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JEAN FUNÉ  
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THE CALL OF  
**INDO-CHINA**

## THE COVER

This Vietnamese farmer, his wife, and son, are typical of the people of South Vietnam (formerly known as Cochín-China). The region consists, for the most part, of a vast alluvial plain formed by the deltas of the Mekong and lesser rivers. The soil is fertile, and the low wet lands produce great quantities of rice.

## THE CALL of INDO-CHINA

News Magazine of the Indo-China Field  
of the  
Christian & Missionary Alliance  
Fall Issue 1951

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# THE CALL

## MISSIONARIES

### WHAT ARE WE AFTER?

We are after your prayers.

To that end we are changing THE CALL a little, making it a news magazine rather than a collection of articles.

There are advantages to both methods of approach; but the news magazine can handle a wide variety of material that would never be included in the average missionary article, or a collection of them, for it would not be considered important enough. Actually, most of what goes into the development of the missionary enterprise does not, at first glance, seem to be particularly significant. Yet it is these lesser things which determine the success or failure of missions; and, in a very real sense, are the substance of missionary work.

To know about and understand the more ordinary things of work on a mission field develops a sustained interest in the work, and makes praying for it easy.

Take an example. Probably all of us find it difficult to pray for someone we know nothing about, but whose name is listed along with 600 others in the prayer manual. But if we discover that he has been recently elected Chairman of the Field, or is constantly fighting sickness, or day by day is engaged in the painstaking work of translation which requires great reserves of stamina and patience, prayer for him is spontaneous.

By the same token, it is no easy task to hold up before the Lord the work on a station of which we know nothing except that its name occurs with a dozen others in the prayer calendar. If, however, we are told that the native preacher has been in prison for several months, and the church is being used as a fort, innumerable things come to mind about which to pray.

THECALL, therefore, will present all kinds of news, and as much of it as possible. If it helps you to under-

stand more fully all that goes into the development of the missionary enterprise in Indo-China, and thus increases your prayer interest, that is what we are after.

### CONFERENCE

Toward the end of April this year, all roads once again led to Dalat.

Located high in the mountains, Dalat usually has wonderful weather from December to June. The mornings are crisply invigorating, the days hot, and the nights cold enough to make going to bed a pleasure.

This year 83 missionaries were on the Field, and all of them got to Dalat for at least the days of Conference.

As usual, two weeks before the business sessions started, softball was king. Baseball Commissioner Johnny Sawin, assisted by half of Conference, drew up two evenly matched teams, with Grady Mangham and Eddie Gustafson as captains. The games were close and hotly contested; and the thumb prints which smudge the rule book serve as a memorial to those who fought—and nearly died—in the cause of just and proper interpretation of the latest rules.

Conference itself began on Sunday, May 6. The services of that day were rich in blessing; and throughout the week the morning devotional periods proved refreshing. Instead of having a Conference guest speaker, missionaries on the Field brought the messages.

Both Sunday nights were given over to Singspirations, which have become something of a tradition on this Field. To hear nearly a hundred voices singing the parts in «All Hail the Power of Jesus' Name» is a moving experience after being isolated on a station for eleven months, where perhaps only a few come to church, and each of them does that which is right in his own eyes during the singing.



The business sessions of Conference, were, as always, much like the new England town meetings of colonial days. Everyone had the right to speak, though new missionaries could not vote. Some subjects drew more debate than others, but each was discussed forthrightly, and often with humor, in the Anglo-Saxon tradition.

Although many of the evenings were taken up with committee meetings, there was time now and then for organized fun. Community singing and games served to take the edge off mounting tiredness. More often however, friends got together in informal groups, ate whatever they had on hand, and discussed everything from spiritual blessings in recent months to the coming presidential elections in the States.

When the last business session finally adjourned, the crowd quickly thinned out. A few parents had to leave their six-year-olds at the Dalat school for the first time, and the separation was not easy. One would expect the youngsters to find the parting more difficult than their parents, the reverse is usually the case. Children do not fully realize how long four months away from home will be, but parents anticipate that it will seem like forty years.

Quite a number of missionaries returned to their stations to pack for furlough; the rest went back to another year's work.

Soon, for mid-morning coffee during recess time at the school, only the teachers and home staff were present. Conference and vacation were over.

### CHAIRMAN

It is a strange phenomenon that in its more than 35 years of existence, the Indo-China Field has always had a Canadian Chairman.

That does not mean that an American has never headed the work, for two have: but neither bore the title of Chairman, or was elected to that office.

This year, with Mr. Jeffrey's furlough falling due, Conference was again faced with electing a Chairman. It continued the record unbroken by choosing the Rev. E. F. Irwin, whose home is in Toronto.

Work in Indo-China was started by missionaries of our South China Field. Therefore in the early years, South China's Chairman also served as head of this Field, in which capacity he was officially called the Superintendent.

The first Superintendent was an American of Pennsylvania-Dutch ancestry, the Rev. Isaac Hess. He had served all but one year of his current term in South China when the new work started, so he held the office only a single year before returning on furlough in 1915.

His successor was Dr. R. A. Jaffray, a Canadian, who guided the growth of the new Field with vision and wisdom for the next nine years. During this period he was officially elected «Chairman» of the Indo-China Field, which had meanwhile been organized; and thus he became the first to hold the office.

After the First World War, Dr. Jaffray felt more and more strongly that the Indo-China missionaries should elect a Chairman from their own ranks. This they were most reluctant to do; and therefore continued to re-elect him. Finally, however, in 1922 the office of Sub-Chairman was created, to which Mr. E. F. Irwin was elected, and thereafter Dr. Jaffray handled only matters relating to finances, and problems without precedent. Everything else was turned over to the Sub-Chairman's office.

Two years later, in 1924, Dr. Jaffray categorically insisted upon resigning, and Mr. Irwin was elected to succeed him as full Chairman.

When the latter's furlough was due, Mr. Jeffrey was elected Chairman, and held the office until forced by illness to return home. In the emergency election which followed, the ballots were cast by telegraph, for

most of the missionaries were on their stations. Mr. Irwin was unanimously elected.

Since then, either Mr. Jeffrey or Mr. Irwin has been Chairman of the Field, each holding the office until furlough, then being replaced by the other. Because both are from Canada, Indo-China continues to have a Canadian chairman.

The one other American to head the Field was the Rev. H. A. Jackson. Following the Second World War he was sent out as Board Representative to oversee the rehabilitation of our work, first in the Philippines, and then in this country.

### ORDINATION

In the early years of the Indo-China mission, rarely did a Conference convene without one or two of the younger missionaries being ordained. Since the war, however, this has not been true; for most of the new men arriving on the Field had previously been ordained in the United States.

This year Conference again saw two of its number formally set apart for the ministry of the Gospel. In a solemn service, presided over by the Rev. John Olsen, Linwood Barney and Robert Moseley were ordained. The Rev. James Poole of our South China Mission, who is now working among the Chinese in northern Indo-China, gave the charge to the candidates.

The Ordination Council was composed of Revs. Olsen, Poole, E. F.

Irwin, Stebbins, Peterson, Rolfe and H. A. Jackson.

### HOMEBOUND

Before next Conference, the following missionaries will have returned to North America on furlough. Names of places in brackets indicate their probable headquarters.

Rev. & Mrs. D. I. Jeffrey (Toledo, O.)  
Rev. & Mrs. G. H. Smith (Chicago, Ill.)  
Rev. & Mrs. J. D. Olsen (Nyack, N. Y.)  
Rev. & Mrs. R. M. Jackson (Chicago)  
Rev. & Mrs. H. W. Holton (Atlanta, Ga.)  
Rev. & Mrs. G. W. Tubbs (Lockport, N. Y.)  
Rev. & Mrs. T. G. Mangham (Wilmington, Ky.)  
Rev. & Mrs. A. L. Hammond (White Plains, N. Y.)  
Rev. & Mrs. H. K. Sechrist (Beulah Beach, O.)  
Rev. & Mrs. J. S. Sawin (Bowling Green, O.)  
Rev. & Mrs. C. E. Gustafson (Glen-dale, California)  
Miss Armia Heikinen (Nyack, N. Y.)  
Miss Charlotte Schon (Stockton, Cal.)



DAVAK BOY

The Davaks belong to a mountain-dwelling people called Moi, which means «savage». The C. & M. A. has not touched this particular tribe, but the H. A. Jacksons are carrying on extensive work among the Koho (another branch of the Moi) who live in the mountains near Dalat. (Sketch from picture in The Nat'l. Geog. Magazine.)

### DEDICATION OF BABIES

Some sort of a record was established this year when seven babies were dedicated during Conference. Messrs. Jeffrey, E. F. Irwin, Stebbins and Poole offered the dedicatory prayers.

The children, whose names are a tribute to the conservative imagination of their parents, were: James Evan Evans, Esther Grace Taylor

Carolyn Joyce Tubbs, William Allen Smalley Jr., Karen Rachael Sawyer, Patricia Jean Moseley, and Dale Edward Thompson.

All of the girls were born in 1950, the boys in 1951.

Timothy Roy Doty was also born during the Conference year, but had been previously dedicated in Cambodia.

Meanwhile, since Conference, two other little ones have swelled our numbers, to the delight of all concerned. In September Ardelle Joanne was born to the Gravens in Bangkok. Loretta Jean Mitchell, who was born in October got off to a good start by acquainting herself at the outset with the Dalat Home and School for missionaries' children. Her parents are in charge of the home.

### "ANY DEADLY THING"

Judy Anne liked the taste of «some nuts» that she found on the ground near the Thompson's house in Cambodia, so she generously fed them to her brother, David.

Meanwhile, both parents were occupied with the construction of a fence nearby.

Finally Judy's enthusiasm for what she was eating brought an investigation; and to their horror the Thompsons discovered the «nuts» were poison pods from a tree not far away.

§Kratie has no doctor, and the pharmacy offered little help, so Mrs. Thompson fed them soapy water and chalk. Then both parents laid their hands on the children and prayed, claiming that unusual promise, «if they drink any deadly thing, it shall not hurt them».

It didn't.

### WHAT HAPPENS TO A NEW MISSIONARY?

In the old days, a new missionary upon arriving on the Field was assigned to a school or station for language study.

That is still generally true. However, missionary work is becoming increasingly specialized; so that now many new arrivals are being put immediately to work.

During the past year and a half, ten new missionaries have arrived in Indo-China. What has happened to them?

One is a nurse, Miss Mildred Ade, and her time already is largely taken up with work in the leprosarium at Banmethuot. In spare hours she studies Raday, the tribal language of most of the patients. When Miss Schon, with whom she is now working, goes home on furlough at the end of the year, full responsibility for medical work in the leprosarium will fall temporarily on Miss Ade's shoulders.

Another newcomer, Miss Ruth Chamberlin, has taught school for a number of years in Ohio. She flew to Indo-China in July, and was still somewhat breathlessly trying to adjust herself to the radical change between the Occident and Orient when she found herself teaching geography and spelling to the missionaries' children at Dalat.

Mr. and Mrs. Smalley and Mr. and Mrs. Barney came to the field with a background which included extensive training in linguistics. For several summers they had studied in the Summer Institute of Linguistics at Norman, Oklahoma — where the wind blows in one direction half of the time, and reverses itself for the other half! At Conference, Mr. and Mrs. Smalley were allocated to Luang Prabang in Laos where they will reduce the Kamhu language to writing. Meanwhile Mr. and Mrs. Barney will be doing much the same sort of work among the Meo people, (who are turning to the Lord in great numbers). §The most important objective of language reduction is to give new Christians the Scriptures in their own tongue; for where converts have been made who have no Bible on which to nourish their spiritual lives, the Church in that area has always been found to be pathetically weak. (Cont'd. on p. 6)

## MAP OF INDO-CHINA SHOWING

C. & M. A. MISSION STATIONS and

Location of Missionaries.

(October 1951)



On Furlough: Jeffreys, Ellisons, H. C. Smiths, Carlsons, Duttons, Hammonds, Clingens, G. H. Smiths, H. M. Taylors, Tubbs, Miss Heikkinen.



In this way many hear the gospel who would be ashamed to be seen listening.

### JOB'S MANTLE

Trials have been the lot of Mr. Khiet, a retired business man near Tourane, since he was baptized last year. All but one of his buffalos were killed by a plague. One of his sons was taken and shot; another is listed among the missing. He, himself, was kidnapped and tortured in a effort to persuade him to give up Christ.

In spite of all of these difficulties, Mr. Khiet is rejoicing in the Lord and has won eighty souls to Christ during the past year.

### EPIDEMIC

A real test comes to new Christians when an epidemic strikes a village. Will they remain true to their new-found faith, or will they become frightened and call in a sorcerer? Recently the people in a mountain village near Nhatrang passed this test with flying colors.

Ha Kar, the student-pastor, was with his people between Bible School sessions when a «flu» epidemic broke out. His supply of aspirin and quinine was soon exhausted, and there was no time to send for more medicine. The people kept bringing their sick to him for prayer; for days he scarcely ate or slept. Finally he called in all of the Christians and told them that they must help him pray for deliverance for the sick. He explained to them how to pray, and they all got busy and prayed, believing that God would hear them. And he did! All were healed but one.

One family decided to call in the sorcerer. It seems more than a coincidence that the sick member of this family did not get well.

### RIVER BOAT

In the Vientiane District it is impossible to get outside of the city because of political conditions. But recently Mr. Gustafson has begun to send tracts and Gospel portions up the Mekong river with a Christian who owns a river boat operating between Vientiane and Luang Prabang. Every night the boat stops at a village, and Meo tribes people come out to trade or just to look at the boat. Song Vieng then gives them tracts and the address of the missionary.



WOMAN OF THE MAN TRIBE

The full tribal name is Man Son Dieu, which means "painted head". These people are scattered throughout the mountains of North Vietnam. Before the civil war, over one hundred had turned to Christ; but little has been heard of them recently, for they are now behind the bamboo curtain in Viet-Minh (Communist) territory.

### THE FIRST

For the first time in the history of the Christian and Missionary Alliance, a scholarship has been granted to a Vietnamese student to study in an Alliance Bible School. Miss Yen, the recipient of the scholarship,

entered St. Paul Bible Institute in September.

Miss Yen is the daughter of earnest Christian parents. Her father, Mr. Y, preaches almost every Sunday night in the Saigon church. Although he is not a pastor, he is a gifted evangelist and has an earnest heart to win the lost.

### SAIGON

Saigon, the capital of Vietnam, is a huge city in which two and one half million people live. Of this number almost four-fifths are Vietnamese, one-fifth are Chinese, and the small remainder largely French and Indian.

BELOW Mr. and Mrs. Sung, new Vietnamese missionaries to the tribes which live in the environs of Banmethuot.



Dr. R. R. Brown preaching in the Saigon church during his visit to Southeast Asia in the Fall of 1951.

The Gordon Smiths and their new plane.



LEFT Koho tribes people bringing in their tithes of rice. Self-support is just getting under way in the Koho churches of the Dalat area.



ABOVE Koho youngsters.



ABOVE Misses Arnold, Ade, and Schon standing by the leprosarium Jeep station wagon at Banmethuot.



ABOVE An old Cambodian saint.  
(See story on page 25.)

LEFT Angkor was the ancient capital of a great Cambodian empire. Its ruins were discovered 90 years ago, and are believed by some to be «grander than anything left to us by Greece or Rome».

To meet the needs of this great host of people, there are only three Protestant churches, (if the Seventh Day Adventists be excepted). In Cholon, the Chinese suburb, there is a fine church which, though independent, has had an Alliance pastor for many years, and is steeped in Alliance teaching. In Saigon itself, the C. & M. A. has a large Vietnamese church which has been self-supporting for a long time. A third church was started recently by our missionaries in Giadinh, another suburb, and is already fully supporting its pastor.

Vigorously healthy as these three churches are, they represent a very small effort to reach the multitudes of Southeast Asia's largest city.

For one reason or another the fires of evangelism have been nearly extinguished in the past few years, our missionaries having to stand by with their hands virtually tied. However, now the fires are beginning to burn more brightly, and plans for expansion are being steadily pushed.

Witnessing bands have redoubled their efforts under the fervent leadership of Mr. Phai, the new pastor in the main Saigon church. In a recent week thirty souls were won for Christ as a result of this witness.

Several months ago, at the invitation of the Chinese pastor, the Saigon church began evangelistic meetings in Cholon every Friday night. The services were conducted in Vietnamese and translated into Chinese, so that all who came could understand. At the first meeting two people, one a Vietnamese and the other a Chinese, were born again; and since then others have given their hearts to the Lord every Friday night.

The church is now seeking to open another witnessing center in Saigon at a place called Ban Co. Here, it is estimated, some 30,000 people have crowded into an area roughly three miles in circumference, their homes being nothing but bamboo sheds.

There are many other places where chapels should be built; but expansion on the scale for which the situation

calls requires more money than is at present available. Tenthousand dollars could be used immediately for the construction of such chapels, and that would only be a beginning.

There are preachers to preach, Christians to witness, and hundreds of thousands of people to reach in every section of the city.

### “COW DUCK”

The missionaries' youngsters in the school at Dalat like to visit Cầu Đất on a Sunday afternoon, for the ride there and back makes a pleasant break in the week's routine. However, children are great simplifiers; so in their letters home telling of the trip, Cầu Đất becomes «Cow Duck». Since that is very much like the spoken name sounds, the simplification not only holds its own against the scorn of more careful students of Vietnamese, but is steadily making new devotees.

The hamlet is the center of a tea plantation which sprawls over the neighboring hills. In pre-war years, the best leaves picked at Cầu Đất ultimately found their way into Lipton's tea; but now, for lack of skilled labor, the plantation has to content itself with tea which is short of top quality.

Over one hundred of the laborers on the plantation are Chinese. They fought in the Nationalist armies of the Generalissimo, and when defeated, crossed into Indo-China rather than surrender to the Communists.

Eventually they were given the choice of working on a plantation or continuing in one of the large internment camps. Those at Cầu Đất, some with their wives and children, volunteered for plantation work.

Mrs. H. A. Jackson established the mission's first contact with them. While visiting in the hospital at Dalat, she noticed several Chinese, who, she discovered, spoke mandarin. Since Mr. Tubbs and Mr. Moseley had recently transferred from the mandarin-speaking part of China, she immediately interested them in trying to start a work among the Chinese.

(Cont'd. on p. 19)



## TRANSLATION AND PRESS

### DEVIL'S ISLAND

Today, France's largest New World possession is French Guiana, located in the northeastern corner of South America.

Its long, and generally unhappy, history started with the founding of a settlement in 1626, just six years after the Pilgrims landed at Plymouth Rock. However, it was not until 100 years ago that France began to deport her confirmed criminals and other undesirables to Devil's Island, which lies 35 miles off the mainland coast. In the years that followed, the island became the world's most famous penal colony.

Several months ago, Mr. Funé, who is in charge of the Alliance press at Dalat, received a letter from a missionary who is working in the colony. She wanted to know if it would be possible to obtain Bibles, Testaments, and other Christian literature in the Vietnamese language, through which she hoped to establish contact with a group of recently freed Vietnamese prisoners.

The story is that due in large part to the efforts of the Salvation Army, the penal institution at Devil's Island was abolished, and many, or all, of the prisoners were liberated—among them nearly one hundred Vietnamese.

'Some of these married Chinese wives, and settled down in what is known as the Chinese Village. There they either tilled their farms or took up fishing.

Because they did not speak French, the missionary had no way of contacting them; and therefore planned to reach them through tracts and Scriptures in their own language. She wrote to the Scripture Gift Mission in England, which gave her Mr. Funé's address in Indo-China.

Without delay, four packages of tracts printed on our Alliance presses, plus a large number of Gospels from Saigon, were mailed to the South Am-

erican colony. News of their arrival has just been received; pray that God will use His Word to bring salvation to this handful of Vietnamese, thousands of miles from home.

### THE RECORD TO DATE IN BIBLE TRANSLATION

Of Indo-China's 28,000,000 people, more than 90% will soon have the whole Bible in their own language.

#### FOR 22 1/2 MILLION VIETNAMESE:

The entire Bible has been translated and published, (1926).

During the past ten years the New Testament has been painstakingly revised; and the manuscript thereof will be sent to the British and Foreign Bible Society early in 1952.

#### FOR 3 1/4 MILLION CAMBODIANS:

The whole Bible will be published for the first time in 1952.

The Cambodian New Testament has been in circulation for a good many years. This has now been carefully revised, and when combined with the recently finished Old Testament, will give the Christians their first glimpse of the entire Bible in their own language.

#### FOR 1 1/2 MILLION LAOTIANS:

The Swiss Mission of South Laos (Brethren) has completed and published an unrevised translation of all of the Scriptures. The basic work on a revision of the New Testament has been finished by one of our national workers, and now awaits the careful checking essential to preparing the manuscript for printing.

#### FOR 1 MILLION TRIBES PEOPLE:

Only portions have been published in a small percentage of the tribal languages.

**Koho.** In the Dalat district there are six tribes, each of which has a dialect of its own; but all belong to the large Koho language family. Since the question of which script will be used in printing the language has not been finally settled, no part of the Bible has yet been published in Koho by our missionaries. However, John, Galatians, both epistles to Timothy, and several Psalms have been mimeographed for use in the Koho Bible School; and translation of four other books, Mark, Acts, Romans and Genesis has been completed. Meanwhile, Messrs. Jackson, George Irwin and Sol, who have done most of the translation work, are working on Matthew, Luke, I and II Corinthians, and Ephesians.

**Jerai.** Working along with the American and Canadian missionaries in all of our tribal areas, are Vietnamese nationals who have volunteered for missionary service among the tribes people. One of these, Mr. Tin, has translated the entire New Testament into Jerai. The four Gospels and Acts, after careful revision, were submitted to the B. F. B. S. for printing. Mark and John were published first, and have been in circulation for almost a year. Meanwhile, the translation committee, on which Mr. Mangham serves as missionary consultant, is checking and revising the Epistles.

**Raday.** The third main tribe with which the C. and M. A. is working is the Raday. The Gospels of Mark and John have been printed by the B. F. B. S., and the final manuscript of Matthew is now in their hands. Acts, Ephesians, and most of Romans have been revised and mimeographed. The rest of the New Testament has been translated, but requires careful checking before being mimeographed. In the Old Testament, Genesis, Jonah, and some Psalms have been likewise translated. The committee responsible for this work is under the direction of Robert Ziemer.

### FROZEN SILENCE

Translating from one language to another is never an easy undertaking; but it is especially difficult to interpret sentence by sentence for someone who

is preaching in English. However, Mr. Herbert Jackson does very well, for, besides being fluent in French and our own New England dialect, he also has an excellent grasp of Vietnamese.

Therefore when Johnny Sawin was asked to speak to a joint meeting of the Vietnamese and American Young People's Societies, Mr. Jackson was called on to interpret.

From the very beginning things went only moderately well, for Johnny has a natural propensity for multi-syllabic words, and having only recently arrived on the Field had not yet learned to have mercy on his interpreters.

The older missionaries were perspiring freely along with Mr. Jackson early in the message, but when Johnny reached his climactic sentence every normal bodily function stopped:

**« We have enough orthodoxy to make us eternally Christian, but we lack the dynamic that made Jesus, Jesus ».**

For a moment there was silence. Then Mr. Jackson said, « Say that again ».

The sentence was repeated.

Again, silence.

Finally, because there were only two possible alternatives, Mr. Jackson chose the easier. Turning to Johnny he asked, « What is your next sentence? »

### LIFT UP THE VOICE

Few experiences are more genuinely exhilarating than hearing old hymns of the Church sung by a strange people in a foreign tongue; for nothing else so effectively crystallizes the mystical union of the Church Universal.

Hymnody's contribution to the life of the Church and individual believer is generally underestimated. But in Indo-China considerable emphasis has been placed upon the translation of hymns and their introduction to the Christians.

### VIETNAMESE HYMNAL

Three years ago Mr. John Olsen, with the help of Mr. Ong-van-Huyen,

revised the Vietnamese hymnal. They sought, among other things, to make the tones of the words (for Vietnamese is a tonal language) agree with the notes of music. For example, if at a certain place the tune fell, they looked for a word with a dropping tone which would fit into the text at the same spot. Then they added about 200 new hymns, bringing the total up to 455. Included also were 55 Scripture selections, the Apostles' Creed, the Lord's Prayer, and an order of service.

Each page of music was painstakingly done by hand, because the hymnal was to be printed in the United States by the offset method.

#### LAOTIAN HYMNAL

The Swiss Mission of South Laos has put out an hymnal which our missionaries are using. Recently the Bible Meditation League brought out an edition of this work, which, with the addition of a few numbers of our own translation, contains 135 hymns.

#### TRIBES AND CAMBODIAN HYMNALS

In the tribal areas, our missionaries have experimented by putting Christian words to native tunes. The experiment has met with no large measure of success, for the natives complain that it reminds them of their former paganism. However, in the Koho hymnbook which the H. A. Jacksons have compiled, they included six choruses with Vietnamese tunes which have had ready acceptance, for Koho and Vietnamese traditions are quite distinct.

Raday and Koho hymnals have been mimeographed; and a printed edition in Jeraï is currently in use. The latter, though a small volume, also has the Lord's Prayer, the Apostles' Creed, a brief catechism, instruction in foundational doctrine and Christian ethics, and an elementary preacher's manual.

A Cambodian hymnbook containing 125 hymns has been published for some time.

#### THE PRESS

If every institution is but the shadow of a man, then Mr. Cadman

cast his shadow in steel and printer's ink.

From the very outset, nothing concerned Mr. Cadman more than the setting up of a printing establishment on the Indo-China Field, and the translating of good material to feed to his presses.

At the second Field Conference, which met in 1916, he was instructed to make arrangements for the purchase of a printing press, preferably from France, or better still, if possible, right in the country. That same year the Executive Committee authorized him to employ a suitable person to help in translation and publication work.

The heavy machinery was bought in the United States, the type in France, and the remainder in Indo-China.

Soon the Gospels of Mark and John had been printed, to be quickly followed by Matthew, Luke, Acts and Romans. By 1924 the press was putting out our own Sunday School lessons, as well as a Vietnamese Bible Magazine which has proved to be a source of great blessing down through the years.

However Mr. Cadman was not satisfied. The press was doing nothing in the Cambodian language. Therefore he went to Phnom Penh, capital of Cambodia, to explore the possibilities of securing Cambodian type to be used in his presses at Hanoi. He found some, and before the end of 1924 was printing Christian literature in that language.

Meanwhile the entire New Testament had been translated into Annamese, and the first copy came off the press that same year. His majesty the King of Annam, and the Resident Superior, top-ranking French official in the colony, were each presented with specially bound copies.

By 1926 Mr. Cadman had printed the entire Bible in Annamese, and the press was turning out 13 million pages of literature a year.

Still not satisfied, he established a book store in connection with his work; and obtained permission to print tracts in Siamese.

So it went. Each year brought new developments, and the work expanded.

In December of 1948, after long and fruitful years of labor, Mr. Cadman suddenly passed away. His mantle fell on the shoulders of Mr. Funé, who, like his predecessor, vigorously pushes the work.

At the present time, 22 employees keep two presses turning eight hours a day. Besides thousands of tracts, the press turns out 1,500 copies of the Bible Magazine, and 1,700 Sunday School lesson booklets monthly. The latter are normally from eight to ten pages in length. Meanwhile, of course, books from a list approved by Conference each year, are being printed as fast as possible.

Printing is done in Vietnamese, French and English. The Cambodian section of the Field now has its own printing establishment at Phnom Penh, so Dalat (to which the press was moved from Hanoi) no longer puts out any work in that language.

## VIETNAMESE LEGEND

### THE DRAGON KING AND THE FAIRY PRINCESS

There are three hypotheses as to the origin of the Vietnamese people.

One is that they are the descendants of the Mongols, who, following one of their many raids against the southlands, remained in what is now known as North Vietnam. A second says they came from the Malay Peninsula. But the most plausible theory is that they originally were a tribal people living in the southern provinces of China and the present territory of northern Indo-China. There they were called the «Bach Viet» or «One Hundred Races», which, no doubt, gave rise to the following legend.

The first king of the Hong Bang dynasty one day went hunting in a nearby forest. There he met a beautiful girl, whom he afterwards married. A son by this marriage succeeded his father

Plans for expansion include replacement of a frame building (now being used as office, storeroom, and processing center) by an extension to the brick plant which houses the presses — for the former is old, and constitutes a fire hazard. Also a new press will be bought as soon as possible which will take sheets 20 by 25 inches.

#### JUST IN PASSING

The material for this magazine was submitted by missionaries from the United States, Canada, France and Pennsylvania! It was processed by a group of Americans, then turned over to a Vietnamese censor for checking. He returned it to the head of our press, Mr. Funé, a Frenchman who married a Canadian wife. The type, which comes from France, was hand-set by nationals of Indo-China. Thereupon it was printed on a press bought in England, cut by machinery made in the United States, and stapled on French and English stapling machines.

to the throne and assumed the title «King of the Dragon of Lac». Evidently he inherited his father's taste for beauty; for eventually he married a lovely princess who was descended from the fairies.

To this union were born one hundred children at the same time; and the king, deciding that the entire family could not continue to live together, suggested to his princess that she take fifty of the children and repair to the mountains, while he and the other fifty settle on the plains. To this she agreed, and they went their several ways.

The King of the Dragon of Lac later made his son king in his place; and it is this latter sovereign who is believed to be the ancestor of the Vietnamese.

The Hong Bang dynasty is supposed to have ruled for eighteen generations, and finally came to an end about 257 B.C.



## THE ALLIANCE COLOSSUS

People do not believe in giants any more.

That is a big mistake, for what we do not believe in, we cannot see; even though we look directly at it. That is exactly what we are doing in the Christian and Missionary Alliance.

Among our more than twenty mission fields, we have a colossus which is so much bigger than his fellows, that even the largest of them only comes up to his knees.

That giant is Vietnam.

It has a population of 23 1/2 million people, which is four times greater than our second largest responsibility in point of numbers, and has more than fifty times the population of seven other of our Fields.

Instead of treating it like a giant, however, we act as if it is pretty much the same as all of our other Fields. We have given it a missionary staff of less than forty, and because it is not too well known, we pray for it less than most of our other work.

The result is that millions of people are not being reached, and never will be, unless we step up sharply our missionary allotment to Vietnam, and greatly increase the volume of prayer which goes up on its behalf.

To become seriously interested in any subject, people must first know something about it: so here are the salient facts about Vietnam and our work there.

The whole of Indo-China is just a little larger than the state of Texas. Vietnam comprises less than half of this area, but into its 130,000 square miles are crowded 80 % of Indo-China's total population. Of all the countries in the world, Chile alone is longer and narrower; for Vietnam extends southward from the China border well over one thousand miles, and for most of its length is less than 75 miles wide.

Its people are characteristically slight of build, small-boned, and often delicately featured. Most of them are farmers, and their fields are always neat and well cultivated. Those who

prefer the city become merchants and small businessmen, but they lack the innate business acumen which marks their Chinese neighbors in most of the bigger towns. However, they more than make a living, and are happy enough doing it.

As a people, the Vietnamese are proud and sensitive; characteristics which are found everywhere in the Orient these days. But like most other races, they respond quickly to friendliness and genuine appreciation.

Apart from the Seventh Day Adventists, and more recently, Jehovah's Witnesses, the Christian and Missionary Alliance is the only missionary society working in Vietnam. In its forty years of labor, it has leaped over many walls, and breached many of Satan's strongholds: but for those who are looking for a place of service in the mission fields of earth, here are some very important facts.

In October of this year, the C. & M. A. had only:

8 missionaries to reach the 9,850,000 people of North Vietnam (Tonkin).

10 missionaries to reach the 7,000,000 people of Central Vietnam (Annam).

8 missionaries to reach the 5,500,000 people of South Vietnam (Cochin-China).

Added up, that makes a total of 26 missionaries who were preparing for, or actually engaged in, work among the peoples of Vietnam, other than the million or so tribesmen who are the responsibility of another subdivision of the Alliance work. Of this number, four missionaries were working exclusively among the Chinese, nine had not yet finished their course of language study, and one was chairman of the entire Indo-China Field with its four subdivisions.\*

That means there were only 12 missionaries giving their full time to the evangelization of over 20 million people.

If there is a greater challenge anywhere on any mission field, we do

\* In addition to the above, four missionary couples to Vietnam are home on furlough, but when they return, they will replace others whose furloughs will then be due.

not know of it. Let's start recognizing the giant for what it is, and plan accordingly.

If God is calling you to the mission field, ask Him about Vietnam.

If, on the other hand, His plan is that you stay at home, then do this very important thing: Pray earnestly and steadily that God's highest desire for Vietnam may be fully accomplished.

GRAPH SHOWING SIZE OF NATIVE POPULATION PER MISSIONARY ON C. & M. A. MISSION FIELDS IN 1951



## SOMETHING YOU SHOULD KNOW ABOUT THE CHINESE WORK IN INDO-CHINA

### WHO ARE THE CHINESE IN INDO-CHINA?

They are not the descendants of an ancient migration from China. They are a prosperous, thoroughly Chinese group numbering about two million, who about fifty years ago began to find Indo-China to be a land of opportunity. Their industry and knack for making friends has given them an advantage over some of their more leisurely-minded neighbors. One of their secrets of prosperity has been their way of applying the proverb «Give away a brick, and you'll get back some jade».

Intermarriage with local people was merely a preliminary expediency for the immigrants of a couple of generations ago, who could not hold property in their own name. Their children, being citizens, had this privilege. Then with the arrival of newcomers from China, marriage with the local people was no longer necessary, and the growing community gradually regained its Chinese vigor. Their schools flourished, and the youngsters, naturally able to talk the local language, studied hard to excel in their own honored language and culture, so that they «would not grow up to be coolies».

### WHAT LANGUAGE DO THEY USE?

I believe that some of them could do business successfully with deaf and dumb persons, and keep them as regular customers. They make it their business to use the language of tact and friendliness. Thus the missionary or national Christian who uses it will find a sincere response in Chinese, regardless of the language barriers. The next most pleasing sound to their ears is the choppy singsong of Cantonese, or the nasal twang of Swatowese, or the liquid roll of the more modern Kuoyu. I estimate that in Indo-China half the Chinese can understand the first, about 70% the second, and perhaps 30%, mostly the students, the third. Their knowledge of the native

language, Vietnamese or Cambodian, is not sufficient to interest them in a Gospel meeting in that language, and they cannot usually read a tract other than in Chinese.

They eagerly receive our Chinese tracts and Gospel literature. The written meaning is clear no matter what tones or dialect they use in reading it aloud. For a foreigner to speak or read his language is such a surprise, that a Chinese is usually quite willing to listen to a word about his soul's salvation.

### ARE THEY RECEPTIVE TO THE GOSPEL?

«If I join the Church, can I get to America?» Some have been very practical in their questions about the Gospel. Some are disappointed to learn that Christ does not offer an insurance policy against trouble or catastrophe. Our emphasis on repentance and faith in Christ, obedience to the Holy Spirit's stirring of heart and conscience, does not appeal to his materialistic nature. It seems much easier just to keep on in the old ways of being on fairly good terms with superstitious customs and fate, hoping to be able to butt one's way out of unfortunate situations. He readily confesses that his practical religion is summed up in his proverb «In peaceful times we forget to burn incense; in emergencies we embrace the idol's feet».

### WHAT HAS BEEN DONE IN THE PAST?

Dr. Jaffray began his work in Indo-China through contacts and encouragements from Chinese, and about 30 years ago in Cholon a group of believers formed a church. For the past 22 years the leader of this church has been the faithful Pastor Wai Yuk Leung from our South China work. The membership includes Christians of many denominational backgrounds, but under his dependable leadership all

are enjoying true fellowship in the Gospel. It has been a remarkable church, enjoying seasons of refreshing as occasional evangelists have visited from time to time. Pastor Wai has been active traveling up and down the land ministering in smaller towns where there was always a Chinese merchant community.

The most recent testimony to this church's energy and faith is the present new church building, completed and fully paid for about a year ago. On the grounds is an apartment for a missionary residence as well as one for the pastor. We have lived here now for over a year in close fellowship with this group of Christians. We could not wish for a more convenient location, nor for more opportunities.

In this widespread Field we have made several trips to Cambodia and along a part of the Vietnam coast. Chinese schools have always been an open door. Since the teachers often transfer from place to place, we feel assured of a welcome everywhere, because they quickly allay the suspicions of authorities who do not know us.

### WHAT IS THE PROGRAM FOR THE FUTURE?

The most recent encouraging news is that several graduating students from our Alliance Bible Institute in HongKong are available as helpers. They are our own dear students, since we were among their teachers during their first two years of study at Wuchow. Just now we are working on the arrangements which will permit them to come to Indo-China. We believe that the open door here is one of God's answers to the disappointment of the closed door in China. We have observed several places where these helpers can be put to work at once in Chinese communities where they can feel somewhat at home, just as we do. So between now and furlough next Spring, the Lord willing, we want to see these recruits established in the most effective places.

We fully agree with the Camdodia Field appeal for a missionary to help

in the Camdodia Chinese work. We have enjoyed a freedom there to work and travel about which we have not found in some parts of Vietnam.

One of Pastor Wai's hopes is to start a Bible School to begin training some of the fine young people of the church for the Lord's work. The Saturday evening Youth for Christ meetings have brought a steady stream of young people into a new life in Christ Jesus, and we would like to build on this foundation. Many are in the church witness bands whose aim is to win souls through personal evangelism.

W. H. HOLTON

### “COW DUCK”

(Continued from p. 11)

The supervisor of the group Mr. Yao, spoke good English. Because it was easier to have him translate than to stumble along on the comparatively little Chinese which remained to the missionaries after long absence from their study of the Chinese language, it was agreed they would preach in English, and Mr. Yao would interpret. Ultimately he turned his living room over as a meeting place.

For over a year the work has been steadily progressing under the gracious hand of the Holy Spirit.

In October and November, the Rev. Paul Bartel, who is Chairman of the All China Committee in Hongkong, made a tour of Southeast Asia to explore the possibilities of expanding work among the Chinese in Siam, Indo-China, and the Philippines. He gave two days of his trip to ministering at C  u Đ  t, (to the delight of the soldiers who were amazed that a foreigner could speak Chinese so perfectly with the flavor of old China). Accompanying Mr. Bartel on this visit were Messrs. Poole and Holton; both of whom are South China missionaries temporarily transferred to this country until their Field opens up again.

On the second day, 29 of the Chinese were baptized, and that night took communion for the first time.

Thus was a new work born.



# NATIONAL WORKERS

## NATIONAL WORKERS

The «Great Commission» reads the same in every language. The carrying out of it, our Lord's last command to His Church, is not, however, the exclusive privilege of the English-speaking world. In Indo-China there are Vietnamese, Cambodians, Laotians, and representatives from the various Tribes who are working side by side with foreign missionaries to bring the gospel to their own people. The Lord has singularly blessed the ministry of many of these national workers.

Ideally, the bulk of the work on a mission field should be done by national workers, with missionaries serving primarily in an advisory capacity. This is becoming increasingly true in Indo-China; therefore, the burden of prayer should be shifted more and more in their direction.

## WHEELS WITHIN WHEELS

The Indo-China Field has been called a «mission within a mission», for Vietnamese not only minister to their own people but also go to other races and tribes within the land of Indo-China.

Up until this year there have been four Vietnamese couples serving as missionaries to the tribes people of Central Vietnam, but this Fall the number was doubled as four new couples volunteered for service among the tribes.

### Banmethuot

Mr. and Mrs. Nhuong have been serving in the Banmethuot area since before the war. Besides teaching in the Bible School, serving on the translation committee, and helping in other invaluable ways, Mr. Nhuong pastors the Vietnamese group in Banmethuot. This work was started the last Sunday of May, 1951. For the first ten weeks, two were saved each Sunday. It was showing such encouraging growth that the priest went around to warn the townsfolk to beware of this new movement.

Mr. and Mrs. Nhuong have recently been joined by Mr. and Mrs. Sung who are now studying the Raday language in preparation for service in this tribal area.

### Pleiku

In Pleiku, Mr. and Mrs. Tin have made a great contribution to the work. Mr. Tin teaches in the Bible School, does translation, and helps in the villages and district. He is also in charge of three nightly services held in the Pleiku chapel to reach the Jerai who come in to barter at the market, pay their taxes, or work for the administration as coolies.

Recently work was started among the Vietnamese population which further increased the Tins' responsibilities, for the foreign missionaries on the station do not speak Vietnamese.

As soon as the new national missionaries, Mr. and Mrs. Sang, have mastered the Jerai language, Mr. and Mrs. Tin will go to Dran to open a new station among the Kodu tribes people: an area which the missionaries have long waited to enter.

### Djiring

Mr. and Mrs. Loc carry on an effective ministry in Djiring. Mr. Loc has also been a great help in the Koho Bible School at Dalat. In addition to teaching, he has done a great deal of work cutting and running off stencils for the various classes.

Mr. and Mrs. Xuyen, new missionaries, are studying at Djiring, but will eventually go to Blao to begin work among the Ma tribes people. As yet, these people have no witness.

### Dalat

Since 1941, Mr. and Mrs. Nam have been Vietnamese missionaries to the tribes at Dalat where they are still busily engaged in Bible School work, evangelism, translation, and work with the local Vietnamese youth. By their kind, sympathetic spirit, wise counsel,

and godly lives, Mr. and Mrs. Nam have won the affection and profound respect of the tribesmen who have come to the mission compound.

The new Vietnamese couple at Dalat, Mr. and Mrs. Tot, are making remarkable progress with the language and are beginning to help in the Bible school.

## Vietnamese Bible School

This past year the students at Tourane caught a new vision of the need of their own land and formed a missionary society to pray for the many tribes who are still without a witness.

## NOT MANY WISE

To all outward appearances, Ha Tieng will never be an outstanding person. He seldom passes a test in Bible School classes, and when he tries to recite, he becomes the laughing stock of the whole class because of his absurd answers. But he has been used to win more than one jungle village for the Lord.

Two years ago, Ha Tieng was living in a village where there were not enough mountain slopes to provide rice fields for everyone. As he was the last one to settle there, the people decided to get rid of him, so they set fire to the rice which he had already harvested.

Knowing that it was useless to go to court, Ha Tieng moved into a new village, built a home, and began to preach the gospel. He lived a consistent and honest life in his new village home. He was patient and persistent in inviting the people to his one-room house to listen to Bible stories. When the villagers were sick, he prayed for them, and urged them to put their trust in the God of heaven instead of calling on the sorcerer.

God gave him the hearts of the people; and almost before the missionary in charge of that village knew that Ha Tieng had settled there, he had won for Christ a whole village that had never been visited by a missionary.

Ha Tieng may never gain much worldly knowledge; but he knows his God and dares to trust Him.

## T. B. TO THE CONTRARY NOTWITHSTANDING

Because of low standards of living and the prevalence of disease, life in Oriental countries usually runs out long before the allotted three score years and ten; but the resurrection life of Christ miraculously sustains those who serve God with a perfect heart.

Mr. Le-khac-Chan of Phan rang is one who lives day by day in the Lord's strength. A victim of tuberculosis, he was told by doctors that he could not possibly live long. Instead of accepting this death warrant, he committed his body to the Lord, and lives in His strength from day to day. When he becomes too ill to work, he shuts himself away and waits on the Lord until his strength is renewed.

Pastor Chan's daily schedule is enough to challenge a well man. He gets up at five o'clock in the morning and spends the first hour alone with the Lord. Then he gathers his family together for family worship. The fact that two of his sons are attending Bible School and share their father's outlook on life is eloquent proof that this time around the family altar has been well spent.

In order to reach the unsaved who live a long way from the church, he has started evangelistic meetings in the center of Phan rang in the home of one of the Christians. He also has two outstations to which he goes once a week, preaching and visiting as he sees the need.

The jail services which Mr. Chan holds regularly at Tourcham have resulted in the conversion of forty people in three months. Most of these are political prisoners. A chapel has been recently dedicated which, in large part, was the work of converts who had been released from prison.

## NEED FOR WORKERS

In the Xieng Khouang area where hundreds have been turning to the Lord, there are now 50 villages with groups of Christians. However there

is only one full-time national worker to minister to all of these new converts who must have spiritual food if they are to grow spiritually.

Mr. Saly is a real man of God, and has been greatly used of the Lord. He has the gift of explaining the Scriptures, so that the most ignorant tribesman can understand. But one man, no matter how gifted, can only begin to meet the need.

Mr. and Mrs. Andrianoff are now engaged in teaching a group of 16 consecrated young men who study six weeks and then go into the villages to help between school sessions. However, it takes time to train workers, and these men, new converts themselves, know only what they have learned in a few weeks.

Since Mr. Saly has been transferred to the Xieng Khouang district where the immediate need is greatest, no other part of Laos has a full-time worker. As a result, with the exception of a few villages that can be reached over the weekend, all the other groups are without regular services.

### WISE AS SERPENTS

One day when Y Preh, a student pastor, visited the school at Buon R'Chai in the Banmethout District, he found the school closed. He asked why, and the teacher replied that it was Ascension Day. Y Preh asked what that meant. The teacher did not know, so together they looked it up in the dictionary and found that it was the day commemorating the ascent of Jesus to heaven.

«See», said Y Preh, «even the government recognizes that what I am preaching is the truth». The teacher thought that over and decided to leave his sacrifices and become a Christian.

### TOO LATE

South of Dalat there stretches the Riong tribe—without a Christian worker. Before the war, itinerating trips were made to villages on the outskirts of this tribal area; and one village, Koya, was ready to turn to the Lord. They asked for a teacher to come, but there was no

money to support one. Knowing nothing else, the people turned back to their old ways of worship.

Not long ago, two young students, Kron C and Chu D, were sent to this tribe. To their amazement, they were not wanted. They stayed and preached until the people in the village made it very clear that they did not want them to stay any longer. The villagers' excuse for sending them away was that the village was Riong, and the student-preachers were Cil (a mountain tribe). The real reason was that when the people were ready to accept the Lord, no one had been sent.

### SAC, THE TRIBESMAN

«Tell me more. I want to know everything in the Bible». These were the words of a young Sre tribesman in Djiring.

Sac, who is about 22, is the language teacher for the missionaries of that district, and although he has been a Christian for only three years, he sometimes puts everyone else to shame with his burning desire to know more of the Bible and to witness to the lost.

In 1948 Sac was discharged from the army and went to Dalat, where his uncle, Mr. Sol, is translator-interpreter at the Tribes Center. Sac was engaged to teach Mr. and Mrs. George Irwin the Sre language. But he himself did not know how to read and write. So Mr. Sol taught Sac to read and write, while Sac taught the Irwins to speak!

He had been saved sometime before, but knew almost nothing about the Bible. Nor was he living up to the little he did know. But as he worked with the Irwins in Dalat, and later on in Djiring, the Lord was speaking to him.

When finally Sac yielded himself completely to God, he was radiant. Everything he learned about the Lord was so wonderful that he could hardly contain himself; and for a long time, whenever he had the chance to testify, he had to tell everything he knew! It was all so thrilling and his heart was so full that it simply spilled out.

(Cont'd. on p. 32)



CONFERENCE 1951. Front row (left to right): Pooles, G.E. Rolles, Petersons, Jeffreys, E. F. Irwins, Van Hines, H. A. Jacksons, Stebbins, Olsens. (See "Conference" p. 1)



New Chairman, the Rev. E.F. Irwin.  
(“Chairman” p. 2)



ABOVE Mr. Evans, Chairman of the Conference Picture Committee, had to overcome considerable difficulty imposed by facial prominences to get his shots.



RIGHT Mr. Jeffrey, Chairman from 1947 until his furlough this year, with two of the babies dedicated at Conference. (Don't pay any attention to the background!)  
(“Dedication of Babies” p. 3)



## SCHOOLS

### THE OVER-ALL PICTURE

The Lord Jesus Christ knew that His earthly ministry would be very short, but He spent much of that period patiently and privately instructing the men to whom He was entrusting His Gospel. Today missionaries realize that their most important work is the training of national workers for leadership in the church and for carrying on the work of evangelization.

### FULL TERM BIBLE SCHOOLS

#### Vietnam

In 1921 Dr. Jaffray felt that the time had come to open a Bible School in Tourane. The only building available was a mat shed which had previously been used for housing the mission horse. This building was renovated, and Mr. Jeffrey started a Bible School.

From such unpretentious beginnings has come the Tourane Bible Institute which for many years has trained young men and women for leadership in the Vietnamese Evangelical Church.

This year 23 men and 17 women were in attendance. The number was larger in pre-war years, but the Bible School has felt keenly the ravages of the present war.

Four Vietnamese teachers and Mr. and Mrs. Olsen make up the teaching staff. An excellent curriculum has been set up which covers a period of three years.

#### Cambodia

The Cambodian Bible School at Ta Khmau has been in operation for 22 years. This year more than thirty students are preparing for work among the Cambodian people. Mr. and

Mrs. Sechrist have been in charge for the past year. They have been assisted by Mr. and Mrs. Peterson, and a Cambodian teacher.

#### Laos

There are two full term Bible Schools in Laos.

The school at Luang Prabang is attended by Lao and Khamoo. At the present time, Mr. and Mrs. Roffe are the only teachers in this school. Mr. Saly, the national worker who formerly assisted the Roffes, has been transferred to the Xieng Khouang district.

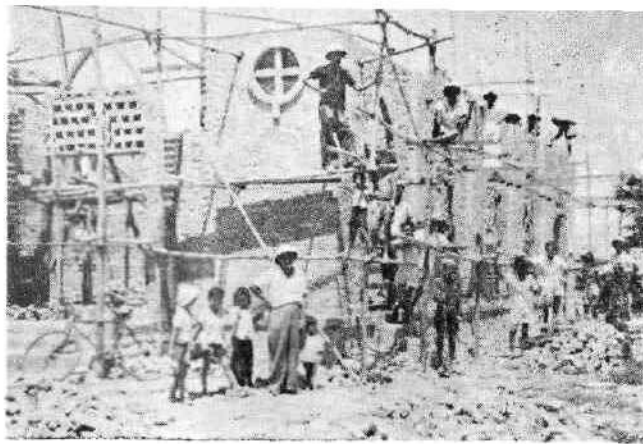
The school at Xieng Khouang is the youngest of the Indo-China Bible Schools. It was opened in July to train workers to instruct the thousands of new believers in the district. Work in this school presents a real language problem because the language of the Khamoo and Meo have not been reduced to writing. Consequently teaching must be done in Laotian, which is foreign to students and missionaries alike.

#### Tribes

Three Bible Schools are in operation among the Southern Tribes — one among the Raday at Banmethuot, in charge of Mr. and Mrs. Ziemer; one at Pleiku among the Jerai under the direction of Mr. and Mrs. Mangham; and the third at Dalat with men from five Koho tribes. Mr. and Mrs. Jackson and Mrs. Fune are the foreign missionary teachers in this school.

These schools have a combined attendance of eighty-five men who are regular student preachers, twenty-five «prep» students who must be taught to

**CAMBODIAN SAINT** (See picture section). This grand old lady, who lives at Sugar Palm Bridge, was eager to have Mr. Doty take her picture, for she wished to leave it with her children. Although she can neither read nor write, the love of God is written in her heart. Several years ago, her village was plundered by bandits. Falling on her knees, this old saint began to pray in a loud voice for God's protection. Her children tried to get her to pray more quietly lest the robbers hear her, but her mounting fear caused her to pray louder and louder. The houses on either side of her's were looted, but the bandits never bothered her at all — for which she never ceases to praise the Lord. Many have tried to persuade her to give up her faith, but her heart is firmly fixed in God.

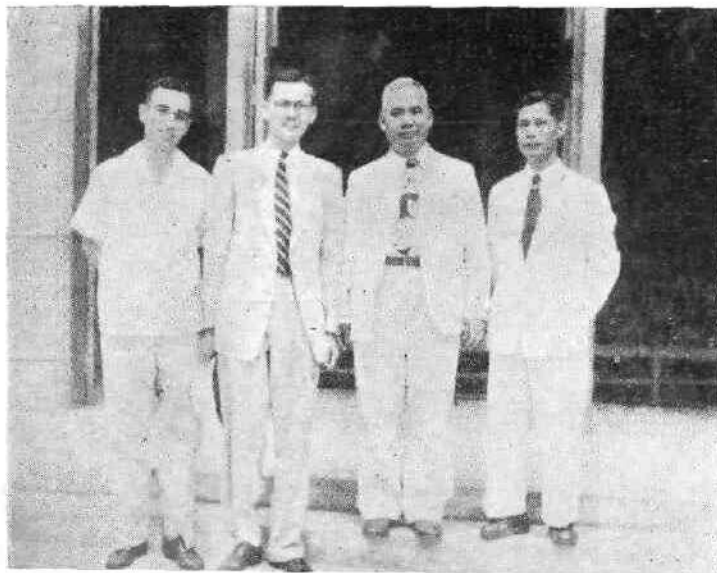


ABOVE This Vietnamese church at Longxuyen was ruined during the last war. It is now being rebuilt with funds raised mainly from church members.



ABOVE This is how all the heavy lumber was sawn for the Tribes Center at Dalat.

RIGHT Cambodian Bible School students at Ta Khmau work to help meet expenses. This couple evidently enjoy it well enough.



Rev. W. H. Holton, Pastor Hui, Pastor Wai, and Leland Wong standing on the steps of the church in Cholon, the Chinese suburb of Saigon. (See feature article, pp. 18 & 19)



read and write, and the wives of most of these.

In tribal areas, the missionaries have found it most satisfactory to break their terms into six-week sessions, permitting the men to go back to their jungle congregations during the intervening weeks. In this way, people in the Dalat and Pleiku areas are not without leadership over long periods of time.

### SHORT TERM BIBLE SCHOOLS

#### Nhatrang

Every church needs not only a good pastor, but also Christians who are trained to assist the pastor in the work of evangelism. With this in mind, three S.T.B.S.'s have been held in Nhatrang during the past two years under the direction of Mrs. Jeffrey and Mr. and Mrs. Houck.

The average attendance in these schools was 32, with nine churches represented. The courses taught were Bible, Foundational Doctrines, Child Evangelism, Bible Geography, Deeper Life, and Music.

As a result of these sessions, at least five men and women have felt God's call to full-time service, and four of these are now at Tourane. The fifth would be there too if he could get a release from his job as a railroad conductor.

#### Xieng Khouang

During February and March, the Clingens held two short term Bible Schools. From these two schools, twenty of the most promising students were selected and sent among the 38 villages where there were Christians.

When Mr. and Mrs. Andrianoff returned from Conference, they found that these twenty men, with six weeks of schooling, had led 220 to the Lord.

In July, these twenty formed the first class of the newly established Bible School. After the first two weeks of schooling, two of these had to be dismissed. One was a good student and consecrated to the Lord, but he had two wives; the other was too slow mentally.

### NATIONAL TEACHERS IN BIBLE SCHOOLS

It would take one-third of the present foreign missionary staff in Indo-China to adequately staff the Bible Schools if no other help were available. But in almost every school there are consecrated national workers who are able to share the burden of the work.

In the Bible School at Ta Khmau, Mr. and Mrs. Sechrist are ably assisted by Mr. Choy, a Cambodian national with a real gift for teaching. Mr. Sechrist has this to say of Mr. Choy. «He is in complete charge of the freshman year and has mapped out an admirable course. Without his help, we could not possibly have reached our goal for the year. I would venture to say that very few of our home workers will match him in knowledge of the Bible and ability to teach and preach. In popular language, 'He is tops!'».

The Dean of the Tourane Bible School is Mr. Ong-van-Huyen. He is a graduate of the Bible Institute. Before becoming a Christian, he was educated in the Chinese classics, and was brought up on the old Confucian philosophy. This early education, though non-Christian, developed his mind and laid the foundation for his further religious and literary training.

Each of the Tribes' Schools has on its staff consecrated Vietnamese teachers, graduates of the Tourane Bible Institute, without whose help it would be difficult to carry on. Their number was augmented this year by four young couples, members of this year's graduating class. These young people, although they have not crossed the Atlantic or Pacific, have crossed a wide ocean of cultural and racial differences and are actually foreign missionaries in their own land as they work among the Tribes at Dalat, Pleiku, Banmethuot and Djiring.

### PRACTICAL WORK

A good cookbook does not necessarily make a good cook. Neither does a good training in theory necessarily make a good Christian worker. So in the Bible Schools provision is made to give the students not only theory but practical experience.

A definite program of practical work is set for the students in the Cambodian Bible School each week. Three of the men have preaching assignments every Sunday in near-by churches. At times Mr. Sechrist takes students with him on his trips and, to quote Mr. Sechrist, «drops them off by twos at the villages and towns along the way and picks them up on the return trip»!

Every Sunday afternoon, groups are assigned to witness in the city of Phnom Penh.

Opportunity is given for each student to preach in the chapel period about ten times during the school year. The homiletics class almost immediately afterwards affords plenty of opportunity for constructive criticism.

Before the war, the students in the Vietnamese Bible School at Tourane went out into the villages to witness. Today this is no longer possible. Their Christian service is confined, for the most part, to Tourane City.

In tribal areas, the students have plenty of opportunity to go out and witness in the villages during school sessions.

Between sessions students, except the newest ones, are responsible for pastoring churches. The student goes back to his congregation and teaches them what he has learned during the Bible School sessions. After six weeks he returns to Bible School. The disadvantage of this system is that in Dalat, Pleiku, and Xieng Khouang areas, groups of new Christians are without leadership while school is in session.

### HOMILETICS AND SEWING

The curriculum of the Bible Schools would seem very familiar to a student in any American Bible Institute. He would see such subjects as Bible Atlas, Homiletics, Christian Evidences, Methods of Christian Work, Church History, Pastoral Theology, and Christian Doctrine. These, of course, would be in addition to subjects which give the student a thorough working knowledge of the Bible itself.

In some schools a simple course in Comparative Religions is taught to help the student preacher who must explain

to his people the error of Adventism or other so-called Christian religions.

Music is stressed in all of the schools. There may be no musical instrument in the church to which the young pastor goes, so he must know how to sing. If the pastor has not learned accurately the hymns which he teaches his people, the result must be heard to be believed, for it cannot be imagined!

Just as American Bible School students must study English, the Bible School student in Indo-China must study his own language. In addition, the «foreign language department» may offer courses in French and English.

The American student might be surprised to see courses in sewing, knitting, hygiene, and child care, but all of these are offered to make the students more effective witnesses.

Not every school teaches all of these subjects. Where only a few books of the Bible have been translated, it is difficult to give courses in the other books of the Bible. Sometimes the translator may be only a page ahead of the students, and if worst comes to worst, the teacher must translate extemporaneously as he teaches. The task of Bible School teachers will be much simpler when the Bible is completely translated into the languages in which they are working.

### MODEL SCHOOL

Just eighteen months ago, the children of student preachers at Dalat gathered wood and minded the babies while their fathers and mothers attended Bible School. None of them had ever been to Bible School. Nor was there a school for them to attend had they wished to go. Now many of them can read, write, do simple arithmetic, and recite numerous Bible verses. This change was brought about by the model school at Dalat under the guidance of Mrs. Funé.

The first children who came were timid and fearful. They had never made a mark with a pencil and found it much more difficult than wielding a knife or sickle. But they were young.  
(Cont'd. on last page.)



# PRAYER REQUESTS

These four pages of prayer requests have been placed at the end of the magazine so that they might be quickly and easily located.

The strength of the missionary endeavor in any area is in direct proportion to the strength of its prayer support. Therefore we hope you can put these pages to good use.

When you pray, do not overlook the General Requests. Some of them, no doubt, you could have written yourself 11,000 miles from Indo-China, for fundamental issues are universal. However, that only serves to demonstrate their prime importance.

Should you desire more copies of this section alone, write to:

THE CALL  
Villa Alliance  
Dalat, Vietnam

## NORTH VIETNAM

**HAIPHONG** Van Hines & Pooles

\* A new Vietnamese library was opened recently in Haiphong, to which the Van Hines presented ten Bibles, two in each of the following languages: Vietnamese, French, English, Mandarin, and Cantonese. Pray that the reading of His Word may bring light and salvation to many.

\* Pray for those national workers who are living in dangerous areas, either behind Vietminh lines or in border zones.

\* Funds are needed:  
To provide for refugees.  
To reconstruct churches where they have been destroyed or badly damaged in the fighting.

To keep open two rented chapels which will have to be closed soon if extra funds do not come in.

**HANOI** R. M. Jacksons,  
Richard Taylors

\* Relief—food, clothes, and shelter—for many Christian families is imperative. Pray that in the meantime they may rejoice in spite of all their hardships.

\* Our lease on the mission chapel at Hai-duong has very nearly expired. Another plot of land has been rented from the city with the understanding that a building be erected thereon soon. Pray for guidance in carrying out the necessary arrangements.

\* If funds do not come in, many churches will have to be closed at the turn of the year. Pray that no such great loss may be sustained for so small a cause.

## CENTRAL VIETNAM

**DALAT** E.F. Irwins,  
(Vietnamese Work) Funés

\* The C. & M. A. has long wanted to start a Vietnamese Center in Dran. Pray that Mr. Tin, Vietnamese missionary to the tribes people, will have a ministry among the Vietnamese also, as he goes there to set up a Tribes Center.

**TOURANE** Olsens & Revelles

\* Pray for the churches behind the bamboo curtain.

\* Pray that the students in the Bible School will have a real vision and compassion for the lost; and that they will apply themselves to their studies.

**NHATRANG** Houcks

\* More full-time workers are needed in churches that are too distant for regular itinerant ministry on the part of missionaries.

\* The only Cham worker in Indo-China, Xu, has opened a pioneer work among that people at Phan-ri. His responsibility in the area is about 20,000 people.

\* The fourth session of the Short Term Bible School will be held early in 1952. This will be the last school term before the Houcks leave for furlough.

\* The poor eyesight of Mr. Tri, the main translator at Hanoi of Christian literature, is steadily growing worse.

\* Unless an elementary and high

school for children of pastors and Christians can be provided, the children will be compelled to study under Buddhist influence and forced to participate in the religious activities. Pray that such schools may soon be established.

\* Mr. and Mrs. Luc would like to go to the Tourane Bible School to prepare for the Lord's work, but he has not been able to obtain a release from his job as railroad conductor. Though valuable to them, he is of much greater value to the Lord.

\* Mr. Hoa, a steady witness for Christ, was taken by the Communists a year ago. Efforts to get a Bible to him have been unsuccessful. Pray for his release and return to his family.

\* Our pastors need strength to carry on their duties and to face their many problems. Most of them have not had a vacation since the war began.

## SOUTH VIETNAM

**SAIGON** Stebbins, Whipples,  
Sawins

\* The Saigon area, with a population of 2,500,000, presents an overwhelming challenge for evangelization. Pray that the local churches may be stirred by the Holy Spirit to a genuine concern for those about them.

**CANTHO** Travises

\* Gospel recordings in the Vietnamese language are being broadcasted from Manila over the Far Eastern Broadcasting Company network. Pray for guidance in the preparation of these recordings. Pray too, that all interference may be cleared from the airwaves. Thus far, reception in Indo-China has proved disappointing, for F.E.B.C. has been drowned out by a much more powerful Singapore station.

## LAOS

**LUANG PRABANG** Roffes, Sawyers,  
Smalleys

\* There is a definite need on the part of believers to recognize the necessity of giving up sin itself, as well as their spirit worship. They manifest little zeal for spreading the Gospel, or desire

to grow in grace. All need the abiding presence of the Holy Spirit.

\* The Bible School students need much prayer. Even the simpler processes of learning are difficult for them—especially the women. Pray that the eyes of their understanding may be enlightened that they may enjoy their work, and that their ministries may be characterized by the power and grace of the Holy Spirit.

\* As the Smalleys reduce the Kamhu language to writing, pray that God will give them the needed strength, patience, wisdom, and insight.

\* Pray that the Laotian government will give permission for the Roman script to be used in the Kamhu language. If Laotian script is required, printing of the language will be considerably more difficult and expensive, thus seriously limiting the widespread use of Christian literature in the coming years.

\* There are many dialect differences among the Kamhu people. Pray that if the dialect with which the Smalleys are working does not represent the sound system of the language as a whole, they may be given wisdom in making the necessary adjustments.

**XIENG KHOUANG** Andrianoff's  
Barneys

\* There are two Meo tribes areas that need to be opened—Nong Het and Phou Dou. They can be reached by Jeep, which makes them comparatively easy of access.

\* Pray for the moving of the Spirit among the Thai Dam (Black Thai) tribe. On the only visit Andrianoff's made to them, they were undecided. Since then the Catholics have started a children's school among them.

\* A permanent chapel at Xieng Khouang is needed to accommodate crowds that come to church.

\* Funds are needed:  
To support the Bible School and workers.

For the erection of Bible School buildings.

To rent a room at the market place where many people could be reached.

Pray for the Barneys as they reduce and learn the Meo language.

## SOUTHERN TRIBES

## DJIRING

George Irwins

\* The following tribes are yet without a witness: Ma, Rolai, Nong, and Nope.

\* National workers are needed to minister to tribes already reached, as well as to push out into pioneer areas. Pray that the Lord will pick His own men, and send them into the Bible School at Dalat for training.

\* Mr. and Mrs. Xuyen, Vietnamese missionaries to the Tribes, are ready to open a work at Blao as soon as a place can be secured.

\* Another foreign missionary is needed who could concentrate on Bible translation, and thus release the present staff for work throughout the district.

BANMETHUOT Ziemers, Miss Schon, Miss Ade

\* The use of an interpreter in preaching to the Muong tribes is unsatisfactory. They need a witness in their own language.

\* Completion of the Scriptures in Rade is a pressing need.

\* All the Rade Christians need a deeper comprehension of spiritual truth.

## DALAT

(Tribes Work)

H.A. Jacksons

Miss Evans

\* Pray that adequate funds may come in to enable us to support in the Bible School the men and women that God is sending to us. We need well trained workers to shepherd the flocks that are without pastors.

\* The Koho tribesmen are not satisfied with the system of writing which the government has thrust upon them without giving the matter due consideration. They prefer an alphabet devised some years ago by Mr. Jackson, which they think is more accurate. While the question of whether the government can be persuaded to change or not continues unsettled, the Scriptures cannot be printed in their language. Pray that God will quickly bring about the right solution to the problem.

\* Preparation of text-books for the Bible School requires utmost care. Pray

for the Lord's guiding hand in this work.

\* Pray that God will direct in the drawing up of a constitution for the Church among the Tribes people.

\* Pray that all hindrances may be removed, and that pioneer work may continue without let. The Adlai people have been contacted recently, and wisdom is needed in furthering the gospel among them.

\* Pray that self-support will soon be established in the churches. At the present time, Christians feel little or no responsibility to support their pastors.

\* There are frequent epidemics of typhoid, typhus, pneumonia, influenza, and diphtheria. The mortality rate is high among the tribes people. Pray for deliverance from the ravages of these diseases.

\* Property has been secured in Dran to start a Tribes Center there. Pray that God will direct in this work, and in the winning of this new language group.

## CAMBODIA

## PHNOM PENH

Petersons

Hammonds

\* Pray that the Lord will guide in all matters relating to the printing of the Cambodian Bible.

\* There is urgent need for a church building in Phnom Penh, the capital of Cambodia.

\* Further housing to accommodate new missionaries will become an increasingly pressing need as time passes.

## KOMPONG CHAM

Steiners

\* A fourth of the needed funds have already been raised for a church building for Cambodian and Vietnamese services. Pray that the balance will come in quickly.

\* The pastor in Kompong Cham, Kru Toum, has recently recovered from T.B., but tires easily. He needs strength for his labors.

\* If the Christians would learn to tithe, the churches would be self-supporting.

## SIEM REAP

Dotys

\* The Christians of this district have no church building of their own.

\* Pray for the new believers who are isolated from active Christian groups, that they may mature in the Lord, and be witnesses for Him in their villages.

## BATTAMBANG

Gravens

\* It is planned to drop tracts from airplanes over towns where Christ has never been preached. This will probably be done in January. Pray that God will use these pamphlets for the saving of many.

\* Thirty recent converts need to be established in the faith.

\* Native workers are urgently needed.

## CHINESE WORK

## CHOLON

Holtens

\* One church cannot adequately reach the multitudes of Chinese in the Saigon-Cholon area. At least two new chapels are needed; one in Saigon, and another in the heart of Cholon.

\* Chinese workers to minister in these chapels, and throughout the rest of Indo-China, are necessary.

\* Pray for the itinerating trips which are periodically taken throughout Cambodia and South Vietnam. There are hundreds of thousands of Chinese in the cities and hamlets of these areas.

## HAIPHONG

Pooles

\* The Pooles are theoretically responsible for all of the Chinese in Northern Laos, Northern Vietnam, and part of Central Vietnam; but at the present they are more or less tied down to the Haiphong church. Pray that they may be released to penetrate into the hinterland.

## CÀU-ĐẤT

Moseleys

\* Recently 29 of the Chinese working on the tea plantation at Càu-Đất were baptized. They are interned Nationalist soldiers, some accompanied by their

wives and children. Pray that this little flock may be carefully nurtured in the Lord, and that they may become eager and regular students of the Scriptures. Pray also that from their number God will raise up men, mighty in faith and the Word, to be witnesses to His name in the Chinese army and among their own people.

## GENERAL REQUESTS

\* Pray for the health of missionaries and national Christians. A sick missionary has a greatly limited ministry.

\* Pray that the Bible School students may be filled with the knowledge of the Word, the eyes of their understanding being opened. Some of them find it very difficult to apply themselves to their studies.

\* Pray too, that they and their wives may be wholly consecrated to the preaching of the gospel. This has not always been the case in the past.

\* Pray that our missionaries, national workers, and Christians may understand the conditions upon which revival is contingent; and courageously fulfil them.

\* The temptation toward self-dependence, self-initiative, and self-propulsion are as great here as elsewhere. Pray therefore, that all of us will steadily reject confidence in the flesh, working instead on the initiative and in the strength of the Holy Spirit.

\* Pray that God will enable the missionaries engaged in language study to learn quickly. It is exacting, and often monotonous work, requiring a great deal of stamina. Unless one is watchful, the tedium can seriously reduce the vigor of one's spiritual life.

\* Pray that the doors of Indo-China will stay open; and that pioneer work will be pressed with increasing energy by the National Church.

\* Pray that the great quantities of literature being turned out by the mission presses in Vietnam and Cambodia will be mightily used of the Holy Spirit to bring many to Christ, and to build up the Church.



**SAC, THE TRIBESMAN**

(Continued from p. 22)

Over the months, Sac developed into a good teacher. After the Irwins had learned the language, Mr. and Mrs. Loc, Vietnamese missionaries to the tribes people of Djiring, studied with him. Later he taught Mr. and Mrs. Xuyen and Miss Evans. During his free time in the evenings he either studied the Vietnamese Bible, or taught his wife to read.

But Sac wants to be a preacher.

At the present time, there are no Sre workers, except Mr. Sol, who is tied up with the Bible School at Dalat. So there is nothing Sac would sooner do than go to Bible School, and then become a preacher among his own people.

**MODEL SCHOOL**

(Continued from p. 27)

and learned more quickly than their parents.

This past session, there were 56 children in the model school—so called because it serves as a model for the 17 day schools which the student preachers have established in their villages.

In addition to reading, writing, and arithmetic, the children are taught Bible stories, Bible memory work, hygiene and ethics. It is important that the children learn Christian ethics, because there is a great gulf between Christian standards of conduct and tribal custom.

Just before the present term started, an attractive primer was printed to facilitate the teaching of reading. Young folks and older ones are delighted to find that they can actually read the simple sentences prepared for them. Another incentive is the gift of a hymnbook when the child has learned to read. Some have tried unsucces-

fully three times, but they are still trying.

Children's classes are held in the chapel from eight to ten o'clock while the student preachers do their «gratis work». Because more classroom space is urgently needed, one class is held in a back room and two others are held in the chapel proper.

In the future these children will provide intelligent Christian leadership in jungle churches. Many of them will go to Bible School, and it will no longer be necessary for them to spend precious months of Bible School time learning to read and write as their fathers and mothers had to do.

**THE GREAT DANGER**

On the mission field, as everywhere else, the great danger is having men in the ministry who have never been called of God.

If they have not been called, they cannot have the anointing. If they lack the anointing, either their influence for God is negligible, or they cause unending trouble.

Nevertheless, because of the imperative need for national workers, we are all tempted to send off to Bible School anyone who is willing to attend.

When the work seems to be bursting wide open the illusion is especially strong that the more preachers we have, the faster will be the advance of the missionary enterprise.

That is not true. For the native worker who has not been called of God quickly becomes a thorn in the side of the work; and he ultimately drops out when the rigors of the ministry prove too much for him.

«Pray ye therefore the Lord of the harvest, the HE (not we) will send forth laborers into His harvest».

**THE END TIMES—ACCORDING TO BUDDHISM**

Cambodians believe, from their Buddhistic teachings, that the end of the world will come shortly. Just prior to the final consummation, there will be a great slaughter in which the blood of the slain will flow so deeply that it will come up to the bellies of the elephants.