

# WITH CHRIST IN INDOCHINA

The Story of Alliance Missions in French  
Indo-China and Eastern Siam

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# WITH CHRIST IN INDOCHINA

## CHAPTER I

### INTRODUCTION

**W**HEN the pioneer missionary finds **himself** in a land where teeming multitudes have no knowledge of Christ or His gospel, no Christian background whatever, he **realizes** how hopeless it is to expect to lift such people from their spiritual darkness and moral degradation by teaching them a new philosophy or a new **religion**. They have their own philosophy, and they consider it better than that of the foreigner. They are needy, but they are satisfied. They are spiritually dead, but they do not know it. They need not only to hear about the light; they must see it, and it is the missionary's privilege to point them to the One who is the Light of the world.

Our Lord said, "Go ye into all the world and preach the gospel." But He never said to go alone; He accompanied the command with this promise, "Lo, I am with you **alway**, even unto the end of the world." The commission is not just to go and tell them about Jesus. It is to go with Him to the people who sit in darkness, and introduce Him to them. He will reveal Himself as the "new and living Way" whereby man may approach God, and, being cleansed from all sin through the sacrifice of Calvary, may

have the Spirit of God to work in him to will and to do of His good pleasure.

This conception is expressed in a key text, Mark **16:20**, which explains the rapid progress of the early church, and much that is otherwise inexplicable in Christian history from that day to this. It has just five words, "The Lord working with them," but they reveal the great secret of the Church. If we accept them at their face value, we need search for no other reason why savage Fiji Islanders, head-hunting Dyaks of Borneo, civilized heathen from the coast cities of French **Indo-China**, and primitive **Moi** jungle people from the mountainous hinterland of that great country, have been changed into peaceable, God-fearing people through the preaching of the gospel.

When missionary work was started among the Annamese people who inhabit the fertile plains of the coast provinces of French Indo-China, a friendly French official was frankly pessimistic. He said, "I shall be glad to do anything that I can to help the work, but I can tell you in advance that the Mission **will** have no success among these people." He had spent 25 years in government service, working for the civilization of the Annamese, and he had come to the conclusion that it was a hopeless **task**; he considered them **unreliable to the last degree**. This was the general opinion of the French colonial people. But God has brought into being an Annamese church

which includes thousands of noble Christian men and women, who live lives that bring glory to the name of Jesus.

Four years after that French official had voiced his pessimism, he came to the missionary with a different story. By that time there had been born a church of more than a hundred members. He said, "I do not understand how you get such people for your church members. They are the finest Annamese that I have met."

Later the Mission enlarged its borders to take in Cambodia. The official there saw no reason why Protestant missionary work should not be permitted in the country, but he prophesied that it would have no success among the **Cambodians**. He said, "These people are bigoted Buddhists; their king is the high priest of Buddhism; you cannot expect to convert them." But since the gospel has been preached among them, hundreds of Cambodians have been converted, and their lives are living testimonies that the gospel "is the power of God unto salvation to every one that believeth."

A few years later the Mission reached out to the people of **Laos**, the great northwestern state of French **Indo-China**, and to their expatriated relatives who live across the border in East Siam. Another French official said, "You are wasting your time trying to convert the Laosians. They are too slow thinking, and are even more bigoted Buddhists than

the **Cambodians.**" But today there are many of them who enjoy the new life that can come only from **Jesus**, and their **love** for Christ is just like ours.

Again the Mission extended its field to take in the jungle Moi and other tribespeople who **live** a wild savage life in the hills and jungles of Indo-China. The missionary was told that these people had no souls; they were little higher than the other **denizens** of the jungle in which they lived, and were not in the same category as the Cambodians or Annamese or Europeans. They looked the **part**—wild tribes of primitive jungle people, who hunt with spears and poisoned arrows and eke out a precarious, but care-free existence in the jungle fastnesses, surrounded by perils and hardships which the white man or the **semicivilized** Oriental could not survive. But when Christ was lifted up among them, He drew to Himself trophies of His grace whose transformation can only be explained by saying, "God did it." It is not the efficiency of the **missionaries**, nor is it the wisdom of the Mission policy that thus changed "the leopard's spots"; it is "the Lord working with them" even as He promised.

It is with this theme in mind, "The Lord working with them," that the title of this book has been chosen as the most fitting introduction to the story of romance that has filled the first 25 years of the French Indo-China and East Siam field of The Christian and Missionary Alliance.

## CHAPTER II

### THE LAND

**I**NDOCHINA is a term applied to the great peninsula on the southeast corner of **Asia**, south of China and east of India. It has sometimes been called Farther India, but it is not a part of either India or **China**, and is subject to neither of those great countries.

Its surface is largely a plateau with mountain ranges running from north to south. There are fertile plains in the deep valleys between the **mountains**, and these are watered by several great rivers and many smaller streams. The most important of these rivers are the Red River in Tonkin, the Mekong which flows through Laos, Cambodia and **Cochin-China**, the Menam in Siam, and the Irrawaddy in Burmah. Located on the plains, and on the vast deltas that have been formed at the mouths of the different rivers, are rice fields and other plantations so rich that famine is unknown in that part of the world.

The entire peninsula includes Burmah, the Malay States, Siam, and French **Indo-China**. Burmah and the Malay States are British. Siam is independent, a buffer kingdom between the British possessions and those of France. French Indo-China is made up of a group of French protectorates and colonies. It

comprises five great states, Tonkin, Annam, **Cochin-China**, Cambodia, and Laos.

Tonkin is in the northeast and borders on China. It has a population of over eight millions. Annam is a long narrow strip of territory, stretching for a thousand miles along the coast of the China Sea. A range of mountains not far from the seashore divides it from Laos and Cambodia. The population is more than five millions. Cochin-China occupies the extreme south of French **Indo-China**, and has the China Sea to the east and south, and the Gulf of Siam on the west. In area it is much smaller than any of the other states, but it is extremely rich and fertile, and has about four and a half million inhabitants.

The people of Tonkin, **Annam**, and Cochin-China are of one stock; they are all **Annamese**. Before the advent of the French, they formed the ancient Annamese Empire. But Cochin-China has become a French colony, and the strategic cities of Hanoi and Haiphong in Tonkin, and Tourane in Annam, have been detached from the Empire and given the status of French concessions which are ruled directly by the Colonial Government. The rest of the Empire is now a French **protectorate**. The Emperor **still** has his court at Hue, but the French influence there is supreme.

The kingdom of Cambodia is northwest of Cochin-China. It borders on the **Gulf** of Siam and is sepa-

rated from **Annam** by a range of high mountains. There are two million, eight hundred and six thousand **Cambodians**. They are of an entirely **different** race from the Annamese who are somewhat similar to the Chinese, whereas the Cambodians are more like the Malays. This state is also a protectorate of France. The king lives in regal pomp at Pnom **Penh**, the capital, but his authority is entirely subordinate to the French.

North of Cambodia is the great State of Laos, the largest of all the **Indo-China** States, but the most sparsely populated. Most of Laos is a French colony, but in the north there is another kingdom, Luang **Prabang**, which is also a protectorate of France. Across the Mekong River from Laos lie the four provinces of East **Siam** that are part of this mission field. The population of this territory numbers between three and four million people. They are for the most part expatriated Laosians **who**, many years ago, were enticed or coerced by Siamese **conquerors** to cross the Mekong and settle in East Siam.

The Mission was not always known as the French Indo-China and East Siam Field. It began in the State of Annam, and was called the Annam Mission. When the other states of French Indo-China were added to its territory, it became known as the French Indo-China Field. Still **later**, when four provinces of East Siam were added, the present name was adopted.

Thus the French *Indo-China* and East Siam Mission Field includes the Annamese Empire, the two kingdoms of Cambodia and Luang Prabang, the colonies of Cochin-China and Laos, and part of the kingdom of Siam. Moreover, the field is responsible for the evangelization of eighty-two aboriginal tribes, which are scattered throughout the mountainous hinterland of the different states. These are, for the most part, savage, unsubdued peoples, who recognize neither the French Government nor that of the native rulers. Most of them have distinct languages or dialects. They live a wild primitive life in the mountain fastnesses and in the heart of the jungle country that covers much of the interior of French Indo-China, and are ruled by patriarchal chiefs. They are probably the remnant of the people who once inhabited the rich fertile plains, but were driven back into these almost inaccessible places by Annamese conquerors who migrated south from middle Asia many centuries ago.

The total area of the field is 249,948 square miles. The population of approximately 25 millions is more than equal to the combined populations of the Dominion of Canada and the State of New York. Many languages are spoken. It is really six fields in one; and with the exception of a few Swiss brethren who are located in southern Laos, The Christian and Missionary Alliance is the only Protestant Evangelical Mission working in all these countries. It is

a tremendous responsibility! Only "the Lord working with them" makes it a reasonable one.

The field lies altogether within the Torrid **Zone**, but the temperature varies greatly in different sections. This is partly because the country is over 1,500 miles **from north to south**, and partly because of **change in altitude**. There are great low-lying plains along the seacoast, but a range of high mountains traverses the entire length of the country, and forms several vast plateaux, one of which is more than 5,000 feet above sea level. The climate in these highlands is temperate. It rarely freezes and is never more than moderately warm, but on the plains where the great bulk of the population is found, it is hot and malarial. In the northern provinces there is a cool season, but in the south there is little variation of **temperature**—not more than twenty-five degrees throughout the entire year. The noon temperature of **Cochin-China** is never less than eighty degrees in the shade and never more than one hundred degrees, though, if the thermometer is placed in the sun, it will often run up to one hundred and thirty-five degrees or more. The nights are cooler, and when one becomes accustomed to the **heat**, the even temperature is pleasant.

The plains of Tonkin, **Annam**, Cochin-China, and Cambodia are covered with rich rice fields. Cochin-China, in particular, contains much **fertile delta land** deposited there by the Mekong River. This great

river flows from the highlands of Tibet through many miles of virgin forest, and divides into several mouths which water all parts of Cochin-China. The colony produces not only **enough** rice for its dense population, but exports several million tons each year.

The plateaux and mountainous hinterland of all the states are covered with dense forests and tropical jungles which abound with big game. Herds of wild cattle, wild boar, and many species of deer make these jungles the hunting ground of tigers, panthers, leopards, and many other beasts of prey. Wild elephant and gaur are also plentiful. It is in these mountains that the proverbial white elephant is found. They are very rare and are considered sacred by the natives. A herd of them is kept at Bangkok by the King of Siam to be worshiped at certain seasons.

In recent years the French have opened up these mountainous highlands to French and native planters. Good roads have been laid through the wilderness and over the mountains, and many large plantations have been wrested from the forest land. The crops are **for** the most part coffee and **tea**; but spices, fruits, and many other products are raised. Many large and lucrative rubber plantations have also been cut out of the tropical jungles of the south. **Sugar**, cocoanuts, tapioca, and pepper are other products of the country.



THE EMPRESS OF ANNAM



THE EMPEROR OF ANNAM

## CHAPTER III

### THE PEOPLE

**T**HE **Annamese** are by far the largest racial group in French **Indo-China**. They number about 15,765,000, and include the inhabitants of Tonkin and **Cochin-China** as well as those of the State of **Annam**. The proximity of Tonkin to China has influenced the people of that northern state in their customs and habits until a superficial observer might think them more akin to the Chinese than to their fellow countrymen farther south. They are more rugged and less docile than the people of Annam and Cochin-China; they have more initiative and make better tradesmen and artisans.

The legendary history of the Annamese people dates back to 2537 B. C. At that time they were called the *Giao-Chi*. This means "Big Toe" tribe, an appellation given them by the Chinese because of a physical peculiarity that is still noticeable among them. The great toe is unusually large and separated from the other toes, somewhat like the thumb is separated from the other fingers of the hand. The native Annamese costume does not include shoes, and their thumb-like toes make the people very agile in using their **feet** to pick up things and to grasp and

hold objects. An **Annamese** tailor, for instance, will often hold the garment with his **feet** while he sews with both hands.

For centuries the Annamese were vassals to China, but in A. D. 968 they threw off this yoke and **established** an absolute monarchy. In the fifteenth century the country was again in bondage to China for a time. Then two Annamese princes came into prominence. The Chinese overlords were driven **out**, but the country was divided into two kingdoms. The Trinh family ruled **Tonkin**, while the Nguyen family was supreme in the south. In 1568 Southern Annam became a separate kingdom, under the name of **Cochin-China**. This was governed by the house of Nguyen until 1760 when a great rebellion overthrew that family. In 1787 one of the survivors, **Nguyen-Anh**, who was afterwards known as the Emperor Gia Long, appealed to the Roman Catholic Bishop to obtain aid from France to recover his throne. With this help he succeeded in conquering not only his rivals, but he also brought Tonkin once more under the sovereignty of Hue. In 1801 he became Emperor of the whole of Annam, Tonkin, and Cochin-China. In return for the assistance of the French, the City of Tourane, on the coast of Annam near Hue, was made a French concession, and the islands of Toulon and Poulo Condor, off the coast of Cochin-China, were ceded to France. This was the beginning of the French ascendancy which cul-

minated in her gaining control of all of French **Indo-China**.

In the seventeenth century Jesuit missionaries had introduced Romanism into **Annam**, and it was through their influence that the **Nguyen** family was established. The Emperor and many of his subjects accepted **Catholicism**, but subsequent rulers were not as favorable to it. The Emperor **Minh-Mang** broke with the French and allied himself to China. His grandson, the Emperor **Tu-Duc**, massacred many **Annamese** Catholics and some of their European priests. This gave the French a pretext to declare war. They siezed Saigon and Tourane. Hue was besieged and finally the Emperor capitulated. **Cochin-China** became a French colony, as did also the City of Tourane. Tu-Duc fled to the mountains, and a new Emperor was put on the throne by the French. The fighting continued for some **time**, particularly in the **north**, until **Hanoi**, the capital of **Tonkin**, was captured in 1873, and this and its sister city, Haiphong, the northern port on the Gulf of Tonkin, were ceded to France, and in 1882 the whole land became a French protectorate.

The Roman Catholic Church is still strong in all three of the Annamese states. It has many schools and colleges and claims more than a million followers. Although the nation is nominally Buddhist, the Annamese are not a religious people. Their temples are not **well** kept, and the people have little

thought of religion, except at festivals and on special occasions when their ceremonies are more a time of feasting than worship.

The one cult that is universal is ancestral worship. This is an offspring of the Confucian culture that was imported **from** China in ancient times. Animism is practiced in times of sickness or catastrophe. The people believe that physical disabilities are caused either by evil spirits, or by the spirits of the dead who have been displeased in some way. At such times they **offer sacrifices** to appease these spirits.

Within the last decade a new religion has sprung up which now numbers more than a million followers. It originated with a French trained **Annamese** who had served many years with the **Cochin-China** Government. He had strong nationalistic tendencies, and his religion is perhaps more political than spiritual. It is called "**Can-Dai-ism**," which means the religion of the Most High. Its symbol is an eye looking out over an altar on which are arranged images of the various deities of other religions. The leaders of the cult explain that **all** religions are stepping-stones leading men to the worship of the Most High God. They have images that represent Buddhism, Taoism, Confucianism, and other Chinese **religions**, and also an image of the Virgin Mary, and one of Jesus Christ. They make it easy for the Annamese to join them, no matter what may have been their early religious affiliations, and they make

their appeal to **Annamese** nationalism by teaching that this is the only purely Annamese religion; all others have been imported from other countries.

The purest **form** of native religion to be found in French **Indo-China** is the "**Nam Giao**," a ceremony held once every three years, when the Emperor makes a burnt offering of a number of bullocks to the "God of Heaven." The origin of this ceremony is lost in the dim ages of antiquity, but it is somewhat similar to the ceremony that used to be performed at Peking by the Emperors of China. The "God of Heaven" is **recognized** as the Supreme Being, but no one dares approach Him except the Emperor who offers this sacrifice as the representative of his people. The missionaries have often been able to use the "**Nam Giao**" as a starting place to point the way to God who is the Supreme Being whom the Annamese **recognize**, but do not know.

It would be difficult to overestimate the material benefits that have accrued to French Indo-China through the advent of the French. The country has been developed along every line except, perhaps, that of personal initiative on the part of the natives themselves. The French Colonial Government is decidedly paternal, and does more for its subjects than almost any other government. Free schools and **free** hospitals are accessible to every community. Not only are the elementary schools free, but higher schools and colleges are available to all. If a stu-

dent shows real capabilities, a scholarship is given him that provides not only free tuition, but also **free** board in the higher schools. This policy has created almost a superabundance of native professional men.

A government railroad has been built the entire length of the country from Haiphong in the north to Saigon and **Mytho** in the **south**, and back up again on the western side of the mountains that divide Cambodia **from Annam**, to connect with the Siamese State railroad which runs to Bangkok, Penang, and Singapore. A branch **from** this line runs **from** Hanoi to Yunnanfu in south central China. And still another branch is being completed to connect northern **Annam** with southern Laos. The natives are allowed to travel on these railroads at extremely low rates. Foreigners, including French, must pay at least twice as much as the native to travel by the lowest class available to them.

Good **roads**, many of them paved, intersect the country in every direction. There is an excellent postal and telegraph system, whereby letters can be sent anywhere within the country at rates **cheaper** than in North America; and telegrams can be sent anywhere in French **Indo-China** for two cents a word. Two large steamship lines connect Saigon and Haiphong with France, and many smaller lines call at the different French Indo-China ports. An air-mail service has been established between Saigon and Paris. A regular weekly schedule is maintained in

**each** direction. The telephone, electric light, and other modern conveniences have been introduced, making the larger centers of French **Indo-China** up-to-date in every respect.

This **civilization** with its culture and conveniences has been a help to the Mission in a material way. The **facilities** for travel, and the postal and telegraph communication have enabled it to spread its missionaries over a larger area. The humanitarian and educational efforts of the Government have **enabled**, and even constrained the missionaries to concentrate on evangelism, which, after all is the task to which the Lord called His followers when He said, "Go ye into all the world and preach the gospel to every creature."

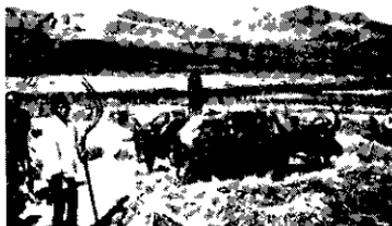
Cambodia also is a land of antiquity. In the forgotten past it must have been the seat of a great and advanced empire. Angkor, the ancient capital, was lost to civilization until about 75 years ago when the most extraordinary ruins of ancient temples and buildings were discovered hidden away in the heart of a primeval forest of cocoa, betel-nut, and toddy palms. A traveler describes these ruins as follows:

"The first sight of them strikes the beholder with an awe and astonishment which a closer examination only serves to intensify. They embrace walled cities of large extent, and often most elaborately decorated with long galleries of storied bas-reliefs; artificial lakes enclosed by walls of cut stones, and stone bridges of extraordinary workmanship."

Another writer says of the temple of Angkor, the largest individual ruin, that it was a rival to the Temple of Solomon, and must have been erected by some ancient Michelangelo. He says, "It is grander than anything left to us by Greece or Rome."

But just as these evidences of ancient glory are now a ruin, so the Cambodia of today is a sorry caricature of what it used to be. Historians tell us that in the twelfth century the kingdom of the **Khmers** reached from the Bay of Bengal to the China Sea. These Khmers were the ancient **Cambodians**. Not only the **civilized Cambodians** of today belong to this race, but also many of the wild tribes of the jungles.

When the Portuguese visited the country in the fifteenth century, there were still traces of its former greatness. **Siam** had been subject to the Khmers, but in the middle of the fourteenth century had thrown off this yoke. Later the Annamese began to invade **Cochin-China**, which was an integral part of Cambodia. There was constant **fighting** between Cambodia, Siam, and Annam for many years. Gradually Cambodia was thus ground down, until, by the middle of the eighteenth century, all of Cochin-China had been ceded to the Annamese, and the rest of the country had become practically a dependency of Siam. In 1863 Cambodia sought the aid of France against Siam, and in 1883 became a French protectorate.



#### RICE SCENES

The man in the center is grinding rice in the primitive manner still in vogue

The soil of Cambodia is for the most part rich and fertile. Its territory consists largely of the well-watered plain on both banks of the great Mekong River, which flows through the entire country from north to south. Much of it is now uncultivated and has reverted to tropical jungle. The climate of Cambodia is hot. Its people are mostly peasants. They do not congregate in large cities, but usually live in small villages, or in lonely farmhouses among the rice fields. They build their houses high up **from** the ground on **piles**, to protect themselves from the floods which occur annually when the Mekong overflows its banks. Until 1922 there was not a single Protestant missionary in Cambodia.

The people of Laos belong to the Thai race, as do the Siamese, who, though thus related to the Laosians, have been their worst enemies. The ancient capital of Laos was **Vieng-chan**, now Vientiane. In the seventeenth century the kingdom was united, and perhaps wealthy and powerful. But civil wars and invasions from China and Siam destroyed its power until today only one of its eight provinces has a native ruler. He, the King of Luang **Prabang**, is a protege of France. The rest of the country is a French colony. Before the advent of the French, Luang Prabang had become a separate kingdom, and the Siamese had destroyed Vientiane, taking many thousands of Laosian captives across the Mekong to populate the four provinces of East Siam.

East Siam is largely a low-lying plain situated between the Mekong River and a range of **mountains** that cuts across Siam from north to south. It is bounded on the south by **Cambodia**, and on the east and north by Laos. On the map it looks like a huge gouge taken out **of French Indo-China**. The fact is that France has taken under its protection Laos and Cambodia, which were at one time vassals of Siam, and has left to Siam this piece of forest land and plain located between the territories of her protégés.

It is served by three branches of the Siam State Railroad, but much of its territory is inaccessible except in the dry season. The roads are mere trails through the forests. Only a small minority of the people are Siamese. The great bulk of the population is made up of Laosians who came across the Mekong from Laos proper.

## CHAPTER IV

### EARLY MISSION HISTORY

**D**R. W. M. TURNBULL, a late **Vice-President** of The Christian and Missionary Alliance, once said that wherever one could find a closed mission field, that is, a heathen nation where it was not permitted to preach the gospel of Christ, there you **would** find a missionary of The Christian and Missionary Alliance encamped on the threshold, awaiting an opportunity to enter. This was true of **Annam**. It was one of the objectives of Dr. A. B. Simpson when the Alliance was founded, and the South China missionaries of the Society had their eyes turned in that direction for many years before any Protestant missionary was permitted to enter.

In 1887 Dr. Simpson wrote in his **magazine**, *Word, Work, and World*: "The southeastern 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?"

In the summer of 1893 Rev. David Lelacheur, who was closely associated with Dr. Simpson in the beginning of the Alliance work, visited Saigon. Later he met Dr. Simpson at Singapore and told him of the open door in Annam, as all of French **Indo-China**

was then called. From this time on, Annam was on Dr. Simpson's heart and was frequently mentioned in his writings.

In 1894, in an editorial in *The Christian Alliance and Foreign Weekly*, he mentioned the Sudan, Tibet, and Annam as the three outstanding unoccupied mission fields of that day.

It was **not**, however, until 1897 that an Alliance missionary was permitted to visit French **Indo-China**, and then it was only a visit. Rev. C. H. Reeves crossed over the border from Lung **Chow**, South China, and entered Tonkin as far as the City of **Langson**. He reported: "I had the most courteous treatment from all the French officers and soldiers that I met, and they were not a few, for every place, from one hundred inhabitants up, has its own military post. During the whole of the time spent in Tonkin, I was under the escort of **Annamese** or French soldiers."

In 1889 Rev. R. A. **Jaffray**, then a new missionary in South China, but one who was destined to have a great part in the opening of French Indo-China, crossed the Tonkin border by the same route as Mr. Reeves. He went down the Red River as far as the capital City of Hanoi, but was unable to get a foothold for the Mission. In 1901, while on his first furlough in America, Mr. Jaffray met Mr. and Mrs. Sylvan **Dayan**, French Canadians. Hoping that they could find an opening in the French country more

easily than the English-speaking missionaries, the Board sent them out in 1902. They entered the port of Haiphong. Their plan was to open a station in **Tonkin**, but the time had not yet come, and the next year they returned to South China.

In 1905 Lung Chow was opened as a mission station by the South China Field. It was hoped that this station would prove a gateway *from* which the gospel might be carried across the border into Tonkin and **Annam**. But it was found impracticable to reach the **Annamese** from there, other than to evangelize those who had left their native land to settle in China. The French were less open to this back-door entrance, if we may call it such, than they were to permit the missionaries to enter at one of their large port cities.

The itinerary that resulted in the first permanent entrance into French Indo-China was made in 1911. In the spring of that year Mr. Jaffray went with two young missionaries, Rev. Paul M. Hosier and Rev. G. Lloyd Hughes, to the port city of Tourane, midway down the coast of Annam. They purchased our present Mission property there and returned to South China. Mr. Jaffray was never permitted to become a resident missionary of French Indo-China, but it was expected that Messrs. Hosier and Hughes would soon return to live at Tourane. Mr. Hughes, however, was called to higher service in the summer of 1911, and the same year Mr. Hosier came back to

French **Indo-China** alone to study the **Annamese** language and to begin the Annam Mission.

An interesting side light in the initiative necessary for progress in such pioneer missionary venture is to be found in the story of how Mr. **Jaffray** and his companions avoided the delay and expense of a forced stop-over of two weeks at Tourane, after their mission there had been accomplished.

The French mail steamer between the Orient and France called at this port once a fortnight. When their business was **completed**, our missionary friends found that a steamer for Hongkong was due to call at Tourane. They arranged with the agents for their passages and were told that the ship would sail in the afternoon. They were assured that there would be plenty of time to get their noon meal ashore. At Tourane these large steamers anchor out in the harbor about three miles from shore, and passengers go to and from them in the steamship company's launch. From the dock where the launch was moored, to the house where our party was to have lunch is another two miles.

About eleven o'clock they were surprised to hear the steamer whistle, and hurrying to a point where they could see the harbor, they observed that the steamer was preparing to lift anchor. 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 their **boat**, 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 **is**, "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.

But 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. Hosier 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. Hosier 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.

The field was opened as a subsidiary of the South China Conference and continued so for four years until it was visited by our Foreign Secretary, Dr. R. H. Glover, in 1915. By that time the resident missionary staff numbered nine, and a new station had been opened south of Tourane at Faifoo. An Annamese Field Conference was **organized**, and Rev. Isaac Hess, Chairman of the South China Field, was appointed Superintendent. It was decided to divide the missionary forces. Four were to remain in Annam to man the Tourane and Faifoo stations, and the other five were to go to Tonkin to open new **stations**, first at Haiphong, and later in the capital city of Hanoi.

The organization was complete, and most of the missionaries were getting to the place where they

could speak the **Annamese** language. Everything was ready for a big offensive against the darkness of heathenism. But "we wrestle not against flesh and **blood**, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And while the missionaries had been getting their equipment, Satan also had been busy.

Those were the early days of the Great War, and the Government was naturally suspicious of foreigners. The missionaries were under constant surveillance by secret service men, and their intercourse with the natives was closely watched. This was all to the good as far as the Mission was **concerned**, for we had nothing to hide, and the publicity thus acquired was to stand us in good stead later on. However, for the time it was not pleasant. Malicious lies were circulated by the enemies of the gospel. They said that the missionaries were German **spies**, and color was lent to this by the fact that one of the missionaries had been born in Germany. He was an American citizen, having come to the United States with his parents when he was an infant. But each time his passport was inspected there was the evidence that he had been born in Germany. Several others, though native born **citizens** of the United States of America, had German-sounding **names**, and this added fuel to the carefully cultivated suspicions.

The result was that in December 1915 a decree was issued by the French Government prohibiting any further work among the natives; the chapels were **closed**, and the missionaries whose names were objectionable were asked to leave the **country**. **Thus**, the little force of nine was reduced to **five**, and these were refused **authorization** to do any work among the Annamese. The outlook was about as dark as it could **be**, but the Lord has **said**, "**Lo**, I am with you **alway**," even at such a time as this.

## CHAPTER V

### HANOI

**I**N THE spring of 1916 Rev. R. A. **Jaffray** again visited **Indo-China**. He had an interview with the French Governor-General, and much of the misunderstanding was cleared up. An official authorization was obtained for the Mission to work in those parts of the country which were considered French colonies. These were the port cities of Haiphong, Hanoi, and **Tourane**, and the province of **Cochin-China**, also southern Laos.

The second missionary conference of the French Indo-China Mission was called at Haiphong in the fall of 1916 by Mr. **Jaffray**, who had now been appointed by the Board of Managers at New York as Superintendent of the new field. Although the missionary staff had been hopelessly depleted, a policy of "spreading out" was adopted, which has been characteristic of the field from that day to this. Two stations were opened, one at Hanoi, the northern capital, a great metropolis with a population of 300,000, and the center of the province of Tonkin with its eight millions of unevangelized heathen. The other station was at Tourane, a city of only **29,000**, but which is the seaport of **Annam**, the second largest province of French Indo-China.

At Hanoi the Lord provided for the Mission a piece of property in an almost miraculous way. Money was given for the purpose by the late **W. E. Blackstone**, from the Milton **Stewart** Fund, and land was purchased in the very heart of the city at a most reasonable figure, **from** a government that was none too **friendly**. It has proved to be one of the most strategic situations for evangelism, if not the most **strategic**, that could be found in Hanoi. It is now worth several times what was paid for it. A Mission press was opened there, and the missionaries, in addition to preaching the gospel to the great City of Hanoi, set themselves to the stupendous task of translating and printing the Bible in the Annamese language, and of producing the literature necessary for the church that they were confident God was about to create.

In reading the Book of Acts, one cannot help but notice that each church began with a key man whom the Holy Spirit brought into contact with the apostle or preacher. Such were saved and became the nuclei around whom the churches were **formed**. They were men or women who commanded respect in the community and who were prepared by God to be leaders in the churches. Such were the Ethiopian eunuch; Barnabas, the Levite; **Cornelius**, the centurion; Saul of **Tarsus**; Sergius Paulus; Lydia, the seller of purple; Apollos; Aquila and Priscilla; the jailer at Philippi, and many others. The Lord works in the

same way today. One of the first converts at Hanoi was an example of this. How it rejoices the hearts of the missionaries thus to see God "working with them" as He worked in the early church.

A celebrated Annamese sculptor at Hanoi came to hear what this new doctrine taught. He was convinced of the truth of the gospel, met Jesus, and went back to his friends and relatives with a testimony that brought many of them to the Saviour. Thus began the church at Hanoi.

Another chosen man of God at Hanoi was a university trained Annamese who was among the first converts. He came from a wealthy family of the better class, and was disowned by his relatives when he accepted Christ as his Saviour and Lord. But he took up his cross gladly and followed Jesus. Later he went to the Mission Bible School and became an evangelist who has been mightily used of God to the salvation of hundreds of souls.

A trophy of those early days at Hanoi is a young metis **Chinese-Annamese**, who went deep with his Saviour and has become a leader in the Annamese deeper life conventions, an excellent Bible teacher, and a "go-between," uniting in fellowship the expatriated Chinese, who have found their Saviour in French **Indo-China**, and the native Annamese Christians. In addition to giving such excellent leaders to the Church at large, the church at Hanoi has grown and developed until today it is **self-supporting**

and self-propagating, and has five **outstations** scattered around that great city and its suburbs.

The Lord's hand was also very **manifest** in providing the right kind of **Annamese** assistant to help the missionaries in the translation work.

A man came first as a teacher to the **missionaries**; later he became a translator and worked on the Bible with them. He stayed with the Mission ten years until the great work of translating the entire Bible had been completed. He proved to be just the right man **for** the purpose. As soon as the Bible had been **printed**, he was made Editor of an Annamese newspaper, at a salary several times as large as could have been paid for Bible translation. But he willingly and gladly stayed with the Mission until the work was completed. Today he is **recognized** by everybody as an outstanding authority **in** the Annamese language. The result is that our Bible is a standard of Annamese literature, readable by all who know their letters. Such is the manner in which our Lord provides the best for His work.

The **British** and Foreign Bible Society cooperated generously with the Mission in this great work. It paid the Annamese translator's salary, and later **assumed** the entire cost of printing and distributing the Scriptures. The country has been thoroughly seeded down with these Scriptures. Two editions of the entire Bible and more of the New Testament have been distributed. In addition, more than a million

copies of Scripture portions, that is, the Gospels of Matthew, **Mark**, Luke, and John, or some other individual book of the Bible, have been sold. These are not given away but sold at a very low **price**, for it has been learned by experience that that for which people pay something is valued more and taken more seriously than that which they receive for nothing.

The Mission press at Hanoi printed and published these Scriptures, and has had a great part in the **evangelization** of French **Indo-China**. Millions of religious tracts and books, hymnals, and other literature have been published and distributed from it. Without religious literature in its own **language**, no national church can expect to grow. The Hanoi Press has produced such literature, first, for the **Annamese** church, and later, for the other national churches that have been born in French Indo-China.

Haiphong, the other colonial city of **Tonkin**, and the one where there had been a station in 1915, was early reopened as an outstation from Hanoi. A group of expatriated Chinese, who had been Christians before they left their homes in China to come to Tonkin, helped to make this outstation a success. They cast in their lot with a few Annamese who accepted Jesus as their Saviour, and formed the nucleus of the Haiphong church. A couple of years later a missionary couple were appointed to Haiphong, and it became a main station.

A group of people **from** Tu Nhien, a **Tonkinese** village within the protectorate of **Annam**, heard the gospel at Hanoi. They accepted Christ and went back to their village with the message in their hearts and on their lips. Others joined them; and although there was considerable opposition on the part of those who would not believe, yet soon an **outstation** was opened there and was unofficially countenanced by the Government. Another outstation was opened in the same way at Haiduong, near Haiphong.

These two outstations were the beginning of the Mission's entrance into the densely populated state of Tonkin. Today the official restrictions have been lifted. Other stations have been opened at Nam Dinh, **Langson**, and **Hoabinh**; yet there is still a great open door in Tonkin. The State has 27 **provinces**, **only** five of which have been occupied by regular mission stations. In eight others there are outstations, but fourteen Tonkinese provinces are still without a witness for Christ.



#### THE HANOI PRESS

Gospel literature is now being printed in Annamese, Cambodian, and Tiotian at a rate of over 25 000,000 pages annually



#### OUR MISSIONARY STAFF

The Alliance missionaries in Indo-China during a deputational visit of Rev. and Mrs. H. M. Shuman (1935)

Daylight Time  
(Justin Sullivan)  
(Rilyn Chambron)

... I will be back in the States by the 2nd of October, if I can get my ticket  
after's birthday and I am hoping to be home for that.

... a part of my support team. You already are, in that you have been  
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Greenwood, IN 46142, and indicate the amount you wish to contribute,  
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... you please send a copy of that to the Northeast Regional office, c/o  
St. Allentown PA 18109 as well?

... reaching the people of Russia.

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JustinSullivan2001@yahoo.com

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## CHAPTER VI

### TOURANE

**A**T TOURANE the Lord's working was just as evident. When the government ban was **lifted**, the missionaries returned to the little thatched chapel that had been built in 1913, but whose doors were closed by official order in 1915. 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 been a powerful enemy of the Mission, God had put an official who became a firm friend of the missionaries, and who 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 a position to preach intelligently to the **Annamese**. But the very fact that the mayor of the city was so friendly and **had**, on his own **initia-**

tive, given instructions to the **chief** of police to give every assistance when the chapel was reopened 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**, as He always does, had found a man 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. In other words, 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. He put them in good **Annamese** and preached them in the chapel. The people came in large numbers, particularly the intellectuals, as they would have called themselves. 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," which to them is the worst thing that can happen to a public man. 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 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 who commanded respect in the **community**, to form the nucleus of His church in **Indo-China**.

The first church of Christ in **Annam** grew rapidly. Its membership doubled every year for a number of years until there were over a thousand members in the Tourane church and its outstations. The Chris-

tians had received a contagious type of **salvation, and**, as in the days of the apostles, they went everywhere preaching, or, as someone has put it, gossiping the gospel.

One of the Christians was an old **lady**, the head of a well-to-do family. In French **Indo-China** the grandmothers are the business heads of the homes. This lady was a good financier and had accumulated considerable property. Hearing that the missionary wanted to open an outstation at the edge of the town near where she **lived**, she came to the chapel hoping to persuade him to buy a piece of her property for the purpose. Though she was unable to make the sale, she continued to go to **church**, thinking that in this way she would gain the favor of the missionaries. She never made the sale, but she found the Saviour. She had hoped for worldly gain, but **found** the true riches, and her earthly possessions took on a new value. She held them as a steward of her Lord and became one of those who gave largely for the spread of the gospel. Her family had been very much opposed to her following this foreign religion, as they considered the gospel. But Mrs. Ban lived such a consistent Christian life and had such a burning testimony that it was not long before more than twenty-five of her sons and daughters, grandsons and granddaughters, nephews and nieces, and two of her own brothers had sought the same Saviour who had

done so much for her. This is what we mean by a "contagious" type of salvation.

The conversion of the eldest son of this old lady was another example of how the Lord works with the missionary. He came one day to say that he had decided to accept the God of his mother. The missionary introduced him to Jesus, for that is his privilege. He is not the intermediary who interprets God to man, but he is the ambassador who leads men to God. The missionary prayed with this young man and then told him to pray for himself. Usually when the heathen come asking the way of salvation, the missionary tells them what to pray; but this man was a well-educated gentleman, one of the leaders of the **intellectual class**, and a man of influence in the community. He should have been able to pray for himself. He began to pray something on this wise: "Lord, I am a man of influence in this community, a leader among the people, and I have decided to become a Christian. I have always lived an honorable, upright life, and have the respect of all. It is going to mean much for the church for me to become a member. Many others will follow my example. And I am ready to put all my influence on Thy side, for I believe that Jesus is the Saviour of mankind and that Christianity is the true way of life."

The missionary knew that he was on the wrong track, but how to correct him was another matter.

**Annamese** mentality works that way. When a man meets a new acquaintance, he gives himself as good a recommendation as possible. **It** is their method of approach to men, but it is no way to approach God. The missionary did not know what to do, but God solved the problem for him.

In the room at that time was a ricksha coolie, one of the men who pull the baby-carriage-like vehicle in which foreigners and wealthy natives are drawn along the hot streets of tropical eastern cities. This ricksha coolie had **found** the Saviour a few days before and had been told how to pray. For no particular reason except, as I believe, that God prompted him, he did something that he had never done before and has never done since. As soon as the wealthy young man had concluded his self-congratulatory prayer, the coolie began to pray as he had been told to pray for himself, only he applied it to these other young men, for there were two of them, the Christian woman's son and a friend of his. The coolie told the Lord that they were needy sinners and that Jesus had died for such. Then he named over the different sins that he himself had committed; and when it came time to stop, he could not remember the formula. At that time the Annamese always closed their prayers with the words, *Muon thiet bet long* instead of our "Amen." When he could not think of these closing **words**, he began again; and being a little embarrassed, he added a few more sins

to his list, and again could not find the **finish**, so he repeated his sinner's prayer a third time. **By** now the missionary was perspiring profusely. **He** felt this was no way to treat this respectable young man and his friend. **Moreover**, the friend was seeing the funny side and snickered out loud at hearing his dignified companion arraigned in this fashion. The missionary contrived to crawl across the room to the side of the praying coolie and tell him how to say "amen." This was the Lord's way of teaching the young man how to come to the Saviour, and he learned his lesson well. As soon as the ricksha coolie had concluded the young man said, "**Yes, Lord**, it is true; I am a sinner, and I need Jesus as my Saviour." He was saved and became the pillar in the church that he had said he would be.

Another of those early converts was a sorcerer. In America they would call such as he a spiritualistic medium, that is, one who has communication with spirits. The **Annamese** recognize these spirits as demons, for Satan and his hosts are very real to them. The missionary does not need to teach them that there is a personal devil. They know too much about him. This man was a well-known sorcerer. He came to chapel service one evening with a group of his friends. They were the most unlikely looking candidates for salvation that one could hope to see anywhere, especially their leader. **He** was dirty and unkempt, and painted up for some seance in which

he had, no **doubt**, been engaged. Moreover, he was drunk and seemingly hopeless as an inquirer of the gospel. But when the service was over, he came with his party to inquire more carefully the way of **salvation**, and finally said that he wanted to become a Christian. He knelt before the Lord and accepted Him as his Saviour. The missionary doubted that the gospel seed could take permanent root in soil so unprepared as this man's heart appeared to be. He was one of those garrulous gentlemen who could talk most glibly at any time and on any theme. **Consequently**, a few months later, when others were being **baptized**, the former sorcerer was told that he had better wait a little longer.

Shortly afterwards the missionaries left the station for a month's visit in China. When they returned, they were told that the sorcerer had been witnessing in his village concerning the power and truth of Jesus and the futility of idols. In the old days he had been the custodian of the village temple. He told his **fellow** villagers that these gods were nothing but wood and stone, some of them only paper, and that they could not even care for themselves, let alone help those who worship them. Someone dared him to strike them and see what would happen. He knocked them from their pedestals and broke some of them. The villagers watched to see him punished in some terrible manner, but nearly a month had passed, and he was well and happy and prospering

more than usual. The result was that soon after the missionaries' return, the sorcerer came to the chapel with a large delegation from his village, including the mayor and most of the notables. They said that they had been convinced that Jesus was Lord and that the gospel was the true way of life. Later the erstwhile sorcerer was baptized. He was one of the first students in the Annamese Bible School, and has become a pastor who has been greatly used of God in bringing many to the Saviour.

## CHAPTER VII

### THE FAITH OF THE EARLY CHRISTIANS

**T**HOSE early Christians had great faith in God. They had turned from **the** fear and worship of demons to serve the Living God. In America we call the fear of demons superstition. The **Annamese** word for "superstition" is *me tin*, which literally means "to believe to the point of infatuation." This is an excellent expression for the kind of faith that those first **Annamese** Christians had in Jesus, and I believe that it is an apt expression for the kind of faith that we all ought to have in Him.

The Annamese had believed in demons; they still believed in **them**, but they had learned that Jesus had conquered Satan and that He was greater than all that could come against them. The Apostle John **said**, "Greater is he that is in you than he that is in the world." These Annamese brethren believed this; consequently they **lost** their **fear** of Satan and his followers. They expected interpositions of divine power on their behalf, and they received them. Miracles similar to those recorded in the Book of Acts were enacted before our **eyes**, not because of the faith of the missionaries, but because of the **faith** of these "babes in Christ" who expected from their **newly-found** Saviour greater power than they had thought belonged to their old enemy the devil.

One day a new convert, who had not yet been **baptized**, came to the missionary and said that his little daughter was dying. The doctors had said they could do no more; the case was hopeless. He asked the missionaries to pray for her. They said, "All right, we will go with you to your home." He **replied**, "No, there is no need for that; we can pray here, and Jesus can work there." He remembered the story of the centurion who had said, "Speak the word only, and my servant shall be healed." He did not want the missionary to go to his home, for his wife was not a Christian and would not understand. They prayed at the missionaries' **house**, and the young man went on to his work at the head office of the French railroad. At noon he returned to his home, passing the Mission compound, but he did not **call**. That afternoon he went back to the office, and in the evening returned again to his home, but still he did not stop.

**All** this time the missionary had been wondering about the child, and that word "wondering" expresses the difference between much of our faith and that of this babe in Christ, whose only Christian text-books were one or two Gospel portions; but who expected that Jesus was just the same today as He was when these books were written. Finally, the missionary waylaid him and asked him how his little daughter was. The young man seemed surprised and said, "She is all better. Did you not know it?"

He thought that the missionary's faith should have caused him to know.

If we really believed, we would not "wonder"; we would "know." The **Annamese** babes in Christ believed in this way. Do you wonder that the sick were healed, insane people were restored, demons were cast out, and people were delivered from all manner of spiritual affliction and oppression?

A neighbor of one of the Christians was possessed of a devil. The Christian had read in the Word of God that Jesus has given His followers authority to cast out demons. He went to his neighbor's house with, perhaps, a little thought of making an experiment, and commanded the evil spirit to leave the man. The man leaped at him, and our Christian brother had all he could do to escape from the house. However, he was not **discouraged**, but went to his home and to prayer. He spent the night on his knees before his Saviour, and went back the next morning knowing that the Lord was with him. He prayed again with the demon possessed man and commanded the demon to leave. It obeyed, and the man was restored. This testimony caused many in that village to turn to Jesus.

The child of one of the students in the Bible School, that was early opened at **Tourane**, was taken very sick. It was unconscious and apparently dead. The father called in the Annamese pastor, who afterwards said that he could not think of the child as

being dead, although it appeared so. He was led to kneel beside the bed and ask God to raise it up. In a **few** minutes it sat up in bed, and within a couple of hours was playing outside with the other children.

Such answers to prayer, usually the prayers of the Annamese Christians, were common in the church. There was a time when the testimonies, whenever there was a fellowship meeting, were all along this line, until the missionaries were **constrained** to pray that the Lord would make plain to the natives how much more precious were spiritual blessings than these physical deliverances. Scores of converts were first attracted to the church because they saw these evidences of the Lord's presence and power.

The missionaries never needed to teach the natives about divine healing. To them it was obvious that if they became followers of Jesus, they should see evidence of His power. Moreover, the fear of demons left them. It was the expulsive power of a new affection. Perhaps I should say, a new possession, for Christ had come in, and the fear of Satan had gone out. One Christian young man received a large sum of money for cutting down a banyan **tree**, which was supposed to be inhabited by demons and which the heathen had feared to touch. Later, when outstations were opened, it became almost the rule to rent for this purpose houses that were considered to be haunted. Such places could be had for a very

small rental, and the Christians not only did not fear **them**, but they gloried in their freedom from such **fear**. One young Christian family **received**, rent free, a beautifully furnished small villa because the wealthy owner considered it haunted. He believed that **this** follower of Jesus was so immune to the attacks of the devil that his living in the house would cause the demons to leave.

## CHAPTER VIII

### LENGTHENING THE CORDS

**I**N 1917 a new missionary arrived at **Tourane**, and on Armistice Day, 1918, **four** more joined the little band. One of these went to Hanoi where he was soon joined by another newcomer **from** America. These released the senior missionaries **of** that station, enabling them to leave for furlough. Two of the other recruits opened a new station at Saigon, the capital of **Cochin-China**, and thus continued the Mission policy of "spreading out."

Mr. **Jaffray** and one of the senior missionaries accompanied the pioneers to Cochin-China. The trip south was a memorable one. It was made overland before the excellent road that now runs from the north to the south of French **Indo-China** had been completed. They traveled by automobile, by **ricksha**, on foot, and by rail, and across some of the streams on coolies' backs. An incident occurred on this trip that again demonstrated how the Lord works with the missionaries and prepares a way before them.

The four travelers arrived at the City of **Quinhon** at **midnight**, the antiquated Ford jitney bus in which they had come from **Tourane** having taken just eighteen hours to make approximately 185 miles. They resolved that they would find a better car for

the rest of the trip, but before making any arrangements decided to visit the French Resident Maire, the Governor of the province. The senior missionary had made an overland trip with a colleague when they had first arrived on the field in 1915. They had been misinformed as to the expenses of that trip. Another missionary had told them that twenty-five piastres would be sufficient, and advised them to take no unnecessary cash with them. They got half-way to their destination and found themselves in the embarrassing predicament of being strangers in a strange land where a foreign tongue was spoken, and without a cent of cash, and still more than 150 miles from the end of their journey. They summoned up their courage and a little French, and went to the French Resident Maire of that province. They stammered out their difficulty and asked for a loan of twenty-five piastres. The official was exceedingly gracious. He entertained them for the night in his own official residence, and the following morning sent them on their way rejoicing with the necessary money. Of course, the loan was repaid and a letter of thanks sent immediately on their arrival at Tourane.

The missionary had not seen his kind host from that day until he entered the Resident Maire's office that morning at Quinhon about four years later when he and his colleagues were on their way to Saigon. He was the same man, and again he proved to be a

friend in need. He treated the party as his own personal friends. He told them that recent rains had washed out the newly laid road-bed, which had been passable for motor cars as far as the terminus of the Saigon railroad. But he arranged that they should go on by car over the mountain that lay south of **Quinhon** to the City of Songeau where was located the first serious break in the road. He telegraphed ahead to the Resident Maire of that province and made provision for the entertainment of the entire party at the government house. He also placed at the disposal of the missionaries the coolie post—relays of coolies that had been mobilized by the Government to carry the mails over the more than one hundred miles of mountain and plain between that city and the railroad terminus. These coolies carried the baggage, and pulled the missionaries in rickshas whenever they did not prefer to walk. They also carried them on their backs across the streams when there was no better way of fording.

These contacts with this French official may seem to be just coincidents, but they cemented a friendship that later proved to be the opening wedge to the protectorate of **Annam**.

At Saigon a mission house was rented, and the missionaries proceeded to study the Annamese language and at the same time make the acquaintance of this great heathen city. Both of the young missionaries returned to Tourane the following summer

in poor **health**, for Saigon is a hot city. There is no cool season **there**—just a hot one and a hotter one. It usually takes a little time to become acclimated; but when **one's** constitution becomes accustomed to the heat, the even temperature is pleasant and not too **unhealthful**.

The next year the senior missionary at Tourane returned to America on furlough. One of the men from Saigon was married to a young lady missionary who had been studying at Tourane, and they were appointed to that station. The other young man went back to Saigon and was joined there by two new missionaries. More missionaries came from America until by the autumn of 1921 the staff had increased to **fifteen**. The Field Conference that fall, which was the seventh annual conference, opened three new stations in **Cochin-China** where the Mission had a free hand, for the restrictions that had been placed on work in the protectorate of **Annam** did not apply there. Another station was opened at **Haiphong** in the state of Tonkin. Thus there were now stations in all of the colonial cities within the protectorate of Annam, and four more in the French colony of Cochin-China.

In 1922 other new missionaries joined the **field**, and at the conference of that year, a new step was taken in Mission government. Mr. **Jaffray** was still the Superintendent of the **field**, although he always conferred with the Executive Committee which was

elected annually by the **conference**, but which was only advisory in capacity. This year a **sub-chairman** was elected from among the resident missionaries, and the way was prepared for the executive authority to be turned over to the local community. A missionary residence and receiving home was purchased at **Saigon**, and another new station was opened in **Cochin-China** at **Mytho**. The kingdom of Cambodia was also opened to the gospel that year, but we shall leave that story for another chapter.

## CHAPTER IX

### OUTSTATIONS FROM TOURANE

**W**HEN the Mission was permitted to reopen, it was definitely stated that the protectorate of **Annam** was closed to Protestant missionary propaganda. An old treaty, dated 1884, between the **Annamese** Empire and the French Government, was cited, which, it was said, restricted all missionary propaganda in the Empire to the Roman Catholic Church. The **fact** is that the treaty authorized Roman Catholic missions and said nothing whatever about Protestant missions. But it was interpreted as prohibiting Protestantism, and this ban remained against the Mission for more than ten years. Before it was finally lifted, however, eight churches had been raised up within the protectorate with the tacit permission of the authorities concerned.

The Lord brought the people from the interior to the chapel at Tourane. He has a key man or woman in each town where He would work. He brings such persons into contact with the message, and sends them back with it to their fellow villagers. It works like the little snowball that a child begins to roll when the snow is soft and sticky. It begins small; but as it rolls along, it grows until it becomes larger than the child who is pushing it.

A carpenter at Tourane heard the Word and became a Christian. He went back to his village, some twenty miles **distant**, and told his friends and relatives of the peace and joy that he had **found** in Christ. Some of them ridiculed and persecuted **him**, but others went to Tourane to hear the story for themselves. One young man was converted; he gave **himself** to studying the Word, and bid **fair** to become a worker for the Lord. But he was taken sick and died. His death, however, was different from a heathen death. He spoke, **acted**, and apparently believed that death was but the beginning of a new and better life.

He had a Christian funeral, which many of his fellow villagers attended. It was the first time that they had seen a funeral where the keynote was one of hope and not despair. This is a logical keynote of a Christian funeral. Paul said, "For me to live is Christ, and to die is gain." It is a viewpoint that has been largely lost sight of in Christian lands. The future life is taken for granted there. It is held up as a solace and comfort for the bereaved ones, but the keynote is sorrow because of the parting from loved ones. The **Annamese** Christians see death as the day when they leave a temporary and often difficult existence and enter into a life of joy. It is spoken of as a time of rejoicing for the one who is gone before, and the uppermost thought is of the glad day when those left behind will join their de-

parted **friends** in that blessed place over yonder. They speak of death not as "passing away" or of their dead loved ones as those whom they have "**lost**," or who have departed; but as those who have "gone with the Lord." Their expression reminds one of that used in the Bible of Enoch: "Enoch walked with God, and he was not for God took him." It is not something to grieve about, but rather something to rejoice in, for the friend or loved one has been promoted to glory. The keynote of the funeral is the glory of this promotion rather than the sorrow of the parting.

The funeral at Tourane revealed a new life and a new hope to the friends of the young man whom the Lord had promoted. The result was that many of them accepted the **Saviour**, and went back to the village with a story of victory over death. At least forty of his fellows were converted. Their village is near Faifoo where the Mission had had a station ten years before. It had been closed in 1915 and was not reopened, for it was in the protectorate of **Annam** where the Mission was not permitted to work. These new Christians had to come twenty miles or more to attend the chapel service at Tourane, and many of them walked. They were most desirous that the Faifoo chapel be opened again so that they could worship God there and not have to make this long journey each week.

**After** much prayer the missionary went to Hue to see the Resident Superieur, the highest French official in the State. The incumbent **of** that office was **found** to be none other than the gentleman mentioned earlier as the one who had befriended the missionary when he first arrived in the **country**, and who again had been a friend in need when the first missionary party to **Cochin-China** were held up by rains on their initial trip to that colony.

The missionary explained the situation and asked if there was no way of getting around the interpretation of the treaty of 1884 which had for seven years barred the doors of the protectorate of Annam to the Mission. The official said that he did not have sufficient authority to change the precedent that had been set by his predecessors, **for** he was **only** holding his office temporarily. But he said that within a month another official was coming who would have the necessary power. He promised to speak a word for the Mission. When the permanent officer arrived, the missionary went again to Hue and was given a cordial reception. When he presented his petition, the Resident Superieur said, "I cannot change the interpretation of the treaty, but you go ahead and open a Protestant church at Faifoo so that these people may worship God as they desire. I will not see you, and I shall tell the police not to see you either." Thus the first step was taken into that great closed field.

The outstation was authorized, but it required money to go into a new city and open a Protestant Temple, as the French call our preaching halls, and there was no money in the treasury for the purpose. But when the missionary returned to his station at Tourane, he found that the Lord who knows the end from the beginning had been working on this problem for some time. A letter was brought to the Mission home containing a check for enough to rent the chapel, and, as it turned out, to finance it for six months. The money was designated to be used for just such a project as this. Two or three months before, in a city in the Dominion of Canada, the Lord had spoken to one of His children in a most unusual way. She had an engagement ring that had been lying in her jewel case for some time, and the Lord asked her if she was willing to give it to Him. She talked the matter over with her husband, and they agreed to sell the ring and give the proceeds for missionary work. It was sold; and although this lady was not at that time personally known to the missionaries at Tourane, the amount was delivered to his house by the postman just when the Lord had opened the way to this new outstation where it was needed.

The missionaries went to Faifoo to find the chapel. They were prepared to pay a fairly good rental, but though they and their friends searched everywhere and enquired in every likely quarter, they were un-

able to find any suitable place that was to rent. Finally, when they were about to return to Tourane, they passed the entrance to an apparently abandoned Chinese home. They went in to investigate and found that no one was living there. It consisted of three buildings: a **good-sized** entrance room, behind that an open court, then another two-story building, the ground floor of which would make an auditorium large enough to seat two hundred people. And back of this again was still another building with a large garden behind it. It was an ideal spot for our purpose. There was plenty of room for a chapel, and plenty of room for living quarters for a native helper.

It had been the home of a Chinese brewer, who had hung himself there. The neighbors all feared the **place**, saying it was haunted, and the missionaries found that the proprietors were very ready to rent it for a nominal sum, and the Christians were only too glad of this opportunity to show their heathen friends that they were no longer afraid of spirits. The church grew and multiplied until at the end of the first six months, that is, when the amount that the Lord had provided for opening the work was exhausted, there was no need for foreign support. The Christians themselves were able to pay **all** expenses.

In much the same manner another group was reached at the village of **Pham** Tu, twenty miles beyond Faifoo. These people heard the Word at

**Faifoo** and received it gladly. When there were upwards of **fifty** of them, the missionary went again to the Resident Superieur and asked that these, too, might have the privilege of worshipping God in their own village. Again the official said that he saw no reason why they should not do so, and gave tacit though not official permission. The Christians built a chapel for **themselves**, but it was several weeks before it could be inaugurated. The local official was not at all friendly to Protestantism, and during the interim before the new chapel was **ready**, he allowed a priest to open a temporary Catholic church in the village. Then, when the missionary announced that the chapel would be opened on a certain date, this official said that there was already a Catholic church there, and that he did not think that a Protestant Temple should be opened in the same place.

The missionary went back to the Resident Superieur and told him how things had worked out. He was greatly surprised for he had heard of the church opened in **Pham Tu**, and thought that it was the one to which he had agreed. When he understood what had been **done**, he was displeased, but said that under the circumstances it was better not to attempt to open a Protestant chapel there for a time. The Catholic priest hoped to persuade the Christians at Pham Tu to join his church, but he was **disappointed**; not one of them changed his allegiance. They continued to walk twenty miles to at-

tend the Sunday services at Faifoo, and it was not until two years later that they were permitted to have their own chapel, and then it was located in a neighboring village.

One old man who was 81 years old, and his **wife**, just a couple **of** years younger, were among the faithful. They would walk the twenty miles to church each Sunday morning and back again after the service. One Sunday the old man came to the missionary and asked for special prayer. He said that when he reached the chapel Sunday **mornings**, he was tired, and asked for prayer that he might be able to make the journey without fatigue. The missionary thought that he might also feel tired if he walked twenty miles in the heat, for it was better than eighty degrees in the shade. The Christians joined in prayer for the old man, however, and the next Sunday he came praising the Lord that he was not a bit tired. Such simple **faith** puts us older Christians to shame. It is the faith of a little child, and Jesus said that such faith would remove mountains.

The Lord opened another outstation at **Tamky**, fifty miles south **of** Faifoo. In this case He used an old lady who was converted through the testimony of the Christian wife of a druggist. The old lady was walking past the pharmacy one day when the wife was sitting in the store. It was one of those native stores where the whole front is open to the street. The old lady on the street was bemoaning

her **misfortune** and telling about it to every one who cared to listen. Her son had taken a large sum of her money and lost it in gambling. Then he had run away from home. The mother had come thus **far** searching for him. She was telling every one she met that when she found her boy she would *boanh no chet*, literally beat him dead. She did not mean to kill **him**, but she was going to give him a severe beating. He was at least 25 years old and had a wife and family of his own, but that made no difference. The old grandmothers of French **Indo-China** are the dowager empresses of their families; their authority is absolute.

The Christian woman invited the old lady to come into the store and rest a while. She listened attentively to her tale of woe. **Later**, when opportunity afforded, our Christian friend told how she had had many troubles in her own life, but that she had found One who was able to help in every time of need. She told the old, old gospel story. It was the first time this old lady had heard it, and she was **interested**; finally she said she would like to have such a Saviour, too. So the two women knelt there in the pharmacy by the roadside, and the old lady accepted Jesus as her Saviour.

**After** some further talk, the Christian woman said, "Now that you are a child of God, you may go to Him with your troubles and expect that He will have a Father's interest in them." They prayed together

for the **son**, although the mother no longer desired to beat **him**. She wanted to lead him to her Lord who, she knew, **could** deliver him **from** his besetting sin of gambling. When they finished praying, they looked up and saw the son on the street outside. The old lady was so impressed by this immediate answer to her prayer that she said, "This surely is the true God!"

They called the young man in and told him about his mother's newly found Lord, and he too accepted Him. It may be that the relief from having met his mother without feeling the brunt of her anger had something to do with the young man's readiness to become a Christian. But however that may have been, they both went back to their village with a testimony of One who hears and answers prayer.

A couple of weeks later the missionary and his wife, together with the Christian lady from Faifoo, and the pastor of the church there, were invited to **Tamky** to visit the old lady. They found an unusual reception awaiting them. She was wealthy and had a big house. It was filled with her friends and relatives whom she had gathered together to hear the story of Jesus. The workers spent three days in the village, and before they left, fifty-nine men and women had accepted the Saviour. They banded together and built themselves a church. Eventually another tacit permission was obtained from the **Government**, and the outstation of Tamky was opened.

Another large outstation was opened at **Daian**, then a smaller one at Namo near Tourane. The expense of the latter was met entirely by the Tourane church, which had by this time reached the place where it was able to carry all of its own expenses and also to help a little with the evangelization of the surrounding country. Then three more outstations were opened in **Annam**; one at **Vinh** in the extreme north, and the other two at Nhatrang and **Ninh Hoa** in the extreme south. These were all opened by the direct intervention of the **Lord**, for the Mission was still forbidden to do anything in the protectorate. There were over two thousand Christians in these churches before they were officially **authorized**, although from the beginning they were countenanced by the government officials.

## CHAPTER X

### COCHIN-CHINA

THE work in **Cochin-China** progressed rapidly. Christians were born on every station. Outstations sprang up in what seemed for a time to be almost a mass movement. It was not because there was no persecution; for whenever converts were made in any **village**, they were often fiercely persecuted by their fellow villagers. The gospel was known in Cochin-China as the American religion. Lies were circulated by enemies to the effect that whoever would accept Christ would be given twenty dollars and would be sent to America to school. This was done to embarrass the **missionaries**, for the Annamese are an adventurous and mercenary people, always ready for something new. They came first by ones and twos and then by tens and twenties, with their baggage in suit cases or just **tied** up in **bundles**. The missionaries were at their wit's end to know what to do with them. They would profess to believe anything they were told, and were ready to join any religion that was presented to them, provided they got their twenty dollars and could go to America, for Annamese soldiers had returned from the World War with extravagant stories of the wonders of **Nuoc My**, the beautiful kingdom, which was their term for America. Of course, those who were

deceived by such lies were not the better class. Indeed, the story that the missionaries were willing in this way to purchase converts prejudiced the better class people against the gospel.

One of the missionaries had placards placed on the door of the chapel denying that he would give anybody anything to become a Christian. This had the effect of stopping the stampede, but it gave the enemies of the gospel another opportunity to make trouble. The law demanded that all such notices should have a government stamp on them. The missionary, ignorant of this, failed to conform to the technicality. Someone reported it to an unfriendly official, and the case was carried to the Governor of the colony. It was thrown out there, and the missionary was exonerated, but for a long time afterward it was **held** against him that he had had trouble with the administration. Every once in a while some troublemaker would bring it up and try to create difficulty.

At Mytho a man came to the missionary saying that years before he had obtained a Gospel portion. He had read it and had been convinced that it taught the true way of **life**. He had searched vainly for someone to teach him more about Jesus. When he heard that a gospel chapel had been opened, he came at once to find out if this gospel was the same as that which he had found in his book. He was greatly **rejoiced** to find that it was, and he gladly received

the Word, and immediately turned **from** his idols and became a true follower of Christ.

He was a man of influence and **wealth**, another of those key men whom the Lord so often finds when a new station or chapel is opened. He had been a leader in the religious festivals of his village, and, incidentally, one who had borne a large share of the expense of the feasting and drinking which are always a part of such festivals. Naturally, as a Christian he could have nothing to do with such things; and when he refused to take his usual place, the villagers were not at all pleased.

They tried in every way to persuade him not to follow these foreigners, as they called the missionaries. When he remained obdurate, they accused him of refusing to pay his taxes. They claimed that his quota of the expenses of certain religious rites was a village tax, and he was thrown into the native jail and beaten. Then he was taken from one prison to another, and given a fresh beating at each stage. Finally the case came to the French judge at **Mytho**. Of course he was exonerated, for becoming a Christian was not a crime. But the persecution did not stop there. His fellow villagers found many petty ways of making life miserable for him; but he had found the life on a higher plane that enables us to live above our surroundings.

This man was mightily used of God in building up the church at Mytho. He gave largely of his

money for the **Lord's** work. The other Christians followed his example, and it was not long before they had built for themselves the first **Annamese-built** church in **Cochin-China**. At almost anytime you would find this lay Christian in the church praying for God's blessing on the community. Is it any wonder that that church grew and multiplied rapidly? It has become ten churches with more than a thousand members. Each church has its own building and is financially independent of the Mission. There are many such choice men of God in the Cochin-China churches.

We call such men "choice," not only because they are fine Christians, but also because they are God's chosen ones around whom He builds His churches. This man at Mytho backslid for a time. He did not agree with some things that were done in the Mission, and stopped going to church regularly. He may have prayed at **home**, but he did not pray in church as he had been wont to do, and it was not long before he lost out spiritually; but even then the Lord continued faithful and did not cast him off.

The Lord has a rod to save Christians from themselves, as well as a staff to protect them from their foes. Our friend had a ferry-boat to take passengers back and forth across the Mekong River. He mortgaged his rice fields to buy a more powerful engine to put in this boat. When the engine arrived it was too big, and he had to build a larger boat to accom-

**modate** the engine. Thus he had two boats, and the income from the ferry was not enough to cover the extra expense.

Later a band of robbers looted a near-by **village**, and the same night one of the ferry-boats **disappeared** and was found miles down the river with some of the loot aboard. It was evident that the boat had been taken by the robbers; but enemies thought that here was a good chance to make trouble for the Christians. They accused the owner of the boat of having had part in the robbery. He was able to establish his whereabouts on the night in question and to show that he was not with the robber gang, yet the village officials put him in prison on suspicion. Anonymous letters were then sent to the higher officials and to the French judge, saying that this man was dangerous and was guilty of other crimes as well as the one for which he had been arrested. The result was that he was held in prison without trial for eight months.

During this unjust imprisonment, God talked to him and brought him back to the place of conscious sweet fellowship with Himself. His testimony was so bright that several of his fellow prisoners were saved, and they used to meet daily to worship and praise God. When our friend's case finally came to court, it was found that there was not the slightest evidence of his guilt, and he was released.

All this time the ferry-boats had stood idle, and

the expensive engine had so deteriorated that it was almost worthless. The Christian owner testified in church shortly **afterward** that he had lost ten thousand dollars since he had backslidden, and that all he had left were his two hands, but that this apparent misfortune was well worth **while**, for it had brought him back to his Saviour. The Lord was with him now, and he was enjoying such sweet fellowship that nothing else really mattered. Since then he has been instrumental in bringing into being another church at Tan **Thach**, across the Mekong River from **Mytho**. Incidentally he is still living on his own homestead; the mortgagor has not seen fit to put him **off**.

At **Sadec** a farmer from another **city**, **Caolanh**, a whole day's journey upriver, came to the chapel and listened as the missionary explained the gospel message. He was interested and came back again and again, bringing many of his friends with him. They finally accepted Jesus as their Saviour, and an **outstation** was born even before the main station had been established. This outstation has become a large independent church with other outstations of its own.

At **Cantho** a goldsmith and his family were converted, and became the nucleus around which our Lord built one of the strongest churches in the state. It, too, has several outstations now. One of these is in the village of an old man who has only one leg. This man's contagious testimony is a benediction to

**all** who come within his influence. He is the center of an "amen" corner in the Cantho church that always rejoices the heart of the missionary who may have the privilege of preaching there.

The old man had a peculiar experience. Before he ever heard the gospel he had a vision in which he saw a foreigner who was preaching a new religion. In his dream he became convinced that this was **the true way of life, and that the God of whom this foreigner preached was the One whom he should worship.** He forsook his idolatry and followed only the idea that he had gotten from this vision, until one day in Cantho he met the missionary who had recently opened a station there. He said immediately that this was the man whom he had seen in his **vision.** He gladly listened to the gospel message and became one of **the first Christians at Cantho.**

At **Chaudoc** there was not much progress in the city itself, but a sorcerer from **Binhlong**, a village some eighteen miles distant, became a Christian, and a strong church sprang up there. A young secretary in the **office** of the mayor of Chaudoc was brought to Christ. He went to Bible School and became an evangelist who has brought many to the Saviour. From Chaudoc, too, the gospel was preached among the expatriated **Cambodians** who live along the **Cochin-China** border of that kingdom. This was at a time when the **Mission** had not yet entered Cambodia. But many of these Cochin-China Cambodians

were saved, and **from** among them workers went with the missionaries back to their native land when that kingdom was opened to the gospel.

At Longxuyen, Rachgia, **Thudaumot**, and **Bienhoa**, other stations were opened by the same process, also at **Vinhlong** and Baclieu. All these stations have become independent **churches**, as have also many outstations that sprang **from** them.

At Camau, in the southernmost extremity of French **Indo-China**, the official was unwilling to permit **missionary** work to commence. He said that that was no place for a church; the people were too wicked. It is just across a narrow stretch of water from the Island of **Poulo Condor**, which is used by the Government as a convict island. Occasionally criminals escape; they swim over to the mainland and are lost in the marshy swamps of Camau. Many of the other inhabitants of the region are friends or relatives of **the prisoners who are held on the island**. The missionary told the official they were just the kind of people for whom the gospel was meant. "Christ Jesus came into the world to save sinners," not just to create a church where the righteous could congregate to worship God. A reluctant **authorization** was obtained, and when Christ was lifted up among these people, He justified the missionary's testimony. It was not long until He had drawn many to **Himself**, just as He had in the other provinces. Today there is a strong independent church at Camau.

## CHAPTER XI

### SAIGON

**A**T SAIGON the work was hard. Here was a big city, highly civilized, with all modern conveniences and many luxuries, but without Christ. Civilization without Christ produces a condition that is worse than raw heathenism, for the civilized heathen has added the vices of the West to those of the East, and "the last state of that man is worse than the first."

But God had His own there, too. A landowner from a near-by town was one of the first Christians, and around him there grew an outstation even before the church at Saigon had gotten under way. A government employee who had been the jailer at Tourane, and a local barber were among the first converts. They became leaders in the church, but they were not sanctified, and the progress of the church was retarded by them. If there is one man more than another who needs to be cleansed from sin and filled with the Holy Spirit, it is the heathen who has come to Christ in one of those coast cities where civilization and its vices have preceded the gospel. These men were zealous Christians. They would fight for the truth, but they did not live in victory. They quarreled with one another and with

any other converts who came to the church long enough. It was most disheartening to the missionaries. **Inquirers** would come and go. New converts were won, but they were like those **of whom** Jesus spoke when He **said**, "Some (seeds) fell among **thorns**, and the thorns sprung up and choked them."

One day an unusual young man came to the chapel and became interested in the gospel. He was the station master at the French railway station. He would come in his free hours and visit the Mission house to inquire more thoroughly the way of life. Finally he gave his heart to the Lord. A baptismal service was arranged, and this young man with several others was to be **baptized**. But when the day came, he had a bad cold and remained at home. The missionaries were disappointed. They prayed that he might be healed, but instead of improving he became worse, and finally went to the hospital. The doctor said he had tuberculosis. The missionaries had seen the Lord heal even such dread diseases; they knew that nothing is too hard for Him, and they continued to pray, but the young **man's** condition grew worse. It looked as if the Lord was not working with them this time. But "God moves in a mysterious way His wonders to perform."

The young man was discharged from the hospital as a hopeless case. He went to live with his mother-in-law in a near-by village. The old **lady** was an ardent idol worshiper, who offered many sacrifices

to appease the **spirits**, hoping that in this way her son-in-law would be delivered. She thought that his sickness was a punishment from the spirits because he had turned away from the idols to serve what she considered a foreign god.

One day word came to the Mission house that Mr. Le was dead. The missionaries felt that this surely was defeat. It had been an uphill fight at Saigon. Then this promising inquirer had come, and now, instead of seeing a manifestation of the power of God in healing him of an incurable disease, he was dead. The old mother asked, however, that the missionaries conduct a Christian funeral. They did so, and had an excellent opportunity to preach the gospel to a large crowd of people, for all the railway employees who could get off from work were there, as well as many members of the family and friends.

A few days afterward the old mother sent for the missionaries to say that she and her whole family wanted to become Christians. She said that before Le died he had witnessed to a joy and peace and an assurance of eternal life such as she had never known before. The day that he died he had had a vision of the Lord, and had called the family together to tell them of His wondrous love. He had urged them all to accept Jesus as their Saviour. Then he seemed to see the Lord in the room. His eyes brightened and his **face fairly** beamed with joy as he passed out of this **life** to be with His Lord forevermore.

The missionary had the joy of baptizing twenty-nine of those villagers, and that was the beginning of better days for the Saigon church. They came each **Sunday**, driving to town in little native carriages. But it was not long before they decided that they should have a church of their own. The old mother gave a piece of property and the others gave of their money, and soon they had a nice little chapel in the village. The rest of the village folk knew of Mr. **Le's** Saviour, for his testimony had impressed them too. The church there grew rapidly until the building became too small for the congregation, and they had to tear it down and erect a larger place. They have now a commodious, tile-roofed church building with a nice little parsonage alongside. They have their own **Annamese** pastor, and God is richly blessing his ministry. The Lord saw that Mr. **Le's** death would mean more than his life, so He took him home to heaven in such a glorious fashion, that all who saw it said, "We want that too." The missionaries thought this death was a **calamity**, but God made it a blessing to many.

When this village chapel was opened, the Government did not demand a written authorization, as it did for those that were built later. A group of native officials in the township heard of this. They were enemies of the gospel, for there as everywhere the Christians met with persecution from those who would not believe. These men reported the lack of

papers to the French Provincial Government. The official in charge was **antichristian**, and he immediately wrote the missionary that these papers must be produced at once, or the chapel doors would be closed.

The missionary did not know just what to do. The chapel had been opened a number of years, and hitherto there had been no difficulty of any kind. He spread the letter out before the Lord and committed it to Him. It was a couple of days before he could get to the government office; and when he did, the unfriendly official had been changed. The new man was the opposite type. The missionary explained the difficulty to him, and told him that when the work had begun in **Cochin-China**, the only paper that had been given the Mission was a general one authorizing missionaries to work in Saigon and the surrounding country. The official said a copy of this statement was **all** that was **required**. He sent this to the local native officials and told them that everything was in order.

A few years ago the missionary at Saigon felt that the witness of the gospel should be given somewhere in the heart of that great heathen city in such a way that all could hear if they would. The chapel was on a side street and was not easily within reach of those who were not looking for it. Property in the heart of Saigon is expensive, and the Mission had no funds for such an enterprise. Special prayer was

offered that if this were the Lord's will, He would find a way. It was not long before a check for a thousand dollars came designated for advance evangelistic work in Saigon. A site was found, and a chapel opened in what proved to be the best possible situation for such work. It was on the opposite side of the great market square, near the terminus of the railroad and bus lines to the interior. The market square itself is something of a park where there are always upwards of a hundred people waiting for their bus or train, or just loitering around.

The evangelistic hall was a large airy auditorium, situated on the second floor over what used to be the entrance hall of a semi-French hotel. The room below was used for a **bookroom** and inquirers' room. Meetings were held there every night for four years, and during that time many hundreds of men and women professed to be saved. There was seldom a night when there were not people there who had never before heard the gospel. They came from all parts of the country and often went home with a new **joy** in their hearts and good news for their neighbors.

Two well-dressed young men were converted one **night**, and continued to come to the meetings regularly for several days. They disappeared and were not heard of for some **weeks**. Then word came from Baclieu, a city about 150 miles south of Saigon, that they had taken the message back to their home in a

village near that city. One of these young men was wealthy; he built a chapel for his fellow villagers, and it was not long before there was a strong church there.

The head waiter in a **restaurant**, located in the same building as the chapel, was saved. The restaurant was on the third floor of the building, directly over the auditorium. The message of salvation floated out through the open windows of the chapel and in through those of the restaurant. The waiter came to the bookstore one day to say that he wanted to accept the Saviour of whom he had heard night after night as he stood at his post in the corner of the restaurant above the open chapel window. This young man took the message to his village, which was more than eighty miles west of **Saigon**, and soon an outstation was established there.

The gift that had made possible the opening of this lighthouse at Saigon was only sufficient for the **first** year, but throughout the entire four years there was never a month when there was not enough special funds in hand to pay the rent.

An interesting incident is told of how the Lord helped to finance the hall. At the beginning of each month the missionaries would check up the budget and pay the rental and other station expenses. The Lord had many ways of providing the necessary funds, for it was He who met these temporal needs as well as the spiritual ones. One month when the

budget was checked with the cash in hand, it was found that there lacked eighteen piastres. It was hard times, and the missionary allowance that month had been only fifty per cent. A few weeks before a friend had said that a great many French people were selling their household furniture and returning to France because of the financial depression. He said that at the auction, which is held twice each week in Saigon, pianos had been sold for almost nothing. The missionaries had been desirous of having a piano for their children, so they told this friend, that if he saw any such bargains again he should bid on one for them. This week, when funds were so insufficient, he came saying that he had bought one for only twenty piastres. Cheap enough, but it would **require** just thirty-eight piastres more than the missionaries had to pay for it. The next day the missionaries went to the auction and found that it would cost at least five piastres more to bring the piano home. They told the auctioneer to sell it again at the next auction. To their surprise, it brought forty-two piastres, just enough, after paying the commission for buying and another for selling, to yield eighteen piastres clear profit. It was the Lord's way of balancing the budget.

## CHAPTER XII

### THE **TOURANE** BIBLE SCHOOL

**T**HE spread of the gospel among the Annamese people has been phenomenal. When Rev. A. C. Snead, Foreign Secretary of the Society, visited the field in 1927, just fourteen years **after** the opening of the first Annamese chapel, a great national church was organized. There were already more than five thousand Christians in many congregations scattered over all three of the **Annamese-speaking** states, Tonkin, **Annam**, and **Cochin-China**.

A great factor in this rapid growth was the Bible School at Tourane. All other things being equal, converts are made much more **quickly** through the witnessing of native Christians than through the preaching of foreign missionaries. When their fellow countrymen can say, "Once I was blind, but now I see," it goes home to the human heart with much more power than the best of teaching.

In French **Indo-China** the first converts became the first native helpers. They began as understudies of the missionary; but later, as their number multiplied, the Lord led the field to open a Bible School where the native helpers might learn to know their Bibles.

This began even before the missionaries had translated the Bible into Annamese. A number of the

first converts at Tourane were well educated young men, some of whom knew French, and some, the Chinese classical character. They came to the missionary and asked him to arrange for a class where they could study the Word of God together. They were employees in French offices which always close from eleven a.m. to two **p.m.** This is **called** the *siesta*, a French institution in her tropical colonies, when everybody stops working and takes a noon nap. These young men were willing to forego their sleep so that they would have time to study the Word of God, and a Bible class was arranged to meet from twelve to one-thirty every day except Sunday.

The class continued as such for three years. Some of the senior pastors of the Annamese church today were members of that little Bible class. In 1921 it became a real Bible School, though a humble one at first. One of the missionaries who had come to the field in 1918 was appointed to this ministry, and a regular Bible School was **organized**, with a full-time curriculum modeled something after that at Nyack.

The first classroom was an unused stable on the Mission compound. Later, when a new church was erected at Tourane to replace the little thatched chapel which had become too small, a large classroom at the back of the church was set apart for the Bible School. Dormitory buildings were also built, for God called students to this school from Tonkin and Cochin-China as well as from the immediate

vicinity of **Tourane**. Money was provided for the buildings as they were needed, **until**, by 1928, there were a large assembly hall, several classrooms, and three dormitory **buildings**, enough to accommodate the ninety odd students who were then enrolled. The teaching staff consisted of four foreign missionaries and three Annamese teachers.

The school includes a Woman's Bible School as well as one for men. It has been found to be of the utmost importance that the wives of the Annamese preachers know their Bibles, and this training of the workers' wives has been an important factor in the development of the church.

The course in the Women's School was necessarily different from that of the men. Only students with a fairly good secular education are accepted in the Men's **School**, but many of the women can neither read nor write when they first come. When they graduate, they are **able** to be a real help to their husbands. They teach the women and children, explain the gospel to inquirers, and some of **them—and** many of the men **too—learn** to play the small organs that are used in almost all of the churches.

At the beginning no fees were **charged**; and when the students began to come from a distance, their board was paid from foreign funds. As the school grew, this practice had to be **discontinued**; and gradually the school has been made as self-supporting as possible. It is not entirely so, nor is it altogether

desirable **that** it become so, unless it be in the sense that it is supported by the Annamese church. There are often Spirit-called students who have not the **funds** to support themselves. The great mass of Annamese live from hand to mouth, and need to work today to have the wherewithal to live tomorrow. If the enrolment in the Bible School is confined to those who can support themselves through the three years' course, it means that the student body will be **made** up largely of rich men's **sons**, whose call in many cases has come from their fathers rather than from God.

This was a lesson that the Mission learned from experience. As the Annamese church **grew**, there were many good Christian men and women who were ready to sacrifice much that their sons and daughters **might** become trained Christian workers. The **Annamese** home life is more or less patriarchal. The **younger** generation, even when they are grown men and women, must yield unquestioning obedience to **their** elders. So when a father decides that his son **shall** go to Bible School and become a preacher, the son has little to say about it. Consequently it has been found necessary to tighten up the entrance **requirements** so that only students who show **evidence** of being called of God are accepted. They are expected to find their first two years' **expenses**, and after that are helped as needed and as funds **permit**.

The course is a five-year one, consisting of three years in school and two years in practical Christian work under the supervision of a missionary on one of the stations. These undergraduates render excellent service as preachers and evangelists. It was they who manned the outstations and preached in many of our larger churches during the time when we did not have sufficient graduates. Too much cannot be said of their faithfulness nor of the excellent work done by them.

One of these undergraduate students was in charge of the outstation at Faifoo during the time when it was not officially **authorized**. There was an understanding that he could preach there and visit the Christians of the congregation, but he was not **supposed** to carry on aggressive evangelism outside the chapel.

This young man had been on the **Annamese** stage before he came to Bible School. He had been a popular actor and was well known throughout the province. Great crowds came to the chapel when it was noised abroad that **Luong**, the actor, had become Lieu, the preacher. The Annamese have a custom of changing their names at crisis times in their lives or when they change their professions. Lieu was as good a preacher as he had been an actor. Moreover, *the Lord worked with him*, and during that year nearly a thousand men and women professed conversion. This does not mean that they were all

**saved**, but as large a proportion of them went through with Christ as He has promised in His Word. The Lord said that some **of** the seed that springs up will be in stony ground where there is not sufficient soil for the roots, and it will wither away. Other seed springs up among thorns and is choked out. **But**, praise **God**, there is still other seed that is in good soil and that brings forth much fruit.

The widespread awakening in the district around Faifoo was bound to arouse the ire of Satan who always has ways of stirring up persecution. It was not long until Mr. Lieu received a summons to appear before the provincial Governor, an Annamese official whom he had every reason to consider anti-Protestant. The policeman who delivered the summons told him that he was being prosecuted because he had preached the gospel outside the area where he was permitted to work. Some of the Christians were greatly alarmed, for these provincial Governors have almost absolute authority as far as the ordinary rank and file of the natives are concerned. But Mr. Lieu encouraged them and even rejoiced in this new opportunity to witness for Jesus. For he saw the occasion as one where he would be privileged to tell the Governor and his court of the Saviour who had done so much for him.

When the Governor asked him why he persisted in preaching this new religion and turning so many people from their old customs, he **replied**, "I used

to be **Luong** the **actor**, and even you, Mr. Governor, knew of him. He was a wild, dissolute, sinful fellow. But now I am **Lieu** the preacher, no longer wild or dissolute or **sinful**. You know the life that I now live, that it is righteous and helpful to others. It is **Jesus** who has wrought this change in me. The new life is so much better than the old that I cannot but tell others how they can be changed too. You, Mr. Governor, need this Saviour; He will fill your life with a peace and joy that cannot be found anywhere else." He proceeded to witness along this line until finally the case was dismissed. Later the official sent word to the missionary that the evangelist at **Faifoo** was a fine man, and that he had almost persuaded him, the Governor, to be a Christian.

Up to the close of 1935, more than 300 men and women had been enrolled in the **Tourane Bible School**. Two hundred and thirty of these are now engaged in **Christian work**. This means that less than 25 per cent have fallen by the way. Seventy-eight men have graduated from the **Men's School**, and only seven of them have gone back into secular work.

These graduates are men who know their God and know His Word. They have learned to "endure hardness as good soldiers," and to "be all things to all men." They are working in all five states of **French Indo-China**, among the educated in the large cities, and among the simple-minded peasants in the

country hamlets. They labor in Cambodia and Laos among their expatriated **countrymen**, and as missionaries to the jungle peoples **of** the hills. Everywhere the *Lord is working with them* as He has worked with the foreign **missionaries**, and there are being "added to the church daily such as are being saved."

## CHAPTER XIII

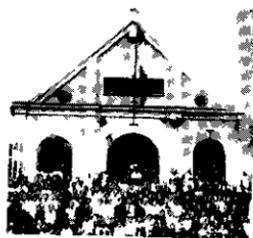
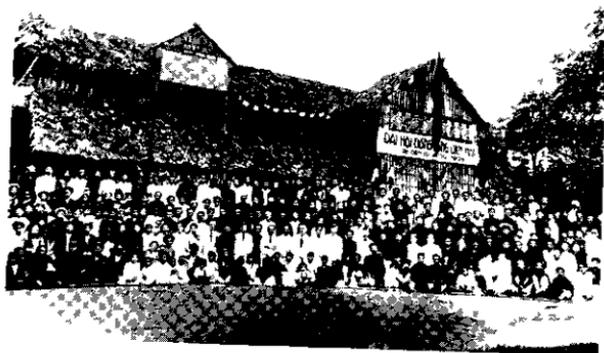
### THE ANNAMESE NATIONAL CHURCH

**T**HE year that the first class graduated from the JL Tourane Bible School was the year the Annamese National Church was organized. It was the beginning of a new era in the church. It was no longer the missionary going from place to place alone, making contacts, preaching the Word, and selling Scriptures wherever he could. It was now the missionary and the Annamese pastor going hand in hand, working together for the evangelization of the country. The authority of the native church was to increase and that of the foreign missionary was to decrease. The goal now is not simply to evangelize as much territory and make as many converts as possible. The new watchword is the establishment of a self-supporting, self-administering, and self-propagating Annamese church with a congregation in every community. This does not mean that the ministry of the missionary is less. It is enlarged. He has become an advisor and spiritual leader of the Annamese leaders. But the executive authority of the church is no longer his. It is vested in the hands of the Annamese themselves.

The organization of a national church was not suddenly brought about. The Mission had adopted

the policy of holding annual native conferences as soon as there were Christians in the different states. The native workers and representatives from the various congregations met at **Tourane** for a week of **prayer**, fellowship, and Bible study. The gatherings were held at **Tourane**, because the Mission had the facilities to accommodate them there, and to enable the students in the Bible School to have part. They were the **high spots** of the year, and initiated the churches into a broad-minded thinking that has **de-**veloped them into a united national church.

The **conferences** were arranged at times when special speakers could be obtained, some of them from other countries. Several of the Chinese pastors from the Alliance field in South China, and some of the missionaries from that field and from other missions took part on different occasions. As many of the local missionaries as could attend were always there. Stirring messages were given that fired the hearts of the Annamese brethren and sent them back to their various churches with a new **zeal** and **fervor**. The speakers from the outside used their different foreign languages, and their messages were interpreted **into** Annamese. This tended to enlarge the **vision** of the local Christians, and caused them to **realize** that they were not just isolated groups of people enduring, in many cases, much persecution because they had followed a new religion. They became conscious of the **fact** that they were members of a world-



TYPICAL INDO-CHINA CHURCHES

Daylight Time  
(Austin Sullivan)  
Marilyn Chambron

es, I will be back in the States by the 2nd of October, if I can get my ticket  
daughter's birthday and I am hoping to be home for that

be part of my support team. You already are, in that you have been  
nding process right now, and that means acquiring faith promises. You  
, Greenwood, IN 46142, and indicate the amount you wish to contribute,  
t is on the basis of the total of these faith promises that my support is  
oise with the Lord, that as He provides, the individual will give. No strings

d you please send a copy of that to the Northeast Regional office, c/o  
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n reaching the people of Russia.

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wide family, which included groups from all over French **Indo-China**, and multitudes from foreign countries who speak different languages but teach the same truths that they had **learned** in their own churches.

The messages on the deeper life had a most beneficial **effect** in helping to clear up many of the superstitions and other hang-overs from heathenism. When **Lazarus** was raised from the dead, he came out of the tomb still wearing the **graveclothes**. Jesus turned to His followers and said, "Loose him and let him go." That is His command to the Church today. It is her duty to loose the newly-born Christians from the graveclothes of the flesh and the superstitions of the old **life**, by teaching them the possibilities of the Christ **life** and the beauty of holiness. This was the burden of the conference **messages**, and there were many seasons of confession and of getting right with God.

On one occasion an **Annamese-speaking Cambodian** came to the missionary saying that when he was a child, a couple of small bars of gold had been embedded in the flesh of his arm to protect him **from** the evil spirits. He had no longer any use for such superstitions, and asked that the bars be removed as a testimony to his deliverance from the fear of demons. A French doctor performed the operation, and sure enough, two small bars of gold were found there.

A **native** committee was elected at these conferences. It consisted of a **president**, secretary, treasurer, and two other members. No foreign missionaries were permitted to act on it. The work of this body was to foster and preserve the unity of the **church**, and to raise funds for the conference expenses. These were met as far as possible from special offerings taken beforehand in the various churches, but there was usually a deficit to be made up at the conference sessions. The self-sacrificing way in which these funds were raised was most inspiring, and attested the general appreciation of the gatherings.

Toward the **close** of one of the conferences, it was found that there still lacked a considerable **sum**, if all the obligations were to be met. Special **ap**-peals had been made, but the amount was slow in coming in. Finally one of the delegates, a student preacher from **Cochin-China**, put his watch on the collection plate. He had received it as a gift from his father who was a wealthy man but who had cast him off because he had become a Christian. One of the laymen bought it for a **sufficient** sum to pay off the deficit, and later gave it back to the young preacher.

Regular offerings had been taken at the Sunday morning services in all the **Annamese** churches from the very beginning. This was found to be a good answer to the many people who came to the Mission

asking how much would be given them to become Christians. They were told that they would be given nothing in the way of material things; the obligation was on their side, and they would be expected to help pay the expenses of preaching the gospel in their land. The psychological effect of taking such offerings is of much greater importance than the amount received. It tends to keep rice Christians out of the churches.

A number of churches had become self-supporting before the Annamese National Church was organized, and self-support was made a requirement for full membership in that body. Congregations that were subsidized by the Mission were permitted to send delegates to the conferences, and these were allowed to take part in the discussions, but they could not hold office. A joint committee was set up to care for the subsidized churches. It consisted of an equal number of representatives, chosen from the executive committees of the Mission and the church. Pioneer work, where there was no native money involved, was left entirely under the direction of the Mission.

The native conferences had been largely prayer conferences, and what little business had been done was advisory. Now, with the organization of the National Church, the conference became an executive body. A constitution was drawn up to guide the Annamese leaders, and the Mission turned over to them the care of the independent churches.

By 1935, there were 30 ordained Annamese pastors and 85 **unordained** preachers and evangelists serving in the Annamese National Church. Most of these are married men whose wives are trained Bible women. All the congregations of **Cochin-China** are **self-supporting**. Seventeen others in Tonkin and **Annam** have also reached that **stage**, making a total of 63 churches which have full membership in the national body. They have their own church buildings, built with their own money. Their offerings for all purposes, during 1935, amounted to more than the equivalent of \$10,000.00, U. S. currency.

The new constitution divided the country into three districts, corresponding roughly with the three states in territory. Each district has a district conference and sometimes an extra prayer conference. The National Conference meets once each year, but it is no longer confined to any one location. It is held in turn in all three districts, so that all may share its blessing. The congregation that invites it must provide suitable accommodation for the meetings and for the delegates.

The vision of the churches has been broadened. They have a growing sense of responsibility outside of their own communities. Special projects have been undertaken by them in the **unevangelized** parts of their districts. A gospel boat is operated on the rivers of Cochin-China. This boat reaches many

towns and villages where there is no other witness for Christ. A gospel auto was given to the conference by one of the **Annamese** Christians at Cantho, and the native leaders have been authorized by the Governor of the States to use it in villages and markets that are off the waterways and outside of the communities served by the different preaching **chapels**.

In 1930 the conference received a new vision and undertook a new task. Work had been begun by the Mission among the jungle **Mois**, wild tribes who inhabit the mountains and jungles of French **Indo-China**. One of the Annamese pastors felt the urge of the Spirit to go as a missionary to these people. The conference undertook to support him and his family in this **ministry** and later took on the support of a second missionary couple to another of these tribes. Thus the Annamese National Church is now supporting two Annamese missionary couples. The Lord has signally blessed this work, and there is now a congregation of regenerated wild men in each of these jungle stations.

## CHAPTER XIV

### HUE AND THE PROTECTORATE OF ANNAM

**T**HE City of Hue was one of the strongholds **I** which Satan held most tenaciously for many years. Very early in the work in French **Indo-China**, Mr. **Jaffray** and a number of missionaries had visited there and held a private prayer meeting in a hotel room. They claimed the city for the Lord in spite of the government ban which was especially rigid as far as this capital city was concerned, for it was the seat of the Emperor's court.

The answer to this prayer was twelve years on the **way**, for it was not until 1929 that a gospel chapel was permitted there. Much prayer had been offered for the royal city; and although the full answer was thus delayed, still many **citizens** of Hue heard and accepted the gospel at Tourane. One of the first converts there was an old lady whose husband was a Duke at the court. The first **Annamese** pastor was a native of Hue, and well known there, for he had been employed as a historian at the court in his early days. Another senior pastor, who was one of the first graduates of the Bible school, was the son of a prominent land owner near the capital. And so we might continue to tell of individual after individual from Hue who were among the early converts in Annam. God was answering prayer by

saving Hue people, even **before** He had arranged for the Mission to plant a chapel there.

In 1928 the preacher in **Nhatrang**, which is situated at the southern end of the protectorate of **Annam**, was arrested for preaching outside of the territory in which he had been unofficially **authorized**. He was tried in a native court and sentenced to six months' imprisonment. This was the beginning of the end of the ban that had restricted Protestant missionary propaganda for more than ten years.

This preacher, who had thus been cast into prison for the sake of the gospel, was Mr. Lieu who had acquitted himself in the court of the **Annamese** Governor of Quangnam so well that that official had said, "He almost persuaded me to be a Christian." His testimony at Nhatrang was no less forceful, but it was the Lord's purpose that he should go to prison this time. The Lord knew that He could trust him there.

Mr. Lieu's testimony and life in the prison were such that he had not been there long until there was a spiritual awakening among the prisoners. Within a couple of months, a number of them were saved, and a little church was organized within the prison. It continued to grow in numbers and in blessing until the pastor was released. The officials soon realized that they had made a mistake, and Mr. Lieu was discharged before the expiration of his **term**, but he was exiled from the protectorate of Annam.

He was allowed to go to **Cochin-China** and continue preaching, but it was not until 1935 that he was permitted to return to his native state.

The story of the imprisonment of an **Annamese** Protestant pastor, and his faithful **fortitude** under persecution, reached the ears of the leaders of Protestantism in France. These brethren had not been ready to stand sponsor for a foreign mission when the ban had been put on our work in the protectorate, but the Annamese National Church had become a factor in the development of Protestantism. They took up the matter with the Chamber of Deputies at Paris, and it was not long until the following edict was issued by the Annamese Emperor.

"With regard to the Treaty of June 6, 1884;

"Art. 1. French Protestant pastors are unrestricted in the exercise of worship and evangelistic work.

"Art. 2. A preliminary procedure of **authorization** is established for foreign Missions of all creeds or foreign clergymen of all creeds.

"Art. 3. The demands for **authorization** shall be transmitted, by those involved, to the Residence Superieur, examined at the meeting of the Council of the Co Mat and submitted for the approbation of **His** Majesty or of the Guardian of his ceremonial powers during his minority. The decision taken shall be given through the Residence Superieur.

"Art. 4. The regularization of existing establishments shall take place in **conformity** with the same procedure.

"Art. 5. His Excellency, the Minister of Ceremonies and the **Administrateur Directeur** of Bureaus of the Residence Superieur are charged, each insofar as he is concerned, with the execution of this present decree, which is equivalent to a royal ordinance.

"Seen by us, Regent of the Empire, and approved.  
HUE, December 5, 1929.

"Signed, TON-THAT-HAN.

"HUE, December 4th, 1929.

"Signed, JABOUILLE."

This removal of the ban against Protestantism in the protectorate was another landmark in the history of missions in Annam. Main stations were opened at Hue, Quinhon, and Thanh Hoa in Annam, and at Namdinh in Tonkin. All of these places are provincial centers where hitherto the gospel had not been preached. There were also a number of new outstations opened, but there were still obstacles to be overcome, especially in the outstations manned by Annamese workers. The decree that permitted the Mission to work in the protectorate was interpreted as demanding that each missionary and native worker should have an individual **authorization** to work on his particular station. These were not always easy to obtain, particularly for the Annamese brethren. Moreover, when a worker changed

from one station to another, a new **authorization** was necessary before he could begin at his new post.

At one of the provincial **centers**, Quang Ngai, an **authorization** was given to an undergraduate student. In less than a year he had returned to Bible School for further training, and an ordained pastor was sent to this important station. There had been a good deal of Communism in the province. One of the uprisings had been at this particular city. The local Governor used this as a pretext for refusing to recommend the authorization of the new pastor. He said that public meetings in that province should be banned as far as possible. He did not refuse to allow them entirely, but **required** that the foreign missionary be present whenever they were held. This condition continued for almost a year. The Annamese pastor lived there; but whenever the missionary was not in town, police were stationed at the door of the chapel to see that no meetings were held. Quang Ngai is about 75 miles from the main station at **Tourane**, thus it was not possible for the missionary to be there every week.

A battalion of France's foreign legion had been stationed at Quang Ngai to repress the Communist uprisings. Their barracks were just across the road from the chapel. Some of the legionnaires were from Protestant families, and they would come to the chapel occasionally to **talk** with the pastor. A high officer of the legion died. He was a Protestant

and the other officers asked the Government to give him a Protestant funeral. There was no French pastor in the State, so word was sent to **Tourane** asking the missionaries to take the service. They were away at the time, and the only alternative left for the local Governor was to ask the Annamese pastor to act. It was a State funeral, and all the **officials**, both Annamese and **French**, were there. The pastor had an excellent opportunity to give a testimony for the Lord to a large audience. He did it so well that those present asked the local government why this pastor, who could conduct a State funeral, could not be permitted to have Protestant services in the local chapel. The official had no recourse but to **authorize** the work. What the missionaries could not accomplish through direct appeal, the Lord had brought about in His own way.

The work in the city of Hue did not progress as rapidly as in some places, but there is now a strong local church there, with some outstanding converts. Several outstations have been opened in the district. At one of them the Lord worked in an unusual way and one that brought much joy to many hearts. The incident demonstrates the great value of intercessory prayer so clearly that **all** those who pray for missionaries should hear of it.

A group of promising inquirers from one of the outlying towns asked that the gospel be preached in their community. The missionary was only too

glad to do this, but the law in French Indo-China demands that all such meetings be held in **authorized** chapels. Meetings are not **permitted** in the homes of individuals. At the time there was no money in the Mission treasury to rent a chapel and the interested people were not prepared to rent one for themselves. Several of the missionaries united in prayer that special funds might be forthcoming for this purpose. The Lord answered almost immediately by sending sufficient cash to finance the project for six months.

The missionaries thought that probably this would be enough to carry the rental until a church should have been established. Such had been the case in many other places. But the Lord did not choose to work that way **this** time. A local native official was greatly opposed to the gospel and did all that he could to intimidate those who might otherwise have **come**, with the result that at the end of the six months for which there were funds in hand, the work was still promising, but it was far from self-supporting. Mission funds were scarcer than they had been when the chapel was opened. Consequently the local missionary wrote to one of his colleagues who had come to America for furlough, saying, "Pray that the Lord will undertake for the village of Bo **Trach**; special funds are exhausted; and unless God intervenes, we shall have to close the chapel next month." The letter was read at a women's

missionary prayer meeting. The request was presented to the Lord, just as numerous other requests are prayed about by such groups in many of our churches in the home land. The answer came immediately for in less than six weeks from the day when the request was presented in that prayer meeting—just long enough to get the word from French Indo-China to America—a letter came telling how the Lord had answered prayer.

The Resident *Superieur*, the highest official in the state of Annam, had approached the missionary to ask if he would be willing to give up his lease on the chapel at Bo Trach. He said that the Government wanted to build a dispensary there and would give the Mission another site if it was willing to change. The missionary was only too glad to agree. Word was sent to the local official at Bo Trach, the one who had been working against the Mission. He was officially requested to find another site and to construct on it a new chapel and a parsonage for the native worker. Of course, the buildings were bamboo native structures, but they were most suitable for the purpose, and were given to the Mission outright. It was God's way of answering prayer, somewhat similar to the way in which the Lord provided money for Peter to pay the taxes. He was told to catch a fish, and the money would be in its mouth. The Lord caught this unfriendly official and used him to build His chapel. Incidentally,

the local official could not very well continue his active opposition to the preaching.

There still remains much to be done in **Annam** before we can begin to say that it is evangelized. There is now at least one gospel lighthouse in each of the provinces, but this **means**, in many **cases**, only an outstation in a province of 500,000 people. The northern state of the protectorate is not as fortunate. There still remains more than half of Tonkin without any kind of gospel witness whatever.

## CHAPTER XV

### CAMBODIA

**T**HE entrance of the missionaries into the kingdom of Cambodia is another story of "The Lord working with them." The King of Cambodia is the High Priest of Buddhism for his country. He is a Buddhist enthusiast and is using all his influence to further that religion. Buddhist temples are to be found everywhere, even the smaller villages have at least one. They are almost always imposing structures, many of them gilded with gold. The saffron-robed priests, who walk along the highways in groups of ten or twelve, are to be seen in every town, and are one of the first features of Cambodian life to attract the attention of the traveler. Their temples and monasteries are well kept, and the priests are always prosperous looking. The education of the country is committed to them, and their influence reaches every home. At least one son, usually the **eldest**, from every Buddhist family becomes a priest.

For centuries Protestant missionaries were rigidly excluded from Cambodia. The king did not want an invasion of foreign religions. He considered Buddhism to be the Cambodian religion and wanted no other. Even when the country became a protectorate

of France, it was still exclusively **Buddhist**, and the French Government **prefers** to keep it so. Several different missionary societies tried unsuccessfully to get a foothold there. The king was adamant, and the French Government just as unwilling to allow the missionaries to come. The way in which the Lord opened the door to The Christian and Missionary Alliance makes a story worth telling.

One of the new missionaries **felt** called to Cambodia, and the field conference of 1922 appointed him to open a station at Pnom Penh. He and another missionary visited the Resident Superieur and told him their desire. The official was not at all enthusiastic. He tried to discourage the brethren, but finally said that if they persisted in coming to Pnom Penh, he could not stop them. This was a new story, for former incumbents of his office had consistently refused other missionaries and other missions.

In February, 1923, the missionary and his wife moved to Pnom Penh and opened the first Protestant mission station in Cambodia. In October of the same year another couple went to Battambang, 180 miles north of the capital, and opened a second station. Neither of these missionary couples encountered any governmental difficulty.

It was not until several **years** later that the missionaries learned the secret of their easy entry into this stronghold of Buddhism. Some time before the station at Pnom Penh was opened, the agent of



#### BUDDHIST PRIESTS OF CAMBODIA

These two priests have often visited the missionaries and are almost persuaded. One holds a New Testament.



#### CAMBODIAN PREACHERS

Each of these Christian evangelists is responsible for a large district.

highlight Time  
(Justin Sullivan)  
(Lilyn Chambron)

I will be back in the States by the 2nd of October, if I can get my ticket for Peter's birthday and I am hoping to be home for that.

part of my support team. You already are, in that you have been through the sign-up process right now, and that means acquiring faith promises. You live in Greenwood, IN 46142, and indicate the amount you wish to contribute, on the basis of the total of these faith promises that my support is based on with the Lord, that as He provides, the individual will give. No strings attached.

Could you please send a copy of that to the Northeast Regional office, c/o Allentown PA 18109 as well?

Reaching the people of Russia.

8-10-01

justinsullivan2001@yahoo.com

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the American Bible Society at **Bangkok, Siam**, had petitioned the **Cambodian** authorities for permission to extend the work of his Society into their country. He had been refused and had published a request for prayer in the bulletin of the Society, asking that God's people pray for the speedy opening of this great land. A dear child of God, who was confined to an invalid's room in Southern California, took the request on his heart and prayed through. After he had gone to glory, his wife met one of the Alliance missionaries, and when they compared dates, it was found that the burden of prayer for Cambodia was lifted from her husband's heart at the very time when The Christian and Missionary Alliance missionaries entered that kingdom. The Lord can do what man cannot do, and He works as some one prays. Dear reader, will you not be one to pray through for victory on the different mission fields as the Lord lays the burden on your heart?

As soon as the missionaries at **Pnom Penh** had sufficient language, they set themselves to the difficult task of translating the Bible into the Cambodian tongue. This was in addition to the work of preaching the gospel to the multitudes of that capital city. Money was provided through the Milton Stewart Fund of Los Angeles for the erection of a missionary home there. Two chapels were opened: one for the **Cambodians** and the other for the Annamese of whom there are many in Pnom Penh. An Annamese

student evangelist helped in the Annamese work, and a Christian Cambodian **from** the Cambodian border work at Chaudoc assisted in the Cambodian chapel.

When the French Resident Superieur consented to the missionaries entering the kingdom, he tried to discourage them by saying that they could expect no results **from** among the **Cambodians**. He said that they were confirmed Buddhists and could not be reached as the Annamese had been. But he had not reckoned on "the Lord working with them," for converts were won from among the Cambodians just as quickly as they had been from among the Annamese.

It was not long before several had accepted the Lord at Pnom Penh, and many heard the gospel there and took the message to their homes in other towns and villages. Outstations were opened, not only in the vicinity of Pnom Penh but also in the neighboring provinces. Several of them were in **Kampot** Province, in the extreme south of Cambodia. These later became the nucleus around which a new main station was built.

The translation of the Bible was the chief occupation of the missionaries at Pnom **Penh**, although they also conducted the regular evangelistic services and taught the Christians to understand the gospel portions as fast as they were translated. A pioneer missionary's work is so varied that it is hard to say

what is his chief task, but translation work is a full-time **job**, and to translate the entire Bible into a difficult script like the **Cambodian** is a full ten year's labor.

The British and Foreign Bible Society gave generous assistance with the Cambodian Scriptures as it had with the **Annamese**. It provided a Cambodian scholar to work with the **missionary**, and also paid for the printing and distribution of the Scripture portions as they were published. The great Bible societies are doing a noble work in thus putting the Word of God into the language of all peoples. The Bible Society in French **Indo-China** has done inestimable service in providing Scriptures to literally seed down the land. This widespread distribution of the Word of God has been one of the main **reasons**, humanly speaking, for the rapid spread of the gospel in that part of the world.

## CHAPTER XVI

### BATTAMBANG

**T**HE progress at Battambang was just as remarkable as that at **Pnom Penh**. The missionaries who went there had spent some time in Paris studying French **before** going to the field. The first convert was made through the medium of that **language**, just one month after the station had been opened. The missionary learned soon after, that this was an answer to the prayers of his family in England.

His father is a man of God; and as soon as he learned of the appointment to Battambang, he and his family united in prayer that even before his son knew the language, the Lord would save a **Cambodian** there, as a seal of God's approval on this new venture.

The Mission house at Battambang was situated in the midst of a Cambodian community. Each evening the missionary and his wife would sit on their verandah playing a small folding organ and singing gospel hymns in English. They had not yet any knowledge of the Cambodian language, but the music attracted the children of the neighborhood. First they gathered at a distance to listen, and then came nearer and nearer until finally, encouraged by smiles, which are the same in **all** languages, they came right into the house. The news of a kindly

welcome and good entertainment at the foreigner's house spread rapidly. **Before long**, not **only** children, but some of their elders **too**, gathered on the verandah and in the house each evening to **hear** the foreigners sing.

One evening the missionary noticed a young man standing on the verandah near the open window. He nodded to him, and soon the stranger came nearer and began to talk in French. He was a well educated young man and turned out to be the Lord's man for His work at that **time**. He came every night for about ten days. The gospel was explained to him each time, and finally he gave his heart to the Lord. Soon afterwards his wife too accepted the Saviour. The missionaries felt that this was not only an early **convert**—**he** was a sign of God's blessing on their work.

The young man made a temporary translation of the Gospel of Mark from the French into the Cambodian language. He became interpreter for the **missionary**, and with his **help**, the latter was able to preach to the many inquirers who came to the house.

The young **Cambodians** came from the village of **Donteo**, about six miles distant. They heard the message of salvation gladly, and accepted the Saviour before they left. They returned to their village with the good news, and the **next day** three other men came to the mission station. They too were con-

vetted. Soon there came a steady stream of men and women from this village and other places. The missionaries were busy morning, afternoon, and evening, preaching the Word to these hungry people. The message was always given through the interpreter, but many of them went away happy in a newly found Saviour.

In **February, 1924**, less than five months after the beginning of the work at Battambang, Mr. **Sott**, the interpreter, attended an **Annamese** conference at Tourane. During his absence the inquirers continued to come to the Mission house at Battambang. The missionary tried to use another young **Cambodian** student as **interpreter**, but it did not work. The student could not get the message to the people clearly, so the missionary had to use what **Cambodian** he had learned and had picked up from his work with Mr. Sott. When the interpreter returned to Battambang, he was surprised to hear the missionary speaking Cambodian. He **said**, "When I left, you could scarcely put three words together, but now you speak fluently." The missionary testifies that the promise that "They shall speak in new tongues" was literally fulfilled in his case in a very real and practical way. From that time on he has had no difficulty with the language.

Satan does not allow an awakening of this kind to proceed without stirring up trouble. Suddenly one morning news came to the mission station that

one of the village chiefs had arrested twelve of the new converts. They were accused of refusing to pay their taxes, and were imprisoned for three weeks. When they were finally released, six of them came directly to the mission, for their faith had risen above the fear of man, but the other six returned to their homes thoroughly cowed by the enemy.

The rumor circulated far and near that anyone who became a Christian would be put in prison. It was reported that there were soldiers hiding near the Mission house ready to arrest any who dared enter. The crowds stopped coming, and many of those who had professed to believe, **fell** away. The missionaries were distressed, but the Lord had His purpose in it all. The persecution weeded out the professing Christians who were there for ulterior motives. Those who remained were strengthened, for they were brought to **realize**, as they might never have done otherwise, that the Mission was there to point the way to spiritual blessing, not to give them material aid. It turned their eyes to God and away from man. This is a lesson that **all** must learn if they are to receive lasting benefit from the gospel.

Another direct result of this incident was that two strong outstations came into being. When the people stopped coming to **Battambang**, the missionary and Mr. Sott went to visit them in their villages. Regular meeting places were established at Donteo and Chanda Swa, and today there are self-support-

ing churches at these two places. The name of Jesus was made known throughout a much larger territory and much more quickly than otherwise would have been the case. The devil had over-stepped himself by spreading his story of the imprisonment of these Christians far and wide. Wherever the missionaries went, they had an introduction. The people had heard about them and about the Lord, though it was often a distorted story that had come to them. A poor introduction is better than none. With human nature as it is, notoriety is a good advertisement, and persecution had brought notoriety.

The enemy of missions and of man's soul is not easily discouraged. He knows something of the principle taught in the old proverb, "If at first you don't succeed, **try, try again.**" His next attack was on the interpreter, Mr. Sott, whose mother-in-law made trouble in the family. He was tempted to leave his wife, but the Lord answered prayer and kept him true. Then his first-born child was taken very sick. It was given up by the French doctor as hopeless, but again God intervened and healed the child.

Soon after, Mr. Sott was transferred to an out-station on the Cambodian, Cochin-China border, and there he was robbed of all his possessions. This time he yielded to discouragement, deserted his post, and returned to Battambang where he accepted a position with the Government as teacher in a country school. His wife became very sick, and being far

from the mission station and out of victory, he yielded to the persuasion of his neighbors and called in a **Cambodian** sorcerer. That night God, the **Lord**, spoke to both Mr. and Mrs. Sott in dreams. They **realized** the **heinousness** of their sin in thus deserting their Saviour. They rose from their beds, threw out the offerings that had been prepared for the spirits, and confessed their sin to God. He heard their prayer, as He always does for the truly penitent, and Mrs. Sott began to improve immediately. Several years later, the missionary was visiting in the home where Mr. and Mrs. Sott had lived in that village, and they found chalked on the wall, this verse of Scripture, "I am with you **always**, even unto the end." Mr. Sott had written it in that hour of testing.

A chapel was opened for the Annamese at **Battambang**, and a student evangelist from the **Tourane** Bible School was appointed there. Annamese are to be found in nearly all the cities of Cambodia; and although Battambang is more than 250 miles from the border of Cochin-China, yet there is a good **sized** colony of them there. This young man not only preached the gospel to his expatriated compatriots, but he diligently applied himself to learning Cambodian. He even mastered the character writing of that language, and he gave a strong witness for his Lord to the Cambodians whom he met.

On one occasion, while the missionaries were

away at a conference, the **Annamese** preacher was the means of leading several **Cambodians** to Christ. These came from the village of Khpop, some distance from **Battambang**. When the missionaries returned, they visited this **village**, with the result that an outstation was opened there. The leader of the group at Khpop went over the rice fields in another direction to tell an old friend about his newly found Saviour. This **friend** and several of his neighbors were **saved**, and shortly afterwards the leader came to Battambang. It was the first time that the missionary had seen him, but they had real fellowship in the Lord. The new convert urged that the missionary go to his village, Stung **Chas**, as soon as possible. He had been witnessing for his new **Master**, and there were many interested inquirers. He said, "You must come out at once, for there is no devil there yet." He meant that the hearts of the people were **open**, and as yet there was no opposition. The missionary gladly responded to this "Macedonian call," although it was the rainy season and he had to wade through mud and water. He was rewarded by having the joy of leading eighteen souls to the Lord. Today there is a chapel at Stung Chas and a little group of faithful witnessing Christians.

## CHAPTER XVII

### THE **CAMBODIAN** BIBLE SCHOOL

**I**N **SEPTEMBER, 1925**, the **Cambodian** Bible School was opened at **Battambang**. There were only five students enrolled the first year, but there were twelve the second year. This was a miracle that only God could bring about. Here were five native students training for the ministry of the gospel just two years and six months after the first messenger of that gospel had come to their country; and the next year twelve students had heard the call of God, just three and a half years after the good news of Jesus and His love had begun to be preached there.

The Bible School work in Cambodia was more difficult than in **Annam**. The students had much less secular education, consequently the course was more elementary. Moreover the textbooks were limited to the Gospel portions as they were translated, whereas in Tourane the early students could read either the Chinese character or the French Scriptures. However, the **Cambodians** received a good grounding in the fundamentals of the Christian faith, and in the gospel story of Jesus and His love. They were also initiated into practical Christian work.

As groups of Christians were **formed** in the different villages in the Battambang district, they would build a small meeting place. Each group was **organized** in a simple way with an elder in charge. The congregations were again organized in circuits of seven, and a student preacher from the Bible School was placed in charge of each circuit. This training in Bible study at the school, and in Christian work in the stations and outstations continued until there were quite a number of **trained workers**. Some of these **men**, however, never had sufficient education to become pastors; some did not even seem to understand the spirit of aggressive evangelism. There was a danger, for a time, of producing a wrong type of ministry. Consequently the prayer conference in 1932 decided to put all of the **Cambodian** workers on a **nonsalary** basis as far as Mission funds were concerned. The native congregations were exhorted to support the evangelist to the best of their ability.

This step was extreme, but it has had blessed results. Some of the workers returned to their homes, but ten of them went through with the Lord, and these have become real men of God. The churches are now, with one or two exceptions, self-supporting in the sense that they do not require foreign funds to carry on. Some of them, however, get along with very few expenses, and their pastors do secular work to obtain a little extra money to

add to the offerings which are not yet enough to meet their needs.

The set-up of the Bible School was fundamentally changed to accord with this change in Mission policy. What had hitherto been a regular full-term Bible School was **reorganized** as a short-term school. This system is better adapted to the particular features of **Cambodian** life. Cambodia is almost exclusively an agricultural country. The people are very busy during two periods each year, seed-time and harvest. The rest of the year they are free. This means that there are two seasons each year when the men can leave their homes for several weeks at a time. The short-term Bible School has intensive Bible School sessions during these two free periods, and allows the students to return to their homes for the busy seasons.

The immediate results of the change were, first, a large increase in the number of students until now there are four times as many as formerly. Second, the students are all self-supporting. They are able to get their living from their fields even while they are at school. Moreover, the Bible School course is available to the elders from the village churches, and these have responded to the opportunity. Practically **all** of them attend each session. Many of them have become efficient lay preachers. They frequently go out in twos and threes to preach the gospel in still unevangelized villages.

The course necessarily takes more time to complete, but by regular attendance at the two terms each year, the students acquire a considerable knowledge of the Word of God. Because of the large number of elders in attendance whose goal is to become lay preachers rather than **pastors**, the school has practically lost that tendency toward professionalism which is often the danger point in mission Bible Schools. Careful selection is made from among the graduates, and several of them have gone out to efficient service for Christ in distant provinces. Most of the others have become pillars in their local churches.

This change of the Mission policy with regard to its workers, and of the Bible School course, coincided with a changed attitude on the part of the Government. Indeed, it was God's way of providing beforehand for contingencies which He knew were coming, though the missionaries did not. At the beginning, the Government had been content to give tacit approval of the activities of the **Mission**, but in 1930, it was decreed that all mission stations must have an official **authorization**.

The required petition was sent to the authorities asking that the **Mission's** work be officially recognized, but for some reason the reply was **long delayed**; and when it came, it was most disappointing. **Fortunately**, the Mission in the early days had obtained sufficient property both at **Pnom Penh** and at

**Battambang** to give it the status of a landed proprietor. During the interim, while they were waiting for a reply to their **petition**, some of the missionaries were greatly hindered by unfriendly local officials. But the work was sufficiently established that these enemies could not close it. In **1932**, a decree was issued which formally **recognized** the Mission, but extended toward it only an official toleration, not an **authorization**. The decree explicitly stated that the work of the missionaries might continue in the stations and outstations that were already established, but that no new work should be opened. This meant that all advance evangelism must be initiated by the **Cambodian** Christians, and not by the missionaries. But the Lord had made preparation for this emergency by causing the missionaries to put the outstation work in charge of Bible-trained lay elders.

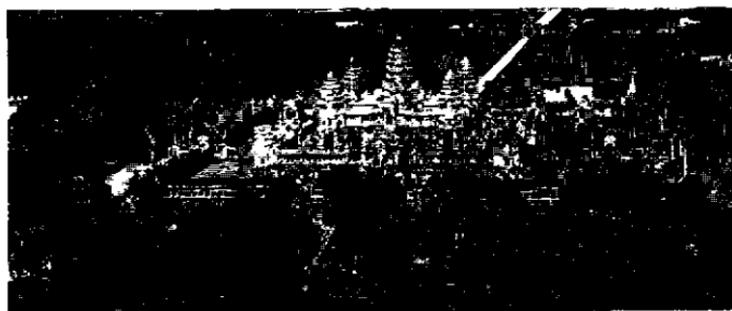
These restrictions continue at the present time and hinder the Mission from spreading out as it would like to do. On the other hand the number of **converts** is increasing more rapidly each year. The Cambodian Christians are carrying the good news far and wide, and new groups are being added to the church without any unlawful propaganda on the part of the missionaries.

On one occasion, the missionary visited a number of Christians in the village of Chacreng. The Cambodian Governor of the province in which this vil-

**lage** is **located**, objected. He produced a copy of the decree limiting missionary work to those places that were opened prior to 1932, and said that this forbade the missionary from going to Chacreng where there was no chapel. The missionary explained that he had no intention of opening a chapel. He planned to visit the homes of some people who were already Christians. The Governor said that he had summoned these supposed Christians to his office, and that they had denied belonging to this foreign religion.

The missionary proceeded to the village and found that the facts were quite **different**. The Christian leader had indeed been summoned by the Governor, who threatened to put him in prison unless he denied his faith. He had refused to do this for he loved the Lord and loved the missionaries, and wanted them to continue their visits. That night several friends of the persecuted Christians accepted the Saviour, and the missionary went home encouraged, feeling that the Lord was working in spite of the opposition of this local Governor.

A few days later the missionary had occasion to meet the French Resident at Siem **Reap**, the **real** Governor of the entire province. He told him of the local Governor's **action**, and learned that the visit to Chacreng had been reported by the **Cam-**bodian official. The Resident had instructed him not to hinder the missionaries unless they engaged in



#### THE RUINS OF ANGKOR

This ancient city, now rediscovered and almost overgrown with forests, has become a center of tourist interest in Indo-China.

Daylight Time  
(Austin Sullivan)  
(Rilyn Chambron)

, I will be back in the States by the 2nd of October, if I can get my ticket  
after's birthday and I am hoping to be home for that.

part of my support team. You already are, in that you have been  
ing process right now, and that means acquiring faith promises. You  
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political propaganda. Thus the opposition resulted in **verbal** permission for the work at this village, and since then several more families have taken their stand for Christ there.

## CHAPTER XVIII

### MORE STATIONS IN CAMBODIA

**B**Y THE end of 1931 the missionaries at **Pnom** Penh had opened quite a number of outstations in Southern Cambodia. These were grouped in a separate district, and a new main station was opened at **Kompong Trach**, not far from the city of **Kampot** on the coast of the Gulf of Siam.

The Lord's presence with the missionaries there was very **manifest** from the beginning. Several new outstations were opened, and a great many new converts won for the Master. On Christmas Day, 1932, nine new converts were **baptized** at **Kompong Trach**; this was the beginning of a new church in Southern Cambodia. The missionaries wrote that there were many more who had prayed (nominally accepted Christ) but were not yet ready for baptism.

In the fall of 1932, the **Cambodian** native conference was held at **Kompong Trach**. Since the **people**, the language, and the customs of the **Cambodians** are so different from the Annamese, it had been found impracticable for them to unite in the Annamese native **conference**; and as soon as there were sufficient Cambodian Christians, a Cambodian native conference had been instituted. These conferences were a great help in developing the Cambodian church. The one at **Kompong Trach** was

held just after the decree had been issued restricting the missionary propaganda in Cambodia. Delegates were there from all parts of the **kingdom**, and the day meetings were especially for them. The effect of these services was to strengthen their faith and to send them back to their homes with a new determination to be true to their Saviour no matter what it might cost. The evening meetings were evangelistic and were well attended. There were many earnest inquirers and some accepted the Lord as their Saviour.

Job 1: 6 tells of a day when the sons of God were gathered in a place of fellowship with the Lord, and it says "Satan came also among them." He was at that convention at **Kompong** Trach, and he did not like what he saw there. He stirred up the powers that be, and a decree was issued saying that this intense missionary activity in southern Cambodia must be stopped. The local **Cambodian** officials began a policy of persecutions and threatenings, calculated to stop the work. The King's decree was interpreted to say that only those stations that had been officially opened were to be allowed to continue. Most of the outstations in Cambodia had been **unofficially** opened; that **is**, there had been no documents given to the missionaries to **authorize** their activities.

For a time it looked as though the enemy would succeed in stopping the development of the Lord's

work in southern Cambodia. For the year 1933, there were no converts reported **from Kompong Trach** district, and the missionaries were discouraged. But the increased difficulties produced a great volume **of prayer**, and our God hears and answers prayer,

The son **of** the French **official**, whose duty it was to interpret the King's decree and enforce it in southern **Cambodia**, was taken sick. His case seemed hopeless. One day the missionary met this official who, in the course of their conversation, told him of his son's condition. The missionary offered to pray for him, and the Lord healed him. Since that day the missionary has a firm friend there. He is allowed to visit the **outstations**; and when converts are made who live at outside points, he is permitted to visit them too. The same liberty is given to him as is accorded to the workers in northern Cambodia. The King's decree is interpreted as prohibiting the missionaries from opening new work in districts where there are no Christians. But they are allowed to go where there are already Christians, even though they be new ones. Thus the progress of the work is restricted to those places where the **Lord** leads the way, by first bringing someone into contact with the gospel at an established outstation. These learn to know the Lord, and become the key men or women to carry the Word back to their villages. "The Lord working with them" is not only

the One who follows up the message and makes it a **living** Word, but He is the One who goes **before**, saying as he did to **Paul**, "Come over into Macedonia and help us."

At the close of 1934, the missionary of whom we have just **spoken**, wrote, "1933 was seemingly the darkest and most barren year we had experienced as missionaries. Satan seemed to come in like a flood to overthrow the work of God. During those difficult days the Lord gave us that precious promise in **Galatians 6: 9**, 'And let us not be weary in well doing; for in due season we **shall** reap if we faint **not**.' What a comfort this verse was at that time; and as we look back over the year 1934 and see the **marvelous** way God has fulfilled His promise, we cannot help but repeat '**Hallelujah**, what a Saviour!'"

Work was established in four new places during that year. One of these was Prey Nop, the center of a large district about sixty miles from **Kompong Trach**. This village had been on the missionaries' hearts for a long time, but they were unable to obtain permission to open a chapel there. One day as they were driving in company with a number of **Cambodian** workers, they stopped to have a prayer meeting in a forest by the roadside. One of the workers broke down in tears, and **offered** himself as a "living sacrifice" for the opening of the work at Prey Nop. He was a Bible School graduate, but

he went to Prey Nop as an ordinary farmer. He **found** a native house near the **market**, and has been witnessing for the Lord there ever since.

Prey Nop is now an established **outstation**, and Christians from there have carried the gospel thirty miles farther to Sre Umbel. The Lord brought some people from that district down to Prey Nop where they heard the gospel from the Christians and gave their hearts to the Saviour. They in turn took the Good News back to their friends and neighbors, and now there is a fine group of Christians in Sre Umbel. Thus **new work is started**, new doors are opened, and new lives are transformed as the missionary follows the Lord who works with him.

In 1930, after the petition had been sent to the **Cambodian** Government asking that the mission be regularly **authorized**, a new station was opened at Kratie in eastern Cambodia on the bank of the Mekong River. This station was not included in the list of "existing stations" which were accorded official toleration when the decree was issued that restricted the activities of the mission. The missionaries were allowed to live at Kratie and study the Cambodian language, but the local officials were strenuously opposed to any active evangelism. They watched every move and strove in every way to hinder the missionaries from having access to the natives.

No chapel was opened, though there had been one with a resident Cambodian colporteur there be-

fore the missionary came. This colporteur was arrested and imprisoned for three months on the charge of insulting **Buddha**, and the people of Kratie and the district were intimidated in every way possible.

In spite of this opposition and persecution, the Lord brought into being a little church near Kratie. A group of **Cambodians** had heard the gospel through the colporteur before he was imprisoned. They were interested inquirers. Their leader was stricken with fever and internal trouble; the missionary prayed with him, and he was healed. This greatly strengthened his faith and that of his followers. Early in 1933 the missionary was permitted to visit these Christians, and though they were not allowed to have a chapel or meeting place, seventeen converts were **baptized** in the Mekong River, and the communion of the Lord's Supper was observed in a corn field on the river bank. Thus was begun the first church of Jesus Christ in eastern Cambodia.

## CHAPTER XIX

### LAOS

**T**HE next field to be entered by the French **Indo-China** Mission was Laos. This is the only state of French Indo-China in which there were **Protes-**tant missionaries before the advent of The Christian and Missionary Alliance. The Swiss Brethren had three stations in southern Laos, and the Presbyterian missionaries from north **Siam** had made trips into the kingdom of Luang Prabang with such good results that now there are several hundred believers among the **Kha tribespeople** there. But there were still large sections with many tribes in Laos where no missionary work whatever had been **done**. The Alliance Mission felt that it should occupy this section of the country as well as the other states. The Presbyterians had no main station in **Laos**, and only one native pastor there. He was withdrawn about the time that the French Indo-China Conference considered entering, and it was believed that our first station should be at Luang Prabang.

In 1929 a missionary couple went there to begin the study of the **Laosian** language. It was real pioneer work, for this center is the most difficult of access of all the stations in French Indo-China. And while there were some Kha Christians in the king-

dom, these were of a **different** tribe and tongue **from** the people of Luang Prabang, and were located in a distant part of the country.

There were three years of language study and seed sowing before there was any fruitage on the station. But in 1932 a number of **Annamese** who had been lured by business and other gainful pursuits to travel thus far away from their native land, became Christians. The leader of this group had a Laosian wife, and she and her sister were the first Laosian converts at Luang Prabang.

In 1933, a Laosian Christian and his wife from the Swiss Brethren Mission at Savannaket, came to Luang Prabang as helpers to the missionaries there. A gospel hall was opened, and evangelistic meetings were held, and several more converts came to the Saviour. A miniature Bible School was also opened for the native worker and his wife. In the Fall of 1934, when the missionary couple left for furlough, these Laosian workers were able to carry on, doing faithful and fruitful service. At the end of 1935 they reported "a turning to God" in the villages near the capital.

The Bible had been translated into the Laosian language by one of the Swiss Brethren. It was **pub-**lished by the Mission press at Hanoi, and has been a great help in teaching the native workers and in the evangelistic work in Laos. Several tracts were translated by the missionaries at Luang Prabang,

and these were **also** published and widely distributed throughout the kingdom.

In 1931, the second Laosian station was opened at Vientiane, the French capital in central **Laos**, an entire week's travel south of Luang Prabang, and still several days north of the area in which the Swiss Brethren are located. One of the first to meet the missionaries on their arrival at this city was a young Christian Annamese from the Tourane district. He spoke French, and through him work was begun among the **Annamese**, of whom there is a large colony in Vientiane. Soon a chapel was opened for them, and there were many interested inquirers. An Annamese student evangelist was assigned for this ministry, and it was not long before the Lord had brought into being an Annamese church at Vientiane, which now has its own building and is entirely self-supporting.

Very much as He did at Battambang in Cambodia, the Lord set His seal on the work at Vientiane by giving the missionaries a Laosian convert before they spoke the language. He had come to them as their cook, and not only helped them in the household duties but acted as a sort of sounding board on which they tested their language. When they learned a word or a sentence, they tried it on him to see if he would understand them. In this way he heard of their purpose in coming to Laos, and of

Jesus Christ and what He desired to do for all who would trust Him.

One day, about nine months **after** the missionaries had arrived in **Vientiane**, this man asked if he could not become a Christian. This was what the missionaries had been praying for from the very beginning, and with happy hearts though halting words, they led him to the Saviour who gives power to become sons of God to all who believe on His name. Little by little, the missionaries learned from what their first convert had been saved. He confessed that he had stolen **cattle**, had been a liar, a thief, and an opium smoker; he had once served a prison sentence for smuggling opium across the **Siam-Laos** border. The Lord made him very conscious of his transgressions, but showed him that He had "died for our sins according to the Scriptures." Now he is rejoicing in a real sense of freedom from sin.

He had many testings and persecutions. His friends and his family opposed and ridiculed **him**, but his faith did not waver. He became the missionaries' right-hand man. Wherever he went, he would gossip the gospel, and urge his listeners to come to Jesus. His testimony carried weight; for although many were inclined to argue, they had no answer for that greatest of **all** arguments for **Christianity—the life** of a man transformed by the power of God. They had known him in the old days; some of them had purchased contraband opium from

him. Now they saw a changed man. Not only his words and his manner of life were **different**, but his very appearance had changed. He said it was the Lord working in him, and they could not gainsay it.

He gave up his occupation as cook in order to give his whole time to the **study** of the Bible and has now become a colporteur and itinerant evangelist. His salary as such is considerably less than what he received as cook, but he is happy in the **service** of the Lord. Soon after his conversion, his wife accepted the Lord, then his brother, and by the end of 1935, less than five years after the gospel began to be preached there, there was a group of twelve **Laosian** Christians at **Vientiane**, seven of whom had been **baptized**. It is only a small church but one which gives great hope for the future. For "He who hath begun a good work (there) will perform it until the day of Jesus Christ."

## CHAPTER XX

### EAST SIAM

**A**CROSS the Mekong River from Laos is East Siam. Here were four provinces with a population of between three and four million people who are kin to the **Laosians**, but who were until 1929 almost destitute of the gospel. The Presbyterian Mission at Bangkok had an outstation at Korat, but it was a distant outpost, separated from their other work in Siam by a range of mountains and was not reaching out to the other provinces. The American Bible Society had sent colporteurs through the territory. The secretary of that Society **realized** that here was a great untouched mission field and he urged The Christian and Missionary Alliance to undertake the responsibility of **evangelizing** it.

There was considerable correspondence with the Presbyterian Mission, and it was learned that that Society had no expectation of evangelizing these provinces except for the City of Korat and the surrounding district. This was reserved as a missionary outpost for the National Church of Siam, (the native Presbyterian Church of Siam) which counts more than ten thousand members in west, north, and south Siam. The Presbyterians were glad to have The Christian and Missionary Alliance accept the

responsibility for the rest of the territory. In 1934, the National Church decided to withdraw from **Korat**, and joined with its mother Mission in urging that the Alliance undertake the evangelism of all of East **Siam**.

In 1929, the first station was opened at **Ubon** by a missionary couple who had had two years' experience in Cambodia, but felt the **call** of God to this new and needy field. Another couple came from America to join them toward the end of the same year. In 1930, a preaching chapel was **opened**, and in 1931 the first convert was **baptized**. Soon another couple joined the **staff**, and a second station was opened at **Khon-Ken**. In 1932, there were four converts **baptized** on this new station, for the Lord worked with the missionaries and gave quick results.

At Ubon a man was suddenly attacked with what seemed to be demon possession. He was stricken on the street where there were many witnesses. The missionaries were called to help, and they lifted up their hearts to God, asking Him to use the occasion to make His name great among the heathen. He heard their petition, and the man was speedily restored. A bystander spoke out saying, "They prayed to their God and He made this man **well**." Many others **recognized** the hand of God, and their hearts were opened to listen to the old story of "Jesus and His love." During 1933 several more accepted the Saviour, and early in 1934 a small chapel was built

and paid for by the Christians; thus the first church was organized at **Ubon**.

A great handicap to the missionaries' work in East **Siam** is the state of the lanes through the forests, which are called roads. Deep ditches, ruts, broken bridges, stumps, and fallen trees across the path are ordinary. The roads are supposed to be practicable for automobiles during the dry seasons; in the rainy season they are impossible. They are such that at their best one cannot travel more than eight or ten miles an hour, and that only at the hazard of broken springs or broken bones. But the missionaries have taken the gospel far and wide by auto, by bicycle, on foot, and up and down the rivers by boat and by raft. Faithful seed sowing has been done but, with such poor access to the villages and country districts, they can only cover a restricted area.

The Lord has added His blessing to these itinerations, and there has been a widespread awakening, particularly in the **Khon** Ken district. At the close of 1935, the missionary there wrote: "It is with much praise to God that we are enabled this year to report a real movement Godwards. Hundreds have prayed, and scores of villages have been entered with the gospel message for the first time. This movement has spread from village to village until now there are Christians in places of which we had never heard and in sections that are still awaiting their first visit from the missionary. The Christians

are witnessing and are going on in the Lord. As a result two chapels have been erected in two different villages, Ban Bawai and Ban Nong Sang respectively. A third chapel is under construction at Ban **Koke Gnam** and a fourth at Ban Kwee **Gawk**, and there are a dozen or more other villages where groups of believers expect soon to build a place of worship for themselves. These groups gather each Sunday morning for Bible reading and prayer. We are at the present time handicapped by lack of trained workers. The establishment of a Bible School at **Korat** will help to meet this need in the future. But in the meantime, periodic visits from the missionaries must suffice. The visits are made by oxcart and horse since there are no motor roads."

Many sick have been healed in answer to prayer. A young man who had followed the missionaries from village to village on one of their itineraries was suddenly possessed by an evil spirit and became a veritable tiger. **Biting**, clawing, **pummeling**, kicking, frothing at the mouth, and throwing himself to the ground with terrific force, were just a few of the things that he was caused to do. The missionary tried to speak to him, and he tried to answer, but could not for he was dumb. A big crowd gathered and, in view of this and of the mighty power of Christ of which the missionary had spoken earlier in the evening, prayer was made in his **behalf**. When the words: "In the Name of Jesus and through His

precious **blood**, I command thee to depart" were spoken, the evil spirit immediately **departed—but** not without one last final effort to destroy the young man. He fell violently to the **ground**, vainly clutching the air; a sort of shiver went through his being. Then he stood up clothed in his right mind and asked the missionary what all the commotion was about. Needless to say the crowd was dumbfounded and **amazed**, and the news of this deliverance has spread from village to village.

A station was established at **Korat** in 1929 by the National Church of Siam, but in 1934 it was turned over to The Christian and Missionary Alliance and occupied by a missionary couple. A street chapel was opened in the city, and a widespread witness has been given to the surrounding **villages**. One old lady, seventy years of age, was saved. She had spent her whole lifetime trying to **lay** up merit, but was approaching the end of the journey without any assurance of the hereafter. When she found Christ, she found a joy and peace that are unknown to Buddhism. She is typical of the millions of others who are bound by Buddha in East Siam.

## CHAPTER XXI

### TRIBES

**T**HE last field to be entered by the French **Indo-China** Mission is located in the highlands of all the States. The aboriginal inhabitants of the land were driven back into the mountains when the **Annamese** migrated south from China many centuries ago. There are eighty-two tribes of them. They are nations in the sense that the Indian tribes of North America were nations. We speak of the Iroquois nation, the Huron nation, the Algonquin nation, etc. These tribes are very similar. Each lives its own life with distinct customs, dress, and language. They are some of those of whom Jesus **said**, "The gospel must first be published among all nations." Some may dispute this and say that these tribes are not large enough to be called nations. But Revelation **5:9** tells us that the representative group that will gather around the throne when Jesus opens the seven-sealed book and releases judgment upon the earth, will come "out of every **tribe**, and tongue, and **people**, and nation." Many of these peoples are distinct language groups, and all are distinct tribes.

When the Mission began its work in French **Indo-China**, access to these hill people was very difficult. They own allegiance to no one, but live a wild free

life in the jungles. They plant their villages in almost inaccessible places and frequently change from one location to another. Most of the jungle region in **Indo-China** is covered with dense thorny undergrowth. Only the **tribespeople** know of the narrow paths, beset by wild beasts, that lead from one village to another. The people themselves are not **friendly** to **strangers**; the **Annamese** call them "Mois," which means savage, and conveys a good description of their attitude toward the outside world.

Until recently the **only** practical way of traveling through the jungle was by elephant. Some of the tribes domesticate the wild **elephants**, which are comparatively **abundant**, and use them for their own travel. But within the last decade, the French have opened up the Mois country for the coffee and tea planters, and for the big game hunters who go there from all parts of the world. Good roads have been **built**, and today access to most of the tribes of **Annam**, **Cochin-China**, Tonkin, and Cambodia is comparatively easy, and roads are being built into Laos that will take the missionary to the isolated peoples in that wild mountain section. But even yet the missionary who would reach the **tribes** and **villages** that are **off** the beaten paths will have plenty of hard rough travel.

The first contact that the Mission had with the tribes was in the hills back of Tourane. It was one

of the native pastors who felt called of God to make a trip into the **Mois** country. After some difficult traveling he reached a village where he found some who understood **Annamese** and could interpret his message to the rest. He told them of the love of God who had made provision that all men might become His children through believing in Jesus. They listened attentively, and finally the leader said, "If you know God as you say you do, will you not ask Him to send rain to this country? There was a drought last year, and we lost our crop of mountain rice, and this year so far there has been no rain. If it does not rain soon, there **will** be famine."

It was a **challenge**, and many Christians would have hesitated to take it up under such circumstances. It was in a jungle **village**, and it was night. Outside were wild beasts, and the villagers themselves were wild men. If he prayed a fruitless prayer, the people might think he was deceiving them; and the least that they might do to him would be to put him out where he would be at the mercy of the tigers and panthers that infest the region. But Mr. **Thua** believed in his Heavenly Father and did not expect to be unheard. That is faith; the Bible puts it, "believe that he (God) is, and that he is a rewarder of them that diligently seek **him**."

He knelt in the little jungle village to ask that God would reveal Himself to these people by meeting them in their need. The Lord had said, "**Lo**, I

am with you **alway**," even up in the jungle village. And He had also said, "All things, whatsoever ye ask in prayer, believing, ye shall receive." Mr. Thua believed, and the Lord was as good as His word. **It** rained hard that night, and **for** several days **after**; so much so that the mountain paths were very difficult **for** him when he returned to **Tourane**. But he came back with the joyful news that the thirty-three **Mois** who had seen this demonstration of *The Lord working with him*, had all accepted their Saviour.

It was nearly two years later before any **of** the workers were able to return to that village. They found that it had been almost wiped out by a scourge of smallpox. Only four remained of those who had turned to Jesus, but they were still true to Him. The others had gone on before to be among those who **will** gather around the throne when Jesus opens that **seven-sealed** book.

The next contact was with one of the tribes in **Cochin-China**. The missionary from Saigon with one of the native workers visited a tribe in the neighborhood of Xuan **Loc** near the border of **Annam**. They found responsive hearts, and had a number of professed converts, but the work had to be abandoned before any permanent results had been **ob**tained. The villages were on a concession belonging to a French rubber **plan**cation. The manager of the plantation had no use for missions and ordered the workers off his property. The missionaries ap-

pealed to the Governor of the **state**, but he said that these concessions were private property, and that **if** the manager would not permit the gospel to be preached there, there was no recourse but to stay away. This and other plantations where the owner's attitude was similar, controlled the whole Mois country in that region.

In 1928 a station was opened among the Tho tribespeople at **Langson**. This is the **Tonkinese** city which was visited by the South China missionaries when they tried to get entrance to **Annam** by crossing the Chinese border from Lung Chow. It is located on the Tonkin-China border, and is a garrison town where the French maintain a regiment of soldiers to protect the country from Chinese marauders. It is also an Annamese trading **center**. The city folk are mostly Annamese or French, but Langson is the strategic center for reaching the Tho people who constitute one of the largest of the **Indo-China** tribes.

The work at Langson began among the Annamese, but it soon spread to the Tho, who come there from all the surrounding country to market their produce. The missionaries were able to reach many of them from the street chapel, but the big problem was to get an entrance into their villages. The contacts made in the street chapel eventually opened these doors. Now, the tribespeople came from miles

around inviting the missionaries to bring the message of salvation to their villages.

The story of one of these fruitful contacts is contained in the following extract from a report by the missionaries at **Langson**: "We had been praying a long time that the Lord would open a way to preach the gospel at Dong Mo. One evening after the meeting in the Langson chapel, a **Tho** expressed his desire to follow the Lord Jesus Christ. The next day he returned to Dong Mo and told his wife and family how happy he was that his sins were forgiven. Several days later he returned and asked us if we would go to his home and explain more fully the way of salvation. We gladly accepted his invitation. When we arrived, we were surprised to find about fifty of his people gathered together, eager to hear the gospel message. They listened attentively for more than two hours, and at the close of the service twelve accepted the Lord as their Saviour. They invited us to come back every week, and this we have been faithfully doing. The owner of the house has given it for a chapel, and has also made benches and chairs that the people may be more comfortable instead of squatting on the ground as they had been doing. This home makes an ideal chapel which would seat at least one hundred people. The average attendance is about sixty."

In October 1932 another station was opened, at Hoabinh in Tonkin, for the Muong and other tribes

of that vicinity. It proved to be a very **unhealthy** location, but during the **first** year several converts were won **for** Christ. When the missionary went on furlough in the early summer of 1934, an **Anna-**mesic student evangelist was left in charge. On his return in 1936, the missionary found that some new villages had heard the gospel and that many individuals had accepted the Saviour. There are now Christian families in sixteen different villages.

The next step was **Dalat**. This is a health resort established on the **Lang-bian** Plateau more than five thousand feet above sea level. It is an up-to-date city with paved streets, electric lights, and all modern conveniences. It has been carved out of the wilderness by the French engineers, and is a masterpiece of its kind. The excellent roads that lead to it from the hot plains of southern **Annam** and **Cochin-China** pass through some of the most superb scenery to be found anywhere.

The bamboo, palms, giant **ferns**, and rich tropical foliage of the lowland jungles gradually change as the winding road goes up the mountain until, on the vast plateau which extends for many square miles, there are only pine, and scrub oak, and the tall grass that the big game **love**.

The plateau and some of the lower levels are the home of many tribes who have not yet heard of Jesus. They are **picturesque** people, unsubdued sav-



THE MOIS TRIBE



THE MAN TRIBE



TYPICAL TRIBES PEOPLE

The lower view is a group from the Black  
Mesa Mountain race

ages who live by hunting the wild game that abounds in that region.

Money had been provided for the erection and opening of a school at Dalat for the children of the missionaries. The Lord moved the French authorities to sell the Mission a most suitable piece of property on which a boarding school was built, and an excellent teacher came from America. This met a great need, for the number of the missionaries had multiplied until, by 1929, when the school was built, there were twenty-two missionary families on the field. Some of the children had reached school age, and the question of their education had become acute. This school has solved the problem. The children are getting the best of training in a climate that is as healthful as any. The temperature at Dalat ranges between thirty-five and seventy-five degrees. It is neither hot nor cold, but is vigorous and bracing.

A matron has been appointed to mother the children and provide the home life that is as essential as their educational training. The school grew rapidly, for there are more than sixty missionary children on the field. Later, a second teacher was sent out, and also a nurse to work with the matron in caring for the health of the school family.

This hill station has also another ministry. It provides a place for missionaries to go from the hot plains when their health is run down or when they

are in need of a **vacation**. The Field **Conf**erences are now held there. And they afford an opportunity for all to enjoy the **cool** bracing climate for at least a week or two during each year.

As the missionaries were going up and down the road to **Dalat** during the time that the school project was under **way**, the Lord laid heavily on their hearts the need of the jungle people whom they constantly met. One of the brethren felt definitely called to these people. He had done a great work in **Cochin-China**, but believed that God was leading him to this new ministry. Then his child became **afflicted** with liver **trouble**, which demanded that he leave the hot plain for a cooler climate. He felt that this too was the Lord pointing to Dalat. In 1930 he asked the Mission to transfer him to this new field. At first the Conference demurred, for his Annamese ministry was a fruitful one, but the leading of the Lord was so definite that he was finally appointed. Thus was opened the second main station among the tribes-people of French **Indo-China**, and the first among the jungle people, for the Tho are comparatively **civilized**.

The Lord early set His seal on this new work by drawing to Himself a young man who was destined to be the first Mois evangelist. He was such an one as only *the Lord working with the missionary* can **find**—a naked savage living the wild life of the jungle, who knew five languages. One of them was

**Annamese**, and it was through that tongue that he was reached with the gospel. He became the missionaries' language teacher and interpreter. A little Bible School was **organized**, and he was the first student; and finally, in less than **four** years from the time when he **left** the old jungle **life**, he was preaching the gospel to his own people.

The changed life and bright testimony of **this** young **Moi** brought other converts, among them his old **father** and mother. Some say that perhaps something may be done **for** the young jungle **people**, but that one can never hope to reach the old folks who have spent their lives among the wild beasts and other **denizens** of the jungle. But here were an old man and an old woman who came to the Lord when they were more than sixty years old. No one knows their exact age, for they have no way of computing it; but their lives were changed, and their hearts filled with the **joy** that always comes to those who truly follow Jesus. It was not long until there was a church of more than twenty **Mois**, and the contrast between them and their jungle neighbors is such as to prove conclusively that evangelism is the greatest of **all civilizing** agencies. The first convert was acting pastor of this little **church** which has its own elders and deacons. One of these was a picturesque gentleman as straight as the stately palm tree. He had first come to the mission station clothed with only a loin cloth and his copper colored skin, and

with a peculiar corncob pipe stuck in his long hair which was done up in a knot on top of his head. These two articles of clothing were all that he had, but he was as **dignified** as a king. He was employed to drive the oxcart that hauled water for the school. For a long time he seemed wholly indifferent to the gospel, but all who work on the Mission compound at **Dalat** must attend services twice each day. They are told over and over again the simple gospel message. The Lord has told us that His Word shall not **return** unto Him void, but that it will accomplish that which He pleases. It pleased the Lord to draw Mr. Krai to Himself and he is now a child of God. He still has his stately dignity, but there is joy and hope reflected in the face that used to be expressionless, except for the look of proud disdain that is characteristic of these free mountain people.

A young student from the **Annamese** Bible School felt the call of God to take the gospel to the jungle people. He joined the missionary in his work at Dalat in **1932**, and they, with the help of Mr. **Xol**, the Mois evangelist, have reduced one of the tribal languages to writing and have translated the Gospel of Mark into it. The latest report from Dalat tells of ten Mois chieftains who have come to the **missionary**, asking that the gospel be preached in their villages.

The Government was very slow to **authorize** work among the savage tribes. The Governor-General re-

luctantly consented, but said that the approval of the local authorities must be obtained for each individual project. In most cases this was hard to secure.

At **Dalat** the missionaries were first permitted to work only within the city limits. Later they were allowed to visit some of the Mois villages but could open no outstations.

There were a number of **converts** in the vicinity of the French outpost at **Djirinh**. Authorization was requested to open a chapel there, but the official flatly **refused**. The missionaries tried again and again, but always with the same result.

A meeting had been arranged at Dalat, and the Chairman, with his family, drove up **from** Saigon in an automobile. They had covered more than 100 miles of mountain road, and pulled up at a gas station in front of the French hotel at **Djirinh**, the only outpost where there were any conveniences within a radius of more than fifty miles. When the gas tank was filled, the missionary tried to start the car, but it would not go. He found that a vital part of the engine, which had worked so admirably on the lonely jungle road up the **mountain**, had broken. There was no possibility of repairing **it**—a new part was necessary. There was nothing to do but to telegraph his colleague **from** the conveniently located telegraph **office**, and ask him to bring another car to take the party on to Dalat.

They had supper at the French hotel while they waited, and had just sat down in the dining room when a French gentleman entered. He proved to be the proprietor of the only garage in French **Indo-China** where the broken part could be replaced. He said that he would have the piece sent up the mountain as soon as possible. Here was another remarkable provision for the emergency. It happened at the right place, and the Lord provided a way out. But why should it have occurred at all?

It was then Friday, and the part was to be at Djirinh Monday. But when the missionary ~~whose~~ automobile was broken, and his colleague from Dalat, came for **it**, they learned that the car which was bringing it had broken down in the mountains, and was not expected until the next day. This meant twenty-four hours of waiting at the little mountain hotel, an expense too great to suit the missionaries' **pocketbook**.

The worker from Dalat suggested that they utilize the time by paying a visit to a French coffee planter who lived a little more than six miles down the mountain. When they reached his home, they found him praying. This in itself was most unexpected for French coffee planters are not usually praying people. When the gentleman saw who were his visitors, he immediately began to thank God for answering his prayer.

The **missionaries** learned that the coffee planter had been asking God to open some way whereby the more than 600 **Mois** employees on his plantation might hear the gospel. There were **four** villages of those people located on his private property, and even the Government could not dictate what should not be done there.

It was arranged that fortnightly visits should be made to the plantation by the Mois worker from **Dalat**. All expenses were paid by the planter, and work was discontinued on the plantation for the week-ends that the evangelist was there, in order that all might attend the services. The gospel was thus given to the **Djirinh** Mois in spite of the official refusal. It was the Lord's way of opening a closed door, and the only cost was a hotel bill of about ten dollars and a new part for the missionary's automobile. A couple of years later the official ban was lifted, and a modest chapel was built at Djirinh.

The conference of the Central **Annamese** District sent a native missionary couple to the Khaleus tribe which inhabits the far western section of the Hue District. The Resident Superieur consented to the appointment, but said he could not allow them to preach for at least a **year**. He suggested that they find a home in the Khaleus region and study the language; and stated that when they had become known to the people, they would probably be regularly **authorized**.

It was a doubtful undertaking to incur the expense of opening a station on such conditions. However, it was **felt** that God was leading, so the couple settled in the village of **Khesanh** a few days before a French holiday. The local official, an **Annamese**, had arranged to celebrate the holiday by having an Annamese theatrical performance, and had invited all the **Khaleus** to attend.

When the gala day came, the theatrical troupe had not **arrived**, and the official had to find some other way of entertaining the tribesmen who were there in great numbers. The only substitute he could find was our preacher, and as a last resort he invited him to preach his new religion. An interpreter was provided, and for three days the gospel was given to the Khaleus under the auspices of the local government. It was the Lord's way of introducing His messenger.

The result was that from the very beginning the Annamese missionary's house was filled with inquirers, and within six months a number of these **tribespeople** had been converted. A little church has been **organized**, although the missionary does not yet have permission to **hold** regular meetings. Another tribe in this district has been visited, but there are at least two more tribes in the Hue district and many others farther west who have not yet heard of Jesus and His love.

The missionary who was located at **Kratic** in Cambodia worked from there among the Pnong tribe

which inhabits the **Cambodian-Annam frontier**. They are a wild race of jungle hunters. The missionary was able to gain their hearts by hunting with them. With his rifle he could get more game than the Pnong could with their bows and arrows. He gave the meat to the **natives**, and thus gained entrance to their villages. There he had opportunity to tell them the story of a Saviour's love, and some of them listened **gladly**.

These villages were far from **Kratie**, and in 1933 the missionary and his wife felt called of God to move to Ban-My-Thuot on the Darlac Plateau in South Central **Annam**. This is the center of the Pnong country and also of the territory occupied by several other tribes.

The Resident Superieur was willing that this station should be **opened**, and at first the local official seemed ready to acquiesce. But this local officer was changed between the time when the first visit was made to Ban-My-Thuot and when the missionary reached the district with his family and household **effects**. The new man was not friendly and refused to allow them to preach. Moreover, he made it difficult for them to even find a home. They were forced to build a native thatched house in which they lived until their furlough about a year later. During that time they continued their study of the tribal language, and translated a summary of the Gospels into it.

Early in 1936, when the missionaries returned from **furlough**, they **found** that the Lord had been working for them during their absence. A French gentleman had built a number of foreign style houses and had reserved one for them. Moreover, the restrictions against preaching and against circulating gospel literature had been removed, and the way was open for a new offensive against the forces of evil. There are many tribes located on the **Darlac** Plateau, and we ask the prayers of God's people that speedily the gospel may be preached to all of them. And not only to **them**, but to all the peoples of French **Indo-China**. It is a big task, but we have an Almighty God.

## CHAPTER XXII

### THE PRESENT OUTLOOK

**T**HE task which our Lord left for His followers is twofold. He said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." This ministry has a definite completion, for Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." That is, not **only** the end of the task, but also the end of this age and the beginning of a new age when the Lord will reign in **person**, and "righteousness shall cover the earth as the waters cover the sea." Interpreted to our day, it is the call to evangelize the last tribe and thus hasten the coming of our Lord and Saviour Jesus Christ.

But Jesus also said to Peter: "Feed my lambs," and again in the same passage, "Feed my sheep." This is as much a part of the missionary task as the other. It is a work that is not, and cannot be completed until Jesus comes. The foreign missionary may be **withdrawn**, but provision must be made for the lambs and the sheep. They must be fed and they must be led.

Paul not only preached the gospel for a witness in Asia Minor and in Europe, but he went back to

strengthen the **churches**, and he wrote his epistles to them that they might be built up in the most holy faith. In this part of our work we are exhorted to occupy till He comes.

The remaining task of the French **Indo-China** and East Siam mission field includes both of these phases. The largest language groups have been **evangelized** in the sense that the gospel has been preached among them "for a **witness**," though everybody has not heard by any means.

In **Cochin-China** where the Christians are most **numerous**, there is not more than one church or Mission outpost for every seventy-five thousand of the population. In **Annam** there is only one for every one hundred and seventy-five thousand; and in Tonkin not one Christian congregation for each two hundred and seventy-five thousand people. In Cambodia the church is smaller and the population more **scattered**, consequently the gospel lighthouses are still more widely separated.

Surely there is much need for aggressive evangelism, even in these states where the gospel has been most widely disseminated. There are still thousands of Annamese and Cambodian villages where Christ has not been preached.

Most of this preaching must be done by the native Christians themselves. In apostolic times it was as the Christians went everywhere preaching or talking the gospel that the church spread rapidly, and there

were added to it daily such as were being saved. If this spirit **of** aggressive evangelism is to be fostered in the churches, the Christians must be taught the deep things of God, and hundreds of young men and young women must be trained in the Bible Schools to be pastors and teachers to their own people. Moreover, deeper **life** and missionary conventions must be held regularly to encourage the evangelistic fervor and the missionary vision of the churches.

There is still need for much pioneer missionary effort. The work among the **Laosians** and Siamese has only been begun, and nothing has yet been done for the multitudes **of** tribes that make up the bulk of the population of Laos. **Only** two of the many tribes of northern Tonkin have been touched. And in north and central Annam, **also** in Cambodia and **Cochin-China**, there are many more tribes in whose language the name of Jesus is unknown. These constitute a challenge to the Christian Church and particularly to The Christian and Missionary Alliance on whose doorstep they live. It is the challenge of the last tribe.

This is not going to be an easy task, but it is one where we shall be laborers together with our Saviour. He has prepared the way of salvation. He has given us the message. And He has **also** caused the French Government to open roads that **will** help us to reach the people who still sit in darkness.

Many of the tribal centers, however, are still far from the highways. A letter from one of our missionaries tells of a long ride by elephant through the rough forest country of the Darlac Plateau to the headquarters of a new tribe. The message was gladly heard, but it was so **foreign** to the people that few of them could understand it. The missionary must go there again and again. And there are other **tribes still farther and farther afield**. They **too**, must be **reached**, by elephant, on horseback, by **auto**, by canoe, and oftentimes on foot. It matters not how difficult the way, these people must hear the gospel.

Moreover, someone must settle in each center. In providing such leaders our Bible Schools will have a large ministry. They may be **Annamese** or **Cambodian** or Siamese or Laorian, or they may come from among the tribes, but there must be Christian leaders for every congregation. They must be such as know the Word of God; and they must be those through whom the Lord can work.