

1928

The CALL

of French Indo-China

No. 21

Jan.-March, 1928

PERSEVERANCE

THE sunlit way, the flowery path,
How fain our feet would tread,
But shadows thicken fast around
As onward we are led.

The foes of Christ by force and guile,
Would quench the holy zeal,
Of HIS redeemed and blood-bought ones,
Who would HIS love reveal.

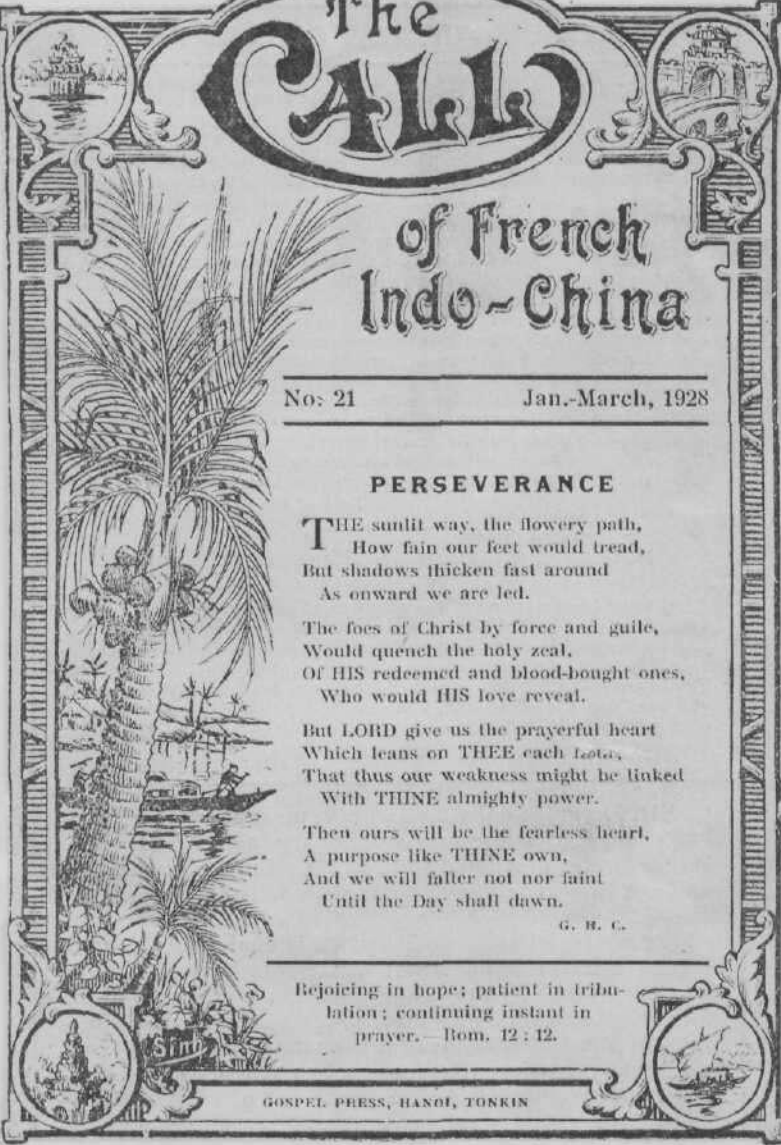
But LORD give us the prayerful heart
Which leans on THEE each *leota*,
That thus our weakness might be linked
With THINE almighty power.

Then ours will be the fearless heart,
A purpose like THINE own,
And we will falter not nor faint
Until the Day shall dawn.

G. R. C.

Rejoicing in hope; patient in tribulation;
continuing instant in
prayer. — Rom. 12: 12.

GOSPEL PRESS, HANOI, TONKIN



GRAVE CRISIS--URGENT CALL TO PRAYER

Hue, 4th day, 1st month, 3rd year Bao-Dai

The Royal Privy Council to the Mandarins

In accordance with the 13th article of the Peace Treaty of 1884, the Catholic Church only has the right to evangelize in our country. The bishops, priests, and teachers belonging to the Roman Church are the only ones who may preach their religion. We hear that there are lately many teaching a new religion (Protestantism), as well as the "Cao-Dai" religion, in Cochinchina and also in South Annam. If these religions increasingly gain adherents there will surely be persons who will take this occasion to cause trouble in our country, and many will be duped as was the case the past year in the affair of Vo-Tru and Tran-Cau-Van. These two persons made a pretence of propagating their religion, but in reality were inciting the people to revolt. How greatly did the people suffer because of them! It is clear that from now on the new religion (Protestantism) and the "Cao-Dai" religion must be expressly forbidden to propagate or itinerate in Annam. If anyone still disobeys this decree, punish him according to the law. The Resident-Superior is in accord concerning this matter. The Royal Privy Council send this for your information to act accordingly.

Sent of the Royal Privy Council

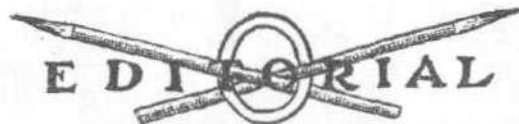
Notice from the Resident-Superior of Tonkin

March, 1928

I have been advised of the attempts at proselytism made, under your direction, by the «Christian and Missionary Alliance», in certain provinces of Tonkin, and especially in that of Nam-Dinh.

«This initiative being contrary to the explicit stipulations of the Treaties of 1874 and 1884, concluded between the French Government and the Emperor of Annam, I find myself obliged to invite you to take measures, to make an end, with the least possible delay, to this religious propaganda.»

THE foregoing constitute a grave menace to the continuance of Protestant missionary activities in the Protectorates of Annam and Tonkin. But the greater the menace the more urgent is the incentive to pray. We know that in answer to prayer God can change hearts, as the course of the water brooks is changed. Also He can give us missionaries the «wisdom which is from above,» so that we may cope with this critical situation. Surely we can rely on all God's «remembrancers» to join in such a mighty volume of prayer that a new and favorable interpretation of these treaties will be made, and full freedom granted for the preaching of the Gospel.



Rejoicing in hope; patient in tribulation; continuing instant in prayer.— Rom. 12: 12

JOY, deep and serene, not dependent on circumstances or surroundings, is one of the distinguishing characteristics of a true Christian. Others may have «happiness,» fluctuating with the «happenings» of life, but only the Christian can know «joy.» So Paul's writings ring with the clarion note of joy, though he knew what it was to be «in afflictions, in necessities, in distresses, in stripes, in imprisonments.» The Stoics of old knew how to endure tribulation with a dour patience, but only the Christian knows how to combine patience with rejoicing.

IN II Corinthians, 1, the apostle speaks of having the sentence of death in himself, «that we should not trust in ourselves, but in God who raiseth the dead.» It has been well said that «Man's extremity is God's opportunity,» and evidently Paul had the same thought in mind when he wrote the above. It would seem that he is here referring to his experience in Ephesus, when he was in danger of being done to death by an angry mob. Our Christians in French Indochina are passing through a similar time of testing, though not to the same degree. It is at such a time as this that we are brought to the end of our own resources and learn to trust wholly in God.

THEN how glorious the result! Note how the apostle reiterates his assurance in God's power, which «delivered us,» «will deliver,» and «will also still deliver.» Dare we be faint-hearted or fearful in the face of such encouraging assurance?

BUT how would this deliverance come about? Surely because Paul and his prayer helpers were «continuing instant in prayer.» He knew he was not standing alone in this valiant trust in God, for he writes: «Ye also helping together by prayer for us.» We are here seeing the opposing forces being mobilized to prevent the preaching of the Gospel. Not only the missionaries but also the native Christians are being forbidden to witness in the protectorates. The native government has published broadcast in the vernacular newspapers that according to the treaties of 1874 and 1884 between France and Annam,

the preaching of the Gospel by Protestants is forbidden, this right being reserved to the Roman Church; therefore all who disobey will be in danger of punishment. Some of the faithful native preachers and colporters have already suffered fierce persecution, several being seized and beaten.

SO the Lord's work in French Indochina urgently needs you, dear reader, to «help together by prayer,» yea, to «continue instant in prayer.» The *prayer forces* both on the field and in the homelands *must be mobilized* so that our dear native Christians may be able, in this their time of trial, to sound forth the glad note of triumph. Only thus can the stratagems of the enemy of souls be overcome, and then, «by the means of many persons, thanks may be given by many on our behalf.»

MAY we commend to our home constituency the Rev. and Mrs. A. L. Hammond and their fine boy, who are leaving for furlough in April. We pray that GOD will grant them a blessed ministry at home, and bring them back refreshed and prepared for another term of soul-winning service.

WE are glad to welcome Mr. and Mrs. J. J. VanHine and Mr. and Mrs. M. N. Cressman to Indochina. The former are stationed in Hanoi and the latter in Phnompenh. May their fellowship bring to us new zest and zeal in the great task of evangelizing Indochina.

IT is a pleasure to announce, although somewhat tardily, the arrival of the fine twin boys, Frederick and Harold, in the home of Mr. and Mrs. Pruett. They already seem to find each other interesting company! Both are doing well. George Turner Stebbins is another recent arrival, being a fine, plump boy, and is especially welcome as a companion for his brother.

PRAISE God for the generous gift with which to cancel the long-standing deficit in the Tourane Bible School building fund, and also to erect the sorely needed dormitory for the men students.

OWING to the breakdown of the steamer which was bringing paper ordered many long months ago from France, we were unable to send out the «Call» for the last quarter of 1927. Also a much heavier and more costly paper was sent than ordered. We mention this so that our readers may understand some of the inconveniences caused by our long distance from the source of supplies.

THE INDOCHINA FIELD IN TRUE PERSPECTIVE

HAVE you ever watched an artist paint a landscape? See how he first paints only the general outlines of what is before him. Then as the picture grows in detail you see the high lights, and these again he makes more striking by the shadows, some very dark and intense, others light and faint, but all needed to give the perspective so indispensable to the production of a true picture.

Now it seems to us that this should have its counterpart in the missionary messages given by voice or pen to our constituency in the homelands.

Our earliest messages could only give the general outlines of the great work before us: the twenty millions hitherto unreached by any Protestant mission, the 'open door' granted to our Alliance by GOD'S gracious providence, the missionaries eager and ready to enter. Then came the period of painting in the high lights: the thousands of converts won, the establishing of a Mission press, the translating and printing of the entire Annamese Bible, the opening of efficient Bible training schools for native workers, and the founding of several tens of churches of which some are already autonomous.

But all this, though true, would only give a 'flat' picture, so usual in Oriental art,—a picture lacking in perspective and therefore not wholly true to life. It is our purpose to paint in some of the shadows so that our helpers in the homelands may be the better able to pray the fervent and effectual prayer which availeth much.

MILLIONS OF PERISHING SOULS

First then there is the dark shadow of the millions of perishing souls still steeped in idolatry and sin,—for Indochina is by no means an evangelized land! True some hundreds of thousands of Gospels, books, tracts, and leaflets have been sold or given out. True some five thousand names are on the church rolls. True a hundred or more students are in our Bible Schools preparing for Christian service. True some forty missionaries and scores of native colleagues are preaching the glorious Gospel with no uncertain sound in about eighty centres.

Nevertheless all this is but the *bare beginning of the task*,—there remaineth yet much land to be possessed! Remember that here there are twenty millions of souls, and that one can take day-long journeys by auto in various parts of this land and not find a Protestant chapel or Christian!

OPPOSITION TO INCREASING MISSIONARIES

Then there is the deep shadow of government opposition to the increasing of our foreign missionary staff, or the opening of new stations in the protectorates of Tonkin, Annam and Cambodia. We praise GOD for the news of many earnest young men and women in the homelands who are looking forward to Indochina, some already in France. But unless 'prayer changes things,' we will be in a quandary where to place them when they arrive on the field.

The missionaries now in Nhatrang and Thanhhoa are but 'holding the fort.' They have been forbidden to do aggressive *personal* evangelistic work. In Cambodia we have likewise been notified that the government does not wish any additional missionaries to enter or any new stations to be opened.

PIERCE PERSECUTIONS

Again there is the shadow of the fierce persecution of native evangelists and Christians. The Annamese as a race are naturally timid, and afraid of in any way offending 'the powers that be.' Centuries of subjection to China, followed by decades of French protection, have not tended to develop a robust and independent character. It is therefore the greater evidence of divine grace when they continue to meet for worship, even when fined, imprisoned, and beaten by those who are doubtless spurred on by the Catholic influence, so powerful here.

LOSING FERVENCY OF FIRST LOVE

Perhaps the deepest shadow of all is the fact that in some of the churches a number of converts have backslidden, and others have lost the fervency of their 'first love.' We are now in the *critical transitional stage*. The constitution for the independent indigenous church has been drafted, and much of the work is being handed over to our native colleagues. They are responding nobly! But oh how the church and workers need a real revival, a fresh endowment with divine power, lest organization overshadow spirituality.

All these shadows should drive us to our knees to pray «with all prayer and supplication» that «GOD may arise for our help,» and loosen the bands of the enemy of souls. We realise that what has already been accomplished for GOD in this land is by «GOD'S right hand, and HIS arm, and the light of HIS countenance, because HE had a favor unto us.» (Ps. 44). Thus we feel the great need of humbling ourselves before GOD that we may «boast only in GOD,» and lean more on HIS power to accomplish yet greater things. — REV. AND MRS. WM. C. CADMAN.

A CHALLENGE AND INCENTIVE TO PRAYER

THERE are a great many things that one can write, good and «otherwise,» of the Lord's work in Saigon, and I shall begin by giving an example of the «otherwise» things.

It is Sunday morning. The clouds are heavy and menacing. But we get our Bibles, song books, and baby organ, and walk to our little chapel. Having arrived, we greet the native preacher and the Christians already assembled. Before the service begins, we take mental inventory of the little group gathered there. Why are there so few? In the first place the chapel is very poorly situated. It is on an out-of-the-way street in a 'red light' district, and hence difficult to find. «But,» you argue, «surely your Christians know where it is?» True, but do they all come?

As the pastor reads the «Book of books» and we drink in the Water of Life, our thoughts go out to a native woman who, though thirsting for the Living Water, fails to accept. Some time ago, when her body was broken by sickness, and her hopes of recovery were waning, one of our missionaries passed her way. He explained to her the way of salvation, and at the close of his call knelt down and prayed that she might recover. God answered that petition, and shortly after she was restored to health. We call on her from time to time and she always promises faithfully to come to church,—but never comes. The reason why? Simply because she has never really welcomed Jesus to her heart's home. Please remember definitely this woman before the throne of grace, because in her present condition she not only endangers her own soul, but greatly hinders the spiritual progress of her family.

But my train of thoughts is here interrupted. The pastor announces: «The offering will now be taken,» — whereupon the deacon and deaconess come forward. Ah yes, they are there — faithful in His service, their dark faces aglow with the love of Christ. The deaconess accepted Jesus many years ago, and has remained a faithful witness to the saving and keeping power of her Lord and Saviour. The deacon, who has been saved but a year, has experienced the grace of God in his life to a marvellous degree. Shortly after he received Christ, his dear wife took the same stand, and about a week later they brought their two children to be dedicated to the Lord. This man not only *tasted* and found that the Lord is good, but has

gone right on *drinking deep draughts* at the Fountain Head.

The service ended, we prepare to go home. The heavy, menacing clouds have vanished, and the sun now shines. And so with the Saigon work—it has both the cloudy and bright spots, but Christ working in and through us, Satan shall be defeated and God's cause shall triumph!

Dear reader, the first incident cited should be a challenge to your prayer life; the second, an incentive. — MRS. PAUL E. CARLSON, 323 RUE FRERE LOUIS, SAIGON.

GOD'S CALL AND LEADING

When still a young girl living in Switzerland, the Lord began to show me the need of the Gospel in heathen lands. Never had I heard a missionary message, but while reading God's commands in His Word and biographies of missionaries, the Holy Spirit gradually worked in my heart. It was in a meeting at the Morges Annual Convention in Switzerland, that I heard the Master say: «Whom shall I send, and will go for us?» I had then the firm conviction that the One who had so graciously redeemed me, was asking me to go and tell of His saving power to those who had never heard. With deep consciousness of my action, I answered like the prophet of old: «Here am I; send me.» At the time it seemed almost an impossibility for me to ever become a missionary, but I knew that with God all things are possible, and had He not called me!

About a year later I accompanied my parents who were going to America for a short stay. We visited the Missionary Institute at Nyack, of which we had heard in Switzerland through Alliance missionaries who were studying French on their way to Africa. Realizing this was the Lord's guidance I stayed for the full course. Thank God for the many lessons He taught me in the school, and for giving me a deeper love for the lost. After finishing the course at Nyack, the way was open for me to do mission work and receive real practical training.

Now that we are in God's chosen field of activity and look back to the time when definite answer was given to the Lord, I cannot help but praise Him for the miraculous ways in which He leads His trusting children. As the doors were opening before me I could almost hear the Master say:

«This is the way, walk ye in it.»

MRS. J. J. VANHINE, HANOI, TONKIN

OPENING OF MISSION WORK IN RACHGIA

I THOUGHT you might be interested to hear of the way that the Lord is working here at Rachgia. It is just three weeks today since we moved here, and His presence has surely been manifested in our midst. This is one of the largest cities of Cochinchina, but until our arrival no Protestant missionary ever resided here. In fact no messenger of the Cross has ever lived here, though missionaries have made many visits to various places in the province and much colportage work has been done. Thus the field is new only in the city itself. This is a port on the Gulf of Siam. There is much commerce because of the exportation of rice. There are many rich Annamese and Chinese; but our hope for them all is that they may become rich in the things pertaining to the kingdom of God.

OPPORTUNITIES FOR SERVICE

We have been pleased to learn that there are eight Christians living in the immediate vicinity of the city. Some of these have been baptized in other places and are now living here. One man who visited us the other evening, said that he had been praying for a year that the Lord would send somebody to open up a chapel, that he might be able to attend services. In this province there are about 150 baptized believers and many more are awaiting baptism. These people can all come to church now at least once or twice a month, and those who do not live so far away can come every Sunday. Formerly many of them only received religious instruction once or twice in three months. One man in one of these out of the way places said that he and the other Christians who live near his home, because of false teachers trying to lead them astray, have been like a tree bent this way and that way by the wind, but through it all the Lord has cared for His own.

MEETINGS WELL ATTENDED

At each service since our arrival the hall has been packed with people, though the only notice of the meetings that had been given out publicly was that kindly given by the Catholic priest when he warned all of his flock to stay away and especially not to buy or read our books. Perhaps many were there because they were curious to see what the «American doctrine» might be like, but we know that you will pray that the Spirit of the Lord will convict them of sin and lead them unto Him who alone has power on earth to forgive them. At the close of the first Sunday morning service one young man

knelt in front of the large crowd and, confessing his sins, prayed to the Lord for forgiveness. We are praying that this may be the beginning of a great harvest of souls in this place for His glory.

After each meeting there is always a large number who remain to ask questions. Some are only seeking an argument, but others are really eager to know the truth that will set them free. The questions they ask are not always concerning their souls' salvation for, as with many at home, we fear there are those who are only thinking what temporal benefits may be derived by identifying themselves with the new doctrine. One young man asked if it were true, as he had heard, that all who «entered» our religion received a paper from the missionary exempting them from paying their personal tax to the government. He was shown how impossible that was when he was told that the missionary pays more each year than he does. An old man wanted to know if we could not help him settle the question as to the title of his land, but he was reminded that was a matter that the courts would have to adjust while we were only able to tell him how to find rest unto his soul. Some people in Christian lands might say that all who believe have some hidden motive, and sneeringly call them «rice Christians.» But how many at home are members of the church for what financial gain and prestige it gives them in the business and social world? The past few years of strife in China have shown that those in heathen lands who have been really 'born again' will suffer gladly for His sake rather than renounce Him who died that they might live.

EVANGELISM THAT COUNTS

Just last week my colleague, Mr. Robinson, had the pleasure of baptizing twenty people at a place near here where no preacher had ever visited. There are twenty more believers in that place who will soon be ready for baptism. All of them have come to the Lord through the faithful witnessing of a man and his wife who believed some time ago at Sadec and, upon returning home, had too much of the joy of the Lord to keep quiet about it. That is the kind of evangelism that counts! A real testimony as to what the Lord has done, and then a changed life lived out before their fellow men in harmony with the testimony. Men and women are hungry for something better. When they see that the Lord is able to take away their old habits and put within them new and holy desires, they want to know that kind of a Saviour.—H. H. HAZLETT, RACHGIA.

TESTINGS AND TRIUMPHS IN COCHINCHINA

«SURELY THE WRATH OF MAN SHALL PRAISE THEE»

RECENTLY at Laphoa, an outstation from Vinh-Long, the Catholic priest decided to make it hot for the twenty Christians but recently saved in that village. The local mayor of the village, a determined enemy of the Gospel, told the priest that these Christians lived on land belonging to a Catholic. This zealous priest told the owner of the land that he must put all the Protestant Christians off his land immediately or else take the consequences. This he promised to do. A few days later the Christians came to their local preacher and related their troubles. Prayer was made without ceasing for these persecuted Christians.

Some time later the owner of this property received a second visit from this Catholic priest and was severely scolded because he had not yet driven the Protestant Christians from his land. While the priest was scolding, the man became very angry, ordered the priest out, told him the Protestant Christians could stay on his land if they wanted to for he would not molest them, and said some very uncomplimentary things to this priest who had tried to discomfit some of God's children. These earnest Christians had built their homes and planted their gardens on this man's land which they rented, and it would have meant a terrible hardship had they been driven out.

Praise God for victory! The mayor is still determined to do his worst, and is trying to discredit the Christians whenever he finds opportunity. When you read this please pray that the mayor of Laphoa village may be saved.

SELF-RIGHTEOUSNESS OF A RICH OPIUM SMOKER

A very wealthy man in our new outstation at Travinh had been saved for several months, and seemed to be going on with God. He owns about one-third of the land in Travinh city, a very rich landowner. On our last visit to this place, where we have four baptised Christians, we met together with five candidates for baptism. This man had invited us to dinner in his home, and gave us a very pleasant time. The native evangelist, the four Christians, and these prospective candidates for baptism and reception into the church, sat around a very sumptuous table and we had a blessed time.

About two o'clock in the afternoon we began examining these folks, starting with this rich man in whose home we had

been entertained. He has for years been an opium fiend, but had admitted to us that it was an evil habit, and said he would try and yield it up to the Lord, — yet he was very much afraid he would die if he did. I had already dealt with him about his altars where he worshipped his ancestors, and these had come down, — though it was with much reluctance. He felt quite sure that because of his prominence he would «get in.»

I began at once that day to deal with him, and asked him about his opium habit. I told him I could not baptise him this time, but that we would stand with him in prayer and, just as soon as the victory came, we would be delighted to receive him. At first he listened, but soon became very angry, and said he thought he was just as good as the four Christians who were already in the church. He said that he would not give up opium, for he could not see that the Bible forbade it. He then said, «Well, I will get to heaven anyway, and it does not make any difference whether I smoke opium or have my altars in my home. I will get to heaven just as much as you will.» He then ordered us out of the house, saying he would have nothing more to do with this religion which would not let him smoke opium.

It was very sad, for his wife had been sweetly saved, and a niece had but just yielded to God. This is a common occurrence. Will you not join with us in prayer for this man's deliverance from the demon opium. Jesus came to save His people from their sins. Pray with us that many may be saved from sin's dominion and power. — IRVING R. STEBBINS, VINHLONG.

ANNUAL REPORT OF 1927

WE would bring to the attention of our readers the Annual Report for 1927. The past year has given much cause for rejoicing because of the way in which the Annamese Church has developed in self-support and in the organizing of independent, self-propagating churches. But, for this very reason, the membership rolls have been carefully revised. Consequently we believe the increase has rather been in the quality of the membership than in the quantity. There has been a sifting out of those who received the seed of the Gospel «by the wayside... in rocky places... among thorns... who endured for awhile, but who when tribulation or persecution arose because of the word,» stumbled and slipped back into heathenism. Let us continue to pray for these weak ones, that even yet the good seed may germinate and bear fruit unto Eternal Life.

DALAT — IN THE HIGHLANDS OF LANG-BIANG

DALAT? 'Tis but a name on the map of Indochina to the dwellers in the more favoured climes of our homelands. But to the heat-weary tropic-dwellers it is a name that brings to mind visions of cool, high places, of «earth-o'-ergazing mountains,» where

«All heaven and earth are still: from the high host
Of stars, to the lulled lake and mountain-coast.»

So, one morning, recently, our chairman and we set out in one of the ever-useful and long-suffering mission cars, to leave the humid lowlands, and «slowly climb the many winding way» leading up to the mile-high plateau of Dalat.

Our object was to seek out a site for a school for the children, and a rest-home for the missionaries themselves. Our home board and field conference feel that a yearly season away from the «burden and heat of the day» would be a great benefit to the health-efficiency of our missionaries. This hill station would also make it possible, we believe, for them to remain on the field for a longer term between furloughs, and thus economize transportation expenses.

Dalat is a spacious plateau situated in southern Annam, and can be reached by train and auto in a short-day journey from Nhatrang, a long day's travel from Saigon, three days from Tourane, and six days from Tonkin. Any of our missionaries in Cambodia or Cochinchina can get there in two or three days.

The road passes through wonderful scenery, with ever-new vistas of mountain, valley, and fertile plain far, far below, and reaching away to the distant horizon. First one ascends the Djiring Plateau, some three thousand feet high, an extensive tableland with flourishing farms and plantations. Already the climate is cooler and the air less humid and oppressive, but even here one does not escape the malarial mosquitos. Therefore this was not our goal, and so our chairman «stepped on the gas,» and the excellent four cylinder engine purred its way steadily upward, and yet upward, around many a hairpin curve, over many a bridged chasm.

Gradually the vegetation changes. On the lower levels flourishes the tropic jungle, exhaling the dangerous fever-breeding miasma, and redundant with banana trees, palms, and ferns, inextricably bound together by the lianas. Then, on the higher levels, the less dense, more hardy vegetation. Finally,

on the Dalat Plateau, the glorious pine forests, — great trees some one hundred feet high, stand tall and straight, upright and unbending, the symbol of the righteous man in the midst of «a crooked and perverse generation.»

How tonic and invigorating, how cool and refreshing, is the air of these pine-clad heights! How like our America, where «The forest primeval, the murmuring pines and the hemlocks, Bearded with moss, and in garments green, indistinct in the twilight,

Stand like Druids of old.»

Now such is Dalat. Can you not picture it, and will you not help us to build a school-home there for the dear missionary children, who, too often, grow pale and listless in this torrid clime. Then, too, it will be a wonderful place for our missionaries to «come apart and rest awhile,» to enjoy a season of communion with the Lord, who so loved to go to a solitary place, and there pray. Such is the site which we have requested, and which the government seems favourably disposed to grant.

We are hoping and praying that this combination school and rest-home will soon be a reality. Already two thousand dollars gold are in hand for this purpose, in addition to what has been pledged in faith by the missionaries. We are looking forward, with God's blessing, to be able to meet at Dalat for our 1929 annual conference, and there combine business and change of climate, as is done in many of the tropical mission fields. «With God all things are possible.... All things are possible to him that believeth.» — G. H. C.

EXCUSES FOR NOT ACCEPTING THE GOSPEL

THE following is a free translation of what Mr. Ấp, the native evangelist in Hanoi, wrote concerning a recent trip in the country districts of Tonkin.

MUST WORSHIP THE ANCESTORS

«The bà cụ (old lady) of the house had a year ago prayed the penitent's prayer. Alas she is still far from the Kingdom! When urged to take her stand for Jesus, she said: 'Respected Sirs, I know full well the Jesus' Doctrine is good, the teaching right, and the soul precious. But it is very difficult for us in this community to follow it. Here in the village we must pay our share towards keeping up the old customs, otherwise there is strife. We must also observe ancestral worship in order

to ensure favor for our descendants, or our family circle will be broken up. We already know that all this is false and futile, yet we are compelled to continue so doing. If not we will be considered outcasts from our village and suffer persecution from our family. Therefore in these country villages we must go slowly, very slowly, in following the Jesus' Doctrine.'

«Our hearts were saddened at hearing these usual objections to taking the 'Way of the Cross' and the 'Crown of Glory.' We relied on God's word and power to meet her excuses, also praying that overcoming faith might be granted her.

TOO BUSY WITH MATERIAL INTERESTS

«Just then another enquirer came in, a man about forty, with fine eyebrows and moustaches, but wearing very shabby clothes as if he wanted to show how he despised life and was weary of existence. But it was soon apparent that he was not an ignorant country man but a person of some learning.

«He also had his reasons for not continuing in the faith. He said: 'I have read the Scriptures, and what is written is very good. This doctrine speaks very correctly. But our people here are poor. They must go and work very hard in far-away places in order to nourish their bodies. How then can we have time to care about our souls? If, indeed, you have such earnest hearts to preach the doctrine to us, you should do as follows, and then surely the doctrine would advance very quickly. In each village or district where you witness you should establish philanthropic institutions to help the poor and indigent. In the day time you should give them work to nourish the body, then only in the evening could they come to hear you preach and teach salvation for the soul.'

THE GOSPEL FORBIDDEN

«In another village we entered the home of the village notables. There was quite a group of the village fathers present. Even before showing us the usual courtesies such as offering tea, etc., they began questioning us, saying: 'Have you permission to come here? Do you know this is a part of the protectorate and we will be punished if we follow your doctrine?' Then questions were also asked as to what material benefits they would get if they followed the doctrine.

«Oh, dear brothers and sisters, will you not please remember our poor people in Tonkin, and have a large and merciful heart like Jesus to pray the Lord to enlighten this people, that they may quickly understand the truth of the Lord, cast off the bands of the devil, and be saved? Thanks be to God! Amen.»

FRENCH INDO-CHINA



ALLIANCE STATIONS :

- Tonkin (pop. 6,856,453)
Hanoi
- Annam (pop. 4,933,426)
Thanhhoa
Tourane
Nhatrang
- Cochinchina (pop. 3,795,633)
Saigon
Vinhlong
Rachgia
Bienhoa
- Cambodia (pop. 2,402,585)
Phnompenh
Battambang
- Laos (pop. 818,755)
- Kouang-T-Wan (pop. 182,371)

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CANTHO :

Pastor Tran-Dinh

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MYTHO :

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