

1931

The CALL

of French Indo-China AND EAST SIAM

No. 31

Jan.-Mar., 1931

UNFLINCHING!

UNFLINCHING let us stand
Before this world's brief scorn;
Unflinching—for we see
Beyond the night—the Morn!

Unflinching we would be
Because of Hope's strange strength;
Unflinching—for we know
There shall be Peace at length!

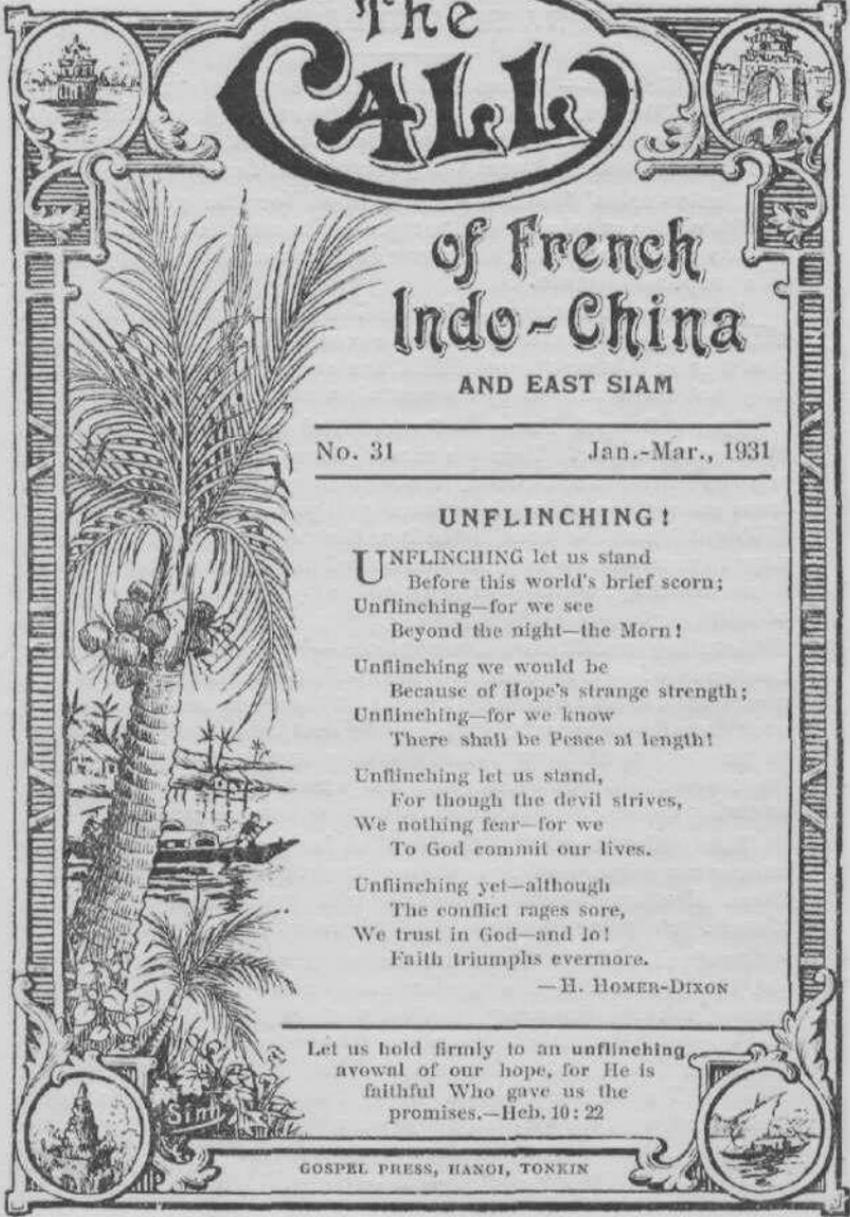
Unflinching let us stand,
For though the devil strives,
We nothing fear—for we
To God commit our lives.

Unflinching yet—although
The conflict rages sore,
We trust in God—and lo!
Faith triumphs evermore.

—H. HOMER-DIXON

Let us hold firmly to an unflinching
avowal of our hope, for He is
faithful Who gave us the
promises.—Heb. 10: 22

GOSPEL PRESS, HANOI, TONKIN



PRAISE AND PRAYER

Dalat School.—Praise God for answered prayer in sending to us \$1,500 gold, half the remaining amount needed for the property at Dalat. Pray that the other \$1,500 gold may be provided in time to meet the government demands.

Missionaries' Health.—Praise God for the general good health of the missionaries, but prayer is much needed for one or two who are feeling the wear and tear of missionary life in this tropical climate.

Unrest in Indochina.—Praise God that the authorities have acted promptly in warding off the communistic menace. Pray that during this new year of 1931, the evangelisation of this land may not be hindered by communism as during the past year.

Hanoi Gospel Press.—Praise God for \$100 received in answer to prayer. This has already been used to make urgent repairs in the stock room, in order to prevent the white ants from eating the valuable printed and paper stock. Pray that \$700 gold may be sent in before the rainy season, this being urgently needed to repair the roof of the older section of the press building, which has been eaten by ants and is in danger of falling in.

Sending out Native Evangelists.—Praise God for the very fine body of students leaving the Bible Schools to go out into unevangelised territories. Pray that the extra amount needed every month (approx. \$500), may be sent in as a direct answer to prayer, our Home Board having written that it seems impossible for them to increase the present monthly remittance in order to support these additional native evangelists.

The Native Church.—Praise God for the nineteen Churches comprising the self-supporting Annamese Church, and for three Mission Churches which will be self-supporting in March. Pray for them and their devoted native pastors.

Revival.—While there are many pressing temporal needs, yet the greatest and supreme need is for Spiritual Revival among the missionaries, native pastors, evangelists, and Christians. Pray that there may be a gracious outpouring of God's Holy Spirit throughout the whole of this varied Mission Field: backsliders being reclaimed, Christians sanctified, and divine power being manifested in the winning of multitudes of souls before Jesus Comes.

EDITORIAL

Let us hold firmly to an unflinching avowal of our hope, for He is faithful who gave us the promises.— Heb. 10: 22 (Wey).

UNFLINCHING—what a word to spur one on to high endeavour, to dauntless courage in the face of doubt, difficulty and danger! The men of the world, in paper and magazine, are now ever chanting a dirge of depression and of pessimism. Not so the child of God who, when «Troubles like sea billows roll,» can sing: «The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.»

In our last «Call» we told our readers of the urgent need for an increase in our budget to enable us to send forth, into the whitened harvest fields, the thirty evangelists and their wives who are leaving the Bible Schools the beginning of next April. As yet the answer to our prayers is not in sight! On the contrary the Home Board tells us of the possible need of a decrease in the funds sent to ours and other fields, or at most the sending of the present amount without any increase whatever. Nevertheless we mean to hold firmly to an unflinching avowal of our hope, for have we not the promise that God shall supply all our need according to His riches in glory?

The need of native evangelists is a self-evident fact. Even compared to India or China we should have a force in this land of some four hundred Protestant missionaries. On the contrary we have less than fifty! Since the inception of the work in Indochina our slogan has ever been: «The minimum of missionaries and the maximum of native evangelists.» By using trained native evangelists we can thus to some extent compensate for the lack of missionaries.

After many long years of prayerful waiting on God, *Religious Liberty* has been granted to these many millions of hitherto unreached ones. God has given us *Thirty Evangelists*, trained in our Bible Schools, called and equipped for service, ready to go forth to preach the full Gospel of redeeming love. God, «Who will have all men to be saved,» has given *Jesus Christ*, His Son, to die on Calvary's Cross for the salvation of

the world. We therefore have the open doors, the men, and the Gospel. What is there still lacking? Is it not the «effectual prayer» that will send us from God, through His faithful ones, the needed increase of \$20 gold monthly for each of these devoted evangelists to go into an unoccupied province or territory, averaging from one to two hundred thousand population? This sum monthly will be sufficient to rent a Gospel Hall, pay the travel and allowance for one of these evangelists and his family, and thus establish another Gospel centre in one of these populous heathen territories.

Now the reason for the hope that is in us is that: «He is faithful who gave us the promises.» We would emulate the example of the heroes of the faith enumerated in Hebrews 11, and of the saints of God all down through the centuries who did exploits for their God through faith, which is «the substance of things hoped for, the evidence of things not seen.» Will you not stand with us in this «unflinching avowal of our hope,» that we may not fail God or these perishing millions, whether in prayer or sacrifice?

THE full allowances of the past three months, with additions from the «Shortage Fund» for good measure, have deeply stirred our hearts with a feeling of gratitude to God and appreciation for the self-sacrificial gifts which have made this possible. God grant that we may be increasingly worthy of our high calling, and faithful stewards of the funds entrusted to us.

WE would thank all those who have sent us such beautiful—used and some new—Picture Cards for use in the native Sunday Schools. They are much appreciated by missionaries and native colleagues, and we would request further gifts. Send small packages by book post.

THE attention of our friends is called to the enclosed Annual Report for 1930. It is at once a source of great encouragement and a challenge to believing prayer. God has wonderfully blessed, and our hearts are thrilled by the inspiring reports of what God's Grace has accomplished. The statistics are most faithful in portraying the real condition of the work as it is today. Shall we not earnestly trust and pray that, during this New Year, God's Grace may be revealed more than ever before in the lives of the missionaries and native Christians, and also in the winning of multitudes of precious souls? So much depends on prayer!

«IS IT NOTHING TO YOU.....?»



Statistics taken from «L'Annuaire Administrative, 1930.»

THAT TONKIN, a country as large as Pennsylvania (46,000 square miles), and as populous (7,500,000), has but eight missionaries and twelve native workers?

THAT TONKIN has still **twenty provinces**, averaging 250,000 souls each, without any witness of the true Gospel?

THAT TONKIN has **Five Tribal Groups** with a total of 600,000, and but one group with a witness of the true Gospel?

THAT TONKIN has a mountain region where one can travel for weeks and yet know that there is no Gospel centre,—no preacher of any kind?

THAT TONKIN, if manned by Protestant missionaries in the same proportion as in China or India, should have over one hundred missionaries and hundreds of native evangelists?

THAT TONKIN, through the providential leading of God, would seem to be the **direct responsibility** of our Christian and Missionary Alliance, and the greatest challenge among all its Mission Fields?

THAT TONKIN has trained native evangelists now ready to go into this score of unoccupied provinces, but the **\$20 gold monthly is lacking** for the renting of a Gospel Hall and the support of each one of these evangelists?

FLOODS IN SOUTHERN ANNAM!

WE had just repaired the old second-hand Ford, ready to make our final round for the year to the district stations, when the clouds opened and began to pour floods on the dry ground of Southern Annam. Such rains we had never seen before! The water rose so high that the whole country looked like a great lake, dotted with little islands, house tops and trees. It was a sad time: many lives were lost, houses, cattle and crops were washed away, and roads ruined.

One man who had lost his house and all that was in it, from the hill on which he was standing, saw his poor old cow being carried away in the rushing waters. He plunged in and grabbed her by the tail, thinking he could turn her back to safety, but he was carried with his cow out to sea, never to be seen again. When preaching to crowds that gather to hear the Gospel, we often use the above incident to illustrate how so many hang on to their worthless heathen religions like the poor old man hung on to the cow's tail, only to be carried out into eternity without God and without hope.

This flood time, along with many other calamities, such as typhoons, fires, etc., are sad to think about. But have we stopped to think of the ordinary days when there are no floods, typhoons or such catastrophes at all? Even on the beautiful, quiet, tropical days death rages in this land.

Here in Indochina the Alliance is responsible to give the Gospel to over 22,000,000 of people. Our hearts are crushed as we stop to figure a little, and realize that as the sun quietly set behind these beautiful mountains this afternoon, there had been an awful calamity in the last twenty-four hours. The floods of sin and death had taken their daily toll from this poor land. Not just fifty or one hundred dead, as in the recent floods, but at least 1,440 poor souls swept out into eternity. This happens every twenty-four hours. In one month, which seems so short to the missionary who tries to cover a territory of several hundred miles, at least 44,640 precious souls drift beyond our reach. In a year, which passes like a dream in the night, the number mounts up to 535,680 souls gone down in this awful flood. In a few more years this whole generation will be gone!

What a responsibility lies before the Christian and Missionary Alliance in this section of the Lord's harvest field! Can we plead hard times and slow up the work in the face of

such a crisis? Can we let any one whisper to us that we have sacrificed enough already? No, NEVER! Our dear Lord never taught us that way. He who was rich kept going down, down into sacrifice, poorer and poorer until He could say, «It is finished.» Let us follow in His steps. May God make us willing to endure every hardship, to become poor as we spend ALL in this most urgent time of need. The opportunity will soon be gone.

After the floods of which we have just spoken had subsided, and the roads were repaired enough so we could get through, we loaded the old Ford till it looked like a moving van and started out for a five weeks' trip. We intended to get back before Christmas, but later decided that to stay *where God was working* would be the happiest place to spend the day. At Phanthiet, a town 160 miles south of Nhatrang, the crowds gathered by the hundreds, and continued to come every night for three weeks. When we told them the special meetings were over they continued to come just the same. Over forty souls professed faith in Jesus before we left, and our last letter said there were still good crowds and many seeking the Lord.

After this we came back 100 miles to Phanrang, where we helped the native preacher in similar meetings for two weeks more. Many were saved there. Our Christmas holidays were spent in the Annamese preacher's home, sleeping and eating Annamese style. Late hours every night, board beds or sleeping on the floor, Annamese food, etc., does not seem hard when buoyed up by the experience of seeing raw heathens come out and kneel down and accept our dear Lord as their Saviour.

We were finally hurried back home because of the Annamese officials telling the preacher that he must stop preaching at Ninhhoa, a station 22 miles from Nhatrang. This matter was soon settled so that things are now going as usual. But our prayer is that we might see the unusual, that is, a mighty revival in this land. Surely the enemy has come in like a flood, and the millions are fast drifting away and sinking in the blackest night of sin. What sacrifice, in giving, going, and praying must be done NOW or NEVER! Pray that the Spirit of the Lord will raise up a standard against the enemy.

«Throw out the life line, Throw out the life line,
Millions are drifting away;
Throw out the life line, Throw out the life line,
Millions are sinking today.»

C. E. TRAVIS, NHA-TRANG, ANNAM

THE GOSPEL versus CAODAI-ISM!

«TIME is money» seems to be a popular slogan in America, and even Europeans seem to have come under the sway of the spirit of rush and hurry that characterises this age. Not so the Oriental. The Annamese motto would seem to be: «If you can't do it today, do it tomorrow»—an attitude that grates on the average Westerner. The Annamese, however, believe in being on time! I know of some Christians who get up at 4 a.m. on Sunday in order to be at church by 7.30. They arrive at 6 o'clock, and wait an hour and-a-half for the preacher to put in his appearance.

MISSIONARIES TAKEN UNAWARES

So it was the day we decided to make our boat trip to Ninh Thuan. I had hardly opened the doors when I stalked several Christians and asked if we were about ready to go.

«But I understood we were not going until noon,» I protested.

«Oh, we've changed our minds; we must go now in order to take advantage of the tide. If we wait it will be too late.»

No preparations. How could we possibly get ready? Breakfast must be prepared and eaten, the children gotten ready, food, bedding and utensils brought down to the boat, etc. Satan whispered: «Don't go.» He had a purpose in hindering. We didn't listen though, and the next hour was spent in rushing from bedroom to dining room, to kitchen, to auto, to boat. American «pep!» In the meantime the natives sat in the living room, their feet drawn up under them, and talked languidly in true Oriental fashion.

GOD MUST FIRST DEAL WITH SIN

A good tide helped the three rowers, and soon we were well on the way toward the outstation situated on the other side of the treacherous Mekong. With us in the boat were several Vinhlong Christians, as well as Mr. Tram, the ordained pastor of the Vinhlong Church, of which Ninh Thuan is an outstation. This work was opened up about a year and-a-half ago, when one of the Christians offered his house as a chapel. During that time the work has progressed but little, and for two reasons, namely, the flesh and Caodai-ism. Of these two enemies the former is the more formidable, and has done much to hinder the advance of the Gospel in this neglected area. For many months several Christians had failed to walk in the Spirit, and in consequence had «fulfilled the lusts of the flesh.» The Holy Spirit could not work and the Church

was at a standstill. The Vinhlong Christians had been much in prayer that these folks would get right with God, and the answer came a few weeks ago when differences were made up and sin confessed. Praise God! Now He was able to work and deal a blow at the other enemy,—Caodai-ism.

RELIGION OF THE ONE EYE

Caodai-ism is sometimes called the «Religion of the One Eye,» for in its temples—in the front and center—one may see a large picture of a single eye peering out from a background of clouds and stars. This eye, which one of the leaders of the religion described to me as the «Great Intelligence,» looks knowingly down upon its devotees as they bow before the various images in the temple. Of the latter there is a great variety, for the promulgators of Caodai-ism are very broad and liberal. Do you wish to worship Buddha? Yonder is his image. Or perhaps you prefer Confucious or Laotse? They too are here! Jesus, did you say? He also has a place. Over there you will find an image of the Christ.

THE MASK OF CAODAI-ISM PIERCED

The inclusion of Christ in the number of their deities was a master-stroke on the part of the founders of this religion, or rather of the founder, Satan himself. Many who had given a mental assent to the truths of the Gospel have been swept into this religion, for they are led to believe they too worship Christ. Caodai-ism purports to be a truly ANNAMESE religion; it is in reality a political organization, with a mixture of Theosophy and Spiritism to give it a religious aspect. During the three years of its existence Caodai-ism has gained tens of thousands of adherents, many temples have been constructed, and innumerable meetings held. The French government, however, has pierced through the religious mask and disclosed the true character of this society, and is now taking active measures to suppress it. This has aroused the ire of many of the village officials in the South, and they often take their spite out on the Christians, who they say have more liberty than the Caodai-ists.

As a result many of our Christians have had to endure hot persecution. Especially was this so in the little village of Ninh Thuan, where nearly all the officials had followed the new religion.

CAODAI-ISTS TRANSFER ALLEGIANCE TO CHRIST

That afternoon Mrs. Carlson took the folding organ into the chapel and taught the children to sing hymns, while the

preacher, several Christians and I made visits and explained the Gospel in a number of homes. In nearly every home we entered there were Caodai-ists. We had prayed for guidance and now was our opportunity to make known the Gospel. There was some hostility, but we could see a change in their attitude as we sought to «speak the truth in love.» Praise God for definite results! That afternoon eight people «turned to God from idols to serve the living and true God.» In the evening evangelistic service, three more accepted Christ. The next day, after a service for the Christians, we returned home.

We feel that a victory has been won and want you to rejoice with us. Among those who have recently accepted Christ are five members of the village council. Like Paul, these men had hotly persecuted the Church; like Paul, once they had caught a glimpse of their Redeemer, their zeal was transferred to the cause of Christ.

PRAY FOR NINH THUAN CHURCH

The Ninh Thuan Church now numbers about 40 adult members, some of whom are fairly well-to-do. They are making arrangements to tear down the old chapel and build a new one, and hope this year to call a preacher. All this because sin was confessed and restitution made!

The remaining members of the village council made a formal protest to a higher official, saying that since so many members were accepting the Gospel there would soon be none left to look after the temples and keep them in repairs. This official replied that religion was a matter of the conscience, and that no official was obliged to pay money for the upkeep of a temple if he did not so desire.

The Ninh Thuan council members are a rather gloomy lot today, but it is their sin that makes them so, and their religion avails them nothing. Will you not pray with us that these men, as well as many others, will soon have the assurance of sins forgiven through faith in the Son of God, Who loved them and gave Himself for them? Only then will the gloom of Caodai-ism be scattered and they will «joy in the God of their salvation.»—REV. PAUL CARLSON, VINH LONG, COCHINCHINA.

PLEASE PRAY FOR HUE

ALTHOUGH the new work in Hue is being much blessed of God and almost daily one or two souls pray the penitent's prayer, yet the converts are being severely tempted and many are not living the life they should. Special prayer is requested.

PERSONALIA



MRS. Cressman's friends will be glad for the good news in a recent letter from her husband, who writes: «Sister Cressman is doing very well. God is good. She has gained very rapidly. The children are fine.» May our sister, and any other of our missionaries who are weak or weary, increasingly appropriate «life more abundantly» in Christ.

WE would speed the parting missionaries on their homeward way, and follow them with our wishes for a restful and fruitful furlough in the homeland. Miss Frost, Mr. and Mrs. Carlson and three children, Mr. Olsen, Mr. and Mrs. R. M. Jackson and three children, and Mr. and Mrs. Travis and children all expect to leave before our tropical summer sets in. Several hope to be present at the Annual Council.

AS we speed the departing so we would welcome the coming missionaries. Mr. and Mrs. Robert Chrisman are making their «debut» on the mission field, and have arrived in Ubon, direct from home. God grant them the speedy acquisition of the language and a rich ministry in East Siam.

THEN we have a group of returning missionaries, «salted and seasoned» to the vagaries of this tropical clime and the still more puzzling vagaries of the Oriental mentality. Mr. and Mrs. Stebbins, Mr. and Mrs. Pruett, and Mr. and Mrs. Peterson, with their children, all hope to be back on the field in time for the Annual Conference in June. May their further term of service see many trophies won for our Coming King.

AGAIN we have the joy to announce the arrival of two prospective missionaries, who have come as «Trailing clouds of glory from God who is their home.»—Dorothy Louise Hazlett (Nov. 24, 1930), and Leslie Gordon Smith (Jan. 30, 1931).

EAST Siam now has a second centre from which the Gospel Light can radiate. We trust that Mr. and Mrs. Voth, who moved to Khon Ken in December, will soon have the joy of seeing some souls saved.

VIENTIANE, a strategic centre for work among the Lao people, is at last to have a resident missionary couple. Mr. and Mrs. Grobb, with Mr. Jeffrey, are now there seeking for a «local habitation.» May God set His seal of approval upon this new pioneer endeavour in Northern Laos.

ACROSS FLOODED CAMBODIAN PLAINS!

AFTER about an hour's cycle ride over very bad, muddy roads, I arrived at Khpop, where we have a little thatch Chapel and a group of some twenty-five Christians. Mr. Ngim, our Evangelist, lives here in the centre of his rather extended parish. We had arranged to go together by boat across the flooded plains and forests to the village of Khsoy, where a group of believers have been waiting for baptism for two years.

Our party which started out from Khpop consisted of ten people in two native canoes, for several of the Christians from Khpop accompanied us. We rowed or poled through the rice fields for several hours, until it was considered dinner time. Then we pulled up under a large tree and gave thanks for the food provided, cooked *en route* by our good friends on a native earthen fire place on one of the boats. Continuing our way, now through the rice fields, now through the flooded plains of tall grass and occasionally through stretches of inundated forest, we finally neared our destination. We were met by one of the believers and his wife who came to meet us in their little boat. The final half hour of the journey was through a forest of mammoth trees, where from time to time monkeys could be either heard or seen as they sprang from tree to tree. We arrived about 3:30 p.m., much later than expected.

We were heartily welcomed by the Khsoy believers. They gathered in the little thatch Chapel, sitting on mats spread on the ground. After singing, prayer and exhortation from the Word, it was a joy to baptise fourteen of them in the Name of the Lord Jesus. After the baptismal service, we all gathered for the evening meal. Besides our party from Khpop, and the Khsoy Christians, there were several other Christians from the Bat Domrek Chapel. These latter had been fishing in the flooded forest in the vicinity, and had made our Chapel their headquarters for the season.

That evening smoke fires were built all round the Chapel and we all tried in vain to sleep on mats spread on the ground of the Chapel. However the mosquitos were terrible, and so we spent the night wishing for the morning.

On our return journey we saw many interesting creatures: peacocks, monkeys, parrots, etc., and a species of edible lizard two feet long which our companions vainly tried to catch. Praise God for this unique experience which brought joy to us and surely also to our Saviour.—D. W. ELLISON, BATTAMBANG.

OUR INTRODUCTION TO THE SIAMESE

OUR introduction to the Siamese people was long before we reached their mother country, for in Shanghai there was awaiting our arrival a Siamese young man. Word had reached him through friends in the Oriental Missionary Society, where he is preparing for the Lord's work, that we would be spending a few hours with them *en route* to Siam. We were glad to meet this reborn and Spirit-filled Siamese whose burning passion is to see his own people serving our Saviour and enjoying the peace of mind and the joy of the Lord as he has since he came into the Shepherd's fold.

ARRIVAL IN SIAM

Days passed during which many questions had entered our minds regarding the people to whom the Lord had called us, until at last we reached Bangkok on the Menam River. 'Twas here that we received the real picture of the natives and, needless to say, our hearts were touched as we saw lives deeply scarred by sin. Most conspicuous of all were the coal-black teeth made so by chewing betel-nut which has about the same stimulating effect as tobacco.

It was during the early hours of the evening that our train pulled into the station and we were making our way along the narrow dirt roads leading to our new home. Innumerable stars were shining overhead, and we could only pray that some day the Light of Life might be shining in as many native souls. Today Ubon, with its surrounding villages populated with many thousands, is without a single baptized native Christian, as far as we know. These are lost in heathen darkness and despair, without hope and without God in the world.

AN IMPRESSIVE THOUGHT

The other day, as we were walking along a path, a poor old man bent humbly to the ground begging alms as we passed by. The scene brought back to me these words of F. W. Robertson: «That wretched beggar is God's child as well as you, if he only knew it—you know it—he does not: that is the difference; but the immortal is in him too, and the Eternal Word speaks in him.» Will you not join us in praying for a mighty outpouring of the Holy Spirit upon the missionaries and upon these benighted people, that many may come to know that they are children of the only true and living God? We would like to see every Siamese as the first one we met.—ROBERT M. CHRISMAN, UBON, SIAM.

the thirty-odd temples in this town of about 7,000 inhabitants.

When we had asked the cook why he didn't take his wife to the hospital (there is one here with a French army doctor in charge, and all dispensing done at the hospital is free), his excuse was that his wife would not go. We had then suggested that he have the doctor go to the house, for neither of us know anything about nursing or medicine, and we would have preferred that the doctor go. To this he had replied that it would cost too much, even though the maximum charge is \$1.20. We had taken all this in good faith until we found the sorcerer there, because this sorcerer had to be paid for his divining—and he even got the egg with which he did it which had been provided by the cook! And I suppose the eyes of the wife were made well because the spirits were placated and not because we had done anything for her!

This incident shows that although these people are nominally Buddhist, and are bound by and laden with the support of innumerable Buddhist priests, yet in reality they are spirit worshippers.

A BOY TROUBLED BY SPIRITS

Another incident which happened several months later and which involves our boy, will show this also. He was sick one day and did not come to work, but the next morning was well enough to do some light tasks. The first thing he said to me next morning was that the spirits of his dead father and mother had come to him and told him he was sick because he had not returned to his home town which he left some two years ago; the spirits were angry because of this neglect and he must return at once. Mr. Roffe asked him who was the strongest, God or the spirits, and he replied that God was; so Mr. Roffe told him to obey God and not the spirits. Prayer also was offered that the Lord would keep him from the dominion of the spirits and to-day, praise God, he is still with us, never having returned to his village.

He seems very interested in all we can tell him in our broken way. Yesterday I heard him reading in a leisure moment (these people always read out loud as they seem unable to get the meaning unless they do), so I went out to see what he was reading and found him laboriously deciphering an old exercise of mine which he had rescued from the waste paper basket. I at once got a Gospel of John which is in large print, as he cannot see to read small print, and asked him if he would

like to read that. He replied in the native idiom, «Like, oh.» Then we asked him if he would like to buy it, and his reply was the same. When he saw that this book told about Jesus, he was surprised, and said: «Why this tells about Jesus in the Laolian language. I thought he was only for French people.» Oh, the pitiableness of it! How our hearts were gladdened to be able to tell him that Jesus is for all the world—for French, for English, for Annamese, for Siamese, for Chinese and for Lao—this list covering about the extent of his knowledge. This Gospel is now in his possession and we ask you to pray that it shall be the means of his salvation, that he may be the first-fruit of our labor among the Lao.

A BOWING PARTY!

IT was really the Annual Church Meeting in Hanoi, but it was much more like a Politeness Contest or a Bowing Party. As you know, the Hanoi church is self-governing, and the entire work is supposedly on the shoulders of the local native Committee. The opinion of Mr. Cadman was asked a few times, and I had been requested to play the organ; otherwise one might forget there was a single foreigner in all Indochina.

The Minister and the entire Committee bowed themselves out of office, resigning with real grace and tact; then they were emphatically bowed in again, with decisive votes carefully registered. Everything was administered with the most parliamentary details, and enough honorific titles to butter everyone's bread for the next year!

Hanoi is truly said to be one of the hardest fields in the world, for the mixture of Oriental bigotry and French rationalism makes the population, whether backward or advanced, a most difficult kind to reach. Hearts are either hardened with centuries of unbroken customs, or else are bitter with modern rationalism and polluted with scepticism. Considering the size of the city one feels painfully aware of the pitiful little church with barely a hundred members. We have begged our friends to unite with us in a great wave of prayer that will spread revival all over this vast city, and bring great crowds into the Gospel net. Unfortunately our church is too small yet to seat more than a hundred and fifty or so, and we are asking God to guide us and provide for its enlargement, should that be His will.—H. HOMER-DIXON, HANOI.

THE LORD'S WORKING IN THANH-HOA

Bring forth therefore fruits worthy of repentance.—Luke 3: 8. They did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.—John 12: 42, 43.

MR. Nghe, a literary man, lived at Cau-dong with his two wives. About thirteen years ago he died leaving his two widows with three daughters and two sons. In due time the two boys were sent to study at Vinh. Both were converted. The mother of the boys testifies that since they were saved they spend much less money. The two widows have become Christians. Formerly, they would make a great feast, once a year, for their departed husband. Sometimes they would spend as much as forty dollars gold for one feast. There was always plenty of wine. Since becoming followers of Christ, there are no more such feasts. In the old days they had a number of servants. Now it is difficult, almost impossible, to get workers to harvest their rice because they no longer serve alcohol with the meals. The two boys are in Bible School. The neighbors take advantage of the old ladies, having beaten a watch dog to death, and stolen fruit, vegetables and equipment.

Evangelist Tieu and his wife are now living with the two widows. Relatives of the two ladies accused him of being there for some motive other than preaching the Gospel. They threatened to kill him. As soon as permission to preach is received, they will begin meetings. Many in the district have heard the Gospel from the two sons. Please pray that God will help these two faithful women and give a harvest of souls among those who now persecute them.

Pastor Tiep was with us in January for fifteen days of special meetings at Thanh-hoa and nine days of meetings at Vinh. In all forty-one prayed for forgiveness. The question is: How many were really born again? How many will bring forth fruits as proof of repentance? More than one gave a false address. When the evangelist went to visit, he could not find the man. So many are afraid of what people will say!

Since last summer, prayer has been made for Mr. and Mrs. Tru. The first night of the special meetings Mr. Tru was under conviction. He said he believed, but was not ready to pray. When he got home, he ordered his servant to bring in a ladder. His wife asked him what he was going to do. He said: «Remove the altar on the shelf.» The whole thing,

shelf and all, was taken away. The next night he came back to the chapel and gave himself to the Lord. Not many nights later Mrs. Tru prayed too. God healed one or two of their children in answer to prayer. Before Mr. Tiep went away, they invited us to take dinner with them in order that we might see that the altar had been taken away.

Our chapel is near the market. On the 7th, 17th and 27th of each Annamese month, crowds gather to trade. The evangelist displays Scriptures and tracts in front of the chapel door. One day Mr. Du, who lives ten miles from town, was among those who came to market. He stopped at the chapel and bought a Bible, a number of large tracts, and paid for a year's subscription to the Bible Magazine. One of his father's wives died and left Mr. Du a piece of land on condition that he give a part of each year's crops in offerings to her departed spirit. When he ceases to make offerings, he must give the land to some one who will worship her. An old lady relative offered to follow Christ as his substitute so that he could continue to cultivate the land! He has counted the cost and is willing to give up the profit he gains from the land.

Mr. Chu is another of the earnest ones. Some months ago he bought a Bible and one of nearly every kind of book we have. His Bible shows signs of use. Mr. Chu came to one of the special meetings. The very first night I saw him in the chapel, his face was shining. After the meeting he was helping to answer those who wanted to argue!

Among those who prayed while Mr. Tiep was here was Mr. C., a wholesale wine merchant. Will he esteem his profitable business and his worldly friends too much to give up to insure the favor of God both in this life and in the next?

More than anything else we need reviving. Much seed has been sown by preaching and by printed page. God has given some fruit, but we have to admit that many take the first step toward God and then turn back to their idolatrous customs rather than endure persecution for Christ's Name. Brethren, pray that God will break the bonds of Satan and set men free in the glorious liberty of the sons of God!

At Thanh-Hoa only three have been baptized. They with the evangelist and some of the new converts are figuring to see if they can buy a piece of land this year. They will trust the Lord to enable them to build a chapel later on. Won't you pray that God will help them in their effort toward self-support?

— R. M. JACKSON, THANH-HOA, ANNAM.



FRENCH INDO-CHINA

ALLIANCE STATIONS :

- Tonkin (pop. 7,574,522)**
 - Hanoi
 - Haiphong
 - Langson
 - Namdinh
- Annam (pop. 4,933,426)**
 - Dalat
 - Thanhhoa
 - Tourane
 - Nhatrang
 - Hue
- Cochinchina (pop. 3,795,633)**
 - Saigon
 - Vinhlong
 - Baclieu
- Cambodia (pop. 2,402,585)**
 - Pnompenh
 - Battambang
 - Kratie
- Laos (pop. 818,755)**
 - Luang-Prabang
 - Vientiane
- EASTERN SIAM**
 - Ubon (pop. 2,500,000)
 - Konken

- HAIPHONG : — TONKIN**
Rev. and Mrs. H. C. Smith
- HANOI : 1, Rue Nguyen-Trai**
Rev. and Mrs. Wm. C. Cadman
Mrs. Homera Homer-Dixon
Rev. Jean Funé
- LANGSON :**
Rev. and Mrs. J. J. Van Hine
- DALAT : — ANNAM**
Rev. and Mrs. H. A. Jackson
Miss Amira Heikkinen
- HUE : (HEADQUARTERS)**
Rev. and Mrs. D. I. Jeffrey
- NHATRANG :**
Rev. and Mrs. C. E. Travis
- THANH HOA :**
Rev. and Mrs. R. M. Jackson
- TOURANE :**
Rev. and Mrs. H. H. Hazlett
Rev. J. D. Olsen
Miss E. M. Frost
- BACLIEU : — COCHINCHINA**
Rev. and Mrs. G. C. Ferry

- SAIGON, 329 Rue Frère Louis :**
Rev. and Mrs. E. F. Irwin
- VINHLONG :**
Rev. and Mrs. P. E. Carlson
- BATTAMBANG : — CAMBODIA**
Rev. and Mrs. D. W. Ellison
- KRATIE :**
Rev. and Mrs. Gordon H. Smith
- PNOMPENH, B' Doudart de Lagrée :**
Rev. and Mrs. A. L. Hammond
- LUANG-PRABANG : — LAOS**
Rev. and Mrs. G. E. Rolfe
- VIENTIANE :**
Mr. and Mrs. F. G. Grobb
- UBON : — EAST SIAM**
Rev. and Mrs. Paul W. Gunther
Rev. and Mrs. B. M. Chrisman
- KHON KEN :**
Rev. and Mrs. Peter A. Voth
- ON FURLOUGH :**
Rev. and Mrs. W. A. Pruett
Rev. and Mrs. I. R. Stebbins
Rev. and Mrs. F. C. Peterson
Rev. and Mrs. N. M. Cressman