstanding leaders in the Church, Ong van Huyen, long time dean of the Bible School and presently president of the Church (1978), and Phan dinh Lieu, converted actor, poet, preacher and translator of hymns. This group of missionaries and nationals formed a formidable team. Two Bible women also worked in this large area, Mrs. Can and Miss Chi.

Among the many converts was a sorcerer and two sorceresses plus a man who had been enslaved to opium for twelve years. And among the many healings was a woman in Chaudoc who was dying of cholera. She was instantly healed. Mr. Jackson wrote that "it hasn't been necessary to put up signs and notices for the people to know who we are and what we preach. It is a case of lives speaking louder than words." The Call, No. 13, page 10

This was illustrated by a man in his sixties, a convert of two years, faithful in attendance at the chapel and zealous in witness. One Wednesday evening before an evangelistic service, a demon-possessed man, axe in hand, came running down the street toward the chapel. People barred their doors, but he broke into some trying to destroy property and life. Christians began to shut the doors of the chapel, but the old man interfered. "What? Shut the doors? Isn't this the place where we worship the all powerful and everlasting God? What devil dares to come in here?" And he didn't. The man stopped short of the chapel. Later the Christian man's daughter-in-law crossed the river to be baptized with another 30 candidates. When they returned to Cantho on the ferry and walked through the city to her home she still wore her

wet clothes. She hadn't forgotten to bring a change of clothes. The old man wouldn't let her bring dry clothes. She would be conspicuous. People would ask her why. The old man reasoned, "What an opportunity to witness for the Saviour."

The Call, No. 14, p. 15

Sadec workers and Christians went a couple dozen miles south and down the river to the city of Vinh-Long to witness to the Gospel. The missionaries had by-passed Vinh-Long to go to Sadec as one must cross the ferry at Vinh-Long in order to go to Sadec. The witness in Vinh-Long received a ready hearing and several prayed to receive the Saviour. Mr. H. A. Jackson was plenty busy, so William Robinson was asked to visit Vinh-Long from Saigon. Of his experiences he wrote the following.

The Call, No. 13, p. 4, 5

"Vinh-Long is centrally located and of easy access from Saigon, Sadec, and Cantho. From the beginning the Lord has set His seal upon the work. At our very first meeting an old man came forward and told us that on the morrow he would bring his family and they would all pray together. After a little persuasion, he decided to pray that night. Soon afterwards two other men came forward, confessed their sin and acknowledged Christ as their Saviour.

"The following day we visited a Vietnamese home across the river. We had been talking with a large number of people for an hour or so when some men entered bringing a woman who appeared very weak and sickly. It was evident the poor soul would soon pass from this world. We soon discovered that she was a woman who had been baptized a few weeks previously at Sadec. We explained to her that God was able to work a miracle if she believed and was willing to pray and have us pray. She made a sign of assent, so we knelt beside her imploring the Lord to heal. At the same time we anointed her with oil in the Name of Jesus. A few minutes afterwards she sat up and engaged the others in conversation. When we left to visit another home about quarter of a mile away, she followed us without any assistance. There were five people who accepted the Lord that day and four children were dedicated to God. Of course the whole countryside was moved by this manifestation of the power of Jesus Name.

The Sadec workers also crossed the river and bore witness in the town of An-thai-Dong. There forty were baptized. These dear folk banded together and built and equipped a chapel. In later years this town became the center of communist activity. Several times their church was hit by artillery and a couple of times destroyed by French bombs. Like the early Christians, they rebuilt and maintained their witness in spite of loss.

Mytho - The story of the Mytho area's spiritual history probably stands unique in Alliance missions.

At the close of 1924, the Mytho station recorded one hundred and seventy names of baptized believers. At the end of 1925 that number had increased to one thousand and seventeen. The history of 1924, p. 316 tells the quantity of literature the colporteurs had sold, the territory they had covered and the witness given. Now that seed-sowing had produced a bountiful harvest.

The Ferrys manned the station in 1925 with student-evangelist, Tran xuan Phan. Nguyen van Dang had helped part of the year but returned to Bible School in September. About 400 people regularly attended the services in Mytho and 200 at the largest out-station, - Ben-Tre. Services were also conducted in six other places. During the year Mr. Ferry made some 40 trips of several days duration and the student-evangelists made over 100 trips "traveling from village to village where the Gospel had spread like wildfire ahead of them" There were 110 villages in the Province. This was truly a Holy Spirit, family to family and friend to friend group movement. Personal witness and Scripture distribution more than public preaching was the means 'celebre' of the phenomenal growth. Unusual experiences occurred in abundance, so many that the missionary had little time to record them. Young Christians via literature taught babes. Missionary and national workers lacked time to keep up with the conversion rate. Spontaneous expansion was taking place to the joy of all.

Persecution also occurred, probably more in this area than other places. One example is that of a heathen mother who saw her two sons beaten. Village officials ordered them to bow down to idols. They refused and were beaten. They were sent to higher officials and the same thing occurred. Then they were sent to the French Administration who exonerated them and commended their faith and courage. The next Sunday the mother gave her heart to Jesus and shortly thereafter her younger daughter also.

Towns and villages reached from Mytho became well known in later years. Ben-tre was one of these. At first without a student evangelist, Mr. Ferry sent his teacher to this town and island west of Mytho "to explain the Gospel and sell Scriptures." During his month there, over one hundred people prayed and many books were sold.

The Call, No. 12, p. 6

A chapel was rented, then a larger room, but it too was "crowded to the door." Mytho Christians paid the rent.

The town of Go-Cong to the south similarly responded to the Gospel. At Conference time - June, they were without a chapel, but over 300 people had already prayed.

In the village of Binh-Dai scores of people accepted Christ. One of the Christians owned a house-boat and would come to the Wednesday night evangelistic service at Mytho. After the service George Ferry would board the boat with the owner and at nine or ten o'clock the next morning dock about five miles from the man's house. Then they walked to his house and conducted a service for 250 people. "At one of the first meetings over fifty people accepted Christ."

#### Cambodia

The "conversion fever" spread into Cambodia too. Cambodian believers jumped 800%, from 10 in 1924 to 80 at the close of 1925.

From Battambang, the Ellisons opened an outstation at Donteo, five miles away. The village chief first opposed the Ellisons, but then attended the meetings regularly. Fourteen were baptized. These folk and some of the inquirers built the first bamboo chapel erected in Cambodia.

The Ellisons also went further afield to Pursat, 65 miles from Battambang and on the road to Pnom Penh. Mr. Ellison describes the first experiences there.

The Call, No. 12, p. 14

"Our Vietnamese Evangelist, Mr. Khanh, has been doing some faithful seed-sowing in Pursat. His fellow countrymen are much more numerous there than they are at Battambang. When permission was granted to open Pursat as an outstation,

we immediately set about looking for a Chapel. We finally found a vacant Chinese store in the Market place which would be a suitable place for Cambodians, Vietnamese and Chinese. There was seating accommodation for from fifty to sixty people and the first night the seats were full with people standing. The audience was mixed, so I gave the first message in Cambodian, followed by Mr. Khanh in Vietnamese. The third day I had to return to Battambang but Mr. Khanh stayed one more night. He had the joy of leading the first Vietnamese, an elderly man, to the feet of the Saviour. A Chinese also accepted the Saviour during our visit.

"There are a number of Vietnamese who are very much interested in the Gospel. Among them is a young man who told me the story of a dream he had a few nights before. He saw a person clothed in white who appeared to be the Lord Jesus. He was very beautiful to look upon and tall in stature. Underneath the feet of the Lord were written the words. 'You must believe in the Lord Jesus.' All around Him there were many people who said. 'Do not follow those people who bow down to images and who repeat meaningless long prayers and burn candles,' Then he awoke. He was much impressed but has not yet definitely made a confession of Christ. His brother and father are also all very interested. A number of Cambodians are also interested."

On their second wedding anniversary, Sept. 1, the Ellisons opened the Bible School, - the first in Cambodia. They had purchased two lots and built a three apartment bamboo house for the students. They hoped to add a third lot. Six students attended at the start, one from Cantho, three from Triton near Chaudoc and two local men. But in the second week two of the students left on a single day. Mr. Chuon left because he could not withstand the opposition of his family. Mr. Sot, the Ellison's first language teacher who was so full of promise, fell into sin and was dismissed. Satan was at work. Sot obtained a position as a teacher in a French school. The Ellisons only teaching tool was the Gospel of Luke. Only this Gospel was in print. But now Christians, fully exposed to one Gospel would be able to witness well to its truth.

In Pnom Penh the Hammonds baptized five converts. They also took the responsibility of the thriving work at Triton in Chaudoc province. Sixty-three converts were baptized. Among them were four old women who had spent "nearly all their time in the Buddhist temples fasting and reciting prayers so as to gain merit for the life beyond. They never gained peace of heart, but now, their faces and lives radiated the peace and glory of God." Viet Nam Annual Report, p. 5 One of the men in Triton gave a parcel of ground on which to build a chapel.

In Pnom Penh the Mission had finally been able to purchase land - in May or June. They hoped to build a modest residence on it soon. The Call, No. 11, p. 12

In March the Hammonds took a trip to Kratie in north-eastern Cambodia. Esther wrote of their experiences, A.W. June 1925, p. 391, and below is a synopsis.

They arose on a Tuesday morning at 4:30 to embark on a Chinese boat leaving at 6:00 o'clock. They carried with them a variety of literature written in Cambodian, Vietnamese, Chinese and French. During the long trip there was ample opportunity to preach and sell books. Indeed, the pilot of the boat bought the first book and thus encouraged others among the multi-racial passengers to purchase literature.

That night at Krauchmar they changed to a smaller, crowded Chinese boat that would take them to Kratie. When the Hammonds boarded, they found the whole deck space crowded with bedding, furniture, food, chickens and sleeping nationals. They secured a bed mat for forty cents and finally squeezed out a place three feet wide between the stair rail and the outside rail of the boat. However, it remained all night at the dock. It wasn't until 3:00 o'clock Wednesday afternoon that they finally arrived at Kratie. There they rented a room in a Chinese hotel, bathed and took to the streets to witness and sell literature. Without question, this was the first Gospel witness in Kratie, a town later to be occupied by the Gordon Smiths and the Edward Thompsons.

Thursday morning they entered the market and two and a half hours later visited from house to house. They talked with Chinese, Cambodians and Vietnamese. Of the latter, most were Roman Catholics. In the evening they talked at length with a

Frenchman about tribes people known as Pnongs (Mnongs) who lived deep in the forest forty miles east of Kratie. He told them that "most of the Pnongs were still unsubdued, were real wild and want no outsider to bother them. Many Frenchmen and nationals who have gone among them have lost their lives. They have a deadly poison with which all their arrows are treated. No one who is hit by their arrows ever lives. - - A Catholic priest went among them, but after four days they killed him."

A. W. ibid.

Friday morning the Hammonds left in the small motor boat of a wealthy Cambodian, Mr. Nou. They had met him on Thursday. He lived in Chhlong, halfway to Krauchmar, had showed a real interest in the missionaries and invited them to his home. En route, Mr. Nou stopped at a village so the Hammonds could witness. They had several long talks with him along the way and later at his home, but "he refused to give his heart to Jesus." He understood the Gospel, and said that "after making money he would accept the Saviour and be a witness for Him." The Hammonds witnessed throughout his village and on Saturday "took a Chinese boat homeward bound." On board they sold the rest of their books except a few Vietnamese New Testaments. They sold over 900 books during the trip.

Three o'clock Sunday morning they arrived at Pnom Penh and after a "clean-up and breakfast were ready for the busy Sabbath." How a missionary was needed for the territory they had just visited!! Thousands had received their first witness, but so much more must be done. Esther Hammond closed the article by saying, "I ask you to pray for these people who have been bound so long in the chains of Buddhism. Also that some way will be provided that we can get in touch with hundreds of other small villages. They will never hear unless we go. A small car would be just the thing and is the only means by which we can reach them."

A.W. ibid.

### Laos

Richmond Jackson and Alfred Pruett undertook the first exploratory trip into Laos by Alliance missionaries. The Field Conference in 1924 had requested such a trip and Dr. Robert Irwin of the American Bible Society in Thailand had asked "Can the Alliance send workers to Luang-Prabang?"

The Call, No. 10, p. 12

With characteristic vision, the missionaries were looking "to the regions beyond." In 1902 Swiss missionaries had entered the long strip of southern Laos adjacent to Vietnam. Northern Laos was yet to have its first resident missionary. On November 3, the two missionaries began the long trip. Travel was slow and they returned to Hanoi just before Christmas - December twenty-two.

From Hanoi to Vientiane it took six days, - one by train to Vinh, two days by auto to Tha-Khet in Laos and three more days by river launch to Vientiane. In Vientiane they purchased, for transportation, two ponies and sent some of their gear back to Hanoi to lighten the load. They started off for Luang-Prabang on a good road. After riding 140 kilometers west the road ended and they plunged into the jungle for another 260 kilometers. The jungle path was often unmarked or hidden by tall grass. Telegraph wires overhead indicated where the path should be. Gullies, ravines and rain often made progress difficult and one time they lost their way in a rice field. After thirteen days they arrived in Luang Prabang and were surprised and pleased to find there Dr. Hugh Taylor of the Presbyterian Mission, Thailand. He first came to Thailand in 1887 and made periodic visits to Luang Prabang. The Presbyterian Mission had placed a Thai pastor and elder in Luang Prabang and hoped someday to send missionaries. Dr. Taylor was leaving on a two day evangelistic tour of villages and invited Mr. Pruett to accompany him. Richmond Jackson remained to witness and visit among the Vietnamese residents. Below is part of what he wrote of their experiences.

The Call, No. 15, p. 7f. See also No. 14,  
p. 4f

"Mr. Pruett and I were present to see the baptism of the first Laotian convert in that city. His name is Chao Souvanna-phalom. This young man's father, before his death, was second king in the realm. The young man had spent five years in France and is now interpreter to the local French official.

"We also met a Christian Vietnamese family, Mr. Huynh kim Dieu, his wife and four little girls. Mr. and Mrs. Dieu were converted through the ministry of Swiss missionaries in Southern Laos. Mr. Dieu has worked in the French Post Office at Luang-Prabang for six years. His wife taught in the French School. Mr. Dieu and Mr. Souvannaphlom provided for our entertainment and comfort. The latter gave the use of a house where Dr. Taylor, Mr. Pruett and I stayed. They provided some of our food and Dr. Taylor was our host because he had his cook with him. When we left, they gave us food for our journey.

Never before have I personally known any Asiatics to be so generous in their giving.

"Mr. Pruett accompanied Dr. Taylor on a visit to some nearby villages. A meeting was held each evening. The music attracted the people and a goodly number remained to hear the Gospel message. Some of those who listened urged the missionary and the native evangelist to come again. We hope that this is an indication that many Laotians will accept Christ when they understand the Gospel story.

"While Messrs. Taylor and Pruett were in the country, I remained with Mr. Dieu. We spent six days in Luang-Prabang, during which time we had happy fellowship with the few believers. There is no Roman Catholic Church and no priest in the city. Several Vietnamese Catholics heard that missionaries had arrived from Hanoi. They came and wanted to confess their sins to us. Some said they had not seen a priest for three years. We had a fine opportunity to explain to them Salvation by Grace through faith in Christ. Mr. Dieu begged us to stay a month or two to teach them. When we said we could not stay, Mr. Dieu and Mr. Souvannaphalom requested that the Indochina Mission send missionaries to reside permanently in their midst."

Mr. Jackson reported that there were about 300 Vietnamese men and another 700 women and children in Luang Prabang. Laotians numbered upwards to ten thousand. Villages of Lao people were in every direction from Luang Prabang, mostly along the water-ways. In contrast, the Kha and Meo tribes people lived near the tops of mountains. A missionary would need a horse to reach them, the tribes people, and a boat to reach the Lao people.

Their explorations finished, the two missionaries sold their ponies and returned to Vientiane via house-boat. Both developed fevers while floating down the river (an eleven-day trip) and in their extremity turned to the Lord. "He proved Himself abundantly able and raised us up in answer to prayer." *ibid.* They had to wait two days in Vientiane for a boat to Tha-Khet. The time was well spent as Vietnamese came to visit them in the hotel and many others met and talked with them on the streets. By now they both lacked tracts and New Testaments, but promised to send some by mail. Three thousand Vietnamese lived in Vientiane in addition to the Laotians. The opportunities for evangelistic ministry were abundant.

The missionaries concluded that a colporteur might well make the first approach in Laos. He could sell many Scriptures and pave the way for a missionary. When the missionary came, he could, by bicycle, visit villages along the road to Luang Prabang as well as along other roads leading from the city. With a boat, he could reach hundreds of villages along the rivers. Dr. Taylor stated that his Mission probably could not send any workers or missionaries into northern Laos. The Indochina Conference now must decide what to do about this people almost totally bereft of the Gospel.

Just before the Laos reconnoitering trip began, Rev. William T. MacArthur arrived at the port of Haiphong. His sons had financed his round-the-world trip to visit Alliance mission fields. Two of his sons became quite renown, Charles, the playwright and husband of Helen Hayes, and John, the insurance magnate and real estate genius. W.M.T. wrote travelogues of his experiences. They are vivid and realistic. He wrote in such a style that it is worthwhile to reproduce his Indo-China travelogue in its entirety. MacArthur's travelogues are virtually lost to the reading public.

#### VISIT TO FRENCH INDO-CHINA

Wm. T. MacArthur

"It is a beautiful Sunday afternoon. Our boat does not dock at Haiphong, but simply drops anchor in the river and lighters off the cargo. We see Mr. and Mrs. Pruett on a sampan. Mrs. Pruett was formerly Faith Richards, as many know. They still have that 'newly wed' air about them, but not enough to prevent them from doing everything for our comfort. They themselves had just arrived a few hours previous.

'The church bells (Catholic) were tolling and it reminded one of a quiet country town in America. The French hotel was quiet and restful, but we could not afford to eat in the dining room. The restaurants were dear enough at only half the price. At 7:30 we had a service, Mr. R. M. Jackson interpreting. The next evening found us at Hanoi, the political capital of Indo-China. Here Mr. and Mrs. Cadman have a truly wonderful work. In the first place, the location is wonderful. God alone knew,

when the property was purchased, how valuable it would become. Here the presses are running night and day, turning out the Scriptures in the Vietnamese language. It is amusing to see the work done by 'man power.' Mr. Cadman could have it done by electric power for the same price, but then several men would be thrown out of employment. The pressfeeder and the man who officiates as 'electric motor,' exchange places every twenty minutes. The color work is executed on a little foot press that would not bring twenty dollars in any market. Mr. Cadman told me his reason for retaining it is that it is absolutely fool-proof. Here, with this primitive equipment and another to match it in the bindery, the New Testament has been produced by the thousands; besides tracts and Scripture portions aggregating in the hundreds of thousands. They hope to have the entire Bible completed before April 1, 1926.

"Besides this press, our brother has had the care of the church. The building used for services was constructed and is still intended for a pressroom; it is all too small for the preaching services. The last evening I was there I was told that there were more outside than in. Mr. Richmond M. Jackson interpreted for me. Mr. Cadman had baptized sixteen in the morning, fifteen men and one woman. It was touching to see the woman patiently awaiting her turn, which was after all the men had been immersed. Sometimes her eyes would fill up, then again a smile would wreath her face. Vietnamese women expect to wait.

"It did not impress me that an outpouring of the Spirit was coming, but that it had already come. The night before a reception had been held in honor of the coming of their new pastor, Mr. R. M. Jackson, who, with Mrs. Jackson and their little son, had just returned from furlough. I was kindly included in this and was presented with an address of welcome.

"The day previous I accompanied Mr. Cadman and Mr. Jackson into the country. We are not permitted to hold preaching services outside the city of Hanoi. Outside is the Protectorate of Tonkin, in which only French citizens are free to propagate religion. For this reason Mr. Cadman is anxious to have French recruits to take up the work of evangelizing the masses outside of Hanoi.

The people are very open to the simple message of salvation thru faith in Christ alone. They may be Buddhists or they may not, but all worship their ancestors.

"On this trip Mr. Cadman and Mr. Jackson took their bicycles with them on the train. When we reached our destination I was given my choice of a saddle horse or a ricksha. I thought I would look rather foolish riding thru the rice fields in a ricksha; at least I would have felt that way when I found that many of the paths were too narrow for that overgrown baby cart. When I had elected to ride a horse, out of consideration for my advanced age, I was introduced to a harmless little creature that looked as though he weighed only about 400 lbs. After looking the rabbit over, I told Mr. Cadman that I preferred to walk. Seeing my conceit, they immediately introduced me to a fiery, young stallion, whose teeth showed that he had just turned six. This, they explained, had been brought on purpose for me, but fearing that he would be too much horse, they had offered the other. This one weighed about 550 lbs. and was in good flesh and spirits. I have ridden a good many horses in my day, and might have advertised myself as a 'frontiersman Evangelist,' and told thrilling stories (partly true) of mammoth elks (I saw one), timber wolves (I also saw one of these), horse thieves, etc. etc., but I could never muster the courage necessary. Nor had I ever the temerity to get astride a horse as small as this one. I would have been afraid he would have fallen under my weight. Well, there was nothing to do but mount! But the saddle was made for a Vietnamese. I could not sit in it with any comfort, and the stirrups were eight or more inches too short.

"After letting these out as far as possible, I mounted, but before I was fairly seated the little wretch leaped his length and was off. He tore along the footpath jumping the ditches, evidently trying to overtake the bicycles. He did not seem to notice my one hundred and ninety pounds, but I certainly did, for every leap sent me clear out of the saddle, as the stirrups were still six inches too short. Every time I went up out of it, I came back down into it, or as much of me as could conveniently get into it. The balance of my anatomy had to do the best it could. He understood only Vietnamese, and when I said 'Whoa!' he supposed it meant, 'Go faster.' When I pulled on the bridle he knew what that meant, 'Run for dear life!'

"Cadman and Jackson were too far ahead to hear, and riding as for their very lives. The three Tonkinese, who also were on horseback, had remained behind as my escort. I could not make them understand that I wished to stop and lengthen my stirrups and I dare not take my feet out of them. They only understood me to be in a desperate hurry, trying to overtake Cadman and Jackson, and were lashing their nags and urging them on so as to keep as near me as possible. This drove my jack-rabbit crazy, for he was sure now that he was in a horse race and that he must do or die. Well, he was doing and I was dying.

"Thru the rice fields, past the little houses and the banana groves we raced. With every jump was registered a fresh loss of cuticle. Vivid memories of forty years ago! I remembered Cowper's famous poem, 'John Gilpin's Ride.' When they shouted, 'Where are you going?' his reply was, 'Don't ask me. Ask the horse.' I thought, 'How many miles did Cadman say? Seven and a half? Will it ever end?' Suddenly I saw them stop, dismount and roll their bikes into a gateway. The sweat was rolling from my horse. A great ball of foam gathered just behind the saddle where the tail of my white coat could conveniently reach it. It must have been some relation to a lamp wick, for it sucked the stuff up until it was almost half way up my back. I dismounted and tried to walk about, yet knowing full well that it would be many days before I would forget that ride.

"An arch had been erected in honor of the occasion and a meal prepared. We were not permitted to preach, but I told them how, as a child of ten, I had received the definite assurance of the forgiveness of sins and the gift of eternal life. Two more visits must be made, and runners had gone ahead. My horse and I had come to a better understanding, and the stirrup to a better length, but that did not replace the cuticle.

"The hospitality of these people is wonderful. Their polish and manners make a Westerner feel very remiss. By the time we had arrived at the home, the family had hurriedly made preparation for our welcome. They were lined up in front of the house with the match in hand ready to set off the firecrackers. I thought I had learned how to bow in Japan, and I had, but during the

months in China, chiefly among the missionaries, I had lapsed into American rudeness, and had to learn all over again.

"The remainder of my horse-backing was without incident or comfort, except when my charger attempted a standing jump. He could have made it on a run, but my weight was more than he had calculated on, and I had to dismount to let him extricate himself. At another time, a big water buffalo that we met, acted as if he would enjoy a round with us. The horse was thoroughly frightened, and I afterwards learned that it was not the horse but the rider to which the buffalo objected. They dislike the foreigner and, I am told, can scent him a long way off. None of us needed a sleeping potion that night. I had been furnished with what Mr. Cadman knew I could get in no other way: viz, a first-hand view of an overripe harvest field; with the grain shelling out upon the ground, and no reapers.

"But I must hasten on to Annam. Before leaving Hanoi, however, it was my privilege to meet Dr. Martin, the pastor of the French Protestant Church. Dr. Martin finds, as do our own missionaries, that the capital cities are the most difficult fields in French Indo-China, largely from the fact that the French officials are, for the greater part, Catholic. This creates the feeling in the native mind that in order to be a good citizen one must be a Catholic. This thought is not always discouraged, altho few of the officials would stoop to such tactics. Our missionaries report that the French officials, with rare exceptions, are broad-minded, fair in their decisions and always courteous.

"It is considered advisable that I go overland to Tourane thereby getting an opportunity of seeing the country. Taking train to Vinh, where Brethren Irwin and Olsen will meet me, they will take me to Hue, the political capital of Annam, and also where the king's palace is located. Here we take train for Tourane. Accordingly at 6 a.m., fully instructed and farewelled, I am seated in the splendid little French train. There are only two others in the compartment with me, two Frenchmen, one of whom astonished me by answering my 'sign language' in perfect college English. He acted as interpreter to the ticket collector and kindly ordered my dinner at the lunch counter.

"The scenery was mostly rice fields, native villages and terrible looking objects soliciting coppers at the car windows when the train stopped. None of these professionals moved me, but a persistent little fellow about eight, in his birthday attire, refusing to give up even after the train had attained considerable speed, was more than I could resist. How quickly his black eyes located the small coin, and his nimble fingers separated it from the pebbles. Then his little legs took once more after the rattling wheels of the second-class car. He could not have looked more desperate had his own life, and the lives of all his relatives depended upon his ability to influence action. Could you have resisted? I could not, I threw him another and he found it.

"We were to start at 3 o'clock the next morning; the Vietnamese automobile man wanted to start at 9 that night, and we all regretted later that we had not fallen in with the suggestion. We were to have the back seat in his ten-year-old Studebaker 'ark.' When he called I had just finished a cup of the worst chocolate I had ever tasted, and two eggs. We paid 80 cents per capita for the meal. The 'Studie' was already loaded down with goods on sides and back; somebody was evidently moving. Our bags were fastened on here and there. Then three more Vietnamese were loaded, or rather squeezed in.

"All aboard! We three in the back seat, three or four Vietnamese and a Japanese woman on a bench in front of us; then the woman's husband and the driver and his mechanic in the front seat.

"Soon it began to rain. Alas for our baggage and the Jap's household effects, and the two cats and the two small dogs! And for us! When the engine got wet and stalled we had to get out and push. If we had only started at 9 the night before! But what is the use of crying over spilt milk! It will be the mercy of God if there is not spilt blood or spilt brains before we are finished with this trip.

"You never saw a Vietnamese chauffeur. You must have heard of one. This one is to receive a bonus of \$15. if he gets us to Hue in time for the train. It is very evident he is after that \$15. Rip, rattle, hump, bump; everything an automobile is accustomed to do, and many

rare stunts besides, are being done as we plunge thru the darkness. The lights have got wet and are out, but the grey dawn is breaking, and we shall not need lights.

"Part of the helper's duties is to crank the engine and furnish a target for the chauffeur's profanity. It was delivered in Tonkinese. The mountain streams were rising rapidly, the bridges were being covered, but the 'Jehu' made no investigation. He dashed in. If we got across that was evidence that the bridge was there, and that was all we needed to know until the next time. But the engine was wet again; the old hood leaks. All hands get out and push. I offer Bro. Irwin my brand new English mackintosh, warranted to withstand forty-eight hours rain. I have my big gold umbrella, but this is different from any rain I was ever out in. It is more like someone turning a fire hose on you. My umbrella is no good. I am soaked and regret giving young Irwin my raincoat. Once more all hands push. If we can only get it up to the top of the grade, it will run down the other side itself and be dry enough to crank. Again we are loaded. The little Japanese woman has been sitting under a leak in the roof for half an hour and she is soaked. She puts up her Japanese umbrella to protect her dogs, but her umbrella is diverting the stream down the 'Jehu's' neck and he objects. Her husband in the front seat has the two cats, one in each pocket, and they are all objecting. But it is folly to object to anything.

'The hours are fleeting, and so are we -- off and on. Will the Jehu get that \$15 bonus? He may if he lives, and we live. It is surely a mistake to offer a Vietnamese a bonus for fast driving. They drive like mad without any bonus, a kilometer every 60 seconds by the watch. It has stopped raining and we have stopped running. Something wrong with old 'Studie.' Perhaps the eleven passengers and the half ton of soaked baggage has something to do with it. We get out and investigate. Every suit case is upside down. That is the way the Vietnamese do. My wardrobe trunk stood on its head in the ship's hold all the way from Hong Kong to Haiphong. Everything is full of water; you can tell the color of the contents by the color of the water that is running out. But don't say a word, just look at the Japanese bedding tied on the back! And my big Japanese suit case - made of rattan - on the top of the engine.

"The rain has started again and so have we. Some old bags have been put under the hood to keep the engine dry, and all is well. We are going at a break-neck speed again. Bang! He struck the end of the bridge railing. Alas, my Japanese suit case! Not smashed, but mashed! It is too wet to smash. Also Brother Irwin's leather case and the Japanese' bedding. Gather them up, pile them all on top of mine - drive for dear life and the \$15 bonus. How far from the station? Four kilometers. Good, he will make it. Hardly, there is a 'Bok.' What is a 'Bok?' Oh, excuse me, that is French for ferry. Well, we are over the ferry, but the 'Studie' slows up and stops in front of the hotel. What is the matter? The Japanese get out here, and the Vietnamese, the Jehu and his cranker. What is up? Well, this is as far as these people go and their baggage and effects must come off. Besides, we may as well be leisurely about it, for he has heard the shrill whistle and the puff, puff of the departing train. The vision of his extra \$15. has also faded from view.

"But what about us? Stay and pay anywhere from twenty to thirty dollars hotel bill. I'd rather eat Vietnamese food and sleep in a rice sack. Ask the Jehu what he will take to drive us thru to Tourane. Twenty-five dollars! Let us go. We have been wet and dry again several times. Our baggage is soaked and the stuff in my small suitcase has begun to heat. Let us go. But the Jehu wants to eat rice. Eat rice, nonsense. We have had nothing since 2:30 a.m., twelve hours ago, and I fancy that I taste the chocolate yet. Maybe it is the 80 cents that I taste. We are off.

"Is that the big mountain we must cross? No, we must cross that one but we cannot yet see the big one. Now the Jehu has his turn. He coolly explains that his price is \$25 plus the bonus. He has us and he knows it, for it is beginning to rain again. Take your choice, so we take it and drive on.

"Now the 'Studie' is acting up. We come to what looks like a blacksmith's shop and the mechanic stops for a nail or a small piece of wire. The wiring is effective. If it were not for the rattle of the old hood, since our baggage has been strapped to the running boards, the jingle

of the mud guards and the creaking of the old top as we swing and turn, the operation would be almost painless. But there are still two 'Boks' and the big mountain to cross. It is 20 kilometers up and twenty down (multiply by three and divide by five and you have the mileage), and the daylight has been waning for several hours.

"Brother Irwin saved his face when accepting the Jehu's ultimatum, by stipulating that we positively must be over the big mountain before dark. This was an unwise stipulation, even if it had been possible, for we were already flirting with the undertaker every minute. The night comes quickly in the Orient. There is practically no twilight; we plunge from daylight to darkness. So we are not yet thru the first range of mountains and have still the big 'Bok' to cross before our 20 kilometer mountain climb begins.

"Now it is dark. Somebody with a blinding searchlight is coming behind. How our Jehu could make out where to put his wheels was a mystery to me. It seemed every moment that we would plunge into a tree or a great rock. In order to get away from the menace he steps on the gas. If you have an imagination, please furnish the rest of this paragraph.

"We reached the 'Bok' and were on the boat before the wild Frenchman overtook us. He had been driving furiously in the hopes of securing enough petrol from us to finish his journey. We had to be rowed across by hand, a Vietnamese man and woman doing the rowing.

"Now for the climb. Our man told the Frenchman to go ahead and if he failed to make Tourane he would divide his petrol with him. Accordingly he started. His only hope was to drive like mad, and he did. He had a small French car. We could see an occasional flash from his searchlight as he rounded the corners. He climbed and climbed. Every few minutes there would be a mad dash down a short incline, then another climb. Brother Irwin said we would know when we reached the top by a very narrow curve. There were a score of them. At last we went around one on two wheels. It broke Brother Irwin's nerve, and he begged the Jehu to slow up. But the top is not reached yet. The Frenchman's light has disappeared entirely, so we know that he has started to coast.

"Soon we reach the real curve and have started down. I had committed my soul to my Faithful Creator early in the day, and was prepared for anything. Nothing would have surprised me. Oh, how 'Studie's' rear gears roared as we ripped and tore down that mountainside. Don't begin to think 'What if--?' for there are a dozen 'What ifs,' any one of which would have closed five earthly careers.

"What is that in the road? A beautiful deer! He looked like silver as our headlights bore down upon him. He is confused by their brightness, and we must hit him. At the last second he leaps into the underbrush and all is well. The Vietnamese loses his head, throws in his emergency and begins to yell. 'Catch him! Catch him!' Could anything be more absurd? And worse, when we are certain that a tiger must have been just behind that deer. The Vietnamese are deathly afraid of tigers, and this suggestion inspired him to still greater achievements.

"From that point until we reached the foot of the mountain there was silence.

"Now we will hear from the Rev. John D. Olsen, of Oslo, Norway. 'Brother MacArthur, when we were together in California last spring, did I not hear you say that when you reached the mission fields, you were determined to see some real missionary life? -- eating, sleeping and traveling as the missionaries do?' 'Yes, Brother, I said those very words and I meant them. But this reminds me of the Norwegian farmer who had been praying earnestly for rain. The rain came and came, as rain is so apt to come following a long dry spell, preceded by a violent wind -- a young tornado. When the farmer saw the top of his haystack sailing away to be distributed about his next door neighbor's fields, he was heard to exclaim, 'Oh Lord, I did pray for rain, but this is ridiculous!'

"Well, we are down, and here our wild Frenchman is waiting for petrol. He gets it and Jehu gets a dollar with an invitation to 'keep the change.' Now we are only twelve kilometers from home, which is soon covered, and we are being introduced. That Vietnamese driver had sat at that wheel, practically without food, from 2:30 a.m. to 9:30 p.m. He had twice lost his bonus, but had received it nevertheless.

'Mrs. Irwin says, 'Mr. MacArthur, just open your baggage, and if you find anything 'damp' put it on this chair and I will have it dried.' 'Yes, thank you, if I find anything worth drying.' I am a few days behind time, but the program has been adjusted to my delinquency. Two addresses daily, one to the student body and one to the church and students; in other words, open to the public, Mr. Olsen interpreting.

'The native pastor in Tourane is a Vietnamese scholar of unusual attainments, having been formerly employed in the Royal Historical Department, and later by the French government. He has taken down my addresses in Chinese characters and can reproduce them word for word.

'Because of the recent death of the king, the fireworks were omitted and handclapping substituted. These formalities mean much to Orientals, but particularly to the Vietnamese. They are a very polished people, even outdoing the Japanese in politeness.

'On Sunday I am taken to an outstation, twenty miles by auto. As we approach the place we see the road lined with pedestrians, who have been coming since 6, 7 and 8 o'clock so as to be present at the preaching service. The meeting is held in an abandoned distillery; the place is commodious and the rent small because the distiller committed suicide in the building, and no one wanted to live there afterwards.

'Tourane is a beautiful little place, the bathing beach is most attractive, but we could not bathe because the 'season' was over, they said. The water was over 70 F., but the season was over, and that settled it.

'It had been arranged for me to make the remainder of the trip to Saigon by auto, but I elected to go by sea. This involved some loss of time, but they said the rainy season had begun, and I prefer an ocean-going steamer to a sea-going auto. The only ship available was a French freighter that could accommodate a few passengers. I was the only one, and occupied the 'cabeen' of the '2nd Capitaine.' I here learned that it was not necessary for me to talk. During the three days and nights I uttered only one sentence. I ate with the officers, the 'Capitaine' had his meals served on the bridge.

'Well, here is Saigon, 'the Paris of the East'!  
And here are Brothers Stebbins and Robinson! In a jiffy we are in the rickshas and bowling along towards the Mission Headquarters. This is the Orient with a vengeance. It is winter time and nine degrees above the equator - not a window in the houses, not a wood floor to be seen, nothing but tile and cement. The white ants terror will not permit such extravagance. One service in Saigon in a down-pour of rain and next day we are off.

'Our first stop is Mytho. Here awaiting us were the most astonishing scenes I have ever been privileged to witness. We had been told of the large accessions to the church and of the astonishing number of baptisms. We were prepared to find a superficial work - people who had 'turned' Christians as heathen are apt to do when the head of the clan turns, but we were agreeably disappointed. Here we found men lying on the front porches and women on the back porches. They had come and were still arriving from distances ranging from five to twenty-five kilometers. They had come on foot and by sampans along the irrigation canals to the river, in order that they might be on hand for the opening session the following day. The main room of the mission holds 400 chairs, but over 1,000 had been there the previous Sunday when we were expected.

'At 8 a.m. the next morning the place was full to overflowing. I spoke briefly from the words of John the Baptist, 'I indeed baptize you with water to repentance,' and at the close some forty expressed a desire to be saved. In the evening I spoke on the remaining words of the text, 'He shall baptize with the Holy Ghost and with fire.' Mr. Stebbins, who interpreted, enlarged at some length and then called for an expression. I counted roughly some 250 with eyes closed and hands uplifted, silently waiting for the fulfillment of the promise. The sense of the Divine presence was so intense that I said to Brother Stebbins, 'The only word that adequately describes this hour is the word, 'Awful!' I meant by that, 'awe-inspiring.' We knew it was the wind blowing where it listeth, but we could not tell from whence it came nor where next it would strike. Our hearts were bowed in silence before God.

'But we must not linger here. We must bid adieu to our Beloved Brother and Sister Ferry and their young son and

and hurry along to other stations. On leaving, the officers of the church waited upon us with an address and memorial in the form of a teakwood tray, beautifully inlaid with mother-of-pearl. When I protested my unworthiness they explained that they had concluded, owing to my advanced age, that they would never see me again, and had embraced this as their only opportunity of expressing their appreciation.

"Our next objective was Vinh-Long but en route we must visit a new work quite unique. Word has been sent ahead but has miscarried, so there is no one to meet us. But a little naked fellow is ready on a promise of 10 cents to run across the rice fields, splashing thru mud and water to tell them to send the boat. The tide is running strong and it required some time to make the trip, but when once aboard we are quickly at our destination.

"On our arrival a young man begins to beat the church drum, a barrel-like affair with a new hide drum head, which they say can be heard for four miles. This announces the arrival of the celebrities that they have been expecting. The head man of the village (a heathen) comes to pay his respects and sits thru the meeting, at which quite a company have gathered. After a very enjoyable meal of native food, we are off once more. Another meeting in Vinh-Long. It is Saturday night, but the meeting is well attended and evident conviction upon the people.

"Spending the night at a French hotel on the bank of a big river, we ordered 'chocolat' for 6:30 a.m. and are off again for Sadeo, a station which Brother Stebbins had occupied before his recent furlough, but now in charge of a Vietnamese pastor. I spoke morning and afternoon. At the close of the service I was asked to pray for a little girl of twelve, who like the man who came to Jesus, was full of leprosy. They assured me that she had not yet reached the dangerous stage, but the thought of danger never entered my head. I believe that I experienced something of the 'compassion' which moved our Lord to action. I can never tell how I pitied that child. She looked as though her body would burst somewhere, her hands, feet, face, swollen and ready for the deadly eruption. A 'healed' leper was also present. He is still minus some fingers and toes, but the sores are healed, and he is able to work in the rice fields and support himself. A woman in the last stages of tuberculosis of the lungs also came and asked prayer. I could only say, 'Lord, they have a perfect

right to come. Every promise of Thy Word endorses their action. Where can they go if not to Thee?'

'Monday, November 30th, Before leaving Sadec Brother Stebbins introduced me to one of the wealthy citizens who invited us to go thru his \$30,000 bungalow. He could not escort us as he was just beginning to worship his ancestors, and after lighting the two oil lamps (tho it was broad daylight) he prostrated himself, arose, knelt down, and bowed like somebody taking his 'daily dozen.' He is said to be a wicked old sinner who has rejected the Gospel many times, and while his worship was valuable as a physical culture, it would not possibly effect any change in his heart or life.

'Everything in the house was costly, carved seats, tables, glass cases, etc., reminding one of a very fine jewelry shop with all the stock, except a few clocks, in the safe. The guest bed was made of heavy mahogany planks, polished like an old-fashioned piano top; his was the same, only a white pad on it. His favorite wife had died recently. The kitchen was spotless and the food was being prepared with great care.

'From this we went to the Buddhist temple, where special services seemed to be in progress. There were many idols, big and little, much choice food lying before them, while the women and children were performing, much as the old sinner was whom we had just left. The priests of the temple all seemed to be well-to-do.

'Now we are off to Cao-Lanh, which trip must be made by boat. We are first-class passengers, which means that we sit in a little compartment adjoining the berth of what seems to be the owner. He was an opium fiend and I watched the operation for the first time in my life. He 'cooked his pill,' put it in the pipe, held it over the lamp and swallowed the smoke, repeating this operation three times.

'A Chinese merchant and his wife also shared our cabin. We were tired before the boat started and disgusted afterwards, for the Chinese lady soon became seasick, with the usual results.

'Mr. Stebbins was between her and me so that I was fortunate. We soon climbed up on deck and finished the

trip in front of the smokestack. On reaching our destination, we reported to the police, who visaed my passport, an unusual procedure, but he had just recently taken office. Then a Vietnamese supper and an evening service.

'We leave again at 3:30 a.m. on a twelve man-power paddle-wheel boat. These men, six on each side of the shaft, operate a sort of treadmill, making six miles an hour. We had spent over six hours of that long day waiting for boats and busses.

'Right here I would say that all this waiting would have been avoided had we had our own auto. This is the greatest need of the workers in French Indo-China, for the government has built wonderful roads running in all directions.

'We spent three delightful days with Mr. and Mrs. Jackson at Cantho, visiting one of the outstations besides addressing meetings in the city. We are invited to a Vietnamese feast, at which I was the guest of honor. Many choice viands graced the table, of which all partook, but one dish was for me alone. It was silk worms fried with small onions, which had been procured at considerable trouble and cost. If I had realized the amount of trouble the family had been to in order to procure them, I would certainly have eaten more. As it was, I ate only one worm, but quite a number of onions. In fact I did not know till afterwards that they were silk worms, but took them for common caterpillars. The silk worms are not woolly but smooth and shiny.

'Saturday morning we took the boat for Pnom Penh, Cambodia, a 20 hour trip. Here we found our Brother and Sister Hammond and also Mrs. Ellison with her precious little babe, the latest accession to our missionary force. We held a Vietnamese service and also one in Cambodian, at which the missionaries interpreted.

'The next day we started for Battambang, our farthest outpost, only fifty miles from the Siam border. Here we found our dear David Ellison counting the hours when Mrs. Ellison, with that wonderful babe, will be strong enough to join him in their Cambodian home. Here, too, we had Vietnamese as well as Cambodian services and visited an outstation, where we saw Cambodian jungle life, and were treated with the utmost hospitality.

"As we returned to Pnom Penh Mr. Ellison accompanied us. Here at the capital of Cambodia we did a little sightseeing, the throne room, the king's compound, also some historic features. His majesty is the oldest reigning sovereign in the world. The royal elephants are still kept, but he prefers an automobile. His various wives occupy the houses in the compound and he boards around. He is said to be quite approachable. The French are giving Cambodia, as they are giving the other protectorates, a most beneficent government, reforesting their mountains, irrigating their rice fields, experimenting in agriculture for their benefit and educating their sons and daughters from first grade to university so as to fit them for positions of responsibility. This is a costly undertaking, and it is to be hoped that they will not meet with the fate that has befallen poor China, where the student class has become such a menace. The kings are for the most part figureheads.

"Saigon is 235 kilometers from Pnom Penh. The Hammonds are up and breakfast is served early as the bus leaves at 5:30 a.m. It is a rickety affair and roams about the streets blowing its own horn, trying to drum up a load until 6:30. I cannot say that we enjoyed the ride, but at last we were off. Brother Stebbins, who has some knowledge of automobiles, has condemned the thing before we have gone five miles. He said the front wheels were 'out of true'; liable to 'buckle' any minute. I am blissfully ignorant and feel perfectly safe. At the first 'Bok' we overtake a fine new bus that had left 30 minutes before, and Brother Stebbins, determined not to risk his life further, secured berths in the new bus. Our baggage was reluctantly surrendered and transferred, and we were off pell-mell for Saigon.

"Let me digress here to give you some idea of a Vietnamese bus load. Twenty-four or more passengers inside, all baggage on top, plus Vietnamese, contrary to traffic regulation, sometimes a dozen or more were on top also. Besides these I once saw them unload several bags of coconuts, three large baskets of beetle-nuts, one bicycle, one roll of hides and one tame bear. It was amusing to see how gingerly they passed Mr. Bruin down, the part of wisdom I should say, judging from the length of his claws. Beside these there are always from two to four mechanics who climb around over the bus like so many monkeys, always barefooted.

They show off by opening up the hood and looking wise; feel around the engine, first one side and then the other, all the while it is running at top speed. We noticed that the more mechanics there were the more engine trouble they had. At stated times one of them will monkey down and light a cigarette and stick it into the driver's mouth. They also collect all fares and haggle over the price with the passengers they pick up en route. The price, of course, is regulated by the number of passengers they already have. When they approach a town where they are sure to find police, these top-siders have to descend and hoof it. The bus waits for them on the other side of town. The police wink at this procedure, only occasionally will one be fined. This carrying of heavy loads on the top of busses, however, is responsible for many fatal accidents. When leaving Saigon for this trip we saw what had been a bus, lying, wheels up, in a rice field by the roadside, not only overturned but burned.

"We were getting along fine in this big new machine. It looked like we were to have our noon meal in Saigon, when suddenly one of the mechanics blew his whistle and the bus began to rock violently from side to side, then stopped. We all got down to see that one hind wheel had come off, but was still supporting the bus. We bade adieu to our noon meal. They had no tools, but borrowed an old file from a passing car. We began to wonder whether we might not be obliged to make peace with the wobbly-wheeled old bus we had deserted several hours ago; but it did not appear. After an hour or so another came along and we made the change, arriving in Saigon early in the afternoon.

"The next day we rested preparatory to our wild dash to the "Moi" tribes. Brother Robinson applied to the French Resident for permission to evangelize among them, but was refused. The Resident said it was unsafe. Catholic missionaries, some years previous, had gone to them and erected a church building, but the Moi objected, killing the missionaries and burning the buildings. However, Brother Robinson felt the call of God and went without permission, with the result that over a hundred in the various villages had 'prayed,' but none had as yet been baptized. The work has proved difficult because they have no written language, and it was only thru the use of a young Moi who had some knowledge of the Vietnamese that Brother Robinson had been able to do anything. He was anxious to have me meet some of these new converts, and I was also anxious because I felt that my trip to Indo-China would be incomplete if I did not see them.

'We could have made the trip in two days by auto bus, but there was no place for us to sleep, not even a rice stack, so the only thing was to hire an auto and make the return trip the same day, altho this was an expensive undertaking. We held a meeting at one outstation on our way there and another on our way back. I have called it a 'wild dash' for that is the only term to use. It was a new French car and one could feel some measure of security, but I then and there resolved never again to ride with a Vietnamese chauffeur. They seem to delight in 'hair breadths,' and I do not.

'The sun was not two hours high when we reached the edge of the jungle, altho we had passed a good many Moi before that. They were coming from the rubber plantations, where they had been employed. I am told that they are compelled to do a certain amount of work without compensation. I presume this is pay for the privilege of living on the earth. There was a walk of a mile or so before we came to the first village. A runner was sent ahead to announce our coming so that they would not all run and hide. The first thing we came to was a freshly-made grave; the man had died repeating the word 'Jesus.' How much he had been able to understand is only known to God. The grave was on top of the ground and a neat bamboo roof was over it.

'The first thing that impressed me was the apparent superiority of the women as compared with the men; neither wore any clothing except some sort of a loin cloth. Those worn by the men were wretched rags, while the women wore an ingenious little harness strapped tightly to their persons, always neat and sometimes highly ornamented. They were evidently the executives of the family (matriarchial society) and regarded our coming with an air of superior indifference. Some did not even turn their heads, but went right on with their housework.

'One who especially interested me was tall and graceful. She came striding into the compound with a large bamboo pole across her shoulder and a long-shaped basket hanging down her back. Having disposed of these she strode across to where we stood. Mr. Stebbins was offering prayer in the Vietnamese language at the time. She did not seem to understand a word, but looked each of us over from head to foot,

then turned and climbed up the short ladder into her house, which seemed to be the newest and best in the village. She did not reappear and was no doubt weary from her day's toil in the rice field and had retired for the night.

"The thing that impressed me more deeply than anything else was the difference between the women who had prayed and those who had not. The former refused to appear until they had found some sort of a covering for the upper part of their bodies, while the others manifested no sense of impropriety whatever. This made me feel sure that our Brother Robinson's labors had not been in vain, for neither he nor anyone else had given them the slightest hint upon the subject.

"But the sun has gone down and we must make speed to get out of the jungle, for darkness supervened almost immediately. We found our Jehu and his helper taking a nap in the back seat of the auto. They had eaten rice and were ready for another wild dash. Over a hundred kilometers from Saigon and a meeting to address on the way! We reached the meeting place an hour late but that is nothing in the Orient. They shot the firecrackers, listened to the address and interpretation, presented their address of welcome and a silk banner, and we were off again, reaching the mission bungalow shortly after 10.

"Sunday was a full day, two meetings in Vietnamese and one in Chinese over in the city adjoining Saigon, which is entirely Chinese. The Chinese pastor had secured the services of a lady teacher in one of the mission schools. She was a graduate of the Baptist college in Canton and a post-graduate of the Shanghai University. Her command of both languages was excellent. She is also a devout Christian and entered into the spirit of the message. The result was so satisfactory that we were asked to speak again the next evening, and as the 'Andre Levon' did not sail until 2 a.m. Tuesday, it was possible for us to accept. These two services were as enjoyable as any I have had and the pastor seemed much encouraged.

"The time to say 'good-bye' to Indo-China has come. The memory of all the love and hospitality that I have received of the young missionaries will always be fresh and fragrant."

Travel Letter No. 4  
Wm. T. MacArthur

STATISTICAL and OTHER INFORMATION

1. New Missionaries

July 29 - Faith Richards (Pruett)

2. Missionaries on the Field at end of Year - 22

3. Missionaries on Furlough at end of Year - 4

Ivory & Ruth Jeffrey - left field April, 1925  
Edith Frost - " " " "  
Celma Ailshouse - " " " "

4. Missionaries Returned from Furlough

July - Irving & Mary Stebbins  
August - John D. Olsen  
October - Richmond and Hazel Jackson

5. Ordinations - none

6. Marriages

August 18 - William Pruett and Faith Richards at Saigon  
Civil service at City Hall  
Religious ceremony at French Protestant Church,  
I. R. Stebbins officiating.

7. Births

July 19 - Frank Louis Ferry  
Nov. 17 - John David Ellison

1925

8. Church Statistics

Stations	Baptisms	Members	Churches	Outstations	S.S.		V.N. Workers	Paid Colporteurs	Bible School Students	
					Scholars	Offerings			M.	W.
Hanoi	57	123	1	4			3			
Haiphong	2	36	1	1			1			
Tourane	175	872	2	5		1,025.	6		24	13
Saigon	81	151	2	4			5			
Mytho	893	1,017	3	5		3,105.	2			
Sadec	164	331	2	4			4			
Cantho	149	267	2	5			3			
Chaudoc	Cam	63								
	VN	14	113	2	2		1			
Thu-dau-Mot	35	35	1	2						
Pnom Penh	Cam	5								
	VN	14	51	1	2		1			
Battambang	Cam	15								
	VN	4	23	1	3		1		5	0
<b>TOTALS</b>	<b>1,675</b>	<b>3,019</b>	<b>18</b>	<b>37</b>	<b>1,225</b>	<b>5,433.</b>	<b>27</b>	<b>14</b>	<b>29</b>	<b>13</b>

9. Other Information

February

- a. Chapel opened in Ben-Tre, Cochin China by Geo. Ferry.
- b. The 1st to 15th - 2nd National Church Conference.
- c. The 2nd to 14th - Mission Executive Committee.  
Among the decisions: authorized the printing of 100 copies of The Church Constitution and Manual "as per translation submitted."

April 2

Foreign Department made the request to study the advisability of using missionaries from France and Switzerland, especially in Tonkin.

June

- a. May 29 - June 5, the 11th Annual Field Conference at Cheung Chow Island, Hong Kong.
- b. Rev. M. Alfred Martin of Haiphong and B.F.B.S. visited several Mission Stations accompanied by Frank Irwin and a student-interpreter. He observed, preached and counseled regarding colportage work.  
Places visited: Saigon, Pnom Penh, Battambang, Chaudoc, Long Xuyen, Vinh Long, Sadec, Mytho, Nhatrang, Tourane, Hue and Vinh.
- c. Gospel of Luke in Cambodian language finished.

September

- a. The Bible School opened with 24 men at Tourane.
- b. The first Cambodian Bible School opened at Battambang.

October

- a. The 31st - W. T. MacArthur arrived in Haiphong, an unofficial visitor. Departed December 14 for Colombo.

November

- a. The 3rd, - Jackson & Pruett start trip to northern Laos; returned December 22.
- b. The 6th - Emperor Khai-Dinh died at Hue. His successor, Vinh-Thuy.

December

The Orlando, Florida church requested a Cambodian memorial in honor of Mrs. W. R. McDuffie, either a station memorial or some other work.

The Board reaffirmed the policy of sending only married couples to Indo-China. Thus, the Board would not consider further the sending of Marian Foster and Hester Stebbins to the field. B. of M. April 21, 1925.

1926

This year was another great year for the gospel in Vietnam. Frank Irwin began his Annual Report thus:

"Several new chapters of the Acts of the Holy Spirit have been enacted in French Indo-China during the year 1926. If some of those who have been thinking and preaching that the age of miracles is past could have been with us, they would have seen things that should make them know that 'The God that lived in Moses' day is just the same today.' We have seen with our own eyes and heard reports from every station of how the sick have been healed, the insane restored, demons cast out. But best of all, and the greatest miracle of all, 1,352 sinners who had been living in heathen darkness and superstition, have been saved and transformed, changed from darkness and bondage into the glorious light and liberty of the Lord Jesus Christ."

National Church Conference

Like so many others, the Vietnamese relished the inspiration and fellowship of a Church conference. From February 21 to 28 the third Annual Conference convened at Tourane. Pastor Thua of Tourane wrote a report of the Conference, which was translated and printed both in The Call, No. 15, p. 4 and the Alliance Weekly, July 1926, p. 449. Here are the highlights of his report.

"The National Conference had but one objective: the speedy evangelization of Indo-China and the spiritual uplift of the national church.

"There were two special speakers, Rev. Alfred Martin, pastor of the French Protestant Church in Hanoi, and Rev. Chue, pastor of the Chinese Alliance Church in Cholon, near Saigon. Several of the Tourane missionaries, some members of the executive committee and the pastor of the Tourane church also gave addresses. The pastor evangelists, Bible School students, delegates and many scores of

Christians filled to overflowing the commodious Tourane church, which can seat about four hundred people.

'The mornings and evenings were devoted to preaching and teaching from the Word. All spoke with such manifestation of the power of the Holy Spirit that the hearers were stirred sometimes to tears and confession of sin, sometimes with joy at the reception of some new truth. As a result, the spiritual tone of all the believers present rose higher and higher.

'The afternoons were given over to business sessions. The delegates testified to the work of the Holy Spirit in their respective churches. They told of the means God had used to lead people into the way of salvation; of some whom God had protected under persecution because of their faithful testimony to Christ; of miracles of healing; sick restored to health, and crazy people restored to their normal senses. Some who had been bound by the opium habit were set free, others who were slaves to alcohol were liberated and vicious vagabonds and thieves all came to kneel in worship at the Saviour's feet. When the audience heard the testimonies of the blessings God had bestowed upon the several churches, their hearts were made to burn with joy and to shout hallelujah, or to sing praises to the Most Holy Name of the Almighty God.

'Two of the papers read were used of God in a most unusual manner, so that the very features of the hearers were changed and their hearts were moved to greater spiritual activity.

'The first message was a paper by Mr. Duong Nhu Tiep, the evangelist at Pnom-Penh, Cambodia. His subject was, 'What shall we do to build up the Church and to cause the Gospel of Christ to be spread more quickly?' I will repeat some of the things he said. 'Brethren! let us consider in our land of Indo-China how few have been saved out of the total population of twenty million souls who are tottering and about to fall into the cruel sea of destruction. In view of this fact, we must unite our hearts and minds to make a plan whereby the Gospel of Christ may be announced everywhere immediately in order to rescue these people from sin and ruin. It is not enough merely to plan, we must carry our plans to completion!

" 'Chapels should first be opened in places where people are anxious to hear. Then money will be needed to put the plan into operation. If we want funds, we must depend on believers to give. Before the believers will be willing to give, we must pray God to make them advance spiritually. As the spiritual tide rises, they will surely be happy to bring offerings for the work of the Lord.

" 'In addition, we must have an annual conference where delegates from all parts of the country may meet to report the workings of the Holy Spirit in their respective churches, that we may mark the degree of progress. If we desire an annual conference, we must pray God to provide the money necessary for traveling and other expenses. Then if we are able to do this, it will be in answer to prayer.' "

'His message was clear, and given with such unction that hearers were moved to seek methods whereby the Gospel may be spread quickly.

'The second paper (by Pastor Thua) presented our duty to give the Good News of Salvation to the Moi tribesmen. This message was very simple, but for some reason the Holy Spirit used it to stir our hearts beyond measure, until they were torn with sorrow and sympathy for the aboriginal tribes who know nothing about moral obligations or civilization, and who are about to be buried in the anguish of the bottomless pit.

'Here are a few of the words used by the Holy Spirit to create love in the hearts of believers until they were compelled to plan very seriously for the evangelization of the Mois.

" 'Brethren, Thou shalt love thy neighbor as thyself! Is not the poor Moi your neighbor, - he who is hidden away among the hills and rivers of the dense jungle, who has never been taught his duty either to his fellow-man or to God; who does not even know that there is a God, hence how can he know the way of salvation? The darkness of his heart is greater than the shadows of the forest.

Brethren! shall we who have been adopted as sons of God, upon whom the light of Christ has shone, continue to sit with folded arms while the Moi remains in darkness, and is about to fall into the chains and darkness of death?'

"Following this message the hearts the hearers were moved to such a degree that they could not keep back the burning words: 'Woe is me if I preach not the Gospel to the Moi!' As a result, two Bible School students volunteered to carry the Gospel to the Moi at any cost.

"Before adjourning, the conference elected the members of the Vietnamese Executive Committee which is to serve until the next conference.

"Thanks be to God that all who attended the conference received spiritual blessing, peace and joy. We are convinced that the Annual Conference is very necessary and also very helpful to the spiritual welfare of the church in Indo-China. Let us pray that God will make it possible to meet every year and the blessings that will follow in the salvation of the Vietnamese will be beyond our power to record. Amen."

Frank Irwin reported the result of this paper by Pastor Thua.

"At this Conference the Vietnamese Church took a new stand. Pastor Hoang-Trong-Thua, the chairman, gave an earnest and inspiring appeal for the evangelization of the Mois. The result was that two of our students volunteered to go as missionaries to these savage tribes, and the delegates pledged their churches to raise money to support them. This is their first step in foreign missions!"

Mr. Irwin also added this word about the Conference.

"A good indication of the Lord's blessing was that forty-four men and women were saved during the Conference. The messages were not evangelistic, but people seem to find Christ as quickly when we preach about the deep things of God as when we try to be strictly evangelistic. In fact most of our converts are the result of the witnessing

spirit manifested by the Christians. Anything that stirs them to greater zeal is sure to result in souls saved."

V.N.A.R. - p. 20

The most notable accomplishment of the year was the publication of the complete Vietnamese Bible. At the Field Conference in May the missionaries dedicated it to the Lord and asked that He would "bless this precious Book as it finds its way into the homes of the Vietnamese." The Call, No. 16 p.5 Paul Carlson also wrote: "This is perhaps the first time in the history of our mission (the C. & M. A.) that it has been our privilege both to translate and to print the Bible in a foreign language," p. 5 ibid. See also I.C. Annual Report, p. 19 The elapsed time between the start of the translation work and its completion was also a probable first. And that record may still stand today - 1978.

Between 1912 and 1915 Paul Hosler had made a noble effort at translating the Gospels, but in 1916 at Conference Dr. Glover lamented "the almost utter lack of any portions of Scripture in the Vietnamese vernacular." History, p. 140 The 1916 Conference accordingly assigned the missionaries as part of their language study "certain translation work on the New Testament." ibid. Mr. Irwin wrote: "Our missionaries have been working on it since early in 1917." I.C.A. Report p. 19 There were no more than six missionaries on the field during 1917. The most capable missionary translator at that time was Grace Cadman. John Olsen didn't arrive until November 1918. These two, plus the two principal Vietnamese translators, Mr. Phan Khoi and Mr. Tran van Dong did the job. It is certainly conservative therefore to state that the Vietnamese Bible was translated and printed in less than ten years.

The missionaries sent the first copy of the Bible to the officers of the Alliance at New York. William and Grace Cadman hand-carried that copy to New York. It is preserved today in the archives at Headquarters in Nyack. Conference requested that an appropriate inscription be written on the fly-leaf of the Bible and assigned the composition of it to Muriel Ellison, Marie Irwin and Hazel Jackson. A reproduction of it is on the following page. The first Sunday of July was set apart as National Dedication Day. All the churches were asked to receive special thanksgiving offerings that day to send to the B.F.B.S., thus expressing their gratitude for the major role of the B.F.B.S. in providing the financial resources for the Bible.

Presented to

The Home Board of the  
Christian and Missionary Alliance,  
this, the first copy of the Holy  
Bible, translated into the ~  
Annamese Language by the  
missionaries of the Indo-China  
Conference.

With grateful hearts  
to our Heavenly Father for the  
faithful guidance of the ~  
Holy Spirit in the work of  
translation and publication  
of His Word.

The Indo-China Conference.  
1926.

"Sanctify them through Thy truth,  
Thy Word is Truth."

The 12th Annual Indo-China Conference convened May 2-10. It started three weeks earlier than planned so as to accommodate the travel plans of Rev. and Mrs. J. D. Williams. Twenty-six missionaries attended, the largest number of missionaries to date. In addition to the Williams, the missionaries also welcomed to Conference Rev. and Mrs. T. P. Worsnip of the South China Mission. They had driven their auto from Lung Chow.

This was the first Conference for three missionary families, - the Floyd Petersons, the Chester Traverses and the Paul Carlsons. The Paul Gunthers and Herman Hazlett would arrive in November. The Jeffreys and the Herbert Jacksons were at home, as were the two single ladies, Edith Frost and Celma Ailshouse. So at years end the number of missionaries assigned to Indo-China totaled thirty-five, twenty-seven in Vietnam and eight in Cambodia. (The Gunthers would go to Cambodia.)

Conference proceedings contained the usual ingredients of former years. W. E. Blackstone and the donors of three autos were especially recognized and thanked for their financial contributions to the work. Conference rejoiced in the new Vietnamese Bible and requested Mr. Williams to offer the prayer of dedication. Station reports were read as well as the Jackson-Pruett report of their trip into Laos in November-December, 1925. Conference voted that one of the prospective new couples be appointed to Laos. They also wrote to the Presbyterian Mission of Siam to the effect "that our Conference feels that more adequate provision ought to be made for Northern Laos and that we desire to send a couple to Luang Prabang this year." Conference also requested the New York Board to appoint a "single man to help carry the Gospel to the Mois." A letter from Mr. Snead, stated that "the Board intends to send two or three couples a year to Indo-China until the quota is reached." The Call, No. 16, p.3

During Conference Mr. Ellison read a report concerning the 'Malays of Cambodia.' That report was summarized in The Call, No. 16, p. 6

'There are two distinct branches of Moslem people in Cambodia, viz., Malay and Cham. The languages of these two groups differ considerably, though there are many words

similar; but their religion, general customs and dress are the same. They combine to form a single Moslem problem in Cambodia. The chief occupations of these people are fishing, lumbering and trading. It is a very common sight to see a company of eight or ten of these men going from house to house with their packs of merchandise on their shoulders. We as Missionaries can learn from these people a lesson of systematic and methodical visitation of every house with the Gospel portions and Message.

'Throughout Cambodia there are a number of large settlements, though there are smaller groups scattered everywhere. Some of these larger settlements are Kompong Loung, Kompong Cham, Pnom-Penh, Battambang, Kompot and Chaudoc. They live largely along the principal waterways, though there are many Chams living in the forest at considerable distance from the rivers. There are probably from twenty-five to thirty-five thousand of these people in Cambodia according to the 'Annuaire' though complete data is not furnished.

'These people have inhabited Cambodia for generations and have taken a more or less active part in the history of that ancient Kingdom. At one time a Malay was king of Cambodia. Owing to their long residence they know the Cambodian language like the Cambodians themselves, except that it is the rare exception for a Malay to read Cambodian character. This is due to the fact that they are Moslems and of course never study in the Cambodian Buddhist temples. Some of them are able to read Malay Arabic Scripture portions we have in stock.

"It seems to be very evident that these people can be effectually evangelized through the Cambodian language. It is not necessary to appoint a missionary to devote his entire time to the Mohammedans of Cambodia. The same plans we have already formulated for evangelizing Cambodians can and should be carried out in connection with the Moslems as soon as we have the necessary workers. Chapels should be built in various strategic centers. Thus we shall be able to reach both Cambodians and Malay by the same means, in the same places, and in the same meetings, for frequently there are many Cambodians living at no great distance from the Malayan settlements."

Devotional messages at Conference were given by the Williams' and a few by Mr. Worsnip. Conference wanted the Worsnips to consider moving from South China to Saigon/Cholon to work among the Chinese. (They were still in Hanoi on August 22, - R.M.Jackson letter). Political conditions in South China were quite unstable. Conference voted that Prayer and Bible Conferences be held in each of the four States occupied by the Mission. The purpose was for 'spiritual up-building' and no business would be transacted. In September the first such Conference took place at Mytho.

Conference was concerned about a suitable place where they could get away once a year to rest and recuperate. They went to a near-by mountain called 'Ba-Na' to investigate its desirability and voted to build a bungalow there. Messrs Irwin and Smith were to obtain information to do this. Three other missionaries were requested to investigate doing a similar project in Djiring, located 50 miles south of Dalat.

Conference re-nominated E. F. Irwin as chairman for another year and elected the following men to serve on the Executive Committee:

R. M. Jackson	-	Tonkin
J. D. Olsen	-	Annam
I. R. Stebbins	-	Cochin-China
D. W. Ellison	-	Cambodia

Sub-treasurer:

Curwen Smith

Allocations were as follows:

Tourane

Frank and Marie Irwin	-	Station work
John Olsen	-	Bible School
Chester & Mary Travis	-	Language study
Edith Frost (upon return)	-	Women's Bible School

Hanoi

Richmond and Hazel Jackson - Station & Press Work

Haiphong

Curwen and Sheila Smith - Station work

Saigon

Irving and Mary Stebbins - Station work (May-Dec)  
(until Jeffrey's arrive)

Ivory and Ruth Jeffrey - Station work (Dec-May)

Paul and Ruth Carlson - Language study

William Robinson - Mois work (May-Dec)

Bien Hoa

Herman Hazlett - Language study (Dec-May '27)

Mytho

George and Margaret Ferry - Station work  
- furlough, spring 1927

Vinh Long

Irving and Mary Stebbins - Station work (Dec-May '27)

Chaudoc

Alfred and Faith Pruett - Station work  
(to oversee Long-Xuyen and Cao-Lanh)

Pnom Penh

Arthur and Esther Hammond - Station work  
Translation work

Floyd and Lenore Peterson - Language study

Battambang

David and Muriel Ellison - Station work  
Bible School

Paul and Sigrid Gunther - Language study (Dec-May '27)

Self-support was a perennial subject of discussion. Concerning it, Conference passed three recommendations:

"1. We recommend that the scale of self-support be based on the relative per cent of expenses.

"2. We further recommend that the scale of self-support be raised to include rentals of chapels and that no church be considered self-supporting so long as it receives any money from the Mission.

"3. We would reiterate the minute of 1924 that a church with 100 members should be expected to furnish their own chapel as well as all other running expenses."

Along with the push for self-support, the budget committee also reduced as much as possible the general expenditures of various stations. The purpose was to increase the staff of national workers on stations - where people were responding in large numbers to the moving of the Spirit of God. The conversion rate exceeded the number of available workers to disciple the new converts. In addition Conference appealed to the New York Board for an extra \$100. per month for general expenses. They thanked the Board "for the cooperation that you have always given to this end" and concluded the letter - "May this glorious task soon be accomplished that the coming of our Lord Jesus be hastened."

One month, due to a shortage in receipts the Mission was unable to pay the monthly allowances of the national workers. They asked the Vietnamese church to "come to the aid of the mother mission and themselves meet all the salaries of the National workers and incidental expenses for the month." Conference reported that "some of the churches gave almost double the sum required and were able to come to the help of the weaker churches."

Though not included in the Conference Minutes, there was some discussion about French missionaries coming to Indo-China. In a letter to Ivory Jeffrey on August 16, Mr. Cadman wrote:

"At our recent conference I believe ALL were desirous of having more French couples in our midst.

The Cochinchina opposition has now made the southern missionaries realise what it means to have to stand still in the development of the work and see the need of French missionaries to be the wedge and go before us so that we can follow after. Strange to say in several cases where I was spoken to about this matter I had to put the brakes on! Nobody in our mission more appreciates the difficulties before us and the adjustments that will be necessary as we accept French missionaries as members of our mission! My limit for two or three years is three couples, and then see how it works."

Mr. Williams, in his account of Conference impressions, reported "how wonderful" the large number of converts during the Conference year, - over 1600, and that it was the "aim of the Mission to double the number of converts each year."

#### Williams Visit

The J. D. Williams wrote a travelogue of their impressions of the missionary work in Vietnam. This was published in the Alliance Witness, August 7 and November 27, 1926, p. 511f and 776f. He had been a member of the Board of Managers for several years and had just recently spent five months in the Philippines.

They left Manila for Hong Kong on April 7, and from there took ship for Haiphong. They arrived on Wednesday, April 14 and were met by the Pruetts, Mr. Cadman and Mr. Irwin. Mr. Irwin had driven from Tourane, - 873 kilometers, so as to drive the Williams' back to Tourane. The Williams' visited and preached both in Haiphong and Hanoi. Then on Monday the 19th they started south. Vinh was 302 kilometers distant, where they stayed overnight after a service in the chapel. The student preacher had baptized 27 new converts the preceding Sunday. The next day they rode about 451 kilometers to Hue and stayed overnight in a French hotel. On Wednesday, a short trip, - 160 kilometers, took them to Tourane.

At Tourane the Bible School was still in session. For several days both Mr. and Mrs. Williams addressed an appreciative student body. John Olsen interpreted.

On Friday, the 30th, they witnessed the closing school exercises. Four students gave addresses, each student speaking about one aspect of the Fourfold Gospel. A men's chorus sang Simpson's soul-stirring missionary song, - "A Hundred-thousand Souls a Day, are passing one by one away.-" To their amazement, the Williams listened to a speech of appreciation addressed to them in behalf of the students. In part it said:

"Dear Mr. and Mrs. Williams! Since you came to us you have spoken to us a great many words of virtue and given us much spiritual food, so that our hearts have been satisfied and our thirst has been slaked.

"Because of the words preached by you, Mrs. Williams, our hearts have been moved to compassionate love for lost sinners who are walking the black, dark road that leads to the pit of torment and destruction. We have definitely settled to consecrate ourselves to the Lord in order to proclaim His Gospel in every place, that lost sinners may accept the grace of God in order to escape the wrath to come and that they may, with us, at last inherit the blessings of the kingdom of heaven.

"And again, because of the words preached by you, Mr. Williams, about the truth of sanctification, our hearts have received the precious good seed of that truth, thereby helping us to know how to please God and to serve Him successfully. Truly, the truth of sanctification is an inexhaustible fountain of blessing, a boundless field of spiritual riches. But it won't be we only who will receive benefits from this blessing, but the millions of our fellow country-men who are living in the places to which we are going, will also receive this God's truth of sanctification and will bring forth its fruits."

The previous Sunday, April 25, Mr. Irwin took the Williams to the outstation at Loc Thanh. Opposition forced its closure several weeks later. He describes the experience:

"On the Sunday preceding the Conference, we accompanied Brother Irwin to one of the new outstations, about twenty-five miles from Tourane. The sun was very

hot, but we started early in the morning. When we arrived, we found a neat little chapel already built and nicely seated to accommodate about one hundred. This chapel had been built and paid for entirely by the native church.

"As we approached the people greeted us cordially and demonstrated their welcome by quite an explosion of fire-crackers. After we entered the chapel, the people crowded in until standing room was at a premium. I was favored with a movable chair, but was soon crowded back until I was outside the door. However, I found the atmosphere more refreshing outside than in.

"Brother Irwin opened the service and Mrs. Irwin sang a solo in the Vietnamese tongue. Brother Irwin then proceeded to speak, but the air was stifling and very hot. The crowds were pressing up against him to hear the Gospel. The deacons were fanning him from each side and doing their best to help. But one can hardly imagine the intensity of the heat and impurity of the air in which he conducted the service.

"As he closed, the meeting was opened for inquiry. Again dozens of earnest inquirers plied him with questions and for another half hour he was held in the midst of this mass of people helping them to understand the Gospel message. Finally, he reluctantly withdrew as it was past time to close the service.

"We returned to Tourane thanking God for the opportunity of seeing with our own eyes what we have occasionally read about -- that is, a mission field where the nationals were really flocking to hear the Gospel of Christ. The hunger for the message of salvation on this field really excels anything that we have ever witnessed."

Mr. Williams concluded his articles describing outstanding features that left "a deep impression upon (his) mind."

"Of the twenty-six missionaries on the field, there were twelve married couples and two single young men. Nearly all of these are under forty years of age and strong and virile in body and full of enthusiasm. Without

exception, all seem to be well fitted for the task. Nearly all have been trained in our own schools before going to the field and the unity in doctrine and the spirituality of the workers was very gratifying. In addition to their staple qualifications as preachers and teachers of the Bible many of them possess other gifts that are quite above the average. In the way of vocal and instrumental music, quite a number are fine soloists and several of the married couples sing duets with telling effect. Quite a large proportion of them can sit down at the organ and play any hymn placed before them, both men and women. Many of them possess special literary ability for translation work and others are stenographers, mechanics, bookkeepers, etc. The large majority of them have a good command of the French language, in addition to the tongue of their own field. The deportment of the missionaries, both in conference and out, was above reproach and the spiritual atmosphere delightful.

'The mission is peculiarly furnished with the equipment that makes for thorough and rapid evangelism. The buildings and bungalow are largely owned by the mission and are of a very substantial type. Nearly all the main stations are built of brick and concrete, with tile floors and the tile roofs. This contributes to health and comfort as it shuts out the burning rays of the sun and prevents destruction by ants and insects.

'Two institutions most vital to speedy evangelism are well established on this field; i.e. the Bible School and the printing press. Our Vietnamese Bible Training School is under the direction of Rev. John Olsen as Dean. This school is furnishing trained national workers, both men and women, for all the Vietnamese-speaking provinces. Last year the enrollment was thirty-eight and many of that number went directly into active service. The training in the school is thorough. A commendable plan has been adopted, giving every student one year in active service on the field before taking his closing year of study. There are good dormitories constructed on the campus and the classes are held in the Tourane church building.

'The printing press is situated at Hanoi under the direction of Rev. William Cadman as its expert manager.

It is most helpful to the cause of evangelizing this field. They print excellent tracts for widespread distribution and the needed supplies for the colporteurs. They have just completed the entire Bible in the Vietnamese language, which is an epoch-making event in the history of missions.

'The translation work on this Bible was accomplished by our missionaries entirely with national helpers. Mr. Olsen translated the Old Testament from Genesis to Isaiah and Mr. and Mrs. Cadman the remainder of the Bible from Jeremiah to Revelation. It is being printed on the Hanoi press with almost incredible economy, making the selling price of the entire Bible in good red board binding only one and a half piastres (\$1.50) or less than ninety cents U.S. The great advantages of the Christian literature this press issues can hardly be overestimated as a factor in the evangelization of French Indo-China. They have a band of thirty-five employees engaged in the printing work and all are working together in a good spirit to get the message out by the printed page.

'French Indo-China is enjoying a large degree of tranquility politically under the control of the French Government. Present conditions are very favorable to the speedy proclamation of the Gospel throughout these provinces. It is true that in the northern part there are still restrictions and limitations, but by 'the proverbial French leave' the Gospel can be proclaimed almost anywhere, if due respect is shown to those in authority. French officials are generally favorably disposed to our Mission. The French have made tremendous strides in the way of material improvements all over this country. In almost all parts the missionary is favored with advantages in the way of living quarters and modern improvements. In fact, in the very midst of heathendom they can secure homes which the French have built and where they can have many of the comforts of ordinary civilization, while at the same time reaching the most neglected and darkened souls spiritually. It is a strange paradox of modern civilization existing in the very heart of the heathen world.

'The automobile roads and railroads that have been built by the government have really solved the problem of transportation to a large degree. We traveled in the

comfortable mission car the entire length of the country. Beginning at Haiphong in the north we traveled clear through to Saigon, a distance of over one thousand miles. The road is excellent all the way, with modern improvements that might be found in the best of our highways in the United States. Good hotels are located at various intervals, in which comfortable entertainment is provided for the traveler. This 'Colonial Highway' is paved with gravel and concrete and there is scarcely a mile in the entire distance that is not in excellent condition. Nearly all the chief cities of Indo-China can be reached by automobile. The automobiles furnished by home friends are being used in a very direct way for spreading the Gospel and are an immense asset to the mission.

'Of all the special features of blessing on this field the salvation of souls is the most important. All else is only a means to this end.

'The total number of church members at present is 3,019. It is the worthy aim of this mission to double the number of converts each year. There are about 1,000 inquirers that are applying for baptism and are now receiving instruction to that end.

'According to the Comity of Missionary Societies, it is our task to evangelize this great field with its dense population of 20,000,000 precious souls. In a sense the overwhelming responsibility of it is crushing, but on the other hand it presents a challenge to our society not equalled in any other field in the world. In all our twenty different mission fields we are responsible to bring the Gospel to about 60,000,000 and one-third of this entire number are in French Indo-China. This fact impresses our hearts most seriously with the importance of our mission to this great otherwise unoccupied field.

'This field is in the vanguard in the development of national responsibility, both for ministry and self-support. The Bible School is the chief agency in the preparation of national pastors and evangelists. The sterling Christian character of these national pastors

and evangelists impressed us very deeply. Let us pray that the number of them may be rapidly increased.

"By way of self-support, the national church is learning to give. In many cases they have built their own chapels and are making rapid progress toward the support of their own pastors. These features we believe ought to be strongly encouraged and to hold a large place in our prayers. We feel persuaded that the evangelization of French Indo-China will be largely accomplished through these national agencies."

Prior to their return to Vietnam, the Jeffrey's spent a few months at Paris studying French. The end of August and first of September they attended two Christian Conventions in Switzerland, - one at Morges and the other at Vennes-sur-Lausanne. The folk there wanted to hear of God's work in Indo-China, especially since at a previous Conference at Morges the daughter of one of the families, Emmanuel and Marie Bayer, had offered herself for foreign service. Now she was in preparation for that work at Nyack, N.Y. Later, their daughter, Nellie, arrived in Vietnam as Mrs. J. J. Van Hine. Also some of the Laos missionaries of the Swiss Brethren Mission were in attendance at Morges. Speakers at Morges were Dr. Saillens, Pastor Jacque Blocher, Pastor Guiton of Paris and Dr. Paget-Wilkes. Acquaintance with missionary-minded, French-speaking, zealous Christians was quite helpful to Mr. Jeffrey and in turn he was useful to them.

Of the Tourane Bible Schools, ladies and men, Mr. Irwin wrote:

"Our Bible Schools are the power houses where the pastoral ministry is being built up. There are twenty-six student evangelists on the stations. All of these are enrolled in our Bible Schools and their wives are taking the course in the Women's Bible School.

"Rev. J. D. Olsen is in charge of the Vietnamese Men's Bible School at Tourane, and Rev. Hoang-Trong-Thua and Mr. Quoc-Foc-Wo assist in teaching. The student body consists of eight seniors, nine middlers and nineteen juniors, a total enrollment of thirty-six, which is an increase of fifty per cent over last year. Of this number twenty are fully self-supporting and four partially so.

"In July, Mr. Olsen bought an automobile with money that had been sent to him especially for that purpose. He organized evangelistic bands among the students in the Men's Bible School. The car is being used each week-end to carry the students to towns and villages which are at a considerable distance from Tourane.

"This has enabled the students to spend Saturdays and Sundays in the country places distributing Christian literature and spreading the Gospel.

"Miss E. M. Frost is in charge of the Women's Bible School and Mrs. Irwin, Mrs. Phan-Thanh, and Mr. Huynh-Minh-Y assist in teaching. This school is principally for the wives of the men students. There are five seniors and thirteen juniors this year, eight of whom are fully self-supporting."

Mr. Olsen wrote in the fall:

"It is our aim as a mission to use a minimum of foreign workers while using a maximum of national workers. Hence the reason for our Bible School.

"This investment the Alliance has made in Bible school work has already paid glorious dividends. The almost phenomenal growth of our work, especially during the last five years, has in a large measure been due to the work done by our faithful national preachers and evangelists, who are all, except Pastor Thua, the product of our Bible Training School. In 1920 the Mission had but one national preacher and the number of baptized Christians was less than two hundred. This year the Mission has twenty-two regular national workers in active service (not including the colporteurs), and the number of baptized Christians has passed the three thousand mark. We fully believe that the further development of our work in French Indo-China is largely dependent upon a healthy and steady increase in our staff of national workers."

The Mission anticipated the first class of graduates for the Spring of 1927. Mr. Irwin noted:

"Hereafter we will be able to add eight or ten new graduates to our staff each year. As the years go by the

size of the classes should grow larger. We are looking forward to having a Vietnamese ministry whose staff will steadily increase in numbers till Jesus comes."

V.N.A.R. - p. 8, 9  
The Call, No. 16, p. 16

Regarding student life at the School, Mr. Olsen wrote in the Call, No. 15, p. 11; A.W. July, 1926 p. 450.

"A spirit of unity and oneness of purpose has pervaded the student body throughout the whole school year. Little acts of kindness and mutual helpfulness that have come to our notice have proved that the Gospel in the hearts of men creates a true spirit of brotherhood among them, no matter of what color they may be.

"The Lord laid on our hearts to pray definitely that the spiritual life of each student might be directed into right channels at the very beginning of the school year, and that if there were sins and hindrances in their lives, they might be removed. The Lord answered prayer and gave us a gracious revival. It began one Saturday morning at chapel service. After a short message on consecration, opportunity was given for prayer and testimony and more than half of the students, one after the other, rose to their feet and confessed their sins, some confessing sins of hatred and pride, others of anger, untruthfulness and impurity of heart, etc. With tears streaming down their faces they got right with God and with one another. A similar meeting was held in the evening of the same day with the same blessed results.

"Indeed a spirit of revival has been manifest in our midst more or less throughout the whole school year. Not infrequently students have stood up in a meeting, or come to the writer personally, to tell how that through hearing a sermon or through studying the Word of God in class, God had convicted them of some hidden sin in their lives. It has been a great joy to pray with such and see them become victors over old sins and habits of long standing.

"While the students realize that the primary purpose of their training is the evangelization of their own people, they have also shown a marked interest in the work of preaching the Gospel in other heathen lands. This interest has taken form, expressing itself in a students' missionary pledge. The amount of this pledge is now nearly paid and the students have designated it for the support of a Chinese student in the Alliance Bible School in Wuchow, South China."

Publication

In addition to the type-setting, proof-reading, printing and binding of the Bible, the Press continued to publish large quantities of booklets and tracts in both Cambodian and Vietnamese. Also the Press published a second edition of Luke and the first edition of Mark in Cambodian.

(Specific statistics for the year were not found.)

Colportage

The British Foreign Bible Society and the Mission cooperated in this work. The former paid for most of the translating, the printing and the salaries of the colporteurs. Ten were employed during the year and the Mission directed their work. Also much voluntary work was done by Christians and Bible School students. Sales for the year were:

Bibles	- - - - -	600
New Testaments	- - -	2,100
Scripture portions	-	36,000
Christian books and tracts	- - - - -	110,700

Station Reports:

Annam, Tourane

"Tourane is still our only main station in Annam. This is due to the fact that an old law has been interpreted as restricting foreign religious propaganda in the two provinces of Annam and Tonkin to the Roman Catholic Church. We have, however, been tacitly permitted to open a number of outstations in these provinces. Today there are six organized churches in the province of Annam, and four other outstations where regular services are conducted."

Concerning the outstations:

"Two of these have developed into organized churches where the Christians have provided their own chapels and are paying their local expenses. One of them, Loc-Thanh, had to be closed in August owing to Catholic opposition. A Christian in the village gave us land and other Christians in the vicinity raised the money to build a chapel. All of the services were well attended and not a week passed but several men and women gave their hearts to the Lord. Now there is a fully organized congregation of over two hundred Christians.

"Then Satan got busy! Enemies of the Gospel took advantage of an unfortunate circumstance to get out an injunction against the man who had given the site to us, restraining him from using the place for religious propaganda. We were forced to close the chapel, but believe that the interruption is only temporary. It has been a testing time for the Christians, but they have stood true."

In a later article Mr. Irwin writes of the same situation. A.W. March 1927, p. 185.

"There was some trouble between the village officials and the man who had given us the land for our chapel. The officials got out an injunction against him, demanding that the chapel be closed. Some of the higher officials, who were Roman Catholics, took advantage of the occasion to send criers through nearly all the villages of Quangnam Province. They also went to other Provinces of Annam saying that Protestantism was forbidden and that we were

forbidden to preach any more. They said that the Vietnamese were forbidden to be Christians and that anyone who came to the chapels, or even talked about the Gospel would be prosecuted. These proclamations were sent to our Vietnamese evangelists and church officials, but nothing was sent officially to the Mission.

"However the chapels, with the exception of the one where the trouble commenced, were only closed one Sunday. When I got back to Tourane we prayed about the matter and decided to quietly reopen everything except this one chapel. We did so and nothing happened. I believe that the Christians are stronger for the testing time. Since then I have seen the Governor-General again and he has reiterated the verbal and unofficial permission that he had previously given me to quietly carry on the work of evangelization in Annam.

"Please continue to pray for the Protectorate of Annam. The persecution only emphasizes the precariousness of the basis on which we are working. We have no official authorization to work except in the city of Tourane; indeed, we do have an official prohibition. But some of the higher officials are well-disposed toward us and they give us what they call a 'tolerance speciale'. We have powerful enemies in the Roman Catholic Church and in heathen prejudices, but, praise God, He is Victor and we know that He who has begun a good work will continue it. Pray that we may have Divine wisdom and that the Vietnamese Christians may continue to become more and more zealous in 'gossiping the Gospel.' In one of the last services held there, a man and his wife gave their hearts to God. A student in the Bible School, who was an acquaintance of these people, had occasion to visit in their village some five months later. He feared that his friends would be back-slidden, for enemies of the Gospel had spread the report that this chapel had been closed because it was forbidden for the Vietnamese to become Protestants and that any who so much as talked about the Gospel would be prosecuted. He found the family standing true! His friend said that though he was unable to go to Church, he and his wife had found much consolation in prayer. They had learned to commune with God and had been telling others of the joy to be found in Christ.

"Among those who listened was a man who had been a notorious thief. He heard of the love of God, walked over forty miles to the Christmas service at Tourane, and there gave himself to the Lord. When the young student visited the village, this man accompanied him to the homes of his friends, and even to the officials, telling everybody of the change that God had wrought in his heart!"

V.N.A.R. p. 6

"The other new outstation is at Khe-so in the foothills of the mountains, about 25 miles west of Tourane. At the national conference, held in Tourane in February, a young Vietnamese Bible School student volunteered to take the Gospel to the Mois. He was appointed to the tribes people living in the mountain jungles west of Tourane. God wonderfully opened the way before him and the church at Tourane provided the means to build a chapel at Khe-so, a well situated centre where these people can come to hear the Gospel. He reports that God has blessed his message, and four have already accepted Christ as their Saviour."

V.N.A.R. p. 15

Another new outstation was in Tam-Ky. In July, Mr. Irwin reported that the Lord "has given us about 70 Christians in less than a month."

"Official authorization has been granted to open an outstation there. Mrs. Irwin and I paid a visit to the home of a lady, who had heard the gospel while at Faifoo. She gathered her friends and we preached all day to a houseful of people. When we returned to Tourane, we left Mr. Thanh, the Faifoo evangelist, to gather up what fruit he could. He came home with the good news that fifty-four had accepted Christ. One of the wealthier men gave us a large brick building in which to hold services and one of the Bible School Students goes down there each week-end by the Mail-bus. We have a Sunday School and a Bible Class there. Praise God!!!!"

The Call, No. 16, p. 15

"At Faifoo the Lord healed the wife of the druggist who had been stricken with cholera. He also restored

several insane people in answer to the prayers of the Vietnamese evangelist of that city."

Annam, Vinh

Mr. Irwin recounts the story of Vinh as an example of "a minimum of foreign missionaries and a maximum of national workers." He writes:

"This recommendation cannot be stressed too much at the proposed Conference (of Mission Chairmen, senior missionaries, Board members and the Foreign Department. They met at the Gospel Tabernacle, New York City in October of 1926) and I am inclined to think that this 'minimum' is considerably less than we have previously thought necessary. The work at Vinh is a concrete illustration of the practicability of such a policy, not only as applied to our older and more established work, but also for the opening of new work in hitherto untouched provinces.

"Vinh is one of the largest centers in French Indo-China and it is two hundred and fifty miles from our nearest main station. Consequently the foreign oversight of the work was almost negligible. We placed a young Vietnamese evangelist there, (Mr. Dang Ngoc Cau). He had had no experience in preaching and only one year in the Bible School. There was not a single Christian in the city, or even in the province, when he went there. In less than a year this fine church has sprung up. It is still growing and is self-propagating. One of the young men from the congregation is in training at the Bible School (he is entirely self-supporting). And for the last quarter the Church offerings have covered one-quarter of the preacher's salary.

"Had this station been opened in the usual way, by a foreign missionary, I doubt that we would have seen as immediate results and the cost would have been ten times greater. The foreign missionaries' work should be to plant churches and to develop the national ministry,

whereas it should be the national evangelists' and pastors' part to develop the churches.

"The picture shows the group of Christians whom God has gathered out at Vinh. (Twenty-nine were photographed.) It was taken at the time of the first baptismal service, about one year after the evangelist had been planted in the province. Mr. Thuà from Tourane baptized the converts."

A.W. Dec. 1926, p. 814

Tonkin, Hanoi

The R. M. Jacksons served in Hanoi while the Cadmans were on furlough. An unexpected blessing during the year was

"the gift to the station of an automobile by a friend who was returning to America. This enabled Mr. and Mrs. Jackson to make many trips to the country, distributing tracts and preaching the Gospel in villages where it was hitherto unknown. The result has been that there is a keen interest springing up in these country places and we are expecting soon to reap much fruit there."

V.N.A.R., p. 17

"At Tu-Nhien, an out-station, a sorcerer has been converted and baptized. Two other recently baptized Christians from the same place tell how that before they trusted in the Lord Jesus Christ, their houses were haunted. But since they have put their trust in Him, they have seen no more ghosts! Thus superstition vanishes when Christ comes into the heart."

V.N.A.R., p. 6

Before going on furlough, Mr. Cadman wrote:

"This last Sunday one of the students in a large government college of over eight hundred students, an out-and-out Christian, came to the regular morning service. In speaking with us afterwards he said that a large group of the students in his college had gone on strike and were

trying to persuade him to join them. We followed our usual policy of upholding the authority of the 'powers that be,' being convinced that our Christians should be loyal to the government and obedient to its just laws. Therefore we strongly advised him to take no part in the strike.

"What was our joy to have another bright young Christian man, a lithographer by trade, join in the conversation and tell how he had been urged to read a seditious pamphlet, but had refused, saying that though by birth he was a Vietnamese, by re-birth he was a Christian, and thus obliged to obey the commandments of God and be 'subject to every ordinance of man for the Lord's sake.' Our young student was deeply impressed by this testimony, and together we prayed that God would help him to do the right 'as a good soldier of Jesus Christ.' "

A.W. June, 1926, p. 418

Tonkin, Haiphong

"The work in Haiphong has been very difficult from the beginning. Haiphong is a large port city where the population is constantly changing. Rev. and Mrs. W. A. Pruett were located there for the first five months and Rev. and Mrs. H. Curwin Smith for the last five. We have a centrally located street chapel in Haiphong where meetings are held four evenings each week. The chapel is always filled with interested listeners, but the congregation is seldom the same two nights in succession. Consequently the results of this work are not as readily apparent as in places where the same people return again and again.

"Rev. H. C. Smith tells of a young mandarin from Hai-Duong who dropped into the chapel at Haiphong to inquire what kind of a doctrine was preached in such a place. The Holy Spirit convicted him of sin and of his need for a Saviour. He accepted Jesus Christ, and has become a sincere child of God. He has written regularly and his last letter reports that his father and younger brother believe. The young man's wife and his mother are also interested and he is praying that they too may be saved.

"There are many others who hear the Word, but of whom we never hear again, and only eternity can tell what fruit has been born."

V.N.A.R. p. 6, 18

Cochin-China, Saigon

The Stebbins served here until the Jeffreys returned on November 30 from furlough. Then they moved to Vinh-Long where, in August, they had rented a house. They had cared for this area after the Herbert Jacksons departed on furlough in March. William Robinson also lived in Saigon while itinerating and preaching, especially among the Mois. Herman Hazlett arrived from France in November with the Jeffreys and then in December he moved with Mr. Robinson to Bien Hoa, 20 miles north of Saigon. Mr. Irwin reported that -

"Rev. Wm. Robinson has opened a new station at Bien-Hoa and reports that already nine Vietnamese have been saved.

"Mr. Robinson also makes frequent trips to the Moi tribespeople of Cochin-China. He has two meeting-places from which the Gospel is being preached to them. He reports that they have shown open hearts and have been interested listeners to the Gospel message. One hundred and ten of these 'jungle Mois' have come to believe in God, but none have yet been baptized."

V.N.A.R., p. 14

Tribes

Of his work among the "Mois," Mr. Robinson reported to Conference - The Call, No. 16, p. 7f

"Brethren, the only way to reach the Moi is to live among them and study their languages and their ways. We can never get satisfactory results from making periodical visits to their jungle home. The Gospel is the power of God unto salvation, but it must be presented to the Moi

in a language that they clearly understand. We have explained the Gospel to them in Vietnamese and they have apparently heard willingly. One hundred and ten have prayed thus far, but I cannot baptize any of them until I am sure that they fully understand the Truth we teach.

'At first the Moi were very much afraid. They scattered at our approach like a flock of startled sheep. I invited myself into the chief's home and talked with him in Vietnamese. I asked him if he would call his people together as I had something important to tell them. 'I could never do that,' he said, 'for they are all terrified that you are here to arrest them and carry them off to Saigon. The only time to find them all at home is in the evening, but then you would have to go back through the jungle at night. I told him that I was going back to Loc-Ninh on the border of the jungle and that I was going to bring my valise so that I could meet and talk with his people. Then if he was willing, I would sleep there at his place. This seemed to surprise him a great deal, but he agreed to our spending the night there. That was the beginning of the work among the Moi.

'That evening they built a large wood fire in the center of the room and the Moi began to come in and crowd around the blaze to see this new kind of foreigner. They listened eagerly and their faces brightened up as we explained to them the way of salvation. Afterward we explained to them what prayer was and how to pray in Jesus' name. I shall never forget the prayer meeting that followed! Their wild looks, their loose unkempt hair which hung down partly hiding their faces, and their long crooked knives that gleamed savagely in the fire light were a sight that would subdue the stoutest heart. But the greatest thing about it was to see those poor hungry hearts, so long lost to truth and grace, calling for the first time on the true and living God. It was like a thirsty traveller coming upon an oasis in the desert.

'May God put the burden of prayer for the Moi on the hearts of each member of the Conference. In all the whole wide world you will not find a people in a more hopeless

condition. They know time only by long or short periods. They speak of something happening a long time ago or a short time ago or of going a day's or a half day's journey. All these things plus the fact that they have no written language makes it imperative that we go to them at once! We are late as it is and the Lord is coming very soon.

"I praise God for my appointment this year to the savage tribes of Central Indo-China. I want you to stand with me in prayer for a single young man of spiritual vision to be set apart for pioneer work among the Moi."

Mr. Robinson expressed his heart's feelings toward the Mois in the following poem:

LAMENT OF THE MOI TRIBESMAN

*"If you have a torch to light,  
Guiding others through the night,  
LIGHT IT!"*

Oh, you've been so kind, sir, to visit us here,  
And to talk of a hope for the Moi;  
That e'en such as we may have comfort and cheer,  
And a joy that the world can't destroy.

But strange, very strange, are the things that you say,  
About riches that God freely gives,  
How this Mr. Jesus did suffer one day,  
How He died, but in Heaven still lives!

The SPIRIT of HEAVEN has power we know,  
There is nothing that He cannot do;  
But how can I know, sir, that He loves me so?  
A poor Moi! Why this can not be true!

For years we have stayed in this old jungle home,  
Sad and hopeless those long years have been;  
We have lived very much like the wild beasts that roam,  
Always dreading by man to be seen.

For poor despised Mois, sir, there can be no hope,  
They must die, they must suffer and mourn,  
And in the black darkness must sorrow and grope,  
While the flames in their bosoms still burn.

We shoulder our burdens, sir, weary and sad,  
Nor chiding at what seems our fate;  
Should we yearn for comforts we never have had,  
'Twould but add to our hopeless estate.

But you, sir, you speak of a Love that's Divine,  
And it seems that your Doctrine is true,  
For now through darkness we see the Light shine,  
So we'll trust in the God Who sent you.

-- Wm. Robinson, Saigon.

The Call, No. 17, p. 12

Cochin-China, Mytho

'Mytho, which was marked by such a gracious revival in 1925, has continued to be the scene of much blessing this year. Mr. and Mrs. George C. Ferry have been faithfully preaching the Word and organizing the churches that God has raised up. The three churches at Mytho, Bentre and Go-cong have been fully organized and are entirely self-supporting. The congregation at Mytho has built a splendid new brick church at a cost of three thousand piastres, which was entirely raised by the Vietnamese Christians. The church at Bentre has purchased land and raised 1,500 piastres to build a similar building, which it expects to do early in 1927. A new work has been opened at Tanan and seventy-five new converts have been baptized there. Praise God for these evidences of His divine power.'

V.N.A.R. p. 14

At Conference time in May the Ferrys reported as follows:

"The Lord has wonderfully blessed us during the past year. Six hundred and twenty three have been added to the Mytho Church through baptism. Many of them had to go through tests before they were baptised, yet they remained true. Our offerings at Mytho have been very good. Not only do the members give, but many give as soon as they have accepted the Lord. They do not wait until they are members before they give. Our offerings for the year have amounted to two thousand five hundred and seventy-five piastres.

"While the Lord has greatly blessed us at Mytho, the devil has tried hard to discourage the Christians. He tries all sorts of ways and means to tempt the Christians, therefore our church has had its trials and tribulations as well as a revival.

"In March 1925 we opened the work in Bentre. The Lord has greatly blessed there. At present there are two hundred and twenty-two baptized Christians and about one hundred and fifty awaiting baptism. When the station opened, the church in Mytho paid for all their expenses, but now the church is self-supporting. Their present chapel is too small and the Christians there want to buy land and build their own chapel."

Mrs. Ferry reported that -

"Scores of women have been united to the church through baptism this past year and many are now awaiting baptism. The women are so earnest and long to know more of Him, who gave Himself for them. Our women pray oh! so earnestly. Even some of the little wee tots can pray for they are taught by their praying mothers. One little fellow about five years old can not only pray, but also knows some of the catechism by heart. It is also inspiring to listen to some of the older children pray. They pray so earnestly and simply. To listen to them one would imagine they were used to praying all their lives when in truth they have only known the Lord a short while.

"For the most part our members are witnessing ones. Some of our folks are in business. In this way they are constantly meeting those who have never heard about Jesus and His Power to save. The Lord's work is constantly on their hearts. They never tire of telling the old, old story.

"It is a common sight to see the shore in Mytho lined up with little sampans. They represent our Christians from the different villages. Some of the folk start out a couple of days in advance in order to get to the meeting. Many of them come by foot, starting out the day before and walking all day and night. It is needless to say they are tired and weary from their long, hot journey, but they are glad to do it because they love Jesus and want to know more of Him.

"Another interesting feature is to see the women as well as the men with their Testaments during service. They are so eager to look up the passages that are read and referred to. It makes one's heart glad to see them with pencil in hand jotting down passages of Scripture and to watch the earnestness which is written on every line of their faces."

Cochin-China - Mytho - District Conference

On September 14th -

"first district prayer conference for Cochin-China was held at Mytho, - 14 - 16. It did much to solidify the churches and deepen the spiritual life of the Christians! Three full days were spent in prayer, singing, testifying, Bible teaching and preaching. Mr. Floyd Peterson, one of the junior missionaries who has recently arrived on the field, was at this conference, and says of it: 'It was a great inspiration to me to see hundreds of babes in Christ pouring out their hearts to God in prayer for revival. Praise God for such fervency! It is a sight that I will not soon forget. Despite the fact that the services began at six a.m. and we were in session for about eight hours each day. I could hear Vietnamese praying before the first service in the morning and after the last one at night.'"

V.N.A.R. p. 13

Of this Conference Mr. Stebbins wrote:

'Mr. Ferry and his able native evangelist were found in every place receiving and welcoming the delegates from far and nearby churches. Exclamations of pleasure were continually heard as deacons and members of one church met those of another. One felt that truly we are all one in Christ Jesus. They seemed to become good friends immediately. For the first time they were meeting those with whom they will one day spend an eternity.

'There were about three hundred delegates present and it was a blessing to see how well they were entertained and cared for. Local hotels had been rented and a Vietnamese cook had been secured to cook for this large Christian family. Everything went off smoothly and expenses were fully met. Many of the preachers went fearing that they could not afford it, as it was understood that everyone should go trusting God for his expenses. Offerings were taken in the churches and when the expenses were examined, it was found there was sufficient money to pay all the expenses of each preacher. One preacher did not come and there were nine piasters over, just enough to have met all his expenses had he had the faith to trust and come.

'The Conference was a Bible, Prayer Conference, and every missionary, colporteur and preacher had some part in the program. Each day three hours were given to Bible Study, three hours to prayer, and one and a half hours to praise and testimony. The messages brought were a progressive study of God's Word to us about prayer. Each message brought the prayer urge and everyone earnestly sought the face of God during those three days of precious opportunity. It was blessed to hear the rising volumes of prayer that at times would ascend from this earnest gathering. Definite requests were held before God for the entire work in French Indo-China and already there have been definite answers.

'It was a National District Prayer Conference. Each day had its National Chairman, who presided over the day's meetings. The missionaries rejoiced to see the anointing of God's Spirit on these godly Vietnamese as

they entered into each day's program with eager, earnest, thirsty hearts. There was much earnest, urgent prayer that God would revive backslidden hearts and give added blessing and much wisdom for the entire church.

"The missionaries advised and helped but tried to keep in the background. Our work in French Indo-China is to pray for and establish a Vietnamese Church, led and taught by its own National leaders. We used to think of the Vietnamese as our helpers, but God is showing us that they are His chosen leaders and that we, like Paul, are sent here to teach them the Gospel and to ordain pastors and elders throughout the Church."

The Call, No. 19, p. 7

Cochin-China, Vinh-Long

The following article, written by Irving Stebbins, is an example of the opposition from within the family and by the Buddhists.

"Praise the Lord for some among the Vietnamese Christians who are willing to die rather than deny Christ! At our newest outstation of Vinh-Long (Mr. Stebbins was going to Vinh-Long from Saigon) God has given great encouragement. Recently a woman who lived in the country came to a knowledge of the Gospel. Shortly afterward she gave birth to a baby and later became very ill. The members of her family were very much afraid she was going to die. They took her to a Buddhist temple and the priest said she had an evil spirit. Then they proceeded to call a sorcerer, who placed her in a room by herself. The sorcerer worshiped and commanded the evil spirit to depart, - but the woman only became worse!

"During this sickness the woman remembered our little chapel and what she had heard and she asked her parents to take her across the river to the Christian preacher. Not knowing the Gospel, they refused to listen to her. However, one day she heard that our Bible woman was visiting in her village. At once she sent someone to find her. She came and soon led her into a saving knowledge of the Lord Jesus. She was immediately much

better and her face witnessed to the change that had so suddenly taken place in her heart. Her parents were glad for her improvement and consented to her crossing to Vinh-Long to be near where she could hear the Gospel. While she was there a Christian doctor earnestly sought wisdom from God to help her and he gave her medicine which made her still better. Now she was able to eat with enjoyment, which she had not been able to do for a long time.

'Members of this woman's family soon came and took her home, promising to clean the house of all their idols and to follow the Lord. But right here opposition began! When her relatives heard of this, they arose in anger and finally persuaded her parents to turn back to ancestral worship and idolatry. They not only turned back, but they also refused to let this daughter go on with God. Immediately she began to grow worse again. Being very weak and unable to resist, she was carried to the temple. There the priests told her she was sick because of her dishonoring Buddha and that she must call on Buddha to heal her.

'This Vietnamese sister refused to pray in the name of Buddha, but continually called on Jesus. While she was asleep, the priest, not knowing what to do, made up some packages of medicine and tied them on her wrist and around her neck. He said they were there to cast out the evil spirit. When she awakened, she immediately tore them from her neck and again cried unto the Lord. The priest on entering the room became very angry and ordered her to be taken home refusing to do anything more for her. Her parents and her husband were also incensed against her, and said they would rather have her die than give up their Vietnamese customs and religion. She begged to be taken to the chapel, but they insisted on taking her to the hospital. There she remained for two months growing gradually weaker and weaker, until not having strength to resist the disease any longer, she slipped away to Heaven to be with Jesus. She was faithful unto death, preferring anything to separation from her newly-found Lord.'

A.W. June, 1926, p. 401

Cochin-China, Cantho

This station was without a resident missionary but received periodic visits by missionaries. In his Annual Report, Mr. Irwin wrote:

"Rev. I. R. Stebbins reports that at Cantho a drunkard was delivered from drink and at Vinh-Long two more were saved from that curse. At Cantho a woman was delivered from what the doctors had declared to be incurable paralysis, and at Vinh-Long two women were healed of tuberculosis and two others delivered from demon possession. A gambler at Cantho was delivered from a life of shame and another at Vinh-Long was saved from his evil ways. A Vietnamese at Cai-tau-ha, who had smoked opium for years, was saved and instantly delivered from that awful habit. At An-thai-dong, a man lying on his deathbed heard the Gospel of Jesus and His love. He believed and was saved! Such was his joy in his newly found salvation that he called together the members of his family and exhorted them to become Christians. He has gone to be with His Saviour, but the entire family is rejoicing in the Lord."

V.N.A.R. p. 4

Cochin-China, Chau-doc

Again from the Annual Report, Mr. Irwin wrote:

"Rev. and Mrs. W. A. Pruett have charge of the work at Chau-doc. There are four organized churches connected with this station: Chau-doc, Long-Xuyen, Cao-Lanh and Binh-long. Mr. Pruett says that at Long-Xuyen three Christians were healed of cholera and another of cancer. There are six or seven new villages where we have groups of converts and where we hope soon to open outstations. In two or three of these places the people have offered to provide their own chapels as soon as we are able to arrange to have regular services held there."

V.N.A.R. p. 13 and 6

Cambodia

Pnom-Penh

Of the work there, Mr. Irwin wrote:

"It is only four years since work was commenced in the Kingdom of Cambodia. In this short time God has raised up seven churches. There are in all nearly one hundred and fifty Cambodian Christians."

In early fall Mr. Hammond "opened a Cambodian chapel in the Cambodian quarter of Pnom Penh and had a fine attendance for the first meeting."

The Call, No. 16, p. 3  
Before they used the Vietnamese chapel.

The outstation work was more encouraging than in Pnom-Penh. Converts were more numerous and their child-like faith was sweet. Among them were several old women who spent years in pagodas reciting prayers and hoping for merit.

The Call. No. 16, p. 11

"One day (in Pnom-Penh) a drunken Cambodian came into the chapel and fell on his knees before Mrs. Hammond, saying: 'Madame, I love Jesus.' It was easy to see that he was drunk, but the Cambodian evangelist took him to his home and there had the pleasure of seeing both the man and his wife kneel before God and confess themselves to be miserable sinners. They were really converted and born again. An unhappy home has become a happy one! Formerly, when he came home, he was always drunk and his three little children would scream and run away. He would beat the mother black and blue, and throw all their belongings into the street. Now all is changed for since Jesus came into his heart, the desire for drink has gone."

In the work of translation -

"Mr. Hammond has made splendid progress. The Gospel of Luke was published in 1925 and Mark has been published this year. John and The Acts are ready for the Press and the translation of Matthew and Genesis will soon be completed.

"Mr. and Mrs. Hammond have also done good work in spreading the Good News in their district. Two outstations were opened during the year, and twenty-five new converts baptized. There are four Christian congregations connected with the Pnom-Penh station and these have a total membership of 102."

V.N.A.R. p. 4, 11

Cambodia

Battambang

The David Ellisons, so wrote Mr. Irwin -

"have been in charge of the work at Battambang. Their time has been largely taken up with the Cambodian Bible School, but God has also permitted them to see considerable progress in the evangelistic work of the station. Three new outstations have been opened and thirty new converts baptized. There are now three churches connected with this station. They are at Battambang, Chanda-Swa and Donteo."

V.N.A.R. p. 7

Mr. Ellison reported that -

"There were five students throughout the school year, '25-'26. Of these men, three are now working as student-evangelists for one year, while the other two are expecting to continue their studies next year. (Two of the three went to Pnom-Penh to assist Mr. Hammond in the city and the out-stations, the other remained in Battambang to work with his teacher.) Needless to say it is a real problem to teach the Bible with only the 'Gospel of Luke' in print. The subjects taught have been the following: Fundamental Doctrines of the Bible, Gospel of Luke, The Life of Christ, Old Testament History, Prophecy and the Prophets and Gospel Messages. Mrs. Ellison has taught Bible Atlas and Singing."

The Call, No. 16, p. 9

Mr. Irwin also told of a -

"Cambodian student at Battambang who was dangerously ill with a congestion of blood on the brain. The French doctor was called in, but all he could do was to give morphine to quiet the pain. Mr. and Mrs. Ellison and the students called on God and He healed the sufferer."

He continued -

"The second year of the Cambodian Bible School opened on August 23, 1926. There are twelve students enrolled, two from last year, which is a considerable increase over last year. Most of these men are very promising and will develop into good workers. Some have shown real initiative in going out from time to time into the villages selling Gospels and Christian books."

V.N.A.R. p. 10

1926

STATISTICAL and OTHER INFORMATION

1. New Missionaries - 9

January 14	-	Chester & Mary Travis	-	from France
" "		Paul & Ruth Carlson	-	" "
" "		Floyd & Lenore Peterson	-	" "
November 30		Herman Hazlett	-	" "
" "		Paul & Sigrid Gunther	-	" "

2. Missionaries on the Field at end of Year - 30

3. Missionaries on Furlough at end of Year - 5

March 28	-	Herbert & Lydia Jackson
June	-	William & Grace Cadman Celma Ailshouse

4. Missionaries Returned from Furlough

October		Edith Frost
November 30		Ivory & Ruth Jeffrey

5. Ordinations

May 7, Friday evening - Paul Carlson  
J. D. Williams gave the charge.

6. Marriages - none

7. Births & Dedications

Births:

January 25		Hanoi	-	Albert Stanley Jackson
February 12			-	Paul Goforth Jeffrey
June 16		Tourane	-	Sheila Marjorie Smith
July 9		Saigon	-	Elizabeth Mary Stebbins
" 11		Saigon	-	William Alfred Pruett
Sept. 18		PnomPenh	-	Donald King Hammond

Babies Dedicated on the morning of May 7.

Robert Stebbins  
Albert Jackson  
Frank L. Ferry  
John Ellison

8. Church Statistics, 1926 - (compiled from Indo-China Annual Report and comparative 1927 report).

Stations	Baptisms	Members	Churches	Offerings	V.N. Workers	Bible School Students		Total National Workers	
						M	W	M	W
Hanoi	3	55	1	243.					
Tu-Nhien	38	79	1	4.					
Haiphong	3	39	1	39.					
TONKIN Total	41	173	3	286.					
Tourane	58	501	1	471		36	18		
Outstations	89	148	3	191.					
Faifoo	102	500	1	253.					
Vinh	48	48	1	23.					
ANNAM Total	297	1,197	6	938.					
Saigon	18	40	1	157.					
Binh-tri-dong	13	32	1	47.					
Cholon	11	45	1	783.					
Thu-dau-mot		16	1						
Ben-Cat		7	1						
Lai-Thieu		17	1	41.					
Mytho	230	900	1	2,250.					
Go-Cong	100	150	1	50.					
Ben-tre	160	450	1	1,250.					
Tan-An	75	100	1						
Vinh-Long	68	91	1	85.					
Sa-dec	57	234	1	312.					
Outstations	53	116	2	129.					
Cao-lanh	16	83	1	75.					
O-mon	54	114	1						
Cantho	76	245	1	444.					
Cai Rang		39	1						
Long-Xuyen	21	21	1	24.					
Chau-doc	7	16	1	41.					
Binh-Long		17	1						
COCHIN-CHINA Total	959	2,733	21	5,688.					
Pnom Penh	5	24	1	85.					
Prey Totung	13	30	1	6.					
Prey Khmuonh	7	7	1						
Chi Ka Eng		41	1	6.					
Battambang	9	12	1	114.			11		
Donteo	12	26	1						
Chanda Sway	9	9	1						
CAMBODIA Total	55	149	7	211.					
INDO-CHINA A.R.	1,352	4,252	37	7,123	26	47	18		91

9. Other information

January

- \$4,200. given by W. E. Blackstone for Indo-China work.

February

- The 20th to March 2, the Third National Church Conference at Tourane. The Conference elected an Executive Committee.

March

- a. The 1st Mission Executive Committee meeting for the year.
- b. Three autos were purchased, one allocated to Mr. Stebbins, the others to the Tourane Bible School and Prom Penh. Later one was given to
- c. the Hanoi Station by a friend returning to America.

April

- The first Vietnamese Bible published.

May

- a. The 2nd to 10th, - the Annual Field Conference. Twenty-six missionaries attended plus Rev. and Mrs. J. D. Williams and Rev. and Mrs. T. P. Worsnip of the South China Alliance mission.

September

- The 14th to 16th, - the first District Prayer Conference in Cochin-China at Mytho. The Vietnamese paid all the expenses.

November

- Vinh-Long occupied for the 1st time by resident missionaries, Irving & Mary Stebbins and four children.

December

- Bien Hoa occupied for the first time by resident missionaries, - Wm. Robinson and Herman Hazlett.

Note:

"A New Religion in French Indo-China"

CAODAIISM

"In 1926, a man of fifty-five years of age, a former Government Councillor, founded a new religion in French Indo-China, which, he claims, embodies the good in all religions. It is a mixture of Taoism, Confucianism, Buddhism, and Christianity, and presents one supreme God, with four demi-gods: Lao Tzu, the founder of Taoism, Confucius, Buddha, and Jesus. The supreme God is represented by a large eye on a background of clouds. The followers of this religion, known as Cao-dism, may worship any of the demi-gods he wishes, according to Le-Van-Trung, the founder, who worships Confucius. There is a form of spiritualism in their worship, for the faithful Cao-dist can communicate through mediums with his particular demi-gods. Within six months of the first announcement of this new religion, there were 500,000 ready to follow, and each is taxed an annual fee for the erection of temples.

'This religion has a political aspect as it claims that 'French domination is the penalty of laxity in religious observances, but that the new creed will bring salvation.'

A.W. Aug. 2, 1930  
p. 491

CHAPTER IV

PERSECUTION YEARS

1927 - 1930

1927

Of 1927, D. I. Jeffrey wrote:

"The past year has given much cause for rejoicing because of the way in which the Vietnamese Church has developed in self-support and in the organizing of independent, self-propagating churches. For this very reason, the membership rolls have been carefully revised. Consequently the increase has been in the quality of the membership rather than in the quantity. There has been a sifting out of those who received the seed of the Gospel - by the wayside... in rocky places... among thorns... who endured for awhile, but who, when tribulation or persecution arose because of the Word, stumbled and slipped back into heathenism. Let us continue to pray for these weak ones, that even yet the good seed may germinate and bear fruit unto Eternal Life."

The Call, No. 21 Jan.-March  
1928

The year 1927 also marked the beginning of planned opposition and resultant persecution. Before it concluded in 1929 the problem of religious freedom would reach all the way to Paris and the House of Deputies.

#### National Church

The Fourth National Church Conference met from Saturday, March 5 to Sunday the 13th at Tourane. A. C. Snead, R. A. Jaffray, Rev. Alfred Martin were special guests. Marie Irwin reported this Conference in The Call, No. 19, p. 4f. She was the hostess and the delegates came to bid her "au revoir." She wrote:

"We have come in to say good-bye to you. We thank God for His love to us. He has spoken to us at this Conference time, convicted us of sin and called us to a closer walk with Him." Such remarks are what we heard last Monday and Tuesday when the workers and delegates were leaving for their homes. It truly was a time of sitting at the feet of Jesus and learning of Him.

"The Conference opened with an all day of prayer. From early morning until late in the afternoon men and women were praying for God to meet with them. God heard and answered their petition.

"We were privileged to have as speakers Rev. A. C. Snead, our Foreign Secretary, Rev. R. A. Jaffray, our Honorary Chairman, and Rev. Alfred Martin, the French Pastor from Hanoi. Mr. Snead's messages brought us rich truths from God's Word. Mr. Jaffray's talks on prayer caused the people to determine to live more prayerful lives. Mr. Martin spoke in French and was interpreted by one of the students in the Bible School. Besides these brethren, Messers. Jeffrey, Stebbins and Olsen also brought messages from the Word which caused many to cry out to God to forgive their sins. Four Vietnamese brethren, too, gave addresses. After every message the people were given an opportunity to pray. The invitation would hardly be given before two or three would be praying. It was difficult to stop them in order to commence the next meeting. I have never been in a meeting where the people enjoyed praying and desired to pray as much as these people did.

"While each morning and evening was devoted to preaching the Word, the afternoons were given over to the workers to report on the work done on their stations during the past year. These reports were most inspiring and we rejoiced as we heard how God is working in this country.

"The evangelist from Faifoo told how the work was begun in Tamky since last June. A woman came from Tamky seeking her son, who had run away from home because he had lost five hundred dollars of his mother's money by gambling. She had no idea where her son was, but the search began by first going to Faifoo. There she met the evangelist in the home of one of the Christians and told him her troubles. He began to tell her about God and that all, who do not love Him, are like her prodigal son. She became intensely interested and asked question after question. Finally she said that she believed and right there she knelt down and gave her heart to God. At the same time the evangelist told her that if she prayed about her boy, God would help her to find him. She did, then left the house. Just as she stepped on the street, she met her son. The lady was so overcome that she could speak of nothing except that the God, about whom she had just heard, had answered prayer. She made the son stay with the evangelist a few days in order to hear the Gospel and he, too, was saved. She went back to her

town and put away all her altars and witnessed to her friends of Christ. Now in her town there is an organized church of twenty members, who are zealous for God.

'The evangelist to the Mois gave an interesting report. His station is in the mountains near Tourane, but he makes his headquarters at Tourane. He makes trips to the Mois, staying about three weeks each time. He cannot remain longer because he must return for a fresh supply of food. He has found it impossible to eat the food that they eat. Indeed, as we heard him tell how they lived, we could easily understand why he could not eat their food. While listening to him, we thought 'Truly, he is a pioneer missionary.' He is trying to learn their language, and fortunately there are a number in that district who can speak Vietnamese. There are four Mois who are Christians, and the evangelist brought two of them to the National Conference. A small chapel has been built in the mountains and we rejoice that even in the hardest places, the Gospel is being proclaimed. You may remember the trip that Mr. Thua made to these Mois near Tourane when about thirty five men and women gave their hearts to God. The evangelist tells us that the whole village where those people lived was destroyed by a plague and only the four mentioned above escaped death. What a blessing that Mr. Thua had gone there and given them a chance to hear the Gospel.

'The two workers from Tonkin told of the difficulties they had encountered there. As yet there are only two cities that have a witness of the truth. But some who have heard and believed have gone to their homes and told the Good News until now there are several places where these two workers go teaching of Christ.

'The worker from Mytho spoke of the one hundred who have been added to the church and that the Christians have just completed their church building. It is a substantial brick structure with a seating capacity for about three hundred and fifty people.

'Saturday afternoon was a business session. At that time the officers for the coming year were elected. Before the election, Mr. Thua, called upon the members to make up the deficit of the expense for bringing delegates to Conference. The amount needed was one hundred and fifty piastres

(seventy-five dollars). A collection was taken, but it did not cover the entire sum. One by one the people added to what they had already given. One evangelist gave his watch, which he valued at twelve piastres. The Chairman took it and offered it for sale for ten piastres. A Christian from Battambang bought it and immediately gave it to the evangelist who had offered it, saying: 'Keep it, you need it when you are out in service for our Master.' Praise God! Even though these men have been saved from heathenism only a few short years, they are willing to give their all to Him because they love Him.

"Sunday we all met together around the Lord's table. Monday the first party left for their various stations and the next day the others. May God grant that the great blessings received during this conference may enrich other lives until all this land will have heard of the Lord Jesus Christ."

#### Joint Committee Meetings

The Joint Committee met at Tourane on March 14 and 15, - E. F. Irwin chairman; Pastor Thua, vice-chairman. Members: I. R. Stebbins, R. M. Jackson, W. D. Ellison, J. D. Olsen, Hoang Trong Thua, Tran Dinh, Duong Nhu Tiep, Tran Thanh Long, Le van Long. R. A. Jaffray and A. C. Snead sat with the Committee. The Minutes were recorded in both English and Vietnamese by the two secretaries of the two Executive Committees. Significant portions of the minutes are reproduced below:

"Mr. Snead suggested that since the organization of the Joint Executive Committee is a new step, it must be ratified by the Mission and National Conferences and by the New York Board before being considered final.

"Moved that for this year requests for the ordination of Vietnamese workers should come either from self-supporting churches, from the Vietnamese Executive Committee or from the Joint Executive Committee and that the Joint Executive Committee be the body to take final action as to the ordination of any worker this year, pending adoption of the church Constitution by the Mission and National Conferences in 1928.

"Moved that the following men be recommended for ordination:

1. Quoc Foc Wo
2. Tran-Dinh
3. Duong-nhu-Tiep
4. Le-Van-Long
5. Doan Van Khanh
6. Nguyen Huu Khanh

"After discussing the ordination of Mr. Tran-Xuan-Phan it was moved that a committee of four be appointed to meet with him in regard to his ordination, the committee to consist of Mr. Stebbins, Mr. Tran-Dinh, Mr. Hoang-Trong-Thua and Mr. J. D. Olsen.

"While recognizing God's blessing upon Mr. Phan-Dinh-Lieu's ministry, the Committee moved that his ordination be deferred until a committee has made full investigation as to his family affairs and that such a committee be appointed at this meeting, the committee to consist of D. I. Jeffrey, J. D. Olsen, and Le-Van-Long.

March 15

"After Mr. Olsen reported a very satisfactory interview with Mr. Phan in regard to his ordination, it was moved that he be recommended for ordination.

"Moved that Nguyen-huu-Dinh and Pham Thanh be recommended for ordination, but at the same time this Committee urges that they continue the study of the Wuchow Bible School Correspondence Course until completed.

"Moved that Mr. Thua be appointed to serve as the traveling superintendent for Tonkin and Annam.

"Moved that the following workers be appointed as follows:

Duong-nhu-Tiep .....	Bible School
Nguyen-huu-Dinh .....	Tourane Church
Le-van-Long .....	Mytho
Nguyen-huu-Khanh .....	Bentre
Tran-Dinh .....	Cantho
Pham-Thanh .....	Faifoo
Tran-xuan-Phan.....	Dai-An

Doan-van-Khanh .....	Sadec
Duong-Tu-Ap .....	Hanoi
Nguyen-huy-Tri .....	Tu-Nhien
Ong-van-Trung .....	Haiphong
Dao-Dinh .....	Vinh
Le-Thanh-Loi .....	Nha Trang
Kieu-van-Thao .....	Saigon
Nguyen-Tan .....	Cao-lanh
Tran-van-Hi .....	Vinhlong
Nguyen-chau-Duong .....	Long Xuyen
Nguyen-van-Hai .....	Chaudoc
Le-quang-Xon .....	AnthaiDong
Le-van-Hien .....	PnomPenh & Battambang
Nguyen-van-Hien .....	Gocong
Dinh-Khoai .....	Thudaumot
Tran-luong-Thien .....	Work among Mois, Cochin-China
Nguyen-Doc .....	Khe-So
Dinh-van-Sang .....	Bien-hoa
Bui-Trung-Hue .....	Tamky
Duong-Chan-The .....	Soc Trang
Nguyen-van-Tho .....	Tra-Vinh
Nguyen-Ung .....	Qui Nhon
Nguyen-van-Mai .....	Hai-Duong
Le-Khac-Hoa .....	Nam-Dinh
Nguyen-Huu-Thinh .....	Dong-Hoi
Co-Chi .....	Saigon
Co-Hau .....	Hanoi

"Moved that Mr. Quoc-Foc-Wo be appointed tentatively to the Bible School until the Executive Committee meets again after Conference.

"Moved that a Committee be appointed to meet with R. A. Jaffray, O. L. Chao and Chu Sing Wan to consult with the Chinese Church in Cholon concerning the future of that work and that this committee consist of Mr. E. F. Irwin, Mr. D. I. Jeffrey, Mr. I. R. Stebbins, Mr. Bui-Tu-Do and Mr. Tran-Thanh-Long.

"A request was brought in from the Vietnamese Committee asking for two colporteurs, one for Long Xuyen and one for Bentre. Moved that Mr. Stebbins release two colporteurs in

his districts for Long Xuyen and Bentre, subject to the approval of Mr. Jeffrey and Mr. Pruett.

"Moved that all matters concerning the National Conference be referred back to the Vietnamese Committee for action and that the said Committee report to the next meeting of the Joint Executive Committee.

"The Committee adjourned."

Signed: E. F. Irwin  
Chairman of Foreign Committee

H. T. Thua  
Chairman of Vietnamese Committee

John D. Olsen  
Secretary of Foreign Committee

Duong Nhu Tiep  
Secretary of Vietnamese Committee

Mission Executive Committee - March 15 at Tourane

Routine business was cared for, i.e. repairing of property, changing the location of the Saigon Receiving Home, the purchase of equipment, etc.

The Committee regarding Chinese Work appointed by the Joint Committee on March 15, met in Saigon on March 23rd. The following action was taken:

"Resolved that the French Indo-China Mission ask the South China Mission to assume full responsibility, including financial support for the Chinese work in French Indo-China, with the following provisos:

1. That the South China Mission request the French-Indo-China Mission to represent them to the French Government;

2. That in view of this, the French Indo-China Mission be consulted when appointing new Chinese workers;

3. That these resolutions be subject to ratification by both the French Indo-China and the South China Missions."

The Mission Executive Committee met again on April 30. The chief business pertained to the Bible School, i.e. the fare of students going home and returning, vacations for students and By-laws for the Bible School. A committee was appointed to compose them.

Just after the Annual Field Conference May 2-11, both the Mission Executive Committee and the Joint Committee met at Tourane.

Mission Executive Committee, May 12-17

Mr. Jeffrey had been elected field chairman and he presided. Routine affairs regarding repairs, rents, dishes, residences, renovations, purchases, furniture, etc. were handled plus the appointment of a committee to compose by-laws and regulations for the Annual Conference and the Executive Committee.

Joint Executive Committee, May 13-17

Mr. Jeffrey was appointed chairman of the Committee and two secretaries, Mission and Vietnamese.

The major items of business were recommendations recently enacted at the Mission Field Conference. Those recommendations are quoted here.

"Moved to appoint a committee to prepare a Vietnamese Church Constitution to present to the French authorities. The Constitution of the mother mission will be the basis of this constitution, which will be divided into three parts:

1. the whole of French Indo-China
2. separate districts
3. individual churches

'This committee to be composed of two missionaries and two Vietnamese: Messrs Jeffrey, Olsen, Thua and Tiep.

'Moved that the decision regarding the ordination of Mr. Phan-Dinh-Lieu be postponed till the next meeting of the Joint Executive Committee, as at present the committee cannot agree.

'Moved that the appointment of Mr. Duong-Nhu-Tiep and Mr. Quoc-Foc-Wo as teachers in the Bible School in Tourane be confirmed.

'Moved that the following changes in the appointments of evangelists be made:

Le-Thanh-Loi	appointed to Thudaumot
Phan-Dinh-Lieu	appointed to Nhatrang
Tran-van-Mai	appointed to Tam-Ky
Bui-Trung-Hue	appointed to Haiduong

'Moved that Mr. Tuan be appointed as a colporteur and that the Bible Society be requested to pay him 5\$00 monthly.

'Moved that the matter of the Annual National Conference, till now being committed to the Vietnamese Executive Committee, be confirmed by this present Committee.

'Moved that Mr. Cadman be appointed to consider the arrangements to be made for the publishing of the magazine, Thanh-Kinh-Bao (Bible Magazine) and report to the Joint Executive Committee at its next meeting.

'Moved that the Vietnamese Executive Committee urge the sales of the press publications and write letters to the Vietnamese Churches exhorting them to buy the press literature, thus helping in the spiritual progress of the National Christians.

'Moved that the Vietnamese Executive Committee write to the Vietnamese Churches requesting them to help in the office and travelling expenses, etc.

'Mr. Olsen reported the decisions of the Mission Conference concerning the Vietnamese Church. These were given to the Vietnamese Executive Committee to discuss. They were as follows: (no action was taken by the Joint Committee).

'WHEREAS the principle of a Joint Executive Committee has been definitely approved by this Conference, be it resolved that the relationship between the Mission and National Executive Committee be as follows:

1. That all business relating solely to the Vietnamese Church be transacted by the Vietnamese Executive Committee.
2. That all business relating solely to the Mission be transacted by the Mission Executive Committee.
3. That all business relating to both the Vietnamese Church and the Mission be transacted by a Joint Executive Committee composed of the Mission and Vietnamese Executive Committees.

'The following is a report concerning requirements for ordination of National workers as approved by the Mission Conference:

'WHEREAS this Conference recognizes spiritual fitness, a thorough knowledge of the Word of God and some active experience in Christian service to be essential requisites for ordination; Be It Resolved Therefore:

1. That only men with a definite spiritual experience and filled with the Holy Spirit be considered eligible for ordination.
2. That every candidate for ordination, as a general rule, be required to have completed the full course in the Bible School before being ordained.
3. That every candidate for ordination be required to have had at least two years in active service before being ordained, one year of which should preferably be after graduation.

4. That exception to the second rule may be made when the candidate, because of age or any other valid reason, has been unable to complete the full course in the Bible Training School; and provided that he has the knowledge of the Word of God equivalent to that usually acquired by a full course in the Bible Training School and has otherwise proven himself to be Divinely called to the ministry of the Gospel.

Other Mission Conference action:

"1. In view of the fact that we consider the Vietnamese Church a separate body distinct from the Mission, moved that we heartily encourage them in their resolution to incorporate under the laws of the country.

2. Moved that this Conference recognize tithing as a principle of God enjoined upon all believers and that we urge the promotion of tithing among all workers and laymen. We further recommend that at least one sermon each year be preached in each national church on this subject.

"WHEREAS we recognize that the fullest co-operation between the missionary and the self-supporting Vietnamese churches is indispensable, nevertheless we fully realize that the Vietnamese Church is a distinct organization apart from the Mission and the missionary. Therefore, Be It Resolved that all self-supporting churches and pastors be considered as directly under the supervision of the Vietnamese District Committee, if there be such; and if not, that they be considered under the direct supervision of the Vietnamese Executive Committee to which the District Committee is also responsible.

"Be It further resolved that when there is need for missionary action in connection with a self-supporting church, that such action be taken through the Vietnamese Executive Committee."

Signed: D. I. Jeffrey  
Chairman Foreign Exec. Comm.

H. T. Thua  
Chairman Vietnamese Exec. Comm.

Wm. C. Cadman  
Secretary for Foreign Exec. Comm.

D. N. Tiep  
Secretary for Vietnamese Exec. Comm."

The Committees met again at Tourane in November.

Mission Executive Committee, Nov. 12-19

A number of ordinary items were handled such as books to be printed, allowances to National workers, price of Scriptures, sale of the Hanoi auto, re-allocation of missionaries, expenses on the various stations, etc. The Mission kept a tight rein on allowances paid to student-preachers. For example, no vacation allowances were granted; \$5.00 and \$3.00 per month was deducted from married and single men respectively to be kept for personal expenses when they returned to Bible School.

The Committee authorized the Pruetts and Wm. Robinson to exchange their station allocations, i.e. Chaudoc and Bien Hoa. R. M. Jackson in Tonkin was asked to open Thanh Hoa and oversee the work in Nam Dinh, Vinh and Ha Tinh.

Joint Committee, November 17-22

Items considered by the Mission Executive Committee regarding the student-evangelists were presented to this Committee for their action. All were approved. The re-allocation of a few student-preachers was also cared for. Approval of Mr. Pham Dinh Lieu's ordination was again postponed. (The problem: he had two wives prior to conversion.) The matter of a Church Constitution was given to a sub-committee composed of D. I. Jeffrey, J. D. Olsen, W. C. Cadman, Hoang-Trong-Thua and Duong Nhu Tiep. Copies of their work was to be sent to each evangelist and pastor for their criticisms and suggestions.

Special events

Foreign Department Conference, October, 1926

The setting of the 13th Annual Field Conference was different than the previous ones. The Board of Managers had convened a Foreign Department Conference from October 7-14, 1926 at the New York Tabernacle. Members of the Board were delegates and also prominent missionaries from several mission fields. R. A. Jaffray and W. C. Cadman were among them.

Because the report of the Conference is rather inaccessible and because the findings of the Conference have important references to the Vietnam Mission, we reproduce it here.

A. C. Snead brought the report to the Indo-China Conference and the report involved much of the Conference's discussion and action. We should remember that the times were strategic in the history of Alliance Missions. The Society A. B. Simpson had inspired and fostered missed his leadership. Seven years after his death, there was the third succession to the presidency, H. M. Shuman. Paul Rader had served four years and Frederick Senft two. Problems of mission policy and purpose had arisen and the objects and methods of Alliance missionary work needed to be refocused and redefined.

Another problem was that growth overseas and lack of a commensurate growth at home had created budgetary problems. Such problems needed to be talked out, solutions arrived at and policies set. Thus, the purpose of the Conference.

The Board hoped that the Conference would produce answers to questions with which they wrestled. The report of the Foreign Department Conference was sent to all the Alliance Mission fields. The originals can be found in the Board of Managers Minutes July - December 1926, p. 111-146, and January - June, 1927 p. 12-23.

In this History, we will first summarize the important items in the report and second reproduce the final report as found in the Board of Managers Minutes. You will probably observe the influence of R. A. Jaffray at this Conference, especially in the paper on and recommendations for self-support and self-government. Also the experience to date of the Vietnam Mission is rather apparent.

#### First, a Summary

1. Statistical records at Headquarters in New York were deficient.

2. Self-support was lagging on some fields. Field budgets could be reduced if a self-support program was begun.

3. Self-supporting churches should not have a resident missionary, nor should a missionary pastor any church capable of self-support.

4. Bible Schools should receive financial support, but no student should be completely supported by American funds.

5. The Society was now ready to become a member of world missionary organizations.

6. There should be a continual emphasis to evangelize areas without any Gospel witness, especially in territories already assigned to the Alliance.

7. Mission funds should be used primarily for pioneer advance and not for the support of existing churches.

8. The Conference defined a fully self-supporting church. (See No. 2 under the Committee on Self-support.)

9. The schedule suggested for withdrawing support from churches -

- a. (See No. 3 under Committee of Self-support
- b. - was taken from a similar schedule already formulated in Vietnam. (See page \_\_\_ of the History of Viet Nam )

10. Mission funds should not be used for the rental of or the building of or the repairing of church buildings except in special circumstances.

11. Missionaries should press self-government in view of the awakening sense of racial self-consciousness.

12. All the activities of the Alliance should contribute toward the primary object of world evangelism.

13. The Foreign Department should make a study on each field of the comparative cost of living and that allowances be reckoned on a 40% - 60% of that cost.

14. The Foreign Department should make another study of the budget for field work with a view to ascertaining the comparative costs on each field.

15. The Conference re-emphasized the urgency of pressing Bible School work to secure a large number of national workers. They also submitted seven recommendations as to the character of these Schools.

16. The churches in the homeland should be humbled and aroused so as a) to strengthen the stakes in the home field and b) to finance the advance so imperative in the neglected and unoccupied territories overseas.

17. Problems were increasing with national workers as they reacted against the control and oversight by the missionary. They wanted more authority and power. They had no vote in the mission that controlled them. This situation thwarted the building of an indigenous church.

"REPORT OF THE FOREIGN DEPARTMENT CONFERENCE

Assembled at Headquarters, New York City, October 7-14, 1926.

Members of the Conference

Shuman, H. M. - Chairman  
Watson, L. - Secretary, Toronto, Canada

Barnes, S. G.	Argentina
Barter, M. E.	Congo
Boyer, W. C.	Congo
Brown, G. V.	Board of Managers
Cadman, W. C.	Vietnam
Carner, E. R.	India
Christie, Wm.	W. China & Board of Managers
Crist, E. E.	Congo
Coray, E. A.	pastor
Eicher, C.	India & Board of Managers
Eicher, P. L.	India
Evans, E. J.	Board of Managers
Funk, A. E.	Board of Managers
Garrison, A. I.	India
Garrison, K. D.	India & Board of Managers
Groff, F. L.	Board of Managers
Jaffray, R. A.	South China
Jago, E. O.	Palestine & Board of Managers
Mason, D.	Congo & Board of Managers
Page, E. F.	Central China
Petrie, A.	Japan
Powers, W. E.	Argentina
Nicholson, J. E.	Congo
Roffe, A. W.	Board of Managers
Smalley, W. F.	Palestine

Smith, O. J.	Board of Managers
Snead, A. C.	India & Board of Managers
Stumpf, J. H.	pastor
Turnbull, W. M.	India & Board of Managers
Young, P. L.	Ecuador
Zook, M. P.	Chile"

Note: Twenty-three of the above thirty-three men were serving or had served on the mission field.

Also, Dr. Samuel Zwemer was invited to attend part of the Conference and read a paper regarding Muslim work.

"The Conference divided its work amongst a number of Committees, considered and approved their reports, and passed a number of resolutions. These resolutions, with the reports, have been placed before the Foreign Department and the Board of Managers for consideration and action. It has also passed on a number of papers which were prepared for and presented to the Conference.

#### "RESOLUTIONS OF CONFERENCE

1. WE RECOMMEND that a course in Christian Business Ethics be given in our Training Schools, particularly to missionary candidates.

2. WE RECOMMEND that our Board of Managers take into advisement the question of securing some person, with the proper gifts, whose duties shall include the work of statistician; to review and analyze our reports and statistics, keeping them constantly up to date and available for use.

3. WE REFER to the Board of Managers, for action, the report of Mr. E. J. Evans as to his visit to the mission fields and his oral report regarding Mukti Mission.

4. WE MAKE the following recommendations to the Foreign Department and Board regarding our various fields: -

##### (a) PORTO RICO

We recognize we have been going too slow in Porto Rico in regard to self-support and that we should initiate the beginnings of self-support at an early date. In order to

put this into effect, we approve a twenty per cent reduction in the present monthly budget, annually, beginning with 1927.

And that we recognize no sufficient reason for continuing the support of the Bible Training School after the school year of 1926-7.

(b) JAMAICA

We recommend that our Foreign Department be asked to formulate definite plans looking to immediate self-support in Jamaica.

(c) CHILE

We recommend that the field budget for Chile (for all field items except missionary and children's allowances, furlough transportation and Bible Training School), be reduced annually by ten percent beginning with 1927, looking forward to entire self-support in five years and to gradual withdrawal from the field.

We recommend that our missionaries be withdrawn from pastorates, and that they give themselves to evangelistic work.

(d) CONGO

We recommend that the budget of our Congo field be recognized as being on a very conservative basis, and that no action in respect to this field is necessary at present

(e) SIERRA LEONE, FRENCH WEST AFRICA, PERU, ECUADOR, COLOMBIA & HONDURAS

These we consider to be pioneer fields, and no recommendation is made regarding their budget.

(f) INDIA

We recommend the consideration of an annual reduction of the field budget for existing work beginning with 1928.

(g) SOUTH CHINA

We make the following recommendations regarding this field:

1. We deem it inadvisable to return the missionaries to those stations in Kwangsi where self-supporting churches are now established, except where blind-school or headquarters' work may require.
2. We recommend an annual reduction, beginning in 1927, of ten per cent in the field budget, - this not to apply to pioneer work. Any necessary adjustments due to war conditions are to be considered.
3. We recommend to the Board
  - a) to carefully consider the personnel of the missionary force in this field and the needs of the province of Kwangsi
  - b) to determine which missionaries should remain for work in that province, and which may be withdrawn and sent to other fields of service.

(h) CENTRAL CHINA

We recommend that the field budget be reduced annually by ten per cent beginning with 1927, this reduction to be applied to all stations opened more than five years; necessary adjustments due to war conditions to be considered.

That the same principle, as recommended for South China regarding the return of missionaries to stations where self-supporting churches are established, be applied to this field.

(i) WEST CHINA

We recommend that the field budget be reduced annually by ten per cent, beginning with 1927; this reduction to apply to all stations established more than five years, but war conditions to be considered.

(j) FRENCH INDO-CHINA, PALESTINE, JAPAN

We recommend that the same principle of annual reduction in the field budget be applied to these fields; pioneer areas being excepted in each case.

Where reductions are recommended in field budgets, this is to include all field items, except missionaries' and children's allowances, furlough transportation and Bible Training Schools.

5. We recommend that no student in any of our Bible Schools on any field, be entirely supported by American money. We also recommend that our Board carefully consider the establishment of a fund, from American money, to aid in the support of students in our foreign Bible Schools.

6. We recommend that regulations regarding our missionaries ceasing to be pastors of self-supporting churches, be applied to cases where churches are not self-supporting, but should be, according to the scale recommended by this Conference in the report of the Committee on Self-Support.

7. We recommend careful consideration of the question of our property in Palestine, India, South China and Central China.

8. We recommend favorable consideration of Southern Arabia, Persian Gulf littoral, and Somaliland as the location of the next new field for our Society to enter.

9. We recommend that our Foreign Department send a letter at once to all our fields, giving a general report of this Conference.

10. We recommend that our Board carefully consider the question of our membership in the Foreign Missions Conference, International Missionary Council and related bodies.

11. We recommend that Special and Trust Funds, which are being held for any length of time, be deposited under the control of the General Treasurer in New York City rather than on the field.

12. The Conference endorses to our constituency, particularly those who are interested in work among "Moslem" peoples, Dr. Zwemer's magazine, The Moslem World, and enlists support for it.

"We would again emphasize that the most urgent need in our work, both at home and abroad, is the outpouring of the Spirit of God in revival and an increasing fervor in prayer. We should especially pray for those portions of the world and the many language groups who have not yet been reached with the Gospel.

"We should also seek to speedily evangelize those portions of our present territories which so far we have not reached; and should impress upon all our missionaries the importance of keeping before the native Christians the vision of their responsibility to carry the gospel to their own people. We should also remember that, as a Society, we are specially called to the evangelistic type of work on the field.

"This Conference would raise the question, without making any recommendation, of the advisability of our publishing a monthly magazine given over entirely to our foreign work."

#### REPORT OF COMMITTEE ON SELF SUPPORT

"The subject of self-support, self-government and self-propagation of the church is of paramount importance. It is the root, the foundation of all missionary policy and practice. If we learn and follow the will of God in this, all succeeding stages of the work will be comparatively easy. We will depend upon a large number of indigenous workers rather than upon foreign missionaries to carry on our work and we will press forward with the Gospel message into the unreached parts of the world. If our present existing work were supported by local money and taken over by indigenous workers, what a large amount of American money and what an army of foreign missionaries would be released for a glorious pioneer and advance programs of preaching the Gospel in new fields where Christ has not been named.

"It has been well said that no land will ever be evangelized until it has a self-supporting, self-governing and self-propagating Church. It may further be said that we as an Alliance Mission can never be entrusted by the Lord of the harvest with our full measure of ministry in entering and

bearing the Gospel witness in new, unreached fields unless we urgently insist that our present work become as rapidly as possible self-supporting, self-governing and self-propagating. In other words our failure in self-support constitutes our greatest hindrance to world-wide pioneer advance. We feel solemnly convinced that our power as a Missionary Society in its pioneer program will be mightily enhanced if we see to it that our present indigenous churches take over the responsibility of their work, thus releasing money and men for the new enterprise.

'The poverty of the people in any country is not a valid excuse for the church failing to become self-supporting. We claim that if the converts to Christ, members of the church, would give as much to the work of their new Master, the Lord Jesus Christ, as they previously expended in the worship of the devil, their old master, in the days of their idolatry, the church would easily be self-supporting. Ought they not to be expected to give even more to the Lord of light than they gave to the prince of darkness?

The 1924 C. & M. A. Manual, page 78, reads as follows:

"One object of the Society being to establish self-supporting and self-extending churches, all missionaries must ever keep this end in view. Converts should be stimulated and encouraged in the study of the Word of God; suitable opportunities should be afforded them for the manifestation of spiritual gifts; and they should be encouraged to help pecuniarily, according to their ability, in the work of God. Native workers, especially, shall be afforded all possible help and encouragement, and since the Bible School is essential for this purpose, such a school for training shall be established in each field; and as the native churches become able they shall be encouraged to bear responsibility, and the element of foreign teaching, pastoral care and supervision of the local churches gradually withdrawn."

The action of last Council in the matter of self-support was as follows: Council of 1926, Annual Report, p. 113

"We recommend to the Board that the Foreign Department give more definite attention to the all-important subject of self-support on all our fields; that a graded scale of proposed

withdrawal of foreign funds be prepared and presented to each field with a view of stimulating the national church contributions until they become self-supporting; that we call attention to the fact that foreign money, used on the field, may be a positive hindrance if it discourages the native church and excuses them from their obligation in the matter of self-support; that we would like to see a competition among the foreign fields as to which field would require the least money (not the most) from the treasury for the support of existing work, and that foreign money be used largely for advance in pioneer work in the regions still beyond us.' "

'With a view to attaining this object, we, your Committee, would make the following suggestions:

1. That we recommend to all our fields and to the home workers the teaching and practice of tithing; and also the institution in every indigenous church of a thorough budget and weekly offering, encouraging every member of the church to do something for the support of the Lord's work.

2. That we recognize as a standard of a fully self-supporting church that it shall meet with its own offerings all running expenses of the Church, including the up-keep of church buildings, lighting, rents, etc., the support of preacher, Bible woman, evangelist and any other worker in connection with the Church.

3. That we recommend a graded scale of withdrawal of home funds from established indigenous churches which are still supported by American money. The following scale is intended only to be suggestive as a minimum scale and should be altered and adapted to the particular needs of each field:

a) A church of 15 members shall be expected to assume financial responsibility of at least the incidental expenses and the care of the church building.

b) A church of 30 members shall be expected, in addition to the foregoing, to assume also one-fourth of the native preacher's salary.