

The CALL

of French Indo-China

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MY DESIRE!

WHEN Thou wouldst pour the living stream,
Then I would be the earthen cup,
Filled to the brim and sparkling clear.
The fountain Thou, and living spring;
Flow Thou through me, the vessel weak,
That thirsty souls may taste Thy grace.

When Thou wouldst warn the people, Lord,
Then I would be the golden bell,
Swung high athwart the lofty tower,
Morning and evening sounding loud;
That young and old may wake from sleep,
Yea, e'en the deaf hear that strong sound.

When Thou wouldst light the darkness, Lord,
Then I would be the silver lamp,
Whose oil-supply can never fail,
Placed high to shed the beams afar,
That darkness may be turned to light,
And men and women see Thy face.

(From "The Songs of Pastor Hsi,"
translated from the Chinese by
Francesca French.)

GOSPEL PRESS, HANOI, TONKIN

A GLIMPSE OF INDOCHINA

Her Need and Crisis

THE visit to Indochina to which Dr. Goforth and I had looked forward so long is now a thing of the past. And the question comes to us, «How can we make others see the needs of that field as we ourselves now see them?»

On reaching Saigon we were met by Mr. Olsen with a brand new «Ford,» the timely gift of Mr. R. Harvey of Toronto. That same afternoon we started in it on the three and-a-half days ride to Tourane, where all the Alliance missionaries were even then meeting at their annual conference. Of that long motor ride we can only say it was beautiful, but sad beyond description. Our way led through glorious mountain and ocean shore scenery, and over wonderful roads, truly a marvel of French engineering skill. But our way also took us through part of the mountain region still inhabited by the savage Moi tribes. Many of these poor savage people, men and women and children, passed us, or rather we passed by the road side.

Oh the awfulness of the look,—the stamp of wicked savagery upon the faces of young and old alike. I realize as I looked at them how entirely different it was to see pictures of savages and to come face to face with them. Not a few were without clothing of any kind: in the case of one it consisted of a hat, another boasted simply an umbrella, while a third had as the only «dress» a foreign pipe! We were told practically nothing had as yet been attempted to reach these savages with the Gospel. Oh how one's heart ached for them. I longed to be forty years younger, to be the one to go in as a pioneer to reach them—for the thought would come: «They have souls for whom Christ died.»

A few days later it was announced at the Conference that the first one hundred dollars had come in «ear-marked» for the opening of work among these Moi tribes. My husband at once looked up his accounts, and we decided to give the second one hundred out of our evangelistic fund. The Conference on hearing this rose as one and sang the Doxology. They were all so glad that at last something was to be attempted for these neglected people. Oh, pray, dear friends, that the right man and woman may be thrust forth of God into this work as pioneers.

As we listened from day to day during that week of Conference at Tourane to the difficult, complex problems facing the

Mission as a whole, we came to realize what a tremendous crisis faced them all. They were literally up against «principalities and powers.» Only prayer, mighty, prevailing prayer can avail against such odds. Strong, powerful opposition with the might of «Rome» behind is against them, not as individuals but simply as a non-Catholic mission. Who but God Himself can meet and overthrow such! Dr. Goforth and I feel that the brightest and most hopeful gleam in the dark outlook is that the missionaries all seem to have to go to the end of themselves, and are giving themselves to prayer as perhaps never before.

We both deem it a great privilege to have met with them all these days. The hearty, spontaneous singing was a real inspiration and blessing to myself who had often hungered for such. Dr. Goforth's daily messages, we believe, proved a help and inspiration. Later a conference of native leaders was held near Saigon. Twice each day Dr. Goforth had the privilege of speaking there through an interpreter. There was apparently much blessing. The results of this ministry are with the Lord.

In leaving Indochina we felt keenly the trying situation facing our brethren. We feel that the Annamese Church as a whole, with its many problems which I have not attempted to touch upon; the native evangelists, many of whom are suffering bitter persecution, and also the missionaries themselves, all need the prayers and sympathy of the home people as even we China missionaries with all our troubles do not. Do pray them through this crisis. *Remember the lesson of Moses and his arms being uplifted.* Keep praying.—MRS. J. GOFORTH.

CONTINUED PERSECUTION IN ANNAM

THE Annamese Christians in Annam are having a glorious opportunity to appropriate CHRIST'S beatitude: «Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.» A pastor and five Christians of the Dai-an Church arrested while praying with the sick; the authorities entering homes and confiscating Bibles; Christians commanded to sign declarations renouncing their faith,—such is the recent news from Annam. Pray for these tested ones, that they, like «Peter and the other apostles,» may have the holy boldness to say, «We ought to obey GOD rather than men.»

THE FOURTEENTH ANNUAL MISSIONARY CONFERENCE

THE Annual Missionary Conference met at Tourane where the first few days were spent in prayer. Each morning and afternoon our chairman gave a heart searching message on the «Self Life.» It was the prayer of every one that it would be no longer I, but Christ in our lives, so we could say with John, «He must increase, but I must decrease.»

The Conference extended a hearty welcome to Dr. and Mrs. Goforth, and praised the Lord for sending them to us. They were not expected so soon, but rather in the later part of June, to attend the Native Conference in Mytho. But our plans are not His plans! Dr. Goforth's messages on the work of the Spirit were profitable to us all. Mrs. Goforth's heart talks showed us once more the need of a sacrificing spirit.

During the past year we welcomed Miss Ailshouse who returned in July, 1927, and Mr. and Mrs. H. A. Jackson who returned before Conference. Also Mr. and Mrs. Cressman and baby Ethela, and Mr. and Mrs. Van Hine who are commencing their missionary career.

We praised God as we listened to the reports from the different stations and heard how the Lord had been working during the year. Of course the evil one tried to hinder wherever God was working, but our Master is Victor over «the devil, the flesh and the world.» In Cambodia the work is gradually progressing and new outstations are being opened up. In one of these outstations sixty souls have been brought into the fold. Although restrictions have been made upon the preaching of the Gospel, our missionaries are going ahead and souls are being saved.

From Cochinchina we hear that there are two new self-supporting churches. They have a native ordained pastor and all their expenses are met by themselves. The persecution of the Church continues in Annam, but in spite of this, two new main stations have been opened. In Tonkin the Word has been faithfully given out regularly in five villages. Although large results have not been visible, yet we believe in God's promises that His Word shall not return unto Him void.

For a long time Laos has been laid upon our hearts to begin work in that Province. At this Conference it was decided after prayerful consideration that Mr. E. Roffe who is now in France be sent to Vientiang to learn the language and

start work. We praise God for this advance step in evangelising Indochina. The tribes people of Northern Tonkin have also been laid upon our hearts, and Mr. R. M. Jackson was appointed to make an itinerating trip to learn more about these people and to find a strategic centre from which to commence missionary activity. We ask your prayers for these places where the Gospel has not yet been proclaimed, so they may also hear the glorious news and hasten the coming of the Lord.

Our last Sunday together the following children were dedicated unto the Lord: Rodger Lee Carlson, Harlette Ruth Gunther, Bernhard Gordon Jackson, Frederick Victor and Harold Edwin Pruett, George Turner Stebbins and Jonathan Adriel Travis. At the close of this service it was decided that we remain a few more days in prayer, waiting upon the Lord. Everyone realized the lack of faith and power in their lives and ministry. During this time of heart searching the Lord revealed unto us the hindrances in our lives, and gave us a vision of what God's mighty power could accomplish through clean and empty channels.

The last two days of Conference we had the joy of having Dr. and Mrs. Clift with us. Dr. Clift also gave us a few helpful messages. On Wednesday, the last day of fellowship together, we partook of the Lord's Supper to remember His death till He comes. We trust this coming year shall find us better fitted missionaries to carry out His plan and will in this needy land. We left Conference, which was a restful one, spiritually refreshed and ready to «expect great things from God and attempt great things for God.»—J. J. VanHine, Hanoi, Tonkin.

ANNUAL ASSEMBLY OF THE ANNAMESE CHURCH

AT the recent Annual Assembly of the Annamese Church held at My-tho, June 26th to July 5th, 1928, Dr. Goforth's heart-searching messages came as refreshing and purifying «dew» to the thirsty hearts of the hearers, calling forth a sincere «repentance not to be repented of,» and a renewed consecration to GOD and HIS service.

On the evening devoted to the interests of the Bible School, the «fruits» were evident as preachers, students, delegates and others joyfully and sacrificially pledged some 1,500 piastres towards the sum still needed to complete the new assembly rooms of the Bible School.

COCHINCHINA'S RIPENED HARVEST FIELDS

Extracts from Cochinchina Conference Reports

ask no heaven till earth be Thine,
No glory crowned while work of mine
Remaineth here. Till earth shall shine
Amid the stars—
Her sins wiped out, her captives free—
For crown, new work give Thou to me,
Lord, here am I.

SUCH was the spirit of our missionaries gathered in Tourane for the Fourteenth Annual Conference of the Indochina Mission. We as a mission are young in years and therefore the more likely to have a full measure of the «hope which springs eternal in the human breast.» The reports, especially those from Cochinchina where our largest force of workers—both native and foreign—is stationed, give good reason for this hope. Note especially the good news concerning the independent churches as given by Mr. Stebbins:

THE FOUR CENTRAL COCHINCHINA INDEPENDENT CHURCHES

«The fellowship with the four self-supporting churches in Cochinchina has been a real privilege. When Pastor Khanh took over the Sadec Church it was still far from self-support. He came to me with his many needs: a bicycle, a new organ, a salary of \$33.00 a month, and other projects. I pointed him to GOD, but he tried to force my hand and made it exceedingly hard. Finally he went down on his knees to God! Today his church is self-supporting, paying his full salary, has given him a bicycle and an organ, and best of all fifty or sixty have been added to the church.

«At Cai-tau-ha, the Sadec outstation, the Christians have built a new church building, the work is fully self-supporting, and 'souls are being added daily.'

«The My-tho Church, with Mr. Long as pastor, has made good progress. The debt on the church building has been reduced from 800 to 600 piastres. The outstation of Binh-dai has received definite blessing, and many have turned to the Lord. The My-tho Church is ready to open another outstation as soon as the government gives permission.

«The Ben-tre Church has gone forward steadily, and is at present erecting a new church building costing over 2,000 piastres. It is always a great inspiration to visit Ben-tre. (1)

(1) The editor had the esteemed privilege, on Sunday, 7th July, of preaching the first sermon in this, the most substantial church building, so far, in Cochinchina. There was a congregation of over two hundred Christians present, under the capable leadership of Pastor Nguyen-huu-Khanh.

«The Can-tho Church has shown real stability through much trial and testing. It has carried a budget of 100 piastres per month, and has paid every cent. Not one cent of foreign money has gone into these four self-supporting churches during the year. Ó-mon, the Can-tho outstation, has become a real live church, and their offerings have much increased.

«I was able to speak some fourteen times during the year in each of these churches. The desire of the Christians is to press on into lives of holiness. In the four churches four hundred and fourteen were added by baptism during 1927, and the offerings for expenses and church buildings have amounted to 7,795 piastres.

SOME OF THE MISSION CHURCHES

«The Vinh-long Mission Church has advanced steadily. Not only has there been an advance in membership, but the Christians have finished their new church building at a cost of 1,200 piastres.

«The An-thai-dong Mission Church under Evangelist's Tuu's leadership has come back to life, backsliders reclaimed, and souls saved. They too have finished a new church building costing 1,000 piastres. We trust that next year they will step up to self-support.

«The Go-cong Mission Church was nearly run into the ground by evangelist Nièn, who finally has been discharged by the mission. But through faith and prayer the work has gradually climbed back to its former place of blessing.

NEW OUTSTATIONS

«Eight new out-stations, Tam-binh, Tra-on, Tra-vinh, Soc-trang, Ba-tri, Soc-sai, Tan-an and Phong-dien have been opened. There have been definite results in all except Ba-tri and Phong-dien. Six of these were opened without any cost to the mission, being the result of the faith of the Christians. Another year will show a real development in each one of these places, for this year we will have some of the new graduates from the Bible School to assume places of leadership.»

THE EASTERN COCHINCHINA DISTRICT

Mr. Robinson's report reveals that there has been much forward, aggressive work done.

«The first great difficulty in changing the main station of the district from Chau-doc to Rach-gia was the renting of a dwelling and a chapel. Finally we were able to rent two apartments, rather expensive, but we have since rented a suitable place as chapel, and trust soon to rent a cheaper dwelling.

«The Lord is mightily working in Rach-gia. There have been ninety-seven baptized in the province, making a total of one hundred and twenty members in the Rach-gia Mission Church. The Christians have taken over the renting of the chapel. They were ready to build, but have been hindered by lack of a suitable location.

«It is inspiring to visit the country and see how the Christians trust the Lord in the little things as well as the great things. There is a river near Giong-rieng where the boatmen do not hurry along at nightfall, but linger to listen to the notes of praise and fervent prayer that come 'trimbling o'er the evening breeze' from the many Christian homes along the shores, and seem to hallow the quiet, peaceful hours. Men, non-Christians, call this river, 'Rach Tin-Lanh' (Gospel River).

«At Chau-doc, the 'chef-lieu' of that province, the population is ever on the move, 'here today and away tomorrow.' This is now an outstation. Most of the old members have moved away, and the few who remain seem unmindful of spiritual things. The Mission Church in Binh-long is having a revival spiritually. Little by little the members are getting rid of their card playing and drinking, and we feel sure that after they have had a thorough house cleaning the Lord will cause this church to prosper.

«A new outstation has been opened at Ca-mau in the province of Bac-lieu. There have been showers of spiritual blessing, and twenty-seven have been baptized since last Conference. They pay my expenses each time I visit there. Twenty are awaiting baptism. This outstation was started through two young Christian men from the Can-tho Church who went there to live. They witnessed the Gospel! It is marvellous the way the work has gone on without a preacher or resident pastor. Only God Himself could have done this!

«The Long-xuyen Mission Church continues to grow. Sixty-one have been baptized there since last Conference. The Christians have leased a piece of land for ten years, and are making preparations to build. The Lord is working in the hearts of people, and many are becoming interested.

CAMBODIANS IN COCHINCHINA

Mr. Peterson also has some interesting things in his report about the Cambodians living in CochinChina.

«We recently made a visit to the Cambodians in Tra-vinh and Soc-trang provinces, CochinChina. There are perhaps 100,000 Cambodians in these two provinces. It is our responsibility to

give them the Gospel as speedily as possible. There is a group of thirty Christians in Tra-vinh, and we already have a Cambodian evangelist in their midst. We believe this work will soon be self-supporting, and later will prove an important factor in the evangelisation of Cambodia.»

INDIVIDUAL INSTANCES OF GOD'S WORKING

Mr. Hazlett who spent most of the conference year with Mr. Robinson in the work, relates some encouraging instances of God's gracious workings.

«A young tailor here in Rach-gia was the second man to accept the Lord after our arrival. Through his consistent life and testimony another young tailor, who seemed to be near death's door, came to know the Lord. This man had been steadily growing weaker, but during the week after he accepted the Lord he grew much stronger. The following Sunday he looked like a different person! He has been a slave to the opium habit, smoking from fifteen to twenty piastres of opium monthly. For ten days after his conversion he did not smoke once, but he has confessed that he has smoked some since. He constantly signifies his intention to give it up entirely, and we with him are standing Godward for complete deliverance.

«A young woman was recently baptized who had been delivered from demon possession. When one of the deacons with a few of the Christians called at her home one day to explain the Gospel, they found her lying on the floor under the power of the evil one. They prayed. She was instantly delivered, and believed on the Lord. That was a year ago. During that time she has lived a changed life.

«A sorcerer recently came to the Lord. He witnesses constantly to the marvellous change that the Lord has wrought in his life. Previously he never drank less than a piastre's worth of wine a day. The Lord has delivered him from that! On Communion Sunday in May, he brought with him to church all his idols and other paraphernalia common to those of his craft. He testifies he will never use them again!»

Time and space do not permit of further extracts from any of the other missionaries stationed in CochinChina. The foregoing is sufficient to prove that «God is faithful,» and that «signs shall follow them that believe.» May God grant that the above shall be an incentive to our prayer helpers to so intensify their prayers that even «greater works» shall be done in Jesus' Name.

«JESUS SAVES» IN CAMBODIA

«We have heard a joyful sound,
Jesus saves, Jesus saves ;
Spread the gladness all around,
Jesus saves, Jesus saves ;
Bear the news to every land,
Climb the steeps and cross the waves,
Onward, 'tis our Lord's command,
Jesus saves, Jesus saves.»

IN a nearby hut the sounds of queer drums and minor strains of the native funeral music bewailing their hopelessness are a contrast to the sweet notes and message of this precious song. Its hopefulness sets the heart aglow with joy and, as I listened to a group of Annamese christians sing it, it set my whole being aflame with a keener desire to «spread the gladness all around.» It was at Saigon, Cochinchina, where Mr. Carlson had gathered around him some of his native christians for song practice that I heard this familiar song sung for the first time in Indochina. Although the Annamese are not noted for their singing ability, it seems to me that no American congregation could have sung with more zeal than they. I couldn't understand their language, but my heart could understand the joyfulness with which they sing. His love united us with the one purpose of telling others that «Jesus saves.»

Cambodia, which easily can be called «the land of yellow-robed priests,» is our home and field of labor for the Master. These yellow-robed priests are Buddhists, and since the aim of every Cambodian family is to have one son at least become a priest, you may well appreciate the fact that they are numerous. From early morn to night one can see them walking to and fro in the country.

We have fewer christians here, especially at Pnom-Penh where the work is difficult, but the same song and message cheers the dark places. Praise God, Jesus saves here as well as in America,— when we are faithful and patient in sowing the seed. Often it takes patient waiting before the Lord for the grace to repeatedly go to an empty chapel. An empty chapel you gasp! Yes, for the picture many hold of the missionary being flocked by heathen anxious to hear the story is not true in all cases. The devil has these dear ones bound: their minds darkened by the superstition of Buddhism, their bodies bound by opium and cigarettes. You may well understand that he does not want them to hear the «joyful news.» The very forces of hell oppose us. We play our instruments and sing.

A crowd gathers, but when we stop singing to tell them the story of Jesus the crowd disperses, seemingly in fear. They will stand on the outside but it is difficult to get them to come in. In such cases we preach from the inside to the outside, for open-air work is prohibited. Does it pay, you may ask?

Pay? One soul is worth the giving of our lives to the work in this benighted land. Their hearts are hungry, but they know not where to find the «Bread of Life,» for «how then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?» Our part is to tell the story, to be faithful to the command to «go ye into all the world,»— and leave the results with God. If we do our part, God always does His. If there are any failures the mirror reflects the cause. Not all who hear shall believe, nor do they, but praise God, some hear, believe, and accept.

In our midst we have a staunch christian boatman. He is up to the present about the only one who is faithful in our midst, but the years of work at Pnom-Penh are not in vain. His life is a bright shining light for Jesus every day. On his boat he daily gives his testimony, and prays often with those who desire to pray. Heaven alone will reveal what his sowing is reaping for the Master in this land. Once he was a drunkard, a brute to his wife and a terror to all who knew him. Now by the grace and love of Christ his life is so completely changed that all who know him cannot help but marvel. His home is a christian one. His wife, as well as a blind father who lives with him, have accepted Christ. His clothes are clean and neat, and his home while only a hut is clean. His wages on his boat are very meagre, but when spoken to about tithing he replied, «I will be glad to do that for Jesus.» The next week he came with two piastres (\$1) which he gave to the native preacher. His blind father is now dividing up his rice field among his four sons, and this christian refuses to take his lot because as a boy he was not faithful in helping to cultivate the field. He fears if he takes his portion his brothers will hate him and, he says, «I don't want them to hate me for you see I want to win them for Jesus.» Material gain means nothing to him in comparison with the salvation of souls.

Recently two young men prayed. Last night they came to visit with their wives who also want to accept this Jesus. Mr. Peterson told them the story of Jesus. With happy hearts and bright faces they drank in the life-giving words. Oh pray with us that these two couples might soon by the

grace of God join us in singing «Jesus saves.» The one young man seems to have a real vision for he has talked to several of his friends, and he told us he knew many who would accept if they knew about Jesus. Pray as we endeavor to lead these precious ones, for whom Christ died, to the foot of the cross.

How often we hear the request «Pray for us.» I wonder if the dear ones at home really sense the need that backs that request. We often face difficulties about which we cannot write, and only as you wait upon the Lord for us can He reveal the need to you. Do you merely say «Lord bless the missionaries» and think that is praying for us? We beseech you for the sake of dying souls «STAND with us in prayer.» We fight against the forces of the wicked one, against the trying climate, and against tired minds which are taxed with a hard language. While we stand bound by language difficulties, or if we fail in health because of the climate, precious souls are dying! Every day brings its toll! We see the cortege pass the house. We hear their strange music and mournful wails. Another soul gone down into a Christless grave! The burden presses upon us. Time is drawing short. The doors are closing. We must work while it is day. Do you long for His return? Then work with us for these precious dying souls. Get under the real burden of prayer for this land, for prayer alone will solve the many difficulties which we face. Place your life upon the altar for service or sacrificial prayer—on both! Missionary work as you will see from this report has its dark sides, its discouraging times, as well as the bright sides—but no work brings more joy! His smile is our sunshine in the darkness, and His peace our stay at all times. Again I'll say, «Pray for us as we go singing on our way 'Jesus saves.'»—Mrs. N. M. CRESSMAN, PNOM-PENH, CAMBODIA.

PERSONALIA

WE welcome Mr. and Mrs. Ferry to their new term of service in Cochinchina. Their appointment is to the Go-cong district, which includes the spiritual oversight of the independent churches of My-tho and Ben-tre, the result of their ministry during the previous term. They have not yet been able to find a suitable «hired house,» a difficulty which Mr. and Mrs. H. A. Jackson are also experiencing in Soc-trang. Mr. and Mrs. Van Hine are in Hongkong for a needed change. We would ask the friends to pray that Mrs. Peterson, Mrs. H. A. Jackson, and Mrs. Van Hine may be given complete health and strength of body for the LORD'S work in this tropic land.

THE LAST STOP IN SOUTHERN COCHINCHINA !

WHAT is Camau and where is it? It's the last stop in southernmost Cochinchina. From there one goes nowhere—unless they have a boat!

I have never seen anything like Camau district. Where the country has not been cleared off for ricefields, it is overgrown with jungle still inhabited by tigers and leopards. Every town, village and hamlet is connected by rivers, streams and canals. There are no roads in this almost unheard of part of Cochinchina, and the natives had rather paddle their little canoes against the current than follow the winding paths along the shore. I have bought water at a drinking fountain in a park or at a beach at home; but Camau is the first town I have visited where the people wait for it to rain before quenching their thirst, or else pay for every drop of water they use for drinking and cooking. It's a case of «water, water everywhere, but not a drop to drink.» Being a flat country full of rivers and canals, with the ocean on two of the three sides, the salt water fills all the waterways and makes living difficult.

Yet even in that difficult place to live there are hundreds of thousands of souls. One who is looking for an easy living would never go there, so the people in and around Camau are the kind that can not get a living elsewhere. There are thieves, thugs and murderers; criminals of every sort. The very roughest and toughest of Cochinchina sneak off to this forsaken part of the country to escape the law. Now, «as sin hath reigned unto death,» it is the will of God that grace might «reign through righteousness unto eternal life by Jesus Christ.» The fact that these people are outlaws increases the urge and compels us to give them the Gospel so much the quicker.

When on furlough I made an appeal for a motor boat with the object of reaching those towns and villages that would never have a witness if we only followed the auto roads and bicycle paths. I want to take this opportunity to thank all that I haven't written to personally for the money that has come in. I hope to have a suitable boat within a few months.

There is, however, another request that I would put before you, which is the running and upkeep of this motor boat. It will require a regular monthly allowance, that our mission budget is unable to include, to keep this boat in action. May the call of the «regions beyond» unite us in our Christian love and service. — H. A. JACKSON, SOCTRANG, COCHINCHINA.

A FEW DAYS TRIP TO THE COUNTRY DISTRICTS IN COCHINCHINA

COME with us for a few days trip to the country districts in Cochinchina, where the power of the Gospel is changing the lives of men and women. We go for about ten miles in a small five-passenger French car into which are crowded seventeen people, as many outside as inside, but we safely reach the town to which we are going. Here is the home of the deacon who is to accompany us on the trip. He is a wonderful man of God! Though very poor yet he gives practically all his time to selling books and going from place to place explaining the Gospel. However the «joy of the Lord» is his portion, and he would rather witness for his Saviour than do anything else.

After resting at the deacon's home for a short time we start out again in a small row boat manned by four boys who do their work while standing up. They never seem to get tired, and I have often wondered how many hours they could go without stopping. The boat has a small roof made of a mat to shelter us from the sun, and there is a mat on the floor on which to sit. There is hardly room for three inside, but we sit up for a short time and then partly lie down for a few minutes. The farther we go the harder the board floor becomes! At nightfall the mosquitos come in great droves. We beat them away with our fans until we awaken to the situation and put up our small mosquito net. When we are inside we wonder why we didn't do it sooner. We go to sleep for an hour or two. About eleven o'clock we arrive at the home of Christians, our first stop, and where we are to spend the night.

They are all out to greet us when we arrive. After wading through the mud in the yard, which is also the barnyard, we arrive at the house. A large smudge fire has been kindled to keep the mosquitos away,—but it doesn't seem to bother them nearly as much as it does us. We sit down on the only three chairs that the house can boast of, while the family, neighbors and friends who have gathered in squat on the various native beds around the room. While waiting for supper to be served we gossip the Gospel and find many eager listeners. One old doctor says that he thinks every man has three souls: one good, one bad, and one in another state that he didn't define, but when he is asked if he thinks God would at the same time create a man with a good and a bad soul he reconsiders his

statement. While we are eating supper the old man of the home stands by our side to fan the mosquitos away, but even then we must stop often to swat them. While we are eating our rice, chicken, onions, beans, etc., the chickens, pigs, dogs and cats are running about under the table and over our feet to gather up their share. It is not at all impolite to throw your bones and what you don't want on the floor, for these hungry animals soon put it out of sight. As soon as we are through eating, for it is then nearly one a.m., we beg to be excused, hang up our net over one of the native beds, crawl in hurriedly without bothering to undress and without examining the bed too closely for small creeping creatures. The deacon continues to talk and explain the Gospel, and upon awaking at three a.m. they are just going to bed.

We arise early the next morning, and after breakfast have prayer for the lady of the house who is partially blind. She says that she can see better since she has been saved. We are soon on our way again and make two stops during the day before reaching our final destination. The first place is the home of an old man who has been a Christian for a number of years. Here we have a fine dinner and they serve us duck meat. About one p.m. we arrive at the home of a converted Catholic, where a large crowd has gathered for the preaching service. This is held in the home as they have no chapel yet. There were many present who had never heard the Story before. They served us our dinner here. We knew, when we entered the door and saw a man going out with a large knife in his hand, that we were to have some kind of fowl meat again. This time it happened to be a chicken.

About four p.m. we arrive at the home of a widow woman who is very zealous for the truth. Many people are gathered together. We sit down to drink tea and explain the Way of Life to all, for all are anxious to hear. There is a real spirit of revival in this place, and all are anxious that others should be saved. We go to bed early, and the deacon takes a group of candidates for baptism down along the river to teach them the catechism so that they won't disturb us. But soon the blood-suckers underfoot and the mosquitos overhead drive them into the house again where they sit around the smudge fires for the greater part of the night. How they appreciate these monthly visits! They surely need a native preacher who can visit them more often.

The following forenoon is spent in examining those who have believed and desire to be baptized. There are twenty-

six in all, but sixteen have to be taught some more and wait until next month. At noon ten follow the Lord in baptism, and witness to all that they have died with Him. At two o'clock Mr. Robinson preaches to a large crowd in the house. At the close of the service we have the celebration of the Lord's Supper. A rich young Annamese, whom we visited after the service and in whose home we ate supper, told us that he could witness to the fact that these people are living a changed life. He said that prior to their conversion they did nothing but steal, whereas now they follow honest pursuits. They surely are zealously serving the Lord with their whole lives. This young man wants to believe but he is afraid. He was educated in a Catholic school in Saigon, but says he has no religion at all. In the evening, after explaining the Gospel again to a group in the home where we are staying, a man and a boy accept the Lord as their Saviour. This has been a day to cause rejoicing in the presence of the angels!

The next morning before leaving for home we go to visit two more families. At the first home they think they are offering us a treat in the form of sour condensed milk diluted with hot water to which they have added sugar. We are sorry to be unable to drink it but take tea instead. At the second home we again have the opportunity of telling the Good News as dinner is being prepared. After eating we pray with a man who has believed but is unable to give up the drink habit, and also with an old woman who is the slave of the betel nut.

This is surely a blessed ministry and one that we would not care to trade for any earthly employment. The Lord is blessing! We are glad to be instruments in His hand for the gathering out of precious jewels for His crown in these last days. — H. H. HAZLETT, TOURANE, ANNAM.

PRAYER REQUESTS

Tourane Bible School: Pray for needed funds to instal lights and furnish equipment; for 1,000 piastres deficit on the new class building; for funds for student support; for the students; for teachers native and foreign, and for the opening of school the 1st September, etc.

Dalat: Pray that a favourable report may be received from the Municipal Commission at Dalat, and that building operations may soon be under way.

Nhatrang: Pray for Evangelist Lieu, serving five months in prison for preaching the Gospel, and for twelve men whom he has led to the Lord while in prison.