

CHAPTER II

THE ENTRANCE OF THE LIGHT OF LIFE

1911 - 1920

1911

In heaven there must be recorded history. Before the foundation of the earth decisions were made and in time they were realized. The Lord always knew the precise time missionaries of the cross would establish a beach-head in Vietnam. The time had now arrived.

The Davis family in Lung-Chow, South China were assigned to furlough during this year. In March he proposed to the South China Committee that he take a trip into Tonkin prior to furlough so as to better present the need during deputation ministries. The committee was reluctant to grant his request because of 1) his health, and 2) the low state of the Mission's finances. But the Committee would be pleased if he could go at his own expense and see Vietnam before going home. They exhorted that if he went, he should refrain from any statement regarding future missionary work. "The Committee has other plans for a deputation to Tonkin before Conference with a view to opening that country." p. 389, Ex. Com.

Also in March a letter was written to the "China Band" at Nyack regarding the tremendous needs of Quang-si and Vietnam. Both Mr. Hughes and Hosler had written to the South China Committee regarding plans for Vietnam. From Vietnam and France two other men had written to the South China Committee regarding the opening of Gospel work in Vietnam. One was Mr. Bonnet, the agent of the British and Foreign Bible Society in Vietnam and the other, Mr. Couve, the Secretary of the Paris Evangelical Missionary Society. So the Committee discussed with Mr. Hughes and Hosler the best plans of procedure, p. 391. South China Com. March 2.

On March 3rd, the Secretary of the Committee was instructed to write to the Board and present to them the plans to enter Vietnam, enclosing the letters of Hughes, Hosler, Bonnet and Couvre. He also was to state the funds required to begin the work and the need of French speaking missionaries. In these Minutes a Miss Carothers was mentioned as appointed to the Field after preparation in France.

The Committee also voted to send Mr. Jaffray and Hughes to visit Tonkin and to interview the Protestant brethren there, i.e. Mr. St. Andre and Mr. Bonnet. They were to secure information as to the best way to immediately open work in Vietnam and to report their findings to Conference, p. 391, So. China Minutes. (The Field Conference was to convene about the middle of July, 1911)

Then at the April 8 meeting of the Committee Mr. Hosler's name was added to the Vietnam deputation. These three men were given the authority to decide on the location and property for the first mission station. p. 395

The stringency of funds both on the China field and in America raises the question of why the South China Committee made such positive decisions without prior Board approval. One can suspect that quiet assurances may have come from R. A. Jaffray.

In May 1911, the long awaited occasion came. Both Mr. Hughes and Hosler described their experiences and herewith are their writings interwoven so as to make a whole. See. A.W., August 26, p. 337 and December 2, p. 136.

"On May 22, 1911, the Rev. R. A. Jaffray, representing the executive committee of the South China Conference, the Rev. Paul M. Hosler, and the writer, (G. L. Hughes) as pioneer missionaries left for Tourane, in Annam, for the object of making investigations regarding the possibility of establishing mission work in that long neglected land.

"We had been led to choose Tourane as our objective point by a series of providential leadings. In substance they were that Mr. Bonnet, of the British and Foreign Bible Society, in Tourane, entirely ignorant of the fact that we were preparing ourselves for Annam, wrote and told us that for eight years he had been praying for missionaries to come to Annam. He sincerely hoped that we would come and he would do all in his power to help us.

"Early in the morning of the 25th of May, 1911, the little steamer Matilde dropped anchor in the beautiful Bay of Tourane. I was awakened by the morning light and the movements of the crew. I stepped out to the side of the ship and looked over the quiet waters of the Bay. My eye was first arrested by the large foreign buildings of this quiet port, but soon I stood gazing out across the sandy plain to the hills in the distance. The many cocoa trees and palms and other rich vegetation revealed that we were now in the tropics. For some time we had been looking forward to this trip and now we stood at the very threshold. At 8 o'clock we passed customs and quarantine and were invited to go ashore in the Government launch. Upon landing we engaged rickshas (pouse-pouse) and set out to find the residence of M. Bonnet, the agent of the British and Foreign Bible Society. After being twice taken to the wrong house and after a few painful but humorous attempts at speaking French, all three of us arrived at the home of our good friends, Mr. and Mrs. Bonnet.

'We were soon busily engaged in conversation regarding mission work. We stayed with them several days during which time we visited some native villages in the neighborhood and traveled to Hue, the capital of Annam. We also went to Haiphong, the chief seaport of Tonkin; Hanoi, the capital of Tonkin; then crossed the country to Lang-son on the Quang-si border. During these spying expeditions we had ample opportunity to converse with different people as to the best place to locate our future work.

'We truly praise God for His guiding hand on this trip, for it was quite evident to us that He had gone before and prepared the way. We had expected to meet opposition and distrust, but in this we were disappointed, for we were most favorably received and reassured that there was no objection to our proposed work. We had not been in Tourane twenty-four hours before we felt sure that we had come to the right place in which to begin our labors.

'It might be said that during our stay in Tourane Mr. Bonnet introduced us to the 'Resident' as Protestant missionaries belonging to an American society, who, in a few months, would return to Tourane to begin missionary work. He appeared pleased and even told Mr. Bonnet that he was glad we were coming. In making us acquainted with officials, bankers and shipping agents we were made known as Protestant missionaries - no attempt whatever being made to conceal the fact.

'The city of Tourane, in the northeastern part of Quang-Nam, is situated midway between Haiphong and Saigon. It has a French population of 400, while the entire Tourane district has a native population of 15,000. This quiet French center has been well laid out and the inhabitants are quite zealous in planting trees, palms and gardens to cover the barrenness of the waste sandy soil. The streets are macadamized and lined on either side with trees or palms. Some of these roads run far into the country and one military road has been built as far north as Hue.

'Tourane enjoys a healthful climate and is a most ideal place in which to become acclimated. Being right on the coast a good sea breeze prevails most of the year. While the summers are hot and trying the winters are cool and refreshing. There is not much sickness in this locality and cases of fever and dysentery are very rare.

'Tourane has a beautiful and well sheltered bay which is too shallow to allow large vessels to enter very far. The Tourane River rises in the western part of Annam and as it nears the coast divides into many branches, forming a rich delta country. It is one of the richest valleys in French Indo-

china. Situated along this river are about 100 large markets where the missionary in the course of a single itinerary could reach hundreds of thousands of souls. As far as we are now able to judge it seems that this province of Quang-Nam is the key to the situation and from here we could open the other ten provinces of Annam. The province of Quang-Nam has a total population of about 800,000,

"Throughout all of the eleven provinces where the French have located they have made good roads, built foreign and sanitary houses and have planted beautiful gardens. The railroads, which belong to the Government, extend from the Chinese border in Tonkin as far south as Vinh in Annam. From there to Quang-Tri there is no line, but from Quang-Tri to Tourane the road is completed and has been in operation for five years. There is also a small line south to Fai-Foo, about twenty miles from Tourane.

"Mr. Bonnet has been located at Tourane for eight years and has been the means of opening up this region to the Gospel. All this time he has prudently and patiently carried on his work, being careful to maintain a neutral attitude towards political affairs and in doing so has gained the good will of the Resident and fonctionnaires. But his work has been more than that of disarming suspicion. He has made many trips throughout Annam and has sold thousands of Scripture portions and Bibles in the Romanized and in the Chinese character. In this way the soil has been prepared, the seed sown, and already the harvest has begun. At first Mr. Bonnet encountered a little opposition from the Catholics, but the Resident understood his work and allowed him to continue his labours.

"In this initial work of Mr. Bonnet, the changed status of the Catholic body, and the not unfavorable attitude of the fonctionnaires and Resident, we have a combination of circumstances which constitute in the truest sense an OPEN DOOR FOR THE GOSPEL. There is every encouragement to enter NOW and the responsibility and ability lies with the Church. In one village, Mr. Bonnet informs us, the people are eager to know the Truth and will soon turn from idols to serve the true and living God.

"There is also another circumstance which brings us to a crisis in this undertaking. Mr. Bonnet and his family are to remove to Haiphong to carry on his great work in that thickly populated area. Before leaving Tourane, however, he desires that we should come into his home for a short time so that he may help us in the French language and also to insure

our being settled beyond interference. For years Mr. Bonnet has sought to interest other missionaries in this field, but up to this time no one has heard his call. It is the work of the colporteur to scatter the word, but he does not have time for long preaching tours; while the work of the missionary is to preach the Word, instruct inquirers, baptize believers and organize churches.

"The attitude of the officials in Annam toward the Protestant cause is not one of opposition but of indifference. Most of these officials are Free Masons inasmuch as it is generally accepted now in France that success is assured by becoming a Free Mason. Thus Free Masonry and Free Thinking are becoming the religion of the flower of the youth of France.

"So, the following conclusions commended themselves to us as a just reason why Tourane would be the best location to begin our work.

- "(1) For a town in the tropics it is considered healthy.
- (2) Mr. Bonnet desires to sell or rent his property to us. This would protect us from Roman Catholic interference.
- (3) By our beginning work in Tourane we would have the opportunity to become the heirs of the good-will of both officials and people which Mr. Bonnet has so deservedly secured during his eight years' residence in the place.
- (4) The Roman Catholic influence in this district is decidedly less than in other parts.
- (5) It is in about the center of Annam.

"Although the present circumstances are so unusually favorable to make a start right after our annual conference to be held at Wuchow in July (1911), yet we are confronted with a formidable obstacle, viz:- the necessary finances to begin the work.

"On account of the stringency of the home treasury, we do not in the least, desire to draw from the regular funds of the Alliance, but rather pray God to move on the hearts of His stewards and thus not encroach upon the regular missionary offering to the Alliance.

"Our intentions are to start on a modest scale. First, secure a place where we can learn the language and then, at the first opportunity, go out and preach and thus from the inception of the work make the simple preaching and teaching of the Word our chief occupation. After careful reckoning we feel that \$1,000. (USA) would defray the first year's expenses.

"Over 100 years ago Dr. Morrison, the first Protestant missionary in China, landed in the province of Quang-Tung.

"About seventeen years ago the Rev. A. B. Simpson, while on his round-the-world tour, heard at Canton and elsewhere of Quang-Tung's sister province, Quang-Si, which was neglected and unoccupied. His missionary soul was stirred. By pen and voice he pleaded for Quang-Si until a few young men came out to open this anti-foreign province in China. The Lord honored them for at this time the Society's books in South China show a church membership of over five hundred.

"Today, across the border of Quang-Si, is the province of Quang-Nam, in the protectorate of Annam. The Lord of the harvest has given us an 'open door and effectual,' but to keep this door open and prepare ourselves to give the Bread of Life to the unreached millions behind it, needs, we believe, \$1,000 for the first year.

"Beloved brethren, we emphatically say that we do not want offerings for the Annamese work to curtail in the least on the regular missionary funds of the Alliance. But at the same time we cannot lose sight of the fact that here, today, is a glorious opportunity to step in. Only the above sum is necessary to keep it open for a year. It is a mere pittance when we consider the infinite possibilities and the tremendous issue at stake. The maintaining of this open door involves the glory of Jehovah and the eternal destiny of 22,000,000 souls!

"Napoleon Bonaparte, before engaging battle with the renowned Mameluke cavalry, pointed to the Pyramids and, addressing his men, said, "Soldiers! forty centuries are looking down upon you today."

"Dear stewards of the Lord in the homeland, a greater than Napoleon, who stood at the treasury long ago, who died on the cross to redeem mankind and who nearly twenty centuries ago commanded us to preach the Gospel everywhere is, today, looking down upon you to see how much you will lay down for this open door in French Indo-China. According to the report of the World's Missionary Conference, held last year, this area contains nearly one-half of the unreached masses of the continent of Asia!"

At the end of June or the first of July the three missionaries made plans to take a ship from Tourane to return to Hong Kong and South China. A French mail steamer, plying between France and the Orient, called at Tourane once a fortnight. The agent told the

missionaries that the ship would sail on a certain afternoon and assured them that they could eat their noon meal ashore. However, at eleven o'clock on the departure day they heard the steamer whistle and hurried to an observation point. There they observed the ship out in the bay preparing to lift anchor. The ship was three miles from shore. What should they do? Another ship would not call at Tourane for two weeks. Mr. Irwin graphically relates the incident.

'They immediately called rickshas and rushed to the dock only to find the company launch already gone. Our friends looked around for some other means of reaching the ship and the only thing available was a native sampan. This was a poor method of making a hurried trip to catch a steamer that was showing every sign of getting ready to leave. It was a small boat whose only motive power was sails or oars. There was very little wind and the tide was against them. They started out, however, for one of Mr. Jaffray's texts was 'I, being in the way, the Lord led me.' They soon realized that it was useless to expect to get anywhere in this slow craft, but just at this point they met a launch returning to the shore and began to dicker with the native in charge. It was the Governor's launch, although our friends did not know it. However, the captain, Annamese fashion, was willing to do anything for a price and agreed to turn about and go back to the steamer for five piastres.

'When the missionaries were out of the sampan and on the government launch, they faced another difficulty that bid fair to wreck their hopes. Mr. Jaffray took his place at the whistle, for the mail steamer had lifted anchor and was getting under way. But there was only enough steam to give a little toot. Indeed there was not enough steam up to make the trip to the steamer. Mr. Hosler took his place in the coal pit to shovel coal into the fire box, and thus get more steam in the boilers. Mr. Hughes remarked that they would have to pray much if they were to make that steamer, so it was agreed that, like the workers on the walls of Jerusalem in the days of Ezra, they should divide their labor. Mr. Hughes was to do the praying, Mr. Hosler was to shovel coal and Mr. Jaffray was to blow the whistle; and thus they reached their steamer. When the French Captain saw the Governor's launch rushing out full steam ahead with her whistle screeching a steady blast, he naturally thought that some important official business had been overlooked, and the steamer hove to. The little launch pulled alongside, a ladder was let down and three missionaries climbed up and handed their second-class tickets to the astonished Captain." p. 28f - Irwin, With Christ in Indo-China.

The missionaries thus returned to South China and were soon engaged in their annual field conference. How we would cherish a record of the things said and prayed for by all the missionaries there assembled.

In New York when the Board met on June 17 they faced a real dilemma, - an open door and a lack of funds. The minutes state that because of financial conditions the Board should "seriously consider if it is advisable to open Annam" The decision could not be made and the matter was held over for future action.

At the July 29 meeting of the Board Mr. Simpson read a letter from South China urging the Board to open Annam. Summer conventions were in progress, - including Old Orchard, and it was an inopportune time to reach a decision.

The South China Committee minutes, however, do indicate the feeling that existed in New York. A letter had come from Mr. Funk in which he stated the reasons why the Board cannot open Vietnam.

They were:

1. Financial conditions at Home have first consideration.
2. The number of missionaries necessary to maintain the South China ranks.
3. The Board's attitude of discouraging the opening of new missions in other lands.
4. Missionaries on furlough have a united sentiment against opening Vietnam as well as any other new areas.

p. 404, Sept. 16

They must have been disheartened, but good news would finally come.⁴ It did not come during Field Conference nor would it ever reach the ears of Lloyd Hughes. He wanted so much to be a part of the first missionary task force that would open Vietnam to the Gospel. But God called him to higher service on August 25 while he vacationed in Hong Kong. Mr. Simpson relates the story in the October 14 issue of the Alliance Weekly, p. 25.

"Late in August word was received in New York of the passing away of our dear brother, Rev. G. Lloyd Hughes, of South China. Advices have just arrived from China concerning his last days. Mr. Hughes had been much interested in the proposition to open Annam. Only a few weeks before he passed away he sent for publication a most interesting article giving an account of his visit to that country in company with Mr. Jaffray and Mr. Hosler:

'Mr. Hughes had been suffering from a serious form of heart disease for some time, a disease that had followed him from childhood, but his general health apart from that had been very good. He had been able to continue right along in his work and it seemed that he might yet serve the Lord for many years to come if his life had no special strain.

'After the Field Conference Mr. Hughes stayed in the Wuchow Home for a while and seemed very happy, in fact more cheerful than usual. He had planned to spend his vacation at the Basel Mission in Hong Kong, but was waiting at the Seaman's Institute for a few days till his room was ready. Here he was taken with a trouble that in itself was not at all serious. He had previously been delivered from even more serious attacks in answer to prayer.

'Mr. Jaffray invited him to join with him for rest, but he preferred to go to the hospital and thought that he could there have a rest and all the care he needed without being a burden upon fellow missionaries. At the hospital he underwent a slight operation which in itself was not at all serious except for the condition of his heart, which finally collapsed.

'Mr. Jaffray writes: 'Dear Brother Hughes lived a life very near to God, and whatever his convictions as to healing were he was at least very conscientious and felt he was in the will of God. I had a very precious season with him the day before he passed away. His mind was very clear though his body was so weak. He had no fear as to the issue and said he was the bond-slave of the Lord Jesus. He repeated the verse,
'Peace, perfect peace, the future all unknown;
Jesus I know, and He is on the Throne.'

'Almost his last words to Mr. Jaffray were, 'Jaffray I love Him more than I ever did.' Mr. Jaffray adds, 'Mr. Hughes was a man of prayer and spent much time with the Word of God. During the past year his prayer life developed much and God entrusted to Him a great burden and power in prayer for Annam.'

'The funeral service was held the same day, at the 'Happy Valley' cemetery. Although so short notice could be given over forty missionaries gathered to pay their last tribute of respect. Mr. Jaffray conducted the service and Mr. Anderson of the Wesleyan Mission, Wuchow; Dr. Hayes of the Baptist Mission, Wuchow, and a number of our own missionaries took part.

"Mr. Hughes' loss is a mysterious trial at the beginning of our new work in Annam, but often God has reaped the most fruitful harvests from missionary graves. Who will fill the broken ranks and stand in the place of our translated brother?"²

On September 16 different events took place on the opposite sides of planet earth. In New York they had led the Board to this resolution:

"In view of the distinct leading of Divine Providence in connection with the opening of Annam, the Board recognizes the call of the Master and authorizes the opening of the proposed station in that field."

The Secretary was to cable the news to the Field.

In Wuchow, South China, Paul Hosler had become impatient. He resolved to "go it alone" and had requested a six months leave of absence. "The latter part of August he proceeded to Annam, leaving Brother Hughes, who was then ill, to follow later." A.W. Aug. 3, 1912 p. 281.³ The South China Committee ruled that his allowance would end from the date of his departure for Vietnam. They were distressed over his action and wrote the Board as follows:

1. The majority of the Ex. Com. disapprove Mr. Hosler going to Vietnam prior to receipt of Board's letter.
2. That Hosler's going savours of an independent movement.
3. The Ex. Com. disapproves Mr. Hosler going alone.

page. 402.

On September 19 the cable from New York was read to the South China Executive Committee. It stated, "Proceed Vietnam". The Committee asked the Chairman, Mr. Hess to cable Mr. Hosler the information and also to cable Mr. Hammil and Soderberg in Nan-Ning the news from New York. Then he was requested to write to these two men and advise them that "under the existing circumstances they should proceed to Lung-Chow." Mr. Hess also wrote to Paul Hosler and informed him of the letter written to Mr. Hammil and Soderberg. Then he inquired regarding his present attitude towards the Vietnam situation. He was in Tourane with Mr. Bonnet. Apparently the intent of the question was to determine whether or not Mr. Hosler desired to remain independent or become part of the Alliance thrust into Vietnam. The communication with Mr. Hammil and Soderberg also indicates some residual sentiment of entering Vietnam via Lung-Chow. Lung-Chow was further west and south of Nan-Ning.

At the September 30 meeting of the Board Mr. Simpson reported that special funds were received to open the work in Vietnam. The Board voted to send \$200. immediately and the balance in

monthly installments. In the October 7 issue of the Alliance Weekly, page 9, Mr. Simpson wrote a brief article which gave a summary of the steps that led to "this new forward movement. They are a summary of the Hughes, Hosler articles. He concluded with the appeal of the missionaries that appeared in the South China Alliance Tidings. It read, -

"Annam is one of the very last lands in the world to be reached with the Gospel. Its evangelization will surely hasten the Coming of the Lord. The result of the deputation is that a door is now opened to commence work in that land. What has seemingly been denied the Church heretofore, is now offered, -- the privilege of preaching Christ to these millions of souls. The question remains, -- Shall we enter in?"

Then he added this word: -

"In view of this series of Divine leadings and special encouragements received within the last few weeks from various sources, the Mission Board of the Christian and Missionary Alliance has decided to answer this urgent call and cable our missionaries in South China to go forward."

We lack the correspondence between Paul Hosler and the South China Committee. His burden concentrated on opening Vietnam to the Gospel, not on being an independent missionary. He apparently was the house guest of the Bonnets in DaNang and sought, during the few remaining months of 1911, to learn the Vietnamese language. The long awaited desire of so many hearts had now become a reality. An Alliance missionary had taken up residence in Vietnam.

CHAPTER 11 - NOTES

1911

- Note 1, p. 48 - There is a gap in the Minutes of the South China Executive Committee from September 23, 1911 to February 1, 1912. They apparently did not meet. The Minutes were hand written in a bound book.
- Note 2, p. 50 - W. C. Cadman also wrote an appreciative tribute to Lloyd Hughes which was not published until the July 13, 1912 issue of the Alliance Weekly, p. 232.
- Note 3, p. 50 - The reference is from an article Missionary Work In Annam written almost a year later. The full article occurs under the year 1912.

1912

South China underwent serious political upheavals during 1912. Many of the missionaries evacuated to Hong Kong. Sun Yat Sen's revolutionary activities promoted these disturbances. Their culmination ultimately provided a much more tranquil situation in South China.

Mr. Frank A. Soderberg was happy with his appointment to Vietnam and in January joined Paul Hosler in Da-nang to begin language study. South China Minutes, Feb. 1, p. 405

Sometime in 1912 the Bonnets sold their house in Da-nang to the Mission and they invited Mr. Soderberg to go with them to Haiphong to continue the study of French, South China Com. p. 412 Sept. 16. Mr. Hammil had not come south with Frank Soderberg and had requested that his appointment be changed to remain in South China. p. 412 ibid.

Mr. Simpson was rejoicing in the new endeavor. In an editorial of the Alliance Weekly, Jan. 27, he remarked: "One of the purposes of the Forward Movement has been the entering of Annam, in which God has led the way by a very distinct series of providences and we are endeavoring to follow up the opportunity as fast as sufficient laborers can be secured." p. 257.

A few months later, although not published in the Alliance Weekly until the September 14th issue, R. A. Jaffray, wrote of his joy in the Annam mission. He wrote:

"Before closing this brief review, mention must be made of the progress in Annam. The readers of the Alliance Weekly are generally acquainted with the remarkable providential leadings in connection with the opening of this field. After praying and working for Annam for more than 15 yrs. the Lord has now opened the door. Two of our brethren are studying the French and Annamese languages at Tourane, our first station. A suitable property there has been purchased, though we still need almost \$1,000 for the last payment of the transaction. It is a great satisfaction to know that the Alliance Mission at last has an establishment in that long neglected land. Praise God for the fulfilment of many prayers in this beginning. Let us not despise 'the day of small things.'

"What is needed for Annam is a strong band of workers with a knowledge of the French language to go forth to open Gospel work in the different parts of this land. The Alliance can safely plan for at least 50 missionaries in Indo-China in the future. Save one Mission station in Laos under the 'Brethren' and the work of the distribution of the printed Word by one agent of the British and Foreign Bible Society, ours is the first and only Protestant Missionary work in the whole of Indo-China.

"Annam is one of the very last portions of the world to receive the Message of the King. Surely the Coming of the Lord draweth nigh. Tourane and its surrounding country presents a wide and open field for service and there are many other centers that ought to be opened as soon as possible to the Gospel.

"We are confident that all friends who yearn for the Coming of the Lord, who earnestly desire the evangelization of the world, who truly love their brothers and sisters in Annam will unite in prayer for this new Mission." p. 392.

Two weeks later in the same magazine, the following capsule of information appears in the section Our Foreign Mail Bag.

"First Station established -- This at Tourane, an important coast city. A fine property has been secured, \$1,000 being still needed to complete the purchase. Mr. P. M. Hosler, our worker there, has acquired a conversational knowledge of French and has made some progress in the study of Annamese. Miss Carothers is now on her way out from home to join him as a helpmeet. Mr. F. Soderberg has also been set apart for Annam and appointed to study French at Haiphong . . . Two field trips were made recently by Mr. Hosler. Mr. Hess visited Annam in May, and accompanied him for part of one trip. They were well received and found open doors." p. 425

The Board at their May 11 meeting had authorized Elizabeth Carothers to go to Vietnam and become Mrs. Paul Hosler upon arrival. They felt that the circumstances allowed the setting aside of usual regulations. She sailed from Vancouver on September 3. They were married in Hong Kong the end of September.

At two meetings of the South China Committee, Feb. 1 and April 12, p. 405 and 409, they requested Mr. Hess to go to Da-nang and report on "the advisability of purchasing the property." The purchase price was to be taken "two-thirds from Vietnam funds and one-third from South China funds."

Mr. Hess reported the results of his trip in a letter to Mr. Simpson recorded in the July 12 Minutes of the Board.

"Just before our Annual Conference, in July 1912, I made a trip to Annam for the purpose of taking a survey of the field, of looking into the prospects of the work there and to purchase a property if favorably impressed. This property was offered us by Mr. Bonnet, the French Agent of the B. & F. B. S. This was an opportunity which we felt we should not lose as it gives us our own home and leaves us independent of French landlords.

"We have received on the field for the Annam work about \$3550. U.S. which was an encouragement to us to go ahead and make the purchase. I wrote Mr. Funk about this matter some months ago, asking the Board's advice, but no definite word came until I had left.

"We purchased the property for 12,000 francs. We bought 6,000 francs for \$2400. U.S. which leaves another 6,000 francs to be paid. At the same rate of exchange this will require \$2,400 U.S. more. The recording of the deed will cost \$400. dollars or more. We did not record the deed because we learned that if the entire amount of purchase money was not paid at the time of recording the deed, the French Government would take a mortgage on the property for the whole amount which would cost us 10% to release when we pay the balance. This would amount to \$500.

"We need a thousand dollars U.S. to meet this need. I am sure that if you will let the friends of the Annam work know of this need through the Alliance Weekly, they will readily respond and the money will come so that we will be able to pay the balance this fall.

"This property is located in a most desirable location in Tourane for our work. It is a most ideal place for a receiving home. It is peculiarly favored with a breeze from the sea every day which is very refreshing and breaks the heat of the day. The few days that I spent traveling thru some parts of that country, I was deeply impressed with the appalling spiritual darkness of that land. I can praise God even more than before that we went forward to give them the Gospel of Christ.

"Trusting that you will approve of the steps taken in the buying of this property, and that the money will be forthcoming soon by your help in prayer and faith."

The Annual Council of the Alliance was held in Boone, Iowa in May. The Committee on the President's report stated "that we praise God for the opening of Annam and pledge our faithful prayers and material help for this promising work." A.R. p. 55

Mr. Simpson reported to Council part of what has been written here, but he also wrote this further word. "Already thousands of copies of the Scriptures have been circulated and word has just come of the baptism of the first native convert in Annam. We are hoping soon to send some reinforcements and commend this new advance to the earnest prayers of all our people." ibid. p. 19

The Committee on Foreign Work at the same Council also expressed thanks "For the marked providential opening of that long neglected field, Annam, with its 22,000,000 of benighted souls, and for the baptism of the first Annamese convert." A.W. Aug. 24, 1912.

In August of 1912 the Alliance Weekly carried an article by an unnamed author, probably A.B.Simpson. It reads as follows:

"We greatly magnify the name of the Lord for His leading regarding the opening of Annam, that land with its 22,000,000 of neglected people, which has remained fast closed these many centuries.

"Last year the Conference set apart Mr. Hughes and Mr. Hosler to study French. They did faithful work under the tutorship of Mrs. Anderson, wife of Rev. H. E. Anderson, of the English Wesleyan Mission. These dear people are deeply interested in the opening of Annam and surely have a part in it since much time and talent were so freely given.

"In the latter part of August, (1911) Brother Hosler proceeded to Annam, leaving Brother Hughes, was was then ill, to follow later. Our beloved brother passed away soon after, thus leaving Brother Hosler to enter alone. He went directly to Tourane city, which place he is now occupying. Many attempts have been made to enter this land, but this is the first one to succeed, and we greatly rejoice that God has given this work to us to do.

"The British and Foreign Bible Society, through their faithful agent, Mr. Bonnet, has labored in this field for seven or eight years, and has won for the Gospel of Jesus

Christ a good reputation, and it was through this man we got this opening. He has been called to labor in another part of the country, and Mr. Hosler has rented his house. Mr. Hosler has already baptized one convert, the fruit of Mr. Bonnet's labor.

"The Lord allowed this opportunity to come at a time of great financial stringency, consequently we felt that the extra money required to meet it should be over and above the regular money contributed for the already established Alliance work. This amount was soon sent in to the Board in response to an appeal and some more money was sent direct to the field. This we take as an earnest of the amount required to buy a Receiving Home for our Missionaries. We still lack about \$1,200 for this purpose. Mr. Bonnet is willing to sell his home for a reasonable amount." p. 281

About this time, June - July 1912, Frank Soderberg wrote his First Impressions of Annam, A.W. Dec. 21, 1912, p. 185.

"For two years previous to the opening of Annam, the writer had prayed that the way might open for him to go. God graciously answered and it was my privilege to enter as one of the pioneer missionaries to this neglected land. The day I arrived my heart rose in gratitude and praise to God for the wide open door. . .

"Tourane the door to Annam -- Our thought at one time was to open the Annamese work from Lung-Chow, South China. The writer asked a man who had traveled through Annam which was the better plan, to work from the border or to enter direct into the land. He answered, 'To enter direct would mean a hundred and one things in your favor.' Tourane is an ideal location. It lies central on the coast, between Haiphong and Saigon.

"French Indo-China is divided into five provinces. Tonkin Province lies to the North of us, the interior of the province of Annam and Laos to the West, and to the South, Cambodia and Cochin-China. These provinces form a capital 'J'. One day while I was praying it came to me that 'J' stood for Jesus, so I said, 'Jesus for Annam in this generation.'

"The conveniences for travel are very good. -- The railway runs North as far as Quang-Tri, a distance of about one hundred miles, and from this point connection is to be made with Haiphong. At present there is a good macadamized road extending North and South through all the provinces. There is a weekly coast steamer

service affording a swift means of travel between the coast cities. . . .

'There is an aggregate population of 22,000,000. -- All of these souls are without a ray of hope. The people are much like the Chinese, in fact they call them their Cai-Chu, i.e. uncles. They are descended from the Giao-Chi that were at one time established in South China. Giao-Chi means, 'separated big toe.' This race may be traced back to the remotest times. The men and women dress alike, the only people in the world of whom this is true. They wear long coats and loose trousers. Their hair is made up in a knot at the back of their heads and they use a sort of headgear consisting of cloth which is wound around the head in layers two inches wide in the shape of a wreath. A certain kind of bark which they chew blackens the teeth. . .

'The moral condition of the people is very low. - - This is because of their heathen rites and practices. The vice that exists is simply astonishing! . . . Polygamy is very common among all classes, the coolie as well as the influential. Woman here, as in all heathen countries, is the beast of burden and does more work than the men. She even does chair-coolie work. This I have seen in no other land. Among the children modesty is a lost art for they run about in nature's dress and think no more of it than would our boys and girls at home running around barefooted. Before I went to Annam it was said to me, 'Why go to such an immoral people? The Chinese are so much better!' But to me it was the more reason I should go, that the Gospel might manifest its power in the hearts and lives of this benighted race and thus emancipate them from the thralling bondage of Satan. Pray for the Annamese.

'The People are also very poor. -- Their 'uncles' (Chinese) live in brick houses, but they are contented with thatched huts. Their substance is meagre, their clothing scant and their food very plain and simple. The rich and palatable flavors of the Chinese food find little place in their cooking. A cold meal is often satisfactory, but it is not very nourishing. Consequently they are unable to do very strenuous work. When I left Tourane for Conference someone said to me, 'The Annamese are a poor, common people,' but immediately I thought it was just such as these who heard Jesus gladly. I feel encouraged that though they may be poor in this world's goods yet Christ can make them rich in faith toward Him. We hope to start the Church on a self-supporting basis, yet the foregoing does not

discourage us but rather otherwise, because the Macedonian Christian gave out of their 'down-to-the-depth' poverty. Therefore the Annamese can also give for the cause of the Lord Jesus Christ.

"Just a word about the need. -- The door stands open and there is a golden opportunity. We are asking God to send us six French-speaking missionaries this autumn. 'A great opportunity and an opportunity for acting effectively is opened unto me'. The opportunity is undeniable. It is yours for acting effectively. Who will say, 'Here am I, send me.' Now is the time. Do it now."

Towards the end of 1912, Mr. Soderberg proposed that a paper be published in English to set forth the work in Vietnam. The South China Executive Committee felt that the South China Tidings would be sufficient for the present. p. 416, Nov. 19.

1913

The pioneer missionaries surely rejoiced each morning they awakened on Vietnamese soil. How busy they were getting acquainted in a new environment, learning a new language (the men had acquired Chinese in South China), caring for ordinary household needs, trying to talk with the ever-present Vietnamese, et al.

The Hoslers lived in Da-nang (they had been married in Hong Kong upon her arrival the end of September in 1912, A.W. Aug. 23, p. 329) and Frank Soderberg was in Haiphong with the Bonnets. Sometime in 1913 the Bonnets returned to France.

In the first months of the year Mr. Soderberg went reconnoitering to the south of Haiphong, to Nam-Dinh. The Alliance Weekly printed his description of this trip, April 19, p. 41f.

"Recently the writer made a short itinerating trip to a place called Nam-Dinh. It lies in the Great Delta region of Tonkin. The land is naturally low and very fertile. It yields large and rich harvests of rice. There are two harvests each year, one in the autumn and the other in the spring. It is an interesting scene to see the natives plowing in the same primitive way that their fathers and forefathers did, namely, with the water-buffaloes and a crude plow. Time does not seem to count with them for at the rate they work you would think they would never get finished. It is hard to say who has established the precedent, man or beast. If the animal wishes to stop and see who is passing, the man will wait until it starts again. Sometimes he will reprimand it by saying, 'Have you never seen a man before?' This Delta section is not only dissected by the numerous outlets, but canals have been made to connect the cities and towns of any importance. Thus they form a large net-work. These make a zig-zag route and wind in serpentine fashion, like the Dragon they worship.

"My purpose in going to this place was to see what opportunities there are in this province. In the first place, it is the largest of the five provinces of Indo-China. (i.e. Tonkin) Consequently there are more people and a larger area to staff. In comparison with Quang-Si, South China, there are over sixty missionaries from different Societies in Quang-Si and here the writer is the only Proestant missionary. Is it not appalling when you stop and think of it? And more so when

you find out that my appointment is not permanent. In a few months there will be no one here, unless the number of missionaries asked for are forthcoming.

"Let me give you some facts. Two hundred and eighty-six years ago, in the year 1627, the first Portuguese Jesuits arrived in Nam Dinh. From that time Catholicism got its first hold and ever since there has been a steady increase of priests, until at present there are one hundred and forty-two Roman Catholic priests in Tonkin alone. Ninety of these are French and the other fifty-two are Spanish. There are 650,000 Roman Catholic adherents in Indo-China, of which 500,000 are in Tonkin. In every city of any size you will find a Catholic church. We are not only confronted with heathen darkness and superstition, but with the Roman Catholic element, which is known to be a barrier and obstacle in the progress of Protestantism.

"What has she done all these years of her unlimited control? The people are morally no better. Already the Protestant has been branded as the 'Lac Dao,' or heretic, and where possible arrests have been made by false accusation. Although the day of their political power with the State is passed, yet they will try every available means to hinder the spread of the Gospel and the circulation of the Scriptures.

"The French Government is using every precaution to keep out anarchistic books. At one time there were some Annamese students arrested for distributing revolutionists' articles. So now, the Roman Catholics are saying 'the books which these heretics sell are the books of revolutionists.' Mr. Phuc, (probably Mr. Phuoc) the colporteur, was arrested on a charge of selling these kind of books. He was taken to the Police Station and the Commissaire sent him to the French Resident. After examining them and having had some portions read he said, 'Why, these are evangelistic books and not revolutionists' books.' So he dismissed the case. There were more Bibles sold during the colporteur's stay than on any other trip. About one hundred and fifty were sold besides other Scripture portions. We pray that the Holy Spirit will illumine these darkened minds and remove the scales from their eyes that the glorious Light of the Gospel might shed its warming rays in their hearts. Pray that these Annamese may hunger and thirst after the truth as it is found in Christ Jesus.

"The occasion which took us there at this season of the year was the returns of the examinations of the Annamese students. These examinations have been held every three years, and although hundreds and thousands have taken them, but a very small percent have passed. This time there were about 1,300 students, out of which only thirty succeeded in passing. The scene and method of procedure was unique and interesting.

"The space used for the purpose occupied several acres, all of which was gaily decorated with flags, banners, and greens. The day's feat was honored by the French Governor-General of Indo-China. There were other officials present besides the representatives from the Annamese throne. These men were attended with all the pomp and pageantry of an Oriental country. There were huge umbrellas, canopies, banners, pendants, flags, swords and spears of all shapes and sizes and all the paraphernalia that would add grandeur to the occasion. Whole avenues were decorated and the people thronged the streets from early morn until late in the afternoon.

"On the extreme outer circle were the onlookers. In the form of a semi-circle were the students and their friends. In the centre of the enclosure was a house erected for the Governor-General, officials, and visiting Europeans. Many and eager were the hearts to hear the final. They all must have come expecting to receive a reward, for they were prepared. There was a pathway which led to the Governor-General and on either side were the court attendants and standard bearers. The honored student had the privilege of being escorted amid all this pomp. As he stood before the Governor-General he bowed most gracefully. He was then assigned to a place, either to the right or left of the avenue up which he had been escorted. After all the names had been called, the honored students assembled to hear two addresses of commendation and congratulations. Following this, they were all presented with new clothes, hats and shoes. Later in the day they were arrayed in their new apparel.

"The whole performance, from beginning to end, reminded me of the day when we shall be gathered together to hear our final report. There were many anxious and wondering hearts there that day. The phrase, 'Many are called but few are chosen,' flashed into my mind. I thought how true it will be that out of the large number enrolled how few there will be who will pass with approval and hear the 'well done good and faithful servant.' The announcers impressed me as those

who shall be appointed of God to call the good and faithful while He shall sit upon His throne and they render Him homage. Then He will give them new robes. the old tattered and torn garments in which the students came to present themselves were discarded and the new attire worn. So shall we lay aside the garments defiled by the flesh and put on the raiment of needlework and fine linen. Afterward they became the guests of the Governor-General. Shall we not all sit down at the Marriage Supper of the Lamb and be His guests who has bought us with His own precious blood? It was a day of joy and gladness for their very faces gave evidence of an inward joy. But what is that compared to the gladness and rejoicing that there will be among the ransomed throng?

"Beloved, we are all taking a final examination. There is a day not far distant in which we shall be called to hear the returns. Let us send the Good News of Salvation faster that those sitting in the way of the shadow of death may be saved ere it is too late! Annam stretcheth out her hands unto God!

"There have been several deputations from Annamese villages. (See Chapter 2, p. 148f). These men have come expressly for the purpose of asking that some one be sent to teach them the Gospel. They have read it and want to become Christians, but like the eunuch, they do not understand and need to be led out of heathen darkness into the light and liberty of the Gospel. They ask for a teacher, but we cannot send one. We exhorted them to read the Scriptures daily until some one came to teach them. Is this call not sufficient for any one?"

A week later the Alliance Weekly published this news item:

"Our Foreign Mail Bag: Annam -

Mr. Soderberg writes of a recent delegation sent from an island village to see if they could secure a Protestant teacher. They were not after Christianity because of temporal advantages because they might have had Roman Catholic priests, but they did not want such. In some way they had gotten hold of some Bibles, were reading them and had become interested enough to seek for more light.

"Opportunity and Need - There is no longer a question as to the opportunity in Annam. The sales of Gospels are good everywhere. The people are accessible and receptive. It is God's time for Annam! Oh, for at least a score of consecrated workers, and the money to send and support them that we may

make good the open door God has given us in this dark and destitute field!"

April 26, p. 58

Mr. Soderberg wrote another article in 1913, but published in 1914. In it he describes a second trip to Nam Dinh. The occasion was a pilgrimage visit to Van Cat by many thousands of Vietnamese.

"One afternoon the colporteur and the writer boarded a Chinese steamboat for Nam Dinh. This trip was looked forward to with much joy and expectancy.

"Upon our arrival we hired a native wheelbarrow for the three cases of books and baggage. Beginning at this city the pilgrims could be seen coming and going. Whole villages turned out in procession form. They were all clad in gay colors and bore upon their shoulders such furniture as was used on these occasions. As I looked into their faces, - for many had traveled miles and spent sleepless nights in their march and worship at the temples, - I tried to distinguish in which state, before or after, they were the happier. Truthfully, I could see no difference. If at all, it must have been in the first stage, for then they were in the height of expectancy and anticipation. But alas! they turned away empty. They had spent their strength, their time and their money. They brought their gifts of food and fruit. They gave alms to the beggars by the wayside. All for what? To gain merit. But did they gain it? Nay. The Scripture says, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

"The Buddhist priests were kept busy from early morn till late at night. Shrines were visited along the way. They stopped long enough to bow and worship, drop a coin or two, and pass on. One day ten thousand people passed through these temples seeking something their souls were crying out after, but substituting a heathen worship for the soul's cry for God.

"We always asked permission from both French and Annamese officials. This was granted without any hesitancy. The French Resident wrote, 'Give the missionary liberty.' Having arrived late in the afternoon, the sales were not so fast; but the next day we could have sold all we had. Hearing

that on the morrow was to be a big day, we saved some for that occasion. By experience of the day before, it was seen that the Annamese bought a dozen books as readily as one. So we made up sets of a dozen or more and sold them for the nominal sum of five cents, U.S. Several times we were asked, 'Why do you sell them so cheaply?' We replied, 'So that you will buy them.'

'For three nights we slept in an Annamese inn. Here we came in personal touch with the natives and found them very friendly. They all sat on the floor in front of us listening to the Gospel for the first time. Nearly all bought books. There was an old school teacher who was chanting a heathen song a few minutes before we began to tell them about Jesus and His love. After we had finished, he bought a Gospel and began reading it aloud. He seemed very much interested in what he was reading. Notwithstanding the illiteracy of the women, they also bought books from us. There was a young man with his wife and mother-in-law alongside of me who had recently begun to smoke opium. Warning him of the danger, a tract was given bearing on the subject. He began to read it and at time he would stop and ponder as if debating whether to give it up or not. Suddenly he arose and said, 'Sell me a Bible.' He was under conviction. The writer prayed that he might have the courage of his convictions. In all probability he would have given it up, but his mother-in-law belittled the matter, for she was an opium smoker too. How my heart ached for him. Pray for him that even yet he may be freed from this awful habit.

'The great day of the pilgrimage was rainy, but that did not hinder or abate the ardor and zeal of the natives. At noon several dragon processions followed in succession. There was a small dragon that marched up to enter the temple. Every step of the way was fought for in order to gain entrance, several times staggering back from sheer exhaustion and seeming defeat, only to rise again and press harder into the fray. At the portals of the temple innumerable evil spirits had congregated and before he could enter these had to be subdued and swallowed. There were several characters in the procession conspicuous by the sharp instruments thrust into their mouths and piercing their cheeks without the loss of a drop of blood. How this is done is a mystery! There were also some old women, prominent figures in the parade, dressed in gay colored robes. They walked about to attract attention, or ran jingling bells on the end of their staff, or led a procession of natives as if of some deified importance. The expression on their faces

was never of good will or compassion, but rather a scowl.

"A huge dragon headed another procession, followed by hundreds of natives bearing on their shoulders a long piece of embroidered cloth and chanting a heathen ritual as they marched. Then came the richly painted furniture in vermillion and gold. Encased in another piece were several idols with a large supply of eatables and delicacies, followed by a horde of worshipers clasping their hands and calling out in pathetic tones to the gods to hear them. Oh, if they could only have seen the emptiness of their religion, the deafness of their idols and the utter helplessness to give them the aid they sought!

"Beggars took advantage of the opportunity and lined up both sides of the road asking alms of the passersby. They were of all stages and conditions in life, - men, women, and children, aged, blind, and crippled. Some were a sight to behold, for they literally wallowed in the mud. They were hoarse because of their ceaseless asking and chanting. A more pitiful sight one never saw.

"We began our sales as soon as the people had quieted down. Having sold all the sets, a few single copies remained. There was a mad rush and clamor to buy a Gospel portion for half a cent. Throughout there was no ill-spirit manifested, but the good will of the people assembled was gained at the expense of the writer's mistakes in the language. The merry ring of laughter would surge through the crowd, and we could not help but smile in return. Thus the people were polite and respectful and the blessing of God's hand was felt and realized.

"Dear friends, these pilgrims are returning to heathen homes and some of them are carrying with them the Word of Life. Let us pray that this seed may germinate and bring forth fruit to the honor and glory of God." A.W. July 18, 1914
p. 265f.

The South China Mission supervised the new work in Vietnam and the Vietnam missionaries usually attended the Annual Missionary Conference in Wuchow, often held in July. At the conference the Chairman and two Vietnam missionaries joined in writing An Urgent Need for Annam. They said that the need was:

"distinct in that we are the only Mission at work in the whole of Indo-China. It is important because of the large number that can be reached by our Mission. And as a civilized people, they ought to be given the Gospel. It is a large task and for this reason we make this appeal.

"First. In order to properly prosecute the work which we have undertaken, we earnestly appeal for the appointment of six new missionaries. Owing to the conditions in Annam, we believe that married couples would be better for the work than unmarried workers. However, we would not make this request if it should be a hindrance to any who are called of God to Annam.

"Second. The work not only calls for men, but also for money. To send men means that we must have money. Our present needs are not large, but urgent. They are as follows:

- "For the remaining amount to complete the purchase of the Tourane property (U.S.)..... \$500.
- To open a new station 2000.
- To erect a temporary bamboo chapel in Tourane 75.
- To print a tentative edition of the Gospel of Mark which is needed in the work at once 75.
- To build larger native quarters on Tourane property 75.

Yours in behalf of the Conference

I. L. Hess
Paul Hosler
F. A. Soderberg
Committee"

A.W. Nov. 15, p. 104

In America folk were responding to the appeal for Vietnam. All the funds required to finalize the purchase of the Bonnet's house in Tourane were finally given and the Mission became the owner of this adequate property. A.W. August 8, p. 329. On May 7 the Board examined and accepted Mr. A. Henry Birkel for Vietnam. He was a member of the New York Gospel Tabernacle. In June Dr. Simpson conferred with Miss F. M. Russell in Toronto. A bit later the Board accepted her for missionary work in Vietnam. At the August 6-8 Board meeting, they appointed Grace Hazenberg to Vietnam, "she providing her own way."

On September 11 she sailed with the Hinkeys (South China missionaries) for Hong Kong. Miss Russell had been scheduled on the same ship, but missed it. She sailed a few days later. Mr. Birkel sailed on December 16.

Back overseas the Vietnamese missionaries were thinking of a field organization and asked that Mr. Philip Hinkey be allowed to leave South China and become Chairman of the Vietnam Mission. B.M. June 28. The Hinkeys were on furlough at the time and the Board acted favorably toward the request from Vietnam. The Secretary of the Board was to consult with Mr. Hinkey and the South China Committee. ibid. Later Mr. Hinkey stated that he felt led to remain in South China. Furthermore, the South China Executive Committee disapproved his going to Vietnam. B.M. Dec. 13

But Mr. Hinkey did carry a burden for Vietnam. He wrote A Plea for Annam which appeared in the Alliance Weekly on May 3, p. 74.

"Annam's helpless millions have hitherto been like children crying in the night, and with no language but a cry. But the God who heard and responded to the cries of the ancient Israelites in Egypt, heard the cry of these helpless Annamese, and has 'come down' to help. He has sent His pioneer emancipators to preach the gospel of liberty to the sin-bound multitudes of needy Annam. They are Mr. and Mrs. Bonnet of the B. & F. Bible Society and Mr. and Mrs. Hosler and Mr. Soderberg of our Alliance Mission. Through our dear workers in this neediest and newest of our Alliance Mission fields comes a strong plea for reinforcements. That long crying in the night of Annam's lost millions irresistibly drew them to that dark land and from the midst of its spiritual darkness and woe they are calling loudly to us on behalf of benighted Annamese souls - 'COME OVER AND HELP US.'

'Volunteers are wanted, soldiers brave and true,
In the ranks my brother there is room for you.'

"In a recent letter to a friend, Mrs. Hosler writes: 'Here I am in far away Annam. I am realizing more and more each day that this is just where the Lord wants me. If anyone ever needed the gospel these poor people surely do. The opportunities are so great and we are so few. We need several workers right now. Pray that the Lord will stir the hearts of some of the Nyack students to come. If they could only see the need of this dark, dark field I am sure some of them would come.' "

Mr. Hinkey included other facts and experiences which have been related already in this history.

While the Hoslers were learning Vietnamese they began in April simple, public services. Grace Hazenberg describes this in a book she wrote in 1920.

"Picture to yourself a long, low building, the home of the missionaries in Tourane. Outside, the graceful fronds of the palms are rustling in the wind. In the silence one can hear the rhythmic beat of the waves on the nearby shore. Here on the broad verandah of the home the first public services in Annamese were begun in 1913 - for at that time there was not yet a chapel in which to hold services.

"On the Sunday morning, chairs and benches are arranged for the service. Soon the audience gathers. Most of them are neatly-dressed, refined young men coming from the various offices in the city. They are inquisitive to hear what the foreigner has to tell them of the 'dao doi' (deceiving doctrine), as the Roman Catholic dictionaries have translated 'Protestantism.' They listen attentively and make an attempt to join in the singing of the sweet Gospel hymns, for they are very fond of poetry and music. After it is all over they pass out to their homes, and we wonder how much they have grasped of the wonderful story, so old and yet to them so new." Pen Pictures, p. 95

The attendance increased and Mr. Hosler made a request to the French officials to build a bamboo chapel on the mission property. French regulations allowed only the construction of a brick and stone building but the Resident gave him a temporary permit to put up a bamboo chapel. The South China Executive Committee meeting on July 21 authorized the necessary funds to build the bamboo chapel and also authorized Mr. Hosler to extend the servants quarters and to repair the gate to the property. p. 427.

At the same committee meeting Mr. Hosler was authorized to be the substitute agent of the B.F.B.S. during Mr. Bonnet's absence. He was to divide his time between the Bible Society and the Mission and any extra funds were to be used for Vietnamese work. p. 427. They also approved an edition of 1500-2000 Gospels of Mark in Vietnamese character (Chu Nom, a Vietnamese script derived from Chinese characters and unofficially used

through the centuries as a vulgar script parallel to the Chu Nho, - i.e. Wenli. Le hoang Phu, A Short History p. 128).

Mr. Hosler, probably with Vietnamese help, effected this particular translation of Mark's Gospel. The Alliance Weekly reported that "Mr. Hosler is at the present time working on a translation of the Gospel of Mark into the Annamese language." Aug. 23, p. 329. He wrote an article about this and it appeared a month later in the same magazine, Sept. 27, p. 360.

"The Annamese have no Bible in their own language. Think of it. A people whose history dates back more than a thousand years, and yet they have no translation of that Word which leads men to the Light and Eternal Life. The Siamese, the Burmese and the Chinese all have translations of the Bible, but the Annamese have none in their own language.

"It is true that the classical Chinese version of the Scriptures (Wenli or Chu Nho, the Chinese classical writing) has been distributed, but only a very few of the upper class can read it and fewer still are able to understand its message. It is very much like having only the Latin Bible for Anglo-Saxon races today.

"Some years ago an agent of the British and Foreign Bible Society arranged for a Catholic to make a translation of the Gospels and Acts. This translation was made from the French Ostervald edition into the Annamese Colloquial, using the Spanish-Portuguese Romanized system. (Quoc-Ngu, but why didn't Hosler revise this instead of the Chu Nom?)

"Since going to Annam, we have been able to revise the Gospel of Mark. We have used the Annamese character, which is much the same as the Chinese character, (Chu Nom. Hosler knew Chinese and this suited his knowledge better) while for many words Chinese characters are also employed. It is our purpose to print a small tentative edition of the Gospel of Mark. In all there are about 1,200 different characters used in Mark, and we must have about 200 new characters made.

"This is not to be used for general circulation, but is to be put into the hands of the educated class so as to have the benefit of their criticism in order that the next edition may be as near a perfect translation as possible.

"For the making of matrices, purchase of new type characters and printing of this new edition, we will need about \$100, U.S. We are sure that there are many of the Lord's people who are able and who desire to help along in this needy part of the new work in Annam. Offerings for this purpose will be gratefully acknowledged.

"It is also our aim to continue revising Luke, John, Acts, and later, Matthew also, if the manuscript can be obtained.

"Finally we ask you pray much that the Lord will bless the workers on the field and fit us more fully for this great work. Pray also for those who are asking for baptism, and for all who have heard the Word of Life in Annam."

Mr. Hosler continued to hold Vietnam's need before American Christians. He requested prayer "for the Annamese who have begun to hear the Word of God and also for the three men who have asked for baptism. And above all, pray that the foundation of the Christian church in Annam may be laid according to the Scripture against which nothing can prevail." A. W. Sept. 27 p. 411.

Later Mr. Simpson added more. In Annam

"the past year has been devoted by our little band of pioneers to language study, translation and itinerating. Sufficient progress has been made in the language to begin meetings for the Annamese, and several have asked for baptism. The Gospel of Mark has been translated into the colloquial and a tentative edition is being printed. Some gospel hymns have also been translated. A donation of \$75. is asked for to meet the expense of the tentative translation of Mark." A.W. October 25, p. 58.

Again in the September issue of the Alliance Weekly, p. 408f, the editor published a long article by Paul Hosler. Although it repeats some information already recorded herein, it also indicates the significant understanding and burden of this pioneer missionary.

'ANNAM - Land of the Tranquil South, - This name, like most of the proper names in the Annamese language, is quite suggestive. It is composed of two words or characters, 'An Nam.' The first means 'Peace' or 'Tranquillity' and the second signifies 'South.' Thus the sub-title is simply the translation of the title.

"This name was formerly used for the name of all Tonkin, Annam and Cochin-China, but at present it is the name of only one of the five States of the French Protectorate, Annam, Tonkin, Cochin-China, Cambodia and Laos.

"The Annamese, broadly speaking, belong to the Mongolian race as their language and racial characteristics show. It seems quite probable that they have been driven south by a more progressive and virile race. It is thought that the Annamese migrated to Annam more than a thousand years ago. Their history dates back that far and at various times they are found to be in bondage to the Chinese. Again and again they have shown their national spirit by repeated revolts. Their present relations with the French Government have come through internal strife and Chinese oppression.

"French activities in Annam first began when one of the kings sought aid of France late in the 18th century. This was done to check Chinese influence, but when the Annamese turned and slew several Catholic missionaries, the French Government promptly took steps to punish the offenders and concluded the matter by making the Annamese Emperor's domains a French Protectorate.

"During the past twenty-five years of French occupation, railways have been built in Cochin-China, Annam and Tonkin at enormous expense. Public roads have been made and public buildings erected.

"The matter of population in Annam is about as certain as elsewhere in the Orient. The leading year book issued in the colony sometimes states the population of all French Indo-China to be from 11,000,000 to 20,000,000. The fact is it is well nigh impossible to take any reliable census of an Oriental people. The following, however, seems to be a conservative estimate of the population. Tonkin, 15,000,000; Annam 6,000,000; Cochin-China 3,000,000; Cambodia 1,000,000; and Laos 2,000,000. This would make a total of 27,000,000 people under French influence. Think of all these millions as 'unreached and uncared for.' One is constrained to ask, 'Is it possible that there are so many who have never heard, while the churches at home surrounded by luxury, are rapidly losing their pilgrim character and failing to carry out the command of the Lord Jesus Christ?'

'The popular name for the Annamese tongue is 'Quoc-ngu,' or national language. The Catholics, however, have made a Romanized system and applied this name to their written system. The Annamese have made the literature of China their own and today they have no other classics than those of the Chinese. Many of the Chinese characters are used in writing the vernacular, but there are also many characters used only by the Annamese. Among the educated class the classical books are read in Annam as well as in China, but the colloquial books of one country are quite unintelligible to the other. Then, too, as there is such a difference between Annamese colloquial and the classical, it is imperative to employ the colloquial to a greater extent than in China.

'The Annamese are very religious. For centuries they have worshiped some outside and unseen power that perchance they might receive immunity from evil and obtain blessing. The three religions, Buddhism, Taoism, and Confucianism are found in Annam and each one has a numerous following. Indeed, the same people may worship according to all of these doctrines. An Annamese can leave a Buddhist or Taoist ceremony and proceed to worship his ancestors in a Confucian temple without a sense of shame or hypocrisy. But what have these systems of worship done for the Oriental? Always holding out hope and yet leading to the darkest night where one ray of light can never shine.

'While Protestant societies have been hindered by various circumstances, finally an entrance has been effected and our Society has opened one station at Tourane, Annam. Messrs. Hughes and Hosler were appointed to the Annamese work in the summer of 1910 and proceeded to study French. Mr. Hughes passed away very suddenly the next year and Mr. Hosler went alone to Annam, where he was joined by Mr. Soderberg early in 1912. The Mission force this year (1913) consists of Mr. Soderberg and Mr. and Mrs. Hosler. We are encouraged to learn that the Board will be able to send out some young married couples or some single men and women this year.

'The work is truly in the pioneer stage. In China the new missionary now finds translations ready to use, but in Annam we have neither Bible, hymn-book nor any other Christian literature. The work is in its initial stages and the best that we can do is to plod along slowly, gaining experience and laying the foundations for our future labors. We have already opened a Sunday service for the Annamese. A copy of Mark's Gospel in Annamese colloquial has been prepared and several

Gospel songs translated. With these we opened our first service in April of this year. It was surely a joy after so much preparation and study in Cantonese, French and Annamese, to be able to give some witness for Christ in the Annamese tongue.

'This Gospel of Mark is about all that we have to use in preaching and it has been agreed that we should issue a small tentative edition that it may be used and criticised before we need a large edition for general circulation. This year we hope to continue revising translations of Matthew, Luke, John and Acts which were made by a Catholic from the French Ostervald Bible. Later we expect to do some original work and to translate the entire New Testament.

'Nearly two years ago we baptised one of Mr. Bonnet's colporteurs, (Mr. Phuoc). So far as we know, he is the first baptised Annamese in the Protestant Mission. We also rejoice to say that there are now three more men awaiting baptism.

'Surely the facts which we have just reviewed will reveal to our friends at home the great need of this portion of the mission field. While we have entered, it is still 'unoccupied territory.' We are settled in the very center of the Annamese speaking race and are only about four hours journey from the Capitol, - (Hue). Mr. Bonnet, the agent of the British and Foreign Society, has been in Annam for more than ten years and is now located at Haiphong. Mr. Audetat is also located at Song Khone in Laos and has an encouraging work. Outside of these two agencies there are no others directly concerned in giving the Gospel of God's Grace to the many millions in the many provinces of Annam, Tonkin and Cochin-China.

'Think of the great opportunity for preaching the Word day after day to more than one audience. Think of the great need of a Bible, hymns, and tracts in the vernacular. To what better use can the best talents be given? There are Bible schools for training of the native ministry that must be opened. There are stations waiting to be opened and whole districts awaiting evangelization where one young man may have ample scope to prove his qualities of generalship.

'Who will dare to come out to these neglected and unoccupied provinces and help to extend the boundary of God's kingdom around one of the very last nations to be evangelized? We have in mind today a young man called to this very field who instead of obeying God, accepted a 'call' to an 'important

church. Last reports say that this former promising young man was passing through great sorrow and did not have the same joyous service of former years. Oh, dear friends, let us beware how we trifle with that tender Voice that comes to convince us of God's will.

"Requests for Prayer

"Pray for workers

Pray that God may raise up some young people, married or single, and thrust them forth at once.

Pray for funds, that we may be able to develop the work without hindrance.

Pray that there may be some special gifts to meet all the needs of a new work, such as we have in Annam.

Pray for the work on the field that we may have the Lord's guidance in every plan and undertaking.

Pray for the Annamese who have begun to hear the Word, and also for the three men who have asked for baptism.

And above all, pray that the foundation of the Christian church in Annam may be laid according to the Scripture against which nothing can prevail."

The next month, October, another article by Paul Hosler appeared in the Alliance Weekly, Oct. 11, p. 24. It carries the same burden and provides a little more information. Here is part of it.

In Annam "the Door of Opportunity stands open. There is one thing of supreme importance that should be recognized. It is God's Providence. When the Pillar of Cloud moved the people also moved. When the enemy's line weakens at one point we should direct the battle there. Yesterday we urged the concentration of forces in China, Korea and Uganda, but today the enemy's line is broken in Annam and an opportunity is given for the Church of Christ to take the conquering Gospel to this ancient Empire so long closed to the Truth.

"The Annamese are in a state of transition. They have lost their national independence. Their political aspirations are apparently dead and their hearts are filled with longing. Might it not be that if they could hear of Jesus Christ, the Desire of Nations, that they would accept Him and say, 'Lo, this is our King.'

"Look at the state or political division known as Annam. Its twelve provinces have a population of between six and eight million, so that we may reckon about 600,000 souls to each province. Imagine yourself as one worker there. How large a parish would you choose? How many preachers and colporteurs could you direct and how large a district could you visit each year? Would you be willing to be responsible for a parish of 100,000 souls? If so, you would have five others in your province with parishes as large as your own. At this reckoning Annam itself would call for sixty workers and several thousands of dollars with which to build sanitary homes.

"Can you picture this great multitude lost and guilty before God? Can you see them standing at the Judgment Bar on that great day and hear them say - 'No man cared for my soul.' Consider the privilege that is given to accomplish some enduring work which shall not be burned up."

The end of September Grace Hazenberg arrived in Hong Kong. Her parents were of Dutch stock and had been missionaries to South Africa among the Boers. Her father had died in Holland, Michigan in July of 1911 and Grace left her widowed mother to come to Vietnam. The mother understood, however, and cheered her daughter on because she too had prayed much for "unoccupied and neglected Vietnam." Indeed, mother transmitted to daughter her burden. And time had permitted daughter to absorb mother's concern and now go to minister in this neglected field. She celebrated her 36th birthday on board ship just before she arrived in Danang. In Pen Pictures p. 16f she described her trip from Hong Kong to Danang.

"Here we tranship from the dignified ocean liner to a fussy little coasting steamer and sail southwards to French Indo-China, which as the name implies, lies between India and China. The Eastern half of this land, bordering on the Pacific, is inhabited by the Annamese speaking people.

"Along the way we pass the strange formation of the 'Baie d' Along,' a series of gigantic, jagged rock-masses, the strata almost perpendicular, pointing upward through the silent lapse of centuries. The same formation extends hundreds of miles inland, across Annam and into China, always with the skyward-pointing fingers of rock.

"At last after a voyage of two or three days we sight the land so long neglected by the Protestant Church and where even now the Christian and Missionary Alliance is the only Protestant Society at work among the Annamese people. It is

the land around which we have woven our daydreams, so full of hope and aspiration, of prayer and consecration to a great cause. With the glad optimism of youth and faith we look forward to spending happy and fruitful years preaching the Gospel of Jesus Christ to some few of its teeming millions of perishing souls.

"Eagerly we watch the shores draw nearer, till we pass from the wide Pacific and cast anchor in the land-locked bay of Tourane. Almost surrounding it are the 'everlasting hills' of a constantly changing hue. When the skies are sunny they are veiled in ethereal blue; but when the storm clouds gather in battle array the mountains take on a sombre purple tone.

"Tourane Bay is famous for its sunsets. While watching the gorgeous coloring of the Western sky one is reminded of the words of the Psalmist of old, 'The heavens declare the glory of God, and the firmament sheweth His handiwork.'" Quite beyond description is the beauty of the scene, ever varying until at last the 'shadows of the evening steal across the sky,' and the star-spangled dome looks down upon the rustic chapel and the mission bungalow, where dwell the little handful of pilgrims and strangers so far, far away from home and loved ones.

"Two of our Christian and Missionary Alliance missionaries have come out to the steamer to welcome the newcomer. Crowds of coolies have also come, all intent on gain, vociferating loudly and jostling one another. With interest we watch them, these people for whom we have left our distant home. Has not Jesus said, 'Other sheep I have . . . them also I must bring.' So may we be willing to give our lives, if needs be, in seeking these lost ones and bringing them to Jesus. We have much to learn about this people and their land.

"True the new arrival from home usually has energy enough and to spare. He does not intend to go to bed at nine o'clock as he sees the seasoned colonial doing. He will continue to read and study till eleven or twelve at night as he was accustomed to do in America or elsewhere. Also he means to keep up his physical exercise, taking long and vigorous walks, - what folly and laziness to be riding in rickshas, wearing pith hats and carefully avoiding the rays of the sun in which one revels bareheaded at home!"

But she learned as all newcomers eventually do.

Thus the number four missionary arrived in Vietnam. She witnessed the embryonic work and may have observed that the bamboo chapel needed a tile roof. At any rate, the South China Committee approved of it, p. 428, November 5. The Committee also raised the question with the Board regarding Miss Hazenberg supporting herself and not receiving a pro rata allowance as other missionaries.

Although precise data could not be found, it is certain that Miss Russell arrived in Da-nang shortly after Grace Hazenberg. Thus 1913 came to a close with five missionaries implanted on Vietnam soil.

1914

The missionary ranks were increased to six persons with the arrival of A. Henry Birkel on Sunday morning, January 25. He was 29 years of age, had been a commercial designer by trade and belonged to the Gospel Tabernacle in New York City. He sailed from the west coast on December 16, 1913. Notice of his arrival time somehow went astray and nobody came to welcome him. How could he communicate with anybody to make his wishes known? But communicate he did and a ricksha took him to the missionary residence. Later he wrote a letter to the young people he had left at the Tabernacle.

'My dear Brother Hakes, President
Young People's Alliance

"Greetings from Annam to all the young people and friends. The long journey has been accomplished in safety and with great joy. In being here I feel I am in the place of God's appointment, and we know from experience that that is the place of joy.

"It took fifty-three days, or the greater part of two months, to travel from New York to Tourane. The overland trip to Seattle with the various meetings en route resulted in blessing to our own souls. From the time we left Seattle until we reached fair Japan the vessel pitched and rolled most of the time. While this naturally caused a great deal of seasickness among the passengers, I was fortunate not to be affected. The first day of the new year brought us our first glimpse of fair Japan and the following day we landed in Yokohama. As the steamship company offers a through railroad ticket from Yokohama to Moji without extra charge, we decided to accept it and thus be able to stop over at Hiroshima, where the Alliance mission is located. The voyage from Moji to Shanghai was calm and uneventful. In the latter city we were glad for the opportunity to visit the Alliance work in charge of Mr. and Mrs. Woodberry and their two daughters. From Shanghai we went to Hongkong where after two days of visiting and shopping Brother Allen, my traveling companion, and I parted. He went on his way to Wuchow, South China, while I continued on my way to Annam.

"Going from Hongkong to Annam was something to which I had looked forward with special interest. It requires from three to four days to cover the distance and it is a most pleasant voyage at this time of the year. There was such a great contrast between the stormy trip across the Pacific, and this restful sail on the tropical seas.

"Late Saturday night we sighted the Tourane light and early Sunday morning, January 25th, we anchored in beautiful Tourane Bay. I was expecting to see a low, marshy, fever-infested land, but to my surprise and great delight high mountains met my gaze on almost every side as I went on deck shortly after sunrise. Yes, Annam is a beautiful place. Everything is beautiful and green continually, because it is always warm. Light white suits and large pith helmets to protect the head from the dangerous tropical sun are in style all the year around.

"I might mention how I got ashore. The missionaries did not expect me for a few days and consequently nobody came to meet me. We were anchored about three miles out in the bay and in order to get to shore one must take a small native boat. The sail across the bay to the customs house wharf was very interesting. I was now among people who speak only French or Annamese. It was not very difficult to make the French customs officials understand that I would leave the luggage with them and go to the mission immediately. If anyone was ever surprised the missionaries certainly were as I walked in and introduced myself.

"After breakfast I attended my first Annamese service. Quite a number of natives were present. Although I could understand nothing I praised God for the privilege of being there. Mr. Hosler has just begun holding some services regularly. The others are still studying the language.

"As it was the Annamese New Year the teachers were on their vacations, so a trip into the villages had been arranged. The very next morning after my arrival Mr. Hosler, Mr. Soderberg and I started very early. It was my initiation. We slept in Annamese thatched roof huts on native beds, which are boards covered with thin straw mats. Chopsticks were used in eating the food of the people. It was necessary to close our eyes to many things lest our appetites should be affected. I must say the experience was enjoyed, although we were drenched as we walked from village to village in the rain. The tall wet grass made walking difficult at times.

"The experiences of the past few weeks seem almost like a dream. But the fact that I am really in Annam, the place to which I have longed to go, brings satisfaction in every sense of the word. I would not be anywhere else for in being here I feel I am in God's will.

"My heart goes out to these dear people for whom Christ died. Oh, how I wish I could speak their language. I have started to study it and find it very interesting. I would ask the Young People to pray especially that the Lord may give me the language speedily. "

Paul Hosler functioned somewhat as sub-chairman in Vietnam. He and others thought that Grace Hazenberg should be on pro rata allowance as other missionaries and should not support herself privately. Consequently he requested the Board that she be put on regular allowance. B.M. Jan. 31 His request was disallowed. At the March 7 Board of Managers meeting they made him the official Christian and Missionary Alliance representative in Vietnam and gave him legal papers to transact business in the name of the Society. That meeting also recorded that designated gifts received for Vietnam during 1913 totaled \$930.

In February Mr. Hosler took steps toward the erection of a permanent chapel in Da-nang. Bamboo structures were not permitted within the city so he sought proper wood and stone with which to build the chapel. He decided to go west of Tourane to the mountains to procure some suitable wood. He took along some helpers. The following is his account of that trip, A.W. July 1914, p. 232.

"It was a little after daybreak on a Monday morning in February that I left for the river where a small boat was prepared to start as soon as I should arrive. A cold north wind was blowing, and this meant that we would have a favorable passage up river. The first day we made good time but the wind changed and the boatmen were compelled to pole up stream for two days.

"The object of this trip was to buy wood for the erection of a chapel at Tourane. The Forestry Service had granted us a permit to cut the timber and pass the customs without paying the usual fee for cutting the trees and the custom duty. The forests are located in the mountains in the extreme west of the province and are about four days distant from Tourane by native boat.

'The first part of our journey was through the vast delta region which comprises the greater part of the Province of Quang-Nam. The Annamese, like the Chinese, are a people given almost entirely to agricultural pursuits. Even though a man may be engaged as a manufacturer or a merchant, still he will have a few fields which his wife and dependent female relatives will cultivate. The abundance of the crops in this province is well nigh equalled by the diversity of products. Rice, sugar-cane, corn, manioc (from which tapioca is made), sweet potatoes, tobacco, and tea, are the chief products. Rice, no doubt, is cultivated more than all the others combined. The mulberry leaf is also grown for the silk industry. The pineapple, custard-apple, orange, mandarin, and limes are the most important fruits.

"Equally interesting were the native industries which are carried on in this region. Fishing is perhaps the most common of all the industries in which the Annamese are engaged. One is impressed by the number of ways they have of fishing. They fish with the hook and line and with numerous kinds of nets. Still another novel method of catching fish was by a man diving. I do not know whether there was some kind of a net at the bottom of the river or not, but I do know that he succeeded in catching the fish. I marveled at the length of time he was able to remain under the water. At times after having been under the water for quite a long time he would come to the surface just long enough to take another breath. All this time a boat was following along so that the diver could take a little rest.

"Another flourishing industry in this province is the making of brick and tile. This is done at the river so as to facilitate the transportation to Tourane and Fai-foo. The foreign population at Tourane use many thousands of brick each year, while the Chinese at Fai-foo also use large quantities.

"As one journeys up the river and visits the markets here and there it is almost certain that you will meet a Chinaman. I have conversed with them in out-of-way markets and this year I met one far beyond the military station on the borderland between the Annamese and the Mois. (Tribes-people). Here dwelt a smiling Cantonese with his Annamese wife and little son.

'The first day after leaving Tourane we were favored with a good wind and made very favorable progress. The second day, however, that favorable breeze had changed and we were

compelled to pole for many miles. About the middle of the second day we arrived at the forestry station. The station is built upon a little hill and has a commanding view of the country for a distance of several miles. From here one also has an excellent view of the river. This is well for thus the forestry guard is able to apprehend those who would ship wood past without paying the duties.

"I found the young French forestry guard very congenial, but I could only spend a short time with him. He urged me to stay and partake of his hospitality, but I left with a promise to spend a little time with him when I should return. The French Government have an excellent forestry service and is doing much to protect the forests of Indo-China.

"Our little sail boat continued on its journey up the river and at about 4:30 in the afternoon we passed the last sub-prefecture. Some of our party had left the boat and were walking. That night our boat anchored near a private irrigation plant. This irrigation station had been built by a Hanoi capitalist and he has the contract of pumping water into the fields to keep the crops from being burned in the dry season. Thus the Annamese have better crops and the capitalist also makes a good profit so it is a mutual help.

"On the evening of the third day we anchored at the foot of a mountain. The next morning we had but a little way to go until we would need to change from the large boat in which we had been traveling to a smaller canoe. This place was not a village, but more like a camping station. We found quite a number of people there and after a few ineffectual efforts to buy some wood we decided to hire a canoe and go on up the river into the Mois country. The talking price for a boat required quite a bit of time. The Annamese usually regard the foreigners only as lambs to be fleeced. Finally we were able to agree on the price and soon started off into this unmapped country.

"For a few hours we made splendid progress. Although there were many rapids, still our little canoe glided over the water much faster than our larger boat. As our canoe drew very little water we were not hindered much by the rapids. Nevertheless at some places we were all forced to get out and wade. Early in the afternoon we arrived at the first of a series of falls. It was a grand sight to see the water pouring down over the rugged rocks, boiling and foaming in the chasm below.

You begin to wonder how it will be possible to get over such an obstacle. Soon our two guides paddled to the rocky shore and everybody got out. Our trifling bit of luggage was put out and one of the men lifted the canoe about his head and started off over the rocks.

"Once at the quiet waters above we again arranged our boat and continued the voyage. We soon arrived at a lonely camp and seeing wood, decided to stop and partake of some food before pressing on farther. It was here that I tried ever so hard to buy some wood. We reasoned with the men and offered about twice as much as Annamese or Chinese merchants would pay for the wood in this remote place. But all our efforts were of no avail. I was not able to buy one log.

"As it was now growing late, we pushed off again and came to another large rapid which was almost a cascade. Having ascended this rapid we were forced to look for a camping place as it was fast becoming dark. Seeing a large flat space where it was easy to land we decided to spend the night there. We had not been there long until we heard a sound that came from a short distance above us. Two of the men were sent to see who the people were and whether the place was a better one or not. We found three other Annamese there and decided to go up to this place as they had a fire and also some bamboo fagots to burn for a light while we ate our supper.

"It was my intention when I arrived at this place to go on still further in search of wood. But deeper still was a desire to gratify that longing to see the unexplored hinterland of French Indo-China. During the day as we journeyed along I revelled in the grandeur of the rugged mountains which were covered with immense and impenetrable forests. That night I lay listening to the call of birds that I had never yet heard in my life and enjoyed for a little while a place in nature which man's civilization had not yet marred. Before retiring it was decided that we would not go any farther, but would arise at daybreak and return to where we had left our big boat. I then crawled under an upturned canoe and tried to go to sleep. I was using as my pillow a bag of rice that belonged to our newly found friends. They had, no doubt, been using that same bag as a pillow and I soon began to imagine that I felt something crawling around in my hair. I laid that rice sack away and fell off to sleep only to be awakened every little while because my bed was too short.

"The next morning we were off bright and early, and I enjoyed the rapids even more than the previous day as it was not necessary for me to get out and walk so often. I had been trying to shoot a little game on the way up the river, but had only succeeded in getting a few wild pigeons. This day, however, I was more fortunate and shot a young peacock which was about the size of a full-grown turkey. As we were going down stream, we arrived at the camp before noon. I had not been able to buy any wood, but had at least found out how one could not buy wood so the trip was not an entire failure. As I had nothing further to keep me in the mountains, I returned home as quickly as possible in order to preach at the Sunday morning service."

Mr. Hosler took a similar trip in March, but left no record of that experience.

The style of the next article betrays the author. For some reason her name was not appended. She undoubtedly was Grace Hazenberg and wrote the article in March or early April.

"It is nearly six months since I arrived in this beautiful land of Annam where during the day the sun shines in all its glory and during the night the brilliant stars gleam in the dark blue sky. We never tire of our walk by the sea at the sunset hour, when often the sky is resplendent in tints of rose and gold and azure as the sun sinks like a ball of fire behind the lofty purple mountains and throws a shimmering pathway of light across the blue waters of the bay. Then as one watches and waits in the deepening twilight, the after-glow lights up the western sky and colored rays shoot upward almost to the zenith -- the last 'rosy-fingered' messengers of the king of day. How one longs for the day when the 'Sun of Righteousness shall arise with healing in His wings' and shed the light of His love on these millions of souls who are still in such spiritual darkness. Then shall the 'beauty of holiness' be a fitting complement to the beauty of nature.

"This afternoon we were attracted by the sound of drums, bells, flutes, etc. In a little Annamese home near here an old grandmother died a day or two ago and the funeral procession was about to start. Some of us went to look and take pictures. The procession took a long time to get into proper order as evidently everything had to be arranged according to the ancient custom.

"At the head was a lofty banner with several large characters inscribed on it. Next came the shrine containing the sacred ancestral tablets carried on the shoulders of several men. The son of the deceased rested his chin on it and walked backwards all the way to the graveyard. Then came the hearse

supported on long poles and carried by about twenty coolies. Behind the hearse walked the daughter-in-law with head and shoulders bowed and her hair streaming around her. At different points in the procession were groups of Taoist and Buddhist priests chanting their prayers, ringing bells, etc. Many white banners were borne along on either side by white-robed boys.

"I have visited the people more than once and my teacher and I had a long talk with the old lady. Later she came to the meeting and came to visit me in my room. Poor old soul! She heard the gospel story with intelligence and interest and I have been wondering these days how much of it she may have taken in and understood.

"The funeral was conducted with much pomp and with due regard to all heathen customs. Yesterday I stood at the entrance of the home and watched the relatives take their turns in frequent prostrations before the shrine, which I suppose contained the ancestral tablet. The spirit of the deceased is supposed to enter this tablet, fruit and food are offered before it and tapers of incense sticks are kept burning. Behind the screen was the coffin with candles burning on it. To one side was a table around which was seated a group of well dressed Annamese. A little farther off were the musicians filling the place with their weird and wailing music. In an adjoining room the women were busy preparing quantities of food, for the living must feast as well as the dead. This is all so sad from the Christian's point of view, but it is very hard for the Annamese to give up their ancestral worship. According to their custom this old lady will have to be worshiped by her son as long as he lives, for the women share equally with the men in the matter of receiving worship, although only the sons can perform these rites.

"I have also had a talk with the son. He is well educated and intelligent. He has also attended our meeting, but I wish and pray that he might accept the gospel. His little daughter is one of my special friends. She often comes and visits me and has learned the whole of 'Jesus Loves Me,' which we have translated into Annamese. She is a bright child and comes regularly to the services. I trust she will learn to love Jesus while she is young. Today she was riding in a ricksha behind the funeral procession, sobbing bitterly. I believe she really loved the gentle old grandmother. The saddest part to me is that I cannot truthfully hold out any hope of a happy future together with the loved and lost. Oh, how completely lost they are - without any assurance of a heavenly home or a happy reunion. One can only commit them to a merciful God knowing that He will deal justly and gently with these souls who knew not the light.

"Surely ours is the greater responsibility for not bringing the gospel sooner to them. Think of it! Nearly two thousand years since Jesus died and now, probably for the first time in all these ages, there is a little handful of Protestant missionaries here with hearts eager to tell the beautiful story of Jesus and His love. When I talk to my teacher about Jesus and of how long ago He came to earth, she, too, seems so surprised that we have only come NOW. And even now in this twentieth century - this century of open door, of big business, of immense wealth, of thousands of rich, luxury-loving church members - we are so pitifully hampered by the lack of men and money.

"One wonders what the Christian men are doing - whether they, like the five foolish virgins, have fallen asleep and have forgotten the Master's command to 'go into all the world and preach the Gospel.' How great will be their regret when, perhaps very soon, the cry shall go forth, 'Behold the Bridegroom cometh, and they may hear Him say those awful words, - Too Late! ye cannot enter now.' For surely if any young man is disobeying this last and explicit command of Jesus, the oil in his lamp must be perilously low.

"We know that all are not called to the mission field, but for those who have the necessary qualifications, the 'burden of proof' rests with those who stay at home. There is work on the mission field, especially pioneer work as this in Annam, which can only be done by men such as opening up new stations and making frequent trips into the interior, parts of which are almost unexplored. Remember the 20,000,000 or more in this land who have practically heard nothing of the Gospel, except a few who have learned the distorted Roman Catholic version. Can the winning of a few dollars or gaining of a fleeting reputation compensate for the loss of the eternal reward which shall be theirs who dare to chose the best?

"We are trying to reach several of the outlying villages. In some there is an interest shown, but in others the people are like those over whom Jesus wept, who 'would not' be gathered in. It is often a comfort to me to remember that even Jesus met such a varying reception, some even begging Him to go away. Surely the servant does not need to expect better treatment than the Master.

"One Sunday afternoon I was speaking to a group of people in a near-by village and a man who happened to be there asked me to come to his village next Sunday. This I did and have held

a meeting in his house every Sunday since and have always had an attentive audience. Last Sunday it was so interesting to find an elderly man there, who had read the Gospel of John in Chinese Wenli version, probably a copy he had bought from a colporteur of the B. & F. B. S. He voluntarily acted as my assistant in repeating and explaining to the others what I said. He seemed to have an understanding of the Gospel. Oh, pray that this man and many others may be enlightened by the Holy Spirit and that they may thus learn to know Jesus. Almost daily I have an opportunity to speak to several women and girls in the neighborhood and often visit in their homes, many of which are near our mission compound.

"We have now a few copies of the Gospel of Mark in the colloquial, but not enough for general distribution or sale. They just beg for these Gospels and it is so hard to have nothing to give them -- no tracts or anything in the colloquial, only in the Wenli, and this is like a foreign language to most of them and must be translated. We are longing and praying for a small printing press of our own here in Tourane. Wuchow is so far off and the postage on books so high that it is difficult for us. Annam is a foreign country as regards China, and so for things from China we must pay postage and customs as if they came from America.

"We have at last, after long delay, got a little chapel. (opened March 30, 1914). It is only a large-sized Annamese house, built of bamboo and grass. It was bought ready-made in a village and brought here in sections. However, we are well pleased with it and no doubt the people will feel at home in it. We wish we could keep it permanently, but the French law will only grant us a temporary permit. As this is a French concession, the houses in the city limits must be built of brick or stone. At our first service we had a good attendance and we solicit the prayers of God's people that He may give us a rich harvest of souls in this chapel.

"This week Mr. Hosler has been a long way up the river in the interior (2nd trip) where in many places the virgin forest comes down to the water's edge and 'Ong Cop,' i.e. Mr. Tiger, roams unhindered, especially as the Annamese have a superstitious fear of killing his majesty. These forests and mountains are chiefly inhabited by the stalwart, savage race known as Mois. These people have no written language and are far less intelligent and persevering than the Annamese. Their language is quite different and is said to be much easier be-

cause of the absence of tones. They are, I believe, entirely without the Gospel, even the Roman Catholic variety. Here is a fine chance for some enterprising, earnest missionary to 'come over and help us' by learning their language, reducing it to writing and then giving them the Gospel. What finer lifework than this for any Christian man! A journey of a day or two by 'sampan' up the river brings one into the heart of their country.

'Surely 'it is high time to awake out of sleep' to 'work while it is day, for the night cometh when no man can work.' A.W. May 23, 1914, p. 121f.

In June the Alliance Witness published a short letter from Mr. Birkel. It is significant because it records the opening of the very first Protestant Sunday School in Vietnam. He addressed it to the young people at the Gospel Tabernacle in New York City.

'My dear young friends,

"It has been on my heart for some time to write a letter to you and I think there is no time like today, for this day, April 5, 1914, marks the beginning of Sunday School work in Annam. Last Sunday the first Protestant chapel in this dark land was opened. Now, what do you imagine it looks like? To be sure it is nothing like the fine big Tabernacle where you go every Sunday and where I went Sunday after Sunday for more than twelve years. Our chapel here is very small, and is built of bamboo poles and dried grass. (see picture of it opposite page 76 in Pen Pictures) The benches are made of wood. Even the roof is of this dried grass.

"Although our little chapel is not very pretty nor large, we are so glad to have it for it is so necessary to have a place where the people can gather to hear of Jesus. Is it not too bad that this is the only Jesus church for Annamese in this big land? You know that in New York there are ever so many, and you also know that there are many Sunday Schools and churches. But just think of it, here in Annam there are five times as many people as in New York and this little chapel I have told about is the first and only church where Jesus is truly worshipped.

"And as I just told you, we had our first Sunday School in this little grass house today. Seven little children came this first time and heard about Jesus. You should have heard them learning to sing that sweet hymn, 'Yes, Jesus loves me.' They

seemed so glad to be there and we feel sure that before long many more dear little boys and girls will hear about our Sunday School and will come and learn that Jesus really loves them and died to save them. And will it not be lovely when many of these little yellow-skinned boys and girls shall trust Jesus and find the same joy which we who love Him have found.?" page 205 June A.W.

Grace Hazenberg Cadman described very well such a Sunday School session although it was written several years later.

"Such a strange gathering in a place still more strange! The little chapel has now been built, so we gather there. Low thatch-roofed, with bamboo-plaited walls through which the warm breezes play, such is the first 'Nha Tho' (house of worship) for the Annamese.

"At the loud beating of the drum, the yellow-skinned children come trooping in and take their seats on the hard wooden benches. They are as full of life and mischief as children anywhere. Their dark eyes gleam with fun. It is hard to convince them that they should not 'talk in the meeting,' for Sunday School is a great novelty to them.

"After a prayer and a hymn the teachers get to work. One little girl especially surprises her teacher by her bright mind. In Annam the girls are usually not as clever as the boys who have had so much more attention paid to them. But when the teacher remarks about it to the Bible-woman, she is told, 'Why, that is not a girl, but a boy dressed in girl's clothes to deceive the devil. He knows that boys are more appreciated than girls and so he is not so apt to harm a girl.' Such fear of the devil as they have in Annam! In our Sunday School we try to teach them about the love of Jesus who is so much stronger than Satan.

"When the memory verse has been learned, another hymn sung with much noise but little melody and the Lord's Prayer recited in unison, the children are dismissed and skip away on their little bare, brown feet."
Pen Pictures p. 96

About this time, March-April, Mr. Soderberg, now living in Da-nang, went itinerating to the south, to Fai-foo. He told of his experiences as follows. A.W. 1914, November p. 88

'On an early Spring morning the writer in company with his teacher boarded the little train for Faifoo. The purpose of this itinerating trip was to reach a few of the many villages in the delta of Quang-Nam with the Good News of the Gospel. It is only a small train that runs between Tourane and Faifoo but we are very glad to have it. It is not comfortable, but it saves us a great deal of time. Were it not for the French Government, we would have the same conditions here as in China. There are railroads, waterways, and good roads.

'This little railroad passes through a sandy desert. How dreamy and lifeless it looked! It was but a true picture of the many souls that live in this land. They are 'strangers to the covenants of promise, having no hope, and without God in the world.' The sand has drifted into mounds about twenty or thirty feet high. On a windy day it reminds one of a snow storm. Owing to these conditions the railroad has to keep natives shoveling the sand off the tracks. Sometimes a train gets sand bound and has to be shoveled out.

'Faifoo is the capitol of the province of Quang Nam. It is about 20 miles from Tourane. There are about 2000 Chinese in the city, a typical Chinese city. I stayed four days in a Chinese Inn and visited among them and was cordially treated. One of the Chinese temples there was entirely deserted. I asked, 'What did you do with your idols?' Someone answered, 'They were no good so we threw them out.' I am praying the Annamese will reach that stage, too.

'The usual visit was made to the French Resident and *much encouragement was derived from his attitude.* He said, 'You are at liberty to go where you choose; you have as much right as the Roman Catholic and Buddhist priests.' He informed me that the French and Annamese governments were neutral as to religious matters. I was very much surprised to hear that there was so much religious liberty granted. This is a wonderful answer to prayer and we have every reason to praise the Lord for it.

'During my stay in Faifoo I visited several villages and preached the Gospel for the first time to these long-neglected people. There is scarcely a village in this

vicinity that has heard of a Saviour who died for them. How new it seems to them! They wonder if it can be true and if it is all for them. Every place I visited I asked if they had ever heard about the Lord Jesus Christ and His power to save. And invariably the answer would be in the negative. Just think of it, after all these years of Christian teaching there are those who have never so much as heard of the Saviour who loves and cares for them. Ought we not give them a witness of the true light which lightens every man?

'The native officials, nobility, and people were very respectful and attentive. We have just received the first edition of the Gospel of Mark in the colloquial character. I took only a few copies with me for distribution. This is one of our present needs. We are handicapped for lack of the Scriptures in the vernacular. We are hampered for lack of a translation of the Bible for our preparation in teaching the Gospel.

'The next place I visited was the old citadel of Quang-Nam. It was formerly the capitol of the province. Now the Annamese Governor and the Judge live there. The Governor was very cold and dignified. The Judge was a most pleasant and congenial man. I stayed with the latter for two days and a half. He said, 'You may stay as long as you please.' While staying with him I lived like a prince. I ate from the same table and he was surprised to see how well I could manipulate the chopsticks. I had a good opportunity to talk with the official about the Gospel. My heart rejoiced in the fact of being able to witness to a high official. I prayed that he might see the light of the glorious Gospel. I made him a present of a Bible in the Chinese characters. I asked him to read it, for I said, 'All the things I told you are in this book.' May I solicit the earnest prayers of the readers that this man may be convicted of his need of a Saviour.

'After I left the official's home, I stayed in an Annamese hut. While there I had an attack of malaria fever. It would have been serious had not God intervened. I immediately committed myself to His loving care and keeping. I claimed the promise, and true to His word the assurance came and the fever was broken. The Lord is faithful!

'I had good opportunity in one of the villages. It was a large village and a big turnout. The house of the chef de Canton was too small, so he invited us to a nearby temple. Oh, the eager faces and poor benighted souls. There was a little restlessness, but that is to be expected

in a heathen audience. The truth hurts and sometimes cuts deep and men too often 'love darkness rather than light.' The writer was trying in his weakness to lift up Jesus that all men might be drawn unto Him. The fact was made plain that 'there is no other name under heaven given among men, whereby they must be saved.' My purpose is to focus that love wherewith He loved us upon this cold, rigid ice-berg of heathenism. We do not want to use force to blast this icy mass, for there will still be the icy fragments. What we want to do is to dissolve this great mass with the warming rays of the Sun of Righteousness. I believe that the day is not far distant when this huge bulk of heathenism shall run down like a river and be lost in the waters of that life-giving stream which flows from the throne of God."

In June Faifoo was opened as a regular preaching point. Mr. Soderberg and Birkel were appointed to minister there.

The first Hosler baby was born on December 30, 1913, but not until the Board of Managers met on May 24, 1914 was an allowance granted for the infant. The same Board meeting also approved the request for the solicitation of funds to purchase a printing press for Vietnam. By July friends were offering gifts for the press. Another gift came from Mrs. Hodgkins of Massachusetts of \$75.. This was for the bamboo chapel in Tourane. B.M. July 11

The South China Missionary Conference met in July at Wuchow. Paul Hosler read a report covering the period of July 1913 to June 1914. Though there is some repetition of events already included here, the report is reproduced in full.

"Immediately upon our return to Tourane (July 1913) the work of building was uppermost in our thoughts. It was imperative that we should have a place of worship as our home was too cramped and otherwise unsuitable. Therefore we desired to put up a chapel requiring but very little expenditure of time and money. However, many obstacles were encountered and we were delayed for months. It was discovered that a permit must first be obtained and also that we could not erect a bamboo building on our premises. After this it was necessary to get permission from the mission to erect a small brick and stone chapel. The stone was ordered in November, but delivery was not made until four months later. In the meantime an appeal was made to the Resident for permission to put up a temporary bamboo structure. This was granted and our hearts rejoiced when we were able to meet for worship in our bamboo church.

"Most of my time has been allotted to the preaching of the Gospel and the translation of portions of the Scriptures. At first it was difficult to know just what methods to adopt in order to reach the people. The Annamese do not live in large cities like the Chinese, but are found in numerous little villages which are scattered here and there. The markets were visited a few times, but it was evident that it was not possible to reach very many of the men in this way as the women do most of the marketing. Furthermore our Annamese helpers did not care to go to these markets as they thought it beneath their dignity to do so.

"The next step was to try the Village House. Here we invited the village elders and all others who would come. At times there would be as many as twenty or thirty but at other times it would be necessary to start to talk with only one or two. After some time it was possible for me to arrange to visit five of these places each week and there sow the precious seed. On some occasions there seemed to be quite some interest manifested and at other times very little interest. As in all other mission fields one met the various classes of people. Some heard, but the evil one soon came to snatch away the Word. Others seemingly heard the Word with joy and would fain have us believe that they received it with honest hearts. But, alas, there was no depth. They were out of a job and were now at liberty to devote themselves to the Doctrine. Still others listened, but could not follow the Word for they were living among the thorns and briars of this world and were unwilling. If the three preceding classes heard the Word I feel very sure that there were those also who received the Word with honest hearts. I praise the Lord for this part of my last winter's work (Nov 1913 - March 1914) for I feel that some definite work has been done and that some are seeking the Lord.

"Another matter that claimed a large part of my time was the translation work. Some time was spent on the revision of Mark's Gospel and reading it over with several of our teachers. Some hymns were also translated and these we have written into books to be used in our evening and Sunday meetings. The Gospel of John was also begun early in the year, but I regret to say was well nigh crowded out by the work of preaching in the villages. Toward the close of March I began to give most of my time to the work of John's Gospel and before long the work was completed. It is now ready for the press and I do pray that the Lord will enable us soon to get some portions for our work in Annam.

"In addition to this work on the Gospel of John it has been possible to do a little work on Genesis. I feel that this work is very important, but also feel that the work of preaching the Gospel in the towns and villages is equally needy and so I feel constrained to devote half of my time to one of these needs and the other half to the other need.

"I am sorry not to be able to write of having made some good itinerating trips into the country for the purpose of selling the Scriptures and of preaching in the towns and villages. I have, however, been able to make two long journeys to the mountains for the purpose of buying wood for our proposed chapel at Tourane. The first trip was made in the month of February and was very interesting. I ascended rapids and falls and went far into the uninhabited land. My second trip was during the month of March and was not so exciting as the former one. On this journey, however, I had the privilege of seeing for the first time some of the Mois people. At one place on the border-marches I was able to proclaim the Word of God to one Chinaman, some Annamese and Mois in the Annamese language.

'There is still one more matter that causes me to give thanks to the Lord. Just a week before leaving (for Conference) I had a talk with our teachers and servants about their attitude to the doctrine. There was a very blessed response to what I said and that afternoon, which was Sunday, we all met together for prayer. They all prayed but one or two of the servants. Every day after that we met at 4 o'clock for united prayer and all who were assembled prayed. Then I began in the evening services to tell them to pray if they so desired; but I would not press them to do it. Again they all prayed except one cook who at the time was visiting our cook. I do praise the Lord for this evidence of His working and trust that it shall lead them to true repentance and conversion." A.W. Oct. 10, p. 24

At the Conference in Wuchow the South China Executive Committee met privately with all the Vietnamese workers to discuss "the many problems of that field." July 17, p. 447 Below are the minutes of that meeting.

'Wuchow, July 22, 1914.

'The Executive Committee met this morning together with all the Annam workers, i.e. Mr. Hosler, Mr. Soderberg, Mrs. Hosler, Miss Hazenberger, Mr. Birkel and Miss Russell.

'The object of the meeting was to arrange a course of language study for the Annam field.

'Moved that half the missionaries time be given to French language together with Annamese for the first six months and thereafter that one-third of the time be given to French and two-thirds to Annamese till the end of the first year. Carried.

'Moved that where possible exchange English-French lessons be arranged with a French teacher in order to save the expense of engaging a paid French teacher, and that the limit of time for the engaged French teacher be three hours per week. Carried.

'Moved that the Annamese course of study for the first quarter be as follows:

1. Table of tones as prepared by Mr. Hosler.
2. The study and writings of radicals.
3. Short Annamese phrases by Mr. Hosler.
4. The Lord's Prayer etc. names of provinces of Annam, etc. Carried.

'Moved that the second quarter be as follows:

1. Review of memorizing and writing radicals.
2. Analysis of characters.
3. Annamese and French course (8 lessons on syntax)
4. Begin the study of Mark.
5. Names of provinces of Tonkin, cities of Annam and Tonkin. Carried.

'Moved that the third quarter be as follows:

1. Finish Mark.
2. Names of the New Testament.
3. Geographical terms.
4. Continue the Annamese-French course.
5. Fifteen minutes conversation with the teacher. Carried.

'Moved that the fourth quarter be as follows''

1. John
 2. Names of the books of the Old Testament.
 3. Names of the Official Grades.
 4. Native story books in character and romanized, and third part of Annamese-French course and Wenli. Carried.
- This to be continued in second year.

"Moved that exams under the care of Mr. Hosler be held quarterly.

"At this stage in the meeting the Annamese workers were excused and the Committee continued its session.

"Moved that Mr. Hosler be authorized to engage the services of Mrs. _____ as a general helper to the ladies at a salary of \$5.00 per month. Carried.

"Moved that Mr. Hosler be permitted to repair the roof of the servants quarters and put in a new gate in the back yard. Carried.

"Moved to permit Mr. Hosler to rent a Gospel street chapel in Tourane. Carried.

"Moved that all mission matters communicated to the Executive Committee by Annam workers be done through the Committee's representative from Annam, i.e. that copies of all such letters be sent to the Committee man when forwarded to the Chairman in Wuchow. Carried.

"Moved to request Mr. Hosler to look into the matter of a suitable place for vacation for our workers near Tourane and to report to this committee. Carried.

Signed: R. A. Jaffray, Secretary

Good news kept coming to Vietnam. In July the Board of Managers appointed Mr. E. Frank Irwin and Miss Marie Morgenthaler to go to Vietnam in the fall. The South China field advised that they come single. Mr. Irwin had been accepted at the March 10 meeting. In June a friend contributed \$300. toward his support, July 11, B.M. Min. The Board was much encouraged because of special funds given for Vietnam through the Forward Movement appeal. A minute at the November 7 meeting gave approval for these two candidates to join the outgoing missionary party of December 5 since they had met all the financial requirements. There were nine in that group including the Van Dycks and the Worsnips who were going to South China.

In July a friend offered funds for a printing press in Vietnam. The Foreign Secretary was to correspond with the South China Committee and Mr. Hosler regarding it. B.M. July 18. In

South China the Committee took the following action in view of the correspondence received. They

1. Approved the purchase of a small press.
2. Requested a minimum of \$400. to equip a printing office.
3. Asked that monies be sent to South China and the purchase be made there so as to save excessive duty upon entering Vietnam.
4. Noted that \$1,000. additional will be required to purchase Vietnamese type.
5. Reminded the Board that the continuance and enlargement of the Press is expensive and asked if they are prepared to sustain it. September 16, p. 454

The November 7 Board of Managers meeting approved this action of the South China Committee, but stated that the funds must come from outside the regular missionary treasury.

The Vietnam missionaries attendance at the Wuchow Conference resulted in more than business as usual. Grace Hazenberg captured the heart of W. C. Cadman and he asked for her hand in marriage. The September 16 meeting of the South China Committee was notified by letter of the engagement and Mr. Cadman asked the Committee to request the Board that he be transferred "to Annam as soon as possible." p. 453 Both the Committee and the Board concurred with his request.

Mr. Hosler, however, apparently misunderstood the motives of Mr. Cadman's request to be transferred to Vietnam, i.e. Why not Miss Hazenberg transfer to South China? He viewed the transfer as a possible threat to his aspirations in publication work.

The South China Committee Minutes regarding this problem are as follows:

Wuchow, Nov. 11, 1914

"The Executive Committee was called for a special meeting today. Members present: Isaac Hess, W. G. Smith and R. A. Jaffray.

"After prayer those parts of the minutes which had reference to Mr. Cadman's transfer to Annam and the question of a press for that field were read.

"The Secretary read the copy of his letter of September 21 to the Board with regard to these two matters and also Mr. Hosler's letter addressed to the Board to be forwarded by us regarding the same.

"After a free discussion of the misunderstanding on Mr. Hosler's part of the Executive Committee's Minutes and letter to the Board, copies of which had been sent to Mr. Hosler, the following action was passed:

"Moved that the Secretary reply to Mr. Hosler's letter stating that his letter ought to have been written to the Executive Committee and not to the Board, giving the Committee an opportunity to explain matters first:

1. That the Secretary now state again the Executive Committee's position in the matter of Mr. Cadman's transfer to Annam. Explaining that it takes no action as to his appointment in connection with the proposed publication work in Annam and correcting the wrong view held by Mr. Hosler in the matter.
2. That the Secretary state to Mr. Hosler that we are not forwarding his letter to the Board, but that if on receipt of our present letter he still feels he wishes it forwarded and he wire us to that effect, that we will do so at once, accompanying his letter with a letter from the Committee explaining clearly our position and protesting against Mr. Hosler and his letter.
3. That we suggest that the whole matter had better be left over, if still not clear, till the January meeting of the Committee when Mr. Hosler will be present. Carried.

Signed: R. A. Jaffray, Secretary

p. 460, 461

The following minute is part of the record of the September 16 meeting of the South China Committee:

"Mr. Jaffray read the letter which the Committee appointed by Conference had written to the three Bible Societies regarding a joint issue of Mark's Gospel in Annamese colloquial and also the correspondence which had followed. The Executive Committee approved of his action as taken in the correspondence." p. 456

The specifics of "his action" are not recorded. Also one wonders whether "Annamese colloquial" indicates "chu-nom," Vietnamese characters or "quoc-ngu." romanized script? The new

translation of Mark's Gospel was the work of Mr. Hosler.

In spite of limited resources, gradually the Gospel witness bore fruit. Grace Hazenberg recounts the story of the first lady to be baptized. It took place in the fall of 1914 although the article was published later. The heading is The Story of Our "Ba" A.W. May 1915, p. 73.

"In one of the quaint little country villages of Annam, some fifty years ago, was born a little baby girl. She was an unusually fortunate baby, for her parents were wealthy, and her father a high government official. This little daughter grew up in luxury and inherited a goodly share of the pride of birth, which even now makes her to consider herself far above ordinary humanity.

"Her home was built of brick instead of the usual straw and bamboo, and was roomy and fine. She had servants to wait on her and was carried in an elegantly covered hammock when she wished to go any distance. When, she was old enough, she went to live with an 'Ong-Thay,' or teacher, whose home was the Annamese equivalent of our boarding schools. Here she was thoroughly taught the 'colloquial character' and, as she had a bright and intelligent mind, she learned quickly and well. To be educated in this way is quite an unusual accomplishment for an Annamese girl and only a few of the rich men's daughters have the opportunity. Still the people have a great eagerness to study and my language teacher tells me some of his rich relations would willingly give much money to help open a good school for their children. Perhaps we shall be able to do this some day. In the meantime we feel that the first necessity is to have a press with which we can supply Christian literature for those who can already read and in this way prepare for future work along other lines.

"So our 'Ba' as we call her, received her education and when she was eighteen years old, she was married and went to her husband's home. He, too, was a man of high official rank and has his Mandarin's degree, indicated by a small tablet which he wears on his breast. To obtain this degree he had to pass difficult examinations. He is, therefore, well-read in Confucian lore and the other wise books written in the Chinese literary language, the Wenli, which is understood by the educated classes in China, Japan, Korea, Annam, etc. in somewhat the same way as Latin used to be the language of the learned in Europe during the Middle Ages.

"There is very little literature in the Annamese tongue and it may be that giving the Bible to the people in the colloquial will do for the Annamese what the Chinese Bible is said to have done for that language and Luther's version of the German Bible for that country - give the people a literature in their own colloquial tongue, intelligible not only to the learned, but also to the common people.

"In the course of time the 'Ba' lost her wealth and the family became poor through the death of her father, the wars which came to this harassed land and other causes. But we believe that in her case, as in many a life in the homeland, God had better things in store for her than mere earthly wealth and honor. He was preparing her for 'the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven' for her and for all of us who take up our cross and follow Him, our Lord and Master.

"In the fall of 1913, when I arrived in Tourane, we felt that it would be good to get a woman teacher, whom we could thus at the same time train for future work. So we prayed earnestly that God would supply this need, and then waited for the answer. After a few weeks, the 'Ba' arrived from Hue where her husband is still working in some official capacity. One morning one of our men teachers brought her to me and I was told this was to be my teacher. She looked to be such a frail little woman, and doubtless she was a little scared at the responsibility of teaching a foreign lady. However a short acquaintance with her showed that she possessed an undaunted spirit and was as proud as a queen. None of her many trials and misfortunes had been able to vanquish her. We often marvel at her brightness and vivacity even now when she is getting old, is poor and is persecuted by her own family.

"Month after month (1914) we talked and studied together and I told her the beautiful Bible stories which were all so fresh and new to her. Day by day she absorbed the sweet gospel message of Jesus and His love, till quite naturally, as a flower opens under the influence of the warm rays of the sun, she opened her heart to the Sun of Righteousness and learned to love Jesus as her personal Saviour.

"One day her eyes, which had long been troubling her, were so bad that she could hardly see to read and it was distressing to work with her. So I told her how Jesus could heal her now as well as He had formerly healed the sick and then she in

simple faith asked that I pray for her. She was healed completely and like the man whom Jesus healed in the days of yore she 'published it abroad' to her relatives and friends. In visiting the humble homes of the people with me, she faithfully helped me in telling the gospel story and reading passages of Scripture to the people.

"Last fall (1914) she was baptized, publicly and fearlessly, in the ocean bay near our mission home. It must have required considerable courage for the old lady to take this step, but she looks so happy as she talks of how Jesus loves her and she loves Him. She has had to take up her cross in a very real way, for after living a few months following her baptism in the home of her son-in-law, she has had to leave. She came to us weeping bitterly, for she has an affectionate heart and dearly loves her daughter and grandchildren. She told us how he had sent her out of his home, because according to their customs she is wicked, for she will no longer worship the family ancestors. This ancestor worship, a form of Confucianism, has a powerful hold on the hearts and minds of the Annamese people, and it means breaking away from the family and friends if they refuse to take their part in these religious ceremonies.

"Since her baptism she has been doing the work of a Bible woman, visiting the women and reading to them, and teaching them about Jesus. Now she is living in one of the small servants' rooms at the back of the mission home - away from her own people but happy because she loves Jesus and can work for Him.

"One afternoon last week the 'Ba' went with us to a village a few miles away, set in the midst of vivid green ricefields. By invitation we entered the picturesque home of the Mayor of the place. He is a tall and dignified man, and received us graciously. Then quickly donning his long velvet robe lined with brilliant silk and winding his two or three yards long turban of fine black material around his gray-haired head, he sat down, cross-legged, on the polished wooden platform which serves as table or bed as occasion demands, for the real Annamese seldom use chairs. In a loud and commanding voice he decreed that his family and friends gather to hear us preach. This they quickly and obediently did, for obedience to the aged, and especially to the head of the house, is a cardinal virtue among these people.

"Meanwhile one of the young men prepared tea on a side table and poured it into tiny cups, which the daughter of the house passed around. We drank the bitter concoction, minus milk or sugar! Our main object was to talk the gospel, so after singing one or two hymns and explaining something of the meaning, we read Mark xvi from a tract which I have recently had printed, several copies of which I passed around, and then the 'Ba' discoursed in fine style. She is really quite a preacher. Even these educated men listened quite attentively, which was surprising, for women are held in rather low esteem in these eastern lands. However our 'Ba' usually takes occasion to inform them of her 'high connections' and 'aristocratic' family, and though this is not quite consistent with the simplicity of the gospel and the humility which should distinguish the followers of the lowly Jesus, still it is excusable in one so recently converted and may even have its uses as it undoubtedly makes the people respect her here where social rank is so important. Even Paul, on occasion, demanded respectful treatment because of the honor of being a free-born Roman citizen! I also talked to them a little in Annamese and one of the younger men who understood me very well, repeated to the old gentleman. As is so often the case, we had to spend considerable time in refuting Catholicism and make them to understand that we were not of the same type of Christians (?) as the oftentimes immoral priests! We left the tracts with them, these being as yet the only ones we have in Annamese, the earnest we trust of much similar literature which we shall be able to supply cheaply and in abundance if we can get a small printing press here in Annam for this purpose. This man is rich and his house is beautiful according to Annamese standards, containing much fine carved woodwork, but alas also an elaborately decorated shrine for their rites of ancestral worship. God grant that as they read His Word, some ray from the true 'Light of Life' may penetrate the gloom of their heathenism.

"In Romans 16:5, Paul says, 'Salute my well-beloved Epaenetus, who is the firstfruits of Achaia unto Christ.' So, by inversion, we might say, 'Our beloved 'Ba' who is the firstfruits among the women of Annam unto Christ saluteth you.' May she be the first of a great band of noble women in Annam who shall go out into the by-ways and hedges and visit the countless little hidden-away, garden-encircled homes of Annam and do the work which none other can do so well.

"This morning as I was out for a walk, some women urged me to come into their home, and were so pleased when I consented! I had the Gospel of John with me, and I read a little of the beautiful promises of peace and joy which Jesus gives His disciples. Then I told them about the immortal soul which only He can save. They listened attentively and begged for books. I promised them some tracts which I have for free distribution, the first of many I trust to be provided as there is such a great need of them. When I left this home and passed another one, the children who knew me and often come to our services and Sunday-school, sang in their clear young voices.

"What can wash away my sins,
Nothing but the Blood of Jesus."

"How sad that only now, after nearly two thousand years of the gospel dispensation has passed, this glorious truth of the sole efficacy of Jesus' Blood is becoming known in spiritually dark Annam! May God's children NOW buy up the opportunity and give of their time in prayer, their money, and if possible themselves."

The South China report for 1914 and the President's report in May 1915 bring the record of this year to an appropriate conclusion.

"The Annam Mission is still young, but its opportunities are boundless. The European War going on at the present time hinders advance work to some extent, Annam being a French possession. Up to this time no other Mission Board apart from our own has opened up work there, although one has very serious intentions of doing so. Therefore the whole land is still before us.

"There were three baptisms during the year. Praise God for these, the first-fruits of Annam. Among the converts was one woman who was a teacher to some of the ladies and who is now assisting them in the work, visiting in the homes, etc.

"The first out-station has been opened at Fai-foo, not far from Tourane, and we trust will soon be followed by many more. Mr. Hosler now has the Annamese language well in hand and conducts services regularly, with a very good attendance.

"In addition to the regular meetings, weekly meetings are held in adjacent villages. An inquirer's class is also held at Tourane with several interested inquirers. Negotiations are under way for a large publication of the Gospel of Mark. Some other portions of the Scripture also are being translated.'

A.W. April 1915, p. 56

"Our new work in Annam is passing the pioneer stage. Three natives have already been baptized, and there is a class of seven inquirers. Messrs. Soderberg and Birkel have opened a new station at Faifoo, twenty miles from Tourane, a city of 20,000 people where a native house has been rented for a home and chapel."

A.W. June 19, 1915, p. 184

1915

The Annual Report of South China for 1914, just quoted, also reviewed early events in 1915. It stated:

"Mr. Cadman has gone to Annam from South China and will, we feel sure, be a valuable addition to the work, having a good knowledge of the Cantonese language, which can be used among the many Chinese, who are in every part of Annam.

"We are grateful for the new recruits (E. F. Irwin and Marie Morgenthaler) for Annam sent out this year. This gives us now a band of nine. In another year some more of these will spread out into other portions of the field." ibid. p. 56.

In January the South China Committee appointed a committee of four "to draft a letter to the Board regarding the Hosler press matter to be ready at the next Executive Committee meeting." January 7, p. 463 When the Committee met again on January 18 and 19 the secretary recorded the following minutes:

"Mr. Hosler reported progress in the matter of a place for vacation of Annamese missionaries, though there was nothing definite as yet.

"Mr. Hosler reported that Miss Hazenberg, having lived in the foreign house first rented for \$18. per month, had now moved to another thatched roof house at a rent of \$7. a month until the end of May when a new arrangement will have to be made.

"Moved that Mrs. Vo thi Thu of Tourane be appointed as Bible woman and given a salary of \$6. per month. (This probably was Grace Hazenberg's "Ba")

"Moved to raise Mr. Pham Dinh That (Annamese teacher) from \$10. to \$11. per month.

"The minutes and letters pertaining to the transfer of Mr. Cadman to the Annam field were read and discussed. Mr. Hosler was requested to write a letter to Mr. Williams, Secy. of the Board, and Dr. Glover with regard to his changed attitude in the matter since he wrote in October 1914.

"Mr. Hosler read his letter to Rev. J. D. Williams. On motion the letter was accepted by the Committee.

"A letter written by the Committee to Mr. Williams in regard to the same matter was read and accepted.

"Mr. Hosler stated that he would discontinue any further personal negotiations with the B. & F. B. S. and thus leave the matter of the publishing of Mark's Gospel with the Committee appointed at last Conference to complete its correspondence with the Bible Societies with a view to securing an unrestricted issue for Annam." p. 464-467 (The letters mentioned above are appended at the end of this section, 1915.) p. 127-131

Whatever tensions that existed between Mr. Hosler and Mr. Cadman were thus terminated.

On February 7, 1915, Mr. E. F. Irwin and Marie Morgenthaler arrived in Tourane from the States. Mr. Cadman may have come from Hong Kong with them. Language study now would occupy much of their time and could become a quite tedious endeavor. Probably near the close of February Mr. Cadman decided to alleviate the monotony of language study and planned a trip "out into the highways and hedges" nearby. He was now 32 years of age and had been in the Orient since October 1910. For the Alliance Weekly he described his Scripture selling adventure as follows:

"Leaving Tourane early one morning, we traveled over a good road winding through twenty miles of picturesque scenery and leading to Fai-foo, a small city situated on the banks of a boat-thronged river, where our mission has a Gospel Hall. Here we stayed overnight.

"Soon after breakfast the next morning, the colporteur, Mr. Phuoc, and I started out to visit some of the stores along the main business streets and also some of the hamlets in the surrounding country.

"As many of the storekeepers were Chinese, they were delighted to hear a foreigner speak to them in their mother tongue, and quickly a lively conversation would be in full swing. Naturally the greatest interest was not in the gospel message but in the trouble between China and Japan. 'Would Japan declare war if her demands were not granted?' and 'would America then help China?' were the questions commonly asked. Yet this curiosity served its purpose as an introduction to the gospel of Him to whom 'the nations are as a drop in the bucket.' Now is the time for real, aggressive soul-winning work among the heathen. Owing to the small number of witnesses,

the governmental restrictions and the scattered population, evangelistic work in Annam will largely be done by colporteurs with the printed page. In all, five Bibles, two New Testaments, and over two hundred and fifty Scripture portions were sold in the stores of Fai-foo, and invitations given to the meetings in the Gospel Hall.

"Going down to the riverside we got into a sampan and while crossing the river, succeeded in selling a few Scripture portions to our fellow-passengers. Very soon we were among the small garden-encircled houses, built with bamboo poles and matting and having neatly thatched roofs and hardened mud floors. Having spent a few years in missionary work in China, I have been much impressed with the great difference in the conditions in Annam. Unlike China, there are very few large centers of population here, but almost innumerable and widely scattered small clusters of huts often hidden away in the midst of dense foliage and marshy lands. Thus the Annamese will be harder to reach and the work will have to take more the character of colportage than that of street chapel preaching. But colporteurs will want Christian literature. This is one of our pressing needs for the evangelization of Annam.

"The typical Annamese homes of the hamlet I was now visiting afforded me a striking lesson on simplicity. Because of their extreme poverty the majority of the Annamese have very few personal effects. Their clothes usually consist of what they have on, asleep and awake, and their furniture consists of some bed-boards, a table, and a few benches. Does their poverty distress them? Apparently not for they seem as happy as the day is long.

"We were soon surrounded by the people belonging to the hamlet. We displayed our Scripture portions to their view and there was at once a scramble to look at the books at closer range. Trusting their honesty - we allowed them to handle the books. What appeared to attract them most of all was not the contents but the variegated colors of the different covers. Unfortunately very few understood characters and more especially the Chinese Wenli. One good lady I noticed gingerly held the book in her hand. I tried to explain to her what the book was about. In this I was considerably helped by one or two of the more intelligent bystanders who caught my meaning and passed it along in their own familiar, every-day vocabulary, which is acquired by the missionary only after many years of contact with the people.

"Wending our way to other hamlets the same procedure was gone through again and again until it was time for me to recross the river and catch the evening train over the sandy wastes back to Tourane. I was loath to have to refuse the colporteur's invitation to stay over another day, but my duty first is to plug at language study. Such in brief was my short relaxation and I returned to my books refreshed and inspired by the fresh vision I had had of the wonderful opportunities for service for the Master. God grant that an increasing number of God's children in the homeland may also have this vision and be impelled to have a share in keeping aloft the 'bloodstained banner of the Cross' in Annam, whether by way of the Throne, by giving, or by coming."

July, 1917, p. 249

In 1915 both Dr. Robert Glover and Rev. J. D. Williams functioned as Foreign Secretaries of the Alliance. The Board sent Dr. Glover to the Orient to assist in several situations. On February 24 his ship from Shanghai anchored in Hong Kong harbor. On March 3 he and Isaac Hess, the South China and Vietnam superintendent, sailed for Haiphong. Two days later they arrived and were met by Frank Soderberg. Dr. Glover relates some of the succeeding experiences.

"It had been decided for us to travel overland to Tourane in order to get a better idea of the country in view of the questions before us at Conference. This meant a matter of some 540 miles, the first and last thirds of the distance being spanned by a good railway, leaving a gap of 180 miles between the two completed sections. Securing a car owned and run by a Chinese chauffeur, we covered the 180 miles in a single day, crossing eight waterways by native ferries en route. It was certainly novel to spin along in such modern fashion over roads for the most part as straight as an arrow and as level as a tabletop, through Oriental towns and villages and tropical crops and scenery.

"Tonkin, especially that part of it forming the delta of the Red River, is by far the most fertile and populous. Rich fields of beautiful green rice stretch out on every side as far as the eye can reach. Dotted here and there are villages surrounded by thick hedges of bamboo and tropical shrubs. As in China the country people live in bamboo or mud huts with straw roofs, built around mosquito-breeding ponds, while temples and pagodas built of brick and stone are situated on high hills.

Annam is a poorer province and while yielding varied products - rice, maize, sweet potato, sugar-cane, castor-oil plant, cocoa-palm, banana, etc. - has little over for export.

"The week of fellowship and conference together at Tourane was a very precious season. The little Alliance missionary band in Annam now numbers nine adults, nearly all still at the language-study stage. This task is doubly hard for them because of the necessity of acquiring both French and Annamese and the very limited helps available for the latter language. The work is yet in its beginnings and rendered the harder by the lack of native helpers and of Annamese Bible translation or Christian literature. Some very difficult problems met us at this time, but fervent prayer brought Divine guidance. The fact that the decisions made were with the hearty concurrence of all concerned brought no little rest and joy.

"The time seems to have come for the separation of the Annamese work from that of South China, making it a distinct field. But it is felt to be a little early yet for full autonomy, so a provisional field government has been arranged for the time consisting of Mr. Hess as Superintendent, and an Advisory Committee of Annam missionaries. Mr. Hess and his Executive Committee in South China have consented to his spending four months of each year in the Annamese field, where his wise and prayerful counsel will be of much value to this young Mission.

"It was further decided to take immediate steps toward opening work in Hanoi, the capital of Tonkin, and making that important center the headquarters of the Annamese Mission. Its size, location and facilities make it much better adapted than Tourane for this purpose, while the latter place is still amply worthy of being worked as a station. As soon as suitable premises can be rented the majority of our missionaries will move to Hanoi with Mr. and Mrs. Hosler in charge. We are sure the friends at home will rejoice in these new steps looking hopefully toward the development of this important work. No field in the world is darker and needier. Opportunities for missionary work are practically unlimited and at the same time there are some peculiar difficulties not present in other Alliance fields. It is moreover to be remembered that the Christian and Missionary Alliance is the only Protestant Mission in all Indo-China. For these reasons the Annamese work and workers claim a special interest in our prayers.

"As the French mail steamer was several days late we were obliged to make the return journey north also by land. Instead of crossing by sea to Hongkong again we continued by rail northward through the entire extent of Tonkin and entered China near Lungchow, the most westerly Christian and Missionary Alliance station in Quang-Si, near one of the sources of the West River."

A.W. July 10, 1915 p. 233 f

(Page 233 in the Alliance Witness or page 20 of the Annual Report, 1914-'15 has a picture of Dr. Glover and Mr. Hess standing on the rear of the railroad car during this trip.)

Dr. Simpson in his report to Council, May 1915 added this word.

"The mission in conference with Dr. Glover is seriously considering the opening of Hanoi, the capital, a great city which is quite open. Mr. Irwin and Miss Morgenthaler joined the mission from the home field, and Mr. Cadman from South China. The recent South China Conference adopted measures for cooperation with the the Annam work, retaining the oversight of it in the mother mission, and yet giving sufficient freedom to the local workers for vigorous, aggressive evangelism. The field is vast; the door is open; the workers are full of faith and enthusiasm, and the results are only limited by the resources available."

A. W. June 19, 1915, p. 184

Later, Dr. Glover added a postscript regarding his trip to Vietnam.

"The time spent by the writer and Mr. Hess in French Indo-China was just 17 days and they were full days indeed. Besides a busy and blessed week with our Annam comrades in Tourane and Fal-foo, some 1,200 miles of overland travel were covered. We saw much of the cities of Hanoi and Haiphong as well as many other important places that lay on our route. Truly a wide and needy field stretches out before the little Alliance band and a mighty task challenges their faith and consecrated effort."

A. W. August 1915, p. 312.

Minutes of the Conference are not extant, but there are some minutes of the Advisory Committee. Only one page remains and some of the top is lost. They met on Thursday, March 11 in Tourane. The meeting was called to order "by the Superintendent, Mr. Isaac Hess" and _____ was "appointed Secretary." The remainder of the minutes read as follows:

'The first matter brought before the Committee was that of the Sub-Treasurer. After some discussion and consultation with Dr. Glover the matter was held over for further consideration.

'The question of Mr. Soderberg's appointment to furlough was considered and it was decided to leave the matter until the next visit of the Superintendent in the early Fall. (He arrived in South China the end of 1909)

'The question of vacation was considered and it was the unanimous opinion that no mission funds could be voted for that project. It was recognized, however, that as it was a time of transition that some provision should be made for those who are in Tourane and several spoke of being able to contribute for this purpose. The question of a native worker for Tourane was considered and it was decided to request the Bible Society to loan Nguyen Huu Phuoc to our Society. If such transfer can be effected he shall be engaged as a Mission helper at his present salary of \$18. per month.

'The Committee then considered the question of traveling expenses from Tourane to Fai-foo, the out-station. Provision was made for weekly or bi-weekly visits by Mr. Soderberg.

'The question of chapel keepers was then taken up and it was thought best not to start the system of chapel keepers, but that a very nominal sum be paid for a man to live in the chapel who could work elsewhere during the day.

'Mr. Cadman spoke of his coming marriage to Miss Hazenberg and requested that they be allowed to marry at the time of their visit to Yunnan Foo which would be a few weeks before Miss Hazenberg had been on the field two full years. The matter was taken under advisement by the Foreign Secretary.

'The opening of Hanoi was spoken of by the Supt. and Mr. Hosler was urged to consult with the other brethren. The time of transfer and cost was left to arrangements that Mr. Hosler will be able to make later.

'Mr. Hosler was instructed to repair the roof and cement the floors of the out building.

"Mr. Hosler and Mr. Soderberg were instructed to arrange for the disposal of the building material on hand to the best advantage.

"The quest of the Sub-Treasurer was left for the Supt. to arrange. Adjournment."

Dr. Glover met with the South China Executive Committee on April 9. He reported of his visit with Mr. Hess to Vietnam, that "a change of government has been effected on that field." The two men recommended that Vietnam no longer be under the South China Executive Committee, but under a superintendent, Mr. Hess, and that they appoint an Advisory Committee in Vietnam to work with him. Also, they committed the correspondence regarding the publication of Vietnamese Scriptures to R. A. Jaffray, with copies of the correspondence to be given to Mr. Hess. p. 475 South China Minutes.

Further information on the missionary conference is found in Pen Pictures -

"When the annual missionary conference was held in Tourane in March, 1915, the future appeared bright with promise. There were then nine missionaries on the field, and so it was decided to open up new work in Tonkin. Four missionaries thereupon took up residence in the city of Haiphong, Tonkin. They did some itinerating, selling several thousand Gospel portions. They had arranged to rent a store in the Annamese quarters of Haiphong, and were on the eve of opening a 'street chapel,' for which the benches had already been made." p. 98

Mr. Irwin altered slightly the allocation of missionaries. In his account, four missionaries remained in Tourane and five went to Haiphong. With Christ in Indo-China p. 30 Mrs. Irwin confirms that his account is probably correct. She related that the Hoslers, Miss Russell, herself and Mr. Irwin went to Haiphong and that Mr. Cadman, Birkel, Soderberg and Miss Hazenberg were appointed to Tourane. The transfer came to pass following vacation time in South China and the marriage in Yunnan-Foo of the Cadmans. Isaac Hess and R. A. Jaffray performed the marriage ceremony. Misses Russell and Morgenthaler vacationed in Yunnan-Foo and Mr. Soderberg and Birkel went to Shanghai. Mr. Soderberg did not return to Vietnam.

The South China Committee had previously decided to transfer 25% of the funds in the transportation account to the Vietnam treasury. April 12, p. 480. This was to provide furlough transportation immediately for Mr. Soderberg. He had come to South China in 1909 at age 28, and joined Mr. Hosler in Tourane in January 1912. He was under suspicion as a German spy. Home in the States was in Brooklyn, Long Island.

We should note for the record that on April 7 the Board of Managers approved Miss Mary Hartman to be placed "on the waiting list for either South or Central China." She didn't go to either field, but went to Vietnam later and eventually became Mrs. Irving Stebbins.

The missionaries were now stationed in two cities, Tourane and Haiphong. From Tourane the newly wed Grace Hazenberg Cadman wrote a beautiful descriptive article of Tourane and the missionaries' ministry there, especially with children. She wrote it before the typhoon of September 27 as the chapel was still standing.

"A silent, breathless night in Annam, the silvery moonlight falling on bay, mountain and meadow lighting up many a humble hut-home, where perchance a mother or elder sister is singing a quaint lullaby in a minor key for the benefit of the baby in the swinging basket.

'An infant crying in the night,
An infant crying for the light;
And with no language but a cry!'

"To and fro swings the basket, swiftly, violently and soon he sinks into dreamland, as yet blissfully ignorant of the great questions of life: Whence come I? Why am I here? Whither am I going?

"How to win the children of Annam for Jesus - that is a problem awaiting solution. The bright, eager boys and girls with their scant clothing, their black eyes, their funny shaven heads with one or two tufts of hair - supposed to be needed to help them effect an entrance into the spirit world, should they die thus early. All we can do at present for these 'other' lambs of His fold is to try to attract them to our Sunday School and tell them the story of the Good Shepherd and His love. According to French law we are not allowed to open day schools for Annamese children, so this very usual avenue of missionary service is closed to us.

"On Sundays one and another come skipping, running into our little bamboo chapel. Merrily they greet the Ba (lady), sit down on the hard wooden benches and are ready for Sunday School. The hymns they know best are 'Jesus love me,' and 'What can wash away my sins?' Soon their young voices are singing the songs of Zion, not very tunefully, but even so the angels in heaven must be glad to hear these notes of praise from this heathen land. Then they compose themselves to listen, turning their serious faces towards the pretty colored pictures of the Sunday School chart. Their black eyes are often full of interest as we tell them the dear old Bible stories.

"Doubtless their thoughts often wander to the picture post-cards which they are to get at the end of the period, cards which are sent to them by Christian children over in the wonderful, unknown land of America. We promise them a Gospel portion in the Wenli language when they have ten cards to show us and as they are so eager to have books of any kind, they try to earn one.

"Just try to realize the difficulty of teaching Sunday School where many cannot read and where, even for those who can read, we have no hymn books, no Bibles, no helps of any kind in their own language. This is one reason we are so anxious to get a small printing press.

"In a recent Sunday morning service we received an object lesson in the Biblical method of discipline. The Annamese father believes that Solomon knew what he was talking about when he said, 'He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes.' A father and his family were present. He has several times been to our Sunday School with his children and he listens and sees to it that they listen too! That morning it was funny to see him use a supple but strong cane when they did not behave. They evidently did not think it funny at all, but the effect was excellent. During an interesting part of the sermon the rod of chastisement was brought down with a resounding whack upon the shoulders of the eldest boy, while a few vigorous flourishes in the air acted as a deterrent to further mischief. The incongruity of chastising his offspring in a public meeting did not seem to occur to him or to the audience.

"I wonder how American children would like their fathers to 'love' them in this tangible fashion? Yet Annamese parents dearly love their children, perhaps partly from selfish motives.

Here it is considered to be the religious duty of the children to support their parents when old and feeble, this being one of the tenets of the Confucian worship.

"Often as we pass through the streets they greet us - sometimes kindly, sometimes teasingly - but always to their young minds we are inseparably connected with one 'Jesus.' Many a time they call after us, 'Gie-su, Gie-su.' It at first seems rather shocking, but after all they are only repeating the mental process by which, some twenty centuries ago 'The disciples were called Christians first in Antioch.'

"It certainly reminds us missionaries that we are 'living epistles, known and read of all men' and that they judge of Jesus according to the Jesus people they know. How humbled we feel as we realize the discrepancy between our lives and the perfect life of Jesus.

"Away across the still waters of the bay the beacon light is shining out into the night, telling the wanderers on the wide ocean of the safe harbor where rest and shelter may be found. So we do hope to be the 'light' of Annam, guiding them to Jesus who alone can give rest and safety. As I write, I hear the distant beating of drums, which usually accompanies their worship. Sadly it breaks on the warm summer stillness. Sorrowfully it tells of their vain seeking after God - our God, whom we and our fathers have known for centuries. But alas! how shall they know Him of whom they have not heard? God depends on Christians to carry out the great commission.

"Night in Annam! Dark night in the hearts of the people, kneeling, bowing, praying - they know not to what or whom, hopeless of the future. God grant that NOW, in the late evening of this old world's history, the light of salvation may dawn for Annam."

A.W. Oct. 23, 1915, p. 58

In August Haiphong received missionaries. A brief account of the missionary occupation appeared later in the Alliance Weekly.

"French Indo-China, Haiphong occupied - We have secured temporary premises in Haiphong, the large and busy seaport of Tonkin, the northernmost of the five provinces of Indo China and Mr. Hosler has opened work there. This means the third center for our Annamese work, with the prospect of shortly beginning work in Hanoi, the great capitol of Tonkin and second largest city in all Indo-China."

A.W. Sept. 25, p. 409

(Temporary premises probably meant the property of the French Protestant Church.)

In September came another step in the separation of the South China mission and the Vietnam mission. A new bank account was opened for Vietnam. South China Committee, p. 482

On October 28, Mr. Jaffray was appointed the vice-chairman of the South China Executive Committee. Mr. Hess was going to Vietnam for two months. ibid, p. 484

On November 13, 14 and 16 the Advisory Committee met with Mr. Hess, probably in Haiphong. Mr. Cadman had come from Tourane for the occasion. Mr. Hosler was secretary of the committee. Other members were not mentioned in the minutes in our possession. Some of the minutes may be missing. The minutes we do possess are reproduced below. It should be noted that

- 1) Mr. A. H. Birkel tendered his resignation
- 2) the bamboo chapel was blown down by the typhoon on September 27
- 3) the French Protestant church compound was the first living quarters of the missionaries in Haiphong
- 4) Hanoi was canceled as a potential station because of the shortage of missionaries
- 5) Mr. Jaffray first enters the scene as potential superintendent of the Vietnam mission
- 6) the Hoslers were appointed to furlough for the spring of 1916 (he had been in the Orient since 1908, she since September 1912)
- 7) Mr. Soderberg's return to Vietnam was discouraged because of health and language deficiency
- 8) the Committee was interested in employing a Bible woman from Lung-Chow
- 9) the printing press had not yet been purchased

"Friday, November 12th.

"The Advisory Committee was called to order at 9 a.m., Friday, November 13th, 1915, by the superintendent, Mr. Hess.

"After the minutes of the last committee meeting were read the superintendent read a letter from Mr. A. H. Birkel, in which he tendered his resignation. After some discussion this resignation was accepted with great reluctance and deep sorrow.

"Mr. Cadman brought up the matter of Fai-foo. It was thought best not to rent another place there at present as the railway is not open, but that the workers be encouraged to take preaching and colportage trips to that place.

"Mr. Cadman also spoke of Mr. Lo, the colporteur, who because of looking after our property during vacation did not make sales large enough to warrant the Bible Society paying his entire salary. It was decided that hereafter colporteurs be not engaged in any such capacity as to hinder in any wise the sales of the Scriptures. Mr. Cadman was authorized to pay \$10.50 from Mission funds.

"The question of paying the Annamese lady teacher for teaching French to Miss Morgenthaler was taken up and it was decided to pay \$5.00 per month for this purpose.

"Mr. Cadman spoke of the typhoon at Tourane on September 27th and the blowing down of the bamboo chapel. He was authorized to use the wood on the property for the re-building.

"Further Mr. Cadman was authorized to make the best arrangements possible to either put up new ceiling boards or lathe and plaster to replace the present ceiling in the house at Tourane. Also the places in the roof that were broken by the typhoon are to be repaired.

"Mr. Cadman reported on the sale of half of the stone on the Tourane property for \$20. and the transaction was approved.

FRIDAY AFTERNOON

"The question of the church at Haiphong was brought up and it was voted to make a donation of \$70. to the French Society as a recognition of the benefit to us by being permitted to live in the church. This sum is in addition to the monthly rental of \$10.

"The question of opening a station (by moving out from the church) at Haiphong rather than at Hanoi was taken up and it was unanimously decided that Haiphong should be opened. This decision was arrived at because of the resignation of Mr. Birkel and the prospective furlough of Mr. and Mrs. Hosler.

'The renting of a house was next in order and it was voted to rent a house which all had seen at \$28. per month, on condition that the owner will build a road from the paved street to the yard of the property. This the owner promised to do if we will engage the house for six months or longer.

'Mr. Hosler is authorized to open a street chapel and to rent a room for \$8.00 for this purpose. He is authorized to purchase the necessary pews, chairs, tables, lights, etc.

'The next order of business was the question of furloughs. It was deemed that on account of the more tropical climate it might be necessary to shorten the term of service on this field. For this reason it was thought best to appoint Mr. and Mrs. Hosler for furlough in the late spring of next year. This appointment for furlough was unanimously carried.

'The question of Mr. Hess going on furlough was then brought to the attention of the committee. Mr. Hess suggested that as Mr. Jaffray would most likely act as Chairman during his absence from South China, it seems the best arrangement to have Mr. Jaffray act also as superintendent of the Annamese Mission during his furlough. As there is no objection to this arrangement Mr. Hess will be free to make this arrangement.

SATURDAY MORNING (Nov. 14th)

'The question of Mr. Birkel's resignation was again discussed and it is to take effect according to Mr. Birkel's request. The Treasurer will grant to him the same favor of allowances in advance as is granted to missionaries returning on furlough, namely, one full and one half allowance in addition to the one due at the time of his departure from the field.

'The committee considered the matter of expenditures on the stations. It was voted that no expenditures shall be made exceeding \$10. without first obtaining authorization from the Mission and that all quarterly statements be read before the Advisory Committee and each station book be audited by the Treasurer.

'The question of translation work was taken up and it was thought impossible to take any forward step toward work on account of the unexpected events that have taken place.

"It was unanimously agreed to ask the B. & F. Bible Society to forward the unused portions of Mark, Luke, John and Acts for our use so as to help in the work of evangelization and to give the missionaries further time to prepare acceptable revisions.

"Mr. Hosler was also asked to prepare typewritten copies of the hymns so as to have uniformity in the singing.

MONDAY EVENING, (Nov. 16th)

"A letter was read from the home Board dealing with the question of Mr. Soderberg's return to the field. The committee does not feel that it is necessary to inform the Board about this matter inasmuch as the superintendent and the foreign secretary are already acquainted with the facts of the case. It is however the general opinion of the workers on the field that from the standpoint of language and health it would seem inadvisable for Mr. Soderberg to return to the field.

"The matter of travelling expenses was then taken up. It is deemed necessary to provide funds for this pressing need. The sum of \$6. per month was granted for each station to be used for the express purpose of evangelistic work.

"Mr. Hosler was authorized to buy a wardrobe for \$6. a looking-glass for \$10. and six pieces of rattan furniture for \$12.

"Mr. Hosler was requested to write to Mr. Worsnip at Lung-chow about a Bible woman for Tonkin. If Mr. Worsnip thinks he has someone who might act in this capacity, then Mr. Hosler was authorized to go to Lung-chow to make necessary arrangements.

"The question of a printing press for the Annamese Mission was fully discussed. There is a very evident need for such a press to print simple tracts and folders for the work. The unlooked for change in the personnel of the mission has, however, put the matter in a different light. On this account Mr. Cadman was appointed to prepare estimates of press, type, workmen, etc. Also to collect manuscripts of small tracts that may be ready for printing.

Adjournment
Paul M. Hosler

(Note: They have abandoned the idea of printing the Scriptures, i.e. Gospels, Acts, etc. In Vietnam.)

The loss of missionary personnel, - four out of a high of nine, - certainly caused disappointment, but the real shocker came at the end of November. Mrs. Cadman summarized the apparent catastrophe.

"Suddenly in November 1915, as a bolt from the blue, came the order from the government that the missionaries should stop work and leave the country by the first convenient steamer. At once representations were made to the consuls, but the only result was that the workers were allowed to stay in the country with the proviso that under no circumstances should any religious work be done. All this seemed the more surprising as the missionaries had always met with uniform courtesy and consideration on the part of the French officials. Many think, however, that strong Roman Catholic influence had much to do with this drastic order. Be that as it may, three of the missionaries (the Hoslers and Mr. Birkel) some months after inactivity and waiting, returned to America. The fourth, a young Canadian lady, joined the four missionaries still working in Tourane. (Miss Russell)

'Here the work was prospering. The meetings were being splendidly attended, and several earnest enquirers were seeking the 'Way of Salvation.'

Pen Pictures, p. 98,99

Dr. Simpson also wrote of these circumstances, first in February, 1915 and later at the Annual Council in May.

"Suspicions Due to War, -- Some time ago Mr. Hosler and Mr. Birkel, both American citizens, were strangely enough suspected by the French authorities of being German spies, probably on account of their names. They were requested to leave Indo-China. Through the good offices of the American Consul-General, however, this order was later cancelled and they were permitted to remain in Haiphong, but restricted for the time from carrying on active missionary work. We are glad to say that thus far our work in Tourane, Southern Annam, has not been interfered with. Latest advices, however, report Mr. Hosler and Mr. Birkel in Wuchow, South China, due, no doubt, to continued agitation by the Catholics."

A.W. Feb. 26, 1916, p. 346

"During the early part of the year (1915) the prospects of our new Mission in Annam appeared unusually encouraging. Besides our first station in Tourane, steps had been taken for the opening of the work in Haiphong and Hanoi, much larger and more important centers. But during the summer suspicion unhappily fell upon our missionaries, owing to sensitive conditions due to the war, as possible German spies. The kind and effectual intervention of the American Consul saved them from serious consequences. Their work was suspended and they were obliged to leave their stations with the exception of Tourane where the missionaries were permitted to remain but not to engage in active work for the present. Mr. and Mrs. Hosler have, therefore, returned on furlough, and Mr. Birkel has retired for the present from the Mission. Mr. and Mrs. Cadman, Miss Russell, Miss Morgenthaler, and Mr. Irwin continue at Tourane pursuing their studies and preparing for future work when the opportunity returns."

A.R. May, 1916, p. 27

Mrs. Marie Irwin reported that during the Advisory Committee meeting the French Surete continually followed Mr. Hess in Haiphong and repeatedly engaged him in conversation regarding the European war. They were trying to catch him in his words. He, of course, left the country as well as the Hoslers and Mr. Birkel.

The missionary force was now reduced from nine to five and only one station remained open.

But the firstfruits of the Mission had already appeared. There were six Vietnamese Christians, three had been baptized, one of whom was Mrs. Cadman's teacher "Ba Vo thi Thu" (baptized in 1914). Mr. Simpson said in his Annual Report in 1916,

"With the close of the war it is hoped and believed that these promising openings can be immediately occupied with an outlook of hopeful opportunity." p. 28

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Note 1
See p. 110

The Christian and Missionary Alliance,
South China
Headquarters - Wuchow

Wuchow Jan. 19, 1915

COPY

Rev. J. D. Williams
New York, USA

Dear Mr. Williams:

I have come to Wuchow for the Committee meeting and am writing you as a result of that meeting.

My letter to you of last October has been fully discussed, and I now see, even as I saw a month ago, that I quite misunderstood the action and intentions of the Committee.

I have by letter and in person stated that I regret having written that letter especially before having written the Committee for an explanation, since I find that the matter of the press was a proposition from the Board.

I cannot agree to what the other members of the Committee have to say about my letter giving you an unfavorable impression of Mr. Cadman. I did not mean that it should do so, and I do not want that meaning to be put upon the letter.

The Committee has asked me to write this personal letter and I would like to say that as far as I am personally concerned I am quite agreed to the present arrangement of the entire affair.

If you have any further communication to make to me, please send them through the Committee.

I beg to remain,

Yours sincerely,

Paul M. Hosler

Note 2

See p. 110

The Christian and Missionary Alliance,
South China
Headquarters, - Wuchow

COPY
PERSONAL

Wuchow - Jan. 19, 1915

Rev. J. D. Williams
New York, U.S.A.

Dear Brother Williams:

It is a matter of regret to us that we are obliged to write you with regard to the unfortunate misunderstanding between Mr. Hosler and the Executive Committee. We had hoped that the matter might have been easily settled out here by a few words of explanation from the Committee to Mr. Hosler, had such an opportunity been given, and we were grievously surprised when we learned that Mr. Hosler had not only sent us the letter to be forwarded to the Board, but had also sent a copy of the same letter direct to you as Secretary, to be held till the one we were asked to forward was received and presenting it to the Board.

It is this uncalled-for action on the part of Mr. Hosler that makes it necessary for us to take up our side of this unhappy affair with you. If Mr. Hosler had written the Committee frankly asking for explanations and if these explanations had finally proved unsatisfactory and he had then written his charges against the Committee to the Board, we would not for a moment have considered his actions out of order. But as the case stands, Brother Hosler, without giving his Committee the first opportunity to explain matters to him, has written directly to the Board, and preferred most serious charges against the Committee.

In the light of Mr. Hosler's explanation the Committee now realizes that had they foreseen the possibility of a misunderstanding and sent a copy of the Board's letter regarding the Printing press it might have saved the difficulty, and they deeply regret not having done so.

We do not feel at all that you or the Board will have considered Mr. Hosler's charges seriously. We tried to protect Mr. Hosler by holding his letter and reasoning with him, but his having forwarded a copy of his letter direct to you, made this, of course, impossible.

Regarding the charge that Mr. Hosler made against the Committee contained in the words, "it might be well for the Board

to enquire into the motives for his (Mr. Cadman's) transfer", the Committee feels that this is an insinuation which is absolutely without foundation. The Committee, nor any members of it, have not the smallest axe to grind in the case. Had Mr. Cadman's request been for Miss Hazenberg to have been transferred to South China, the action would have been the same, namely, that of referring the matter to the Board for decision. We wish to state plainly and emphatically that there was absolutely no ulterior motive in the Committee's recommendation to transfer Mr. Cadman. In fact during the past four years, when Mr. Cadman had other plans and considered resigning, the Committee had refused to accept his resignation, and had done their best to persuade him to stay. Mr. Hess and Mr. Jaffray in the work at Wuchow feel that in Mr. Cadman's leaving, humanly speaking, we suffer a distinct loss. One of the older members here said recently, that of all the missionaries he had seen develop on the field, none had made in his judgment the marked progress spiritually that he had seen in Mr. Cadman.

We feel as a Committee that inasmuch as the tone of Mr. Hosler's letter may not convey to your mind a favorable impression concerning Mr. Cadman, that it is only right for us to off-set this by the few words as above.

As to the printing work in Annam we perhaps ought to add a few lines. Mr. Hosler in his letter insists that the Committee have (1) taken this work from him and (2) given it to Mr. Cadman. Both of these assumptions are incorrect, for, while the Board did favor Mr. Hosler's appointment to this line of work and referred it to the Committee here, the Committee have never felt that the time had yet come when such an appointment was called for: therefore we could not have taken anything from him which had not been given him or any one else. In the second place, the Committee did not appoint Mr. Cadman to take the Publication work in Annam, but merely, in discussing with the Board the commencement of such a work, mentioned his name as one whose advice ought to be sought in such matters inasmuch as he is a printer by trade.

Mr. Hosler, toward the close of his letter, makes the statement that he is "sustained by four out of five workers who are now on the field" in the stand he takes. That Mr. Hosler made this statement in good faith, we have no doubt: but the facts that have subsequently come to us in letters from others in Annam show us, (1) That the fifth one, i.e. Miss Hazenberg, was not consulted in the matter and knew nothing of the contents of the letter that was sent. And (2) that now the two brethren, Mr. Soderberg and Mr. Berkil, look upon the matter in a very different light.

Finally, we desire to say that this letter to you, Mr. Williams, is personal, providing you have not read Mr. Hosler's letter to the Board or individual members of the Board. But we feel that out of justice to Mr. Cadman and the Committee here, that you ought to give the information herein and in Mr. Hosler's letter enclosed to all who have seen or heard Mr. Hosler's letter sent directly to you. Inasmuch as Mr. Hosler sent a copy of his letter to you to Dr. Glover, we are now sending him a copy of these letters.

We are pleased to say that Mr. Hosler being with us at this present Executive Committee meeting, after frank and kindly discussions regrets that he has written this letter to the Board, and we all sincerely deplore it, and we trust that this experience will help us all to be more careful in the future in our business relations with one another.

With best wishes for a blessed and fruitful new year, believe us,

Yours in His service

I. L. Hess, Ch. Ex. Com.
W. H. Oldfield
W. G. Smith

Myra E. Rolle
Paul M. Hosler
R. A. Jaffray

...

Note 3
see p. 125

Mrs. Irwin also reported that the French Surete baited Mr. Hess by talking much about French victories in the Great European War. Mr. Hess finally countered by reminding them the Germans were also winning some battles.

Not only the Hoslers and Mr. Birkel were asked to leave the country, but Marie Morganthaler (Irwin) and Mr. Soderberg. Marie said that the Hoslers felt Danang to be Gospel hardened and preferred to return to Hanoi when possible. Press work still may have been a lurking desire. Unfortunately the Hoslers never returned to Vietnam. (conversation in November 1977)

The missionaries had hardly absorbed the first blow of disappointment when another fell. In January

"Peremptory government orders were given to stop all missionary activity in Tourane. Reluctantly the order was obeyed. The outlook was dark and hopeless! The results of several years' labor seemed about to be destroyed! Apparently nothing remained but for the work to be closed, the missionaries to leave the country, and defeat admitted."

Pen Pictures, p. 99

But the five missionaries did not leave. They stayed and prayed. It must not be that the enemy of men's souls would prevail. Mr. Cadman wrote a brief article during those gloomy weeks (probably in March) to encourage steadfast prayer on the part of the home constituency. He emphasized three facts about Vietnam.

"Today as I am writing this in faraway Annam, my heart-felt desire is to help God's children in the homeland realize three present facts about Annam which are incontrovertible.

"1. The FACT of Annam's Urgent Need of the Gospel. There are upwards of twenty millions of people in French Indo-China. And what is their condition almost nineteen centuries after the Saviour's last command? It would be perfectly logical to assume that these millions of people had had a good opportunity to hear and accept the gospel. But on the contrary, it is only a few years since missionaries of the true gospel came to tell these 'other sheep' of the salvation freely offered to all men.

"As we think of the portentous world events of today, we realize that if Annam is to be evangelized and some called out to meet Him, then the need is assuredly a pressing one.

"2. The FACT of Annam's Closed Door to the Gospel. A short time ago it seemed that the words of the apostle Paul, 'a great and effectual door is opened unto me,' could well be applied to this hitherto closed land. After many years of expectant waiting, the Alliance missionaries succeeded in gaining a foothold in Annam. A missionary home in Tourane was established, regular gospel meetings were held in the city and surrounding villages and last summer a forward step was taken by opening a new station in populous Tonkin. Four months ago (November) by order of the government of French Indo-China

and professedly for political reasons, missionary work was stopped in Tonkin and two months later (January) in Tourane also.

'Today we are face to face with a momentous fact: the 'great door and effectual' has been closed and the 'many adversaries' are temporarily triumphant.

'3. The FACT of Annam's Need of the Omnipotence of Prayer. In the Word of God we read of many marvelous instances of the power of prayer. How our souls are encouraged as we read of the prayers of Daniel resulting in the subduing of kingdoms, of the prayers of Elijah governing the natural laws and of the prayers of the 'Church' causing the miraculous release of Peter from prison.

'Having made futile appeals to the 'powers that be,' we yet do not despair. It is true we are confronted by our own impotence, but it is ever true also that 'man's extremity is God's opportunity.' We more than ever realize that the right to appeal to the 'Higher Power' is always our privilege. We can never appeal in vain to Him in whose sight the nations are 'but as a drop of a bucket.'

'It is an undoubted fact that it is only through the omnipotence of prayer that the millions of souls in Annam will once again have an opportunity to hear the soul-saving gospel.

'Such, dear reader, are the three present facts about the work of God in Annam. If these facts are truly understood, a mighty volume of prayer will ascend to God and the resultant fact will be that the 'great door and effectual' will be speedily 'opened' once again.'

A.W. May 1916, p. 105

When the South China Executive Committee met on April 8, the Chairman, Mr. Hess, reported that R. A. Jaffray had gone to Vietnam because of the political conditions that hindered the missionary work. The purpose was to allay suspicions that "our mission is a German-American Mission," p. 492 (Mr. Hess had resigned as superintendent of the Indo-China Mission and Mr. Jaffray replaced him.)

Of this trip Mr. Jaffray wrote the article Alliance Work in French Indo-China, A.W. August 1916, p. 313. He described the area, the population and the need and continued:

'The present stations of the Christian and Missionary Alliance in this needy field are Tourane, in Annam and Haiphong, in Tonkin. The staff of missionaries at present on the field is five, namely, Mr. and Mrs. W. C. Cadman, Mr. and Mrs. E. F. Irwin and Miss F. M. Russell. Mr. and Mrs. Hosler are at home on furlough.

'At Tourane, our oldest station, seven converts have been baptized, six men and one woman. These are bright Christians whose steady growth in grace has been a source of great encouragement to the missionaries.

'The beginning of the work of the Christian and Missionary Alliance in Indo-China dates as far back as 1902 when Mr. and Mrs. Dayan were sent out to the work. It was a step of faith, as there was, humanly speaking, little prospects that the way would be opened for the gospel on account of the attitude of the French Government toward Protestant missionary work. After two years on the field (South China) Mr. and Mrs. Dayan returned home without having effected any real result as to the commencing of the work.

'Some nine years later two of our brethren in South China felt the call of God upon them for Annam and requested the Conference and the Board to release them from the South China field that they might go forth to the even more needy field of Indo-China. Accordingly, Messrs. Hosler and Hughes were appointed to the work in Annam and the writer was appointed to accompany them on a special trip to 'spy out the land' with a view to commencing work. The result of this trip in a word was that we came to Tourane in the 'nick of time' and God gave us our first station. Afterwards we were able to purchase property there in the name of the Mission. The work from that time to this, a period of five years, has made quiet and good progress and a few souls have been saved.

'At the outbreak of the great European war our troubles began again. It happened that a number of the names of our missionaries were of German origin, though the missionaries were American citizens. The fact is that no less than six of our number at one time or another bore names that were more or less suspicious to the minds of French officials. This

brought about a situation which gave good opportunity to the enemies of the gospel to oppose us.

"It really looked as though they were going to succeed. Our work in Tonkin had to be abandoned just as it was about to commence. Mr. and Mrs. Hosler went home on furlough. Other changes through marriage and resignation took place in the personnel of our staff of missionaries until we suddenly found that the Lord had been working till every objectionable name had been removed from our list of missionaries.

"At this juncture it was made clear to the writer that the Lord was calling him to make a trip to Indo-China in the interests of the work. On April first we left Wuchow, not knowing just where the Lord was leading to, but, conscious that He was leading and that it was no 'April fool' trip upon which we had set out.

"To make a long story short, during an absence of a little over two weeks we were permitted to hold a very satisfactory interview with the Governor-General of Indo-China at Hanoi. In this interview the Governor assured us that he had no intention of hindering us whatever and said that he would be pleased to do all in his power to help us. The Governor-General is a Protestant.

"At the request of the Governor-General of Indo-China we wrote him a letter giving a general outline of the various kinds of missionary activity we proposed to undertake in connection with the work and requested that he instruct his officials that no hindrance be placed in the way of the gospel. In reply to this letter we have received a most courteous and satisfactory reply from the Governor-General which gives us an open door for Protestant work in all French possessions of Indo-China. These possessions are the three cities of Tourane, Haiphong and Hanoi and the whole territory of Cochin-China. As to the other parts of the country, namely, the provinces of Tonkin, Annam, and Cambodia which are not French possessions but are merely leased territory, the French Government is bound by a Treaty with the Kingdom of Annam, dated 1874, which gives liberty to the Roman Catholic Church alone to carry on missionary work.

"The territory that is open to us at the present time, however, is very considerable and will occupy our missionary force for some time to come. We hope and believe that ere long these Treaty restrictions will be withdrawn and that a great door and effectual for the evangelization of the entire

population of Indo-China will be opened.

"On the occasion of our recent trip to Indo-China it was the writer's privilege to have a short but very important time of council with Mr. Cadman and Mr. Irwin at Haiphong. Our missionaries at the present writing (May) are spending the time during the extreme heat of the summer months in well-earned vacations. Will our friends at home please pray for them as they again take up the work in the early fall?

"In view of the signs of the speedy coming of the Lord Jesus Christ and in view of the fact that the Scriptures make it clear that His bride is to be composed of representatives from every kindred and tribe and nation and tongue, we are profoundly impressed that it is the will of the Lord in some special way to manifest Himself to these people of Indo-China who have been left so long without the knowledge of the gospel. We are expecting that, as we go forth into the work again, that the Lord will work with us with signs following."

A similar, but less complete report, is recorded in the Foreign Mail Bag, May 27, 1916, p. 138.

Two events of interest occurred while the missionaries vacationed in South China.

On May 18th, Frank Irwin and Marie Morgenthaler were married in Wuchow by Isaac Hess and R. A. Jaffray. In June, little "Agnes Elizabeth" was born at Yunnan-Fu to the Cadmans.

After vacation time the missionaries returned to Vietnam for Conference and a fresh start in evangelism. The conference convened at Haiphong. With Mr. Jaffray they totaled six persons. Such a tremendous task of evangelism confronted so few persons. Mrs. Cadman was the veteran, - three years of service in Vietnam. The language was so new to them and such a paucity of gospel literature and Scripture portions! Mr. D. I. Jeffrey, who joined these missionaries a couple of years later, preserved the minutes of the conference.

MINUTES

'The Conference of the C. & M. A. missionaries of the French Indo-China Mission, held at Haiphong, August 31st to September 4th, 1916, resolved itself into a committee for the consideration of station matters. The following business was transacted.

'The Superintendent, Mr. Jaffray, presided.

'The minutes of previous committee meetings held March 22nd, 1915 and November 13th, 1915, were read.

'Motion: That a committee of two be appointed to make an inventory of Mission furniture in Haiphong and Tourane, and appraise the value of each article. - Carried.

'Motion: That the Mission's furniture be offered for sale, our own missionaries to have the first option on reasonable terms -- the remainder of the furniture in Haiphong to be sold by Mr. Cadman and that in Tourane by Mr. Irwin. - Carried.

'Motion: That a monthly letter be sent to the China Band at Nyack in the following order: Mr. Cadman for September, Mr. Irwin for October, Mrs. Cadman for November, Mrs. Irwin for December, Miss Russell for January, and so on. - Carried.

'Motion: That Mr. Thua of Tourane be engaged as a native worker on half-time in Tourane at \$12. per month - one half to be paid by Mr. Irwin for personal services as teacher, and the other half by the Mission. - Carried.

'Motion: That ceilings be also put into the verandah rooms of the house in Tourane, that the partition be broken down between the two rooms and that cement wash be put on the north wall and the rooms calcimined. In addition an estimate is to be obtained for iron bars for verandah windows, painting woodwork and whitewashing the outside of the house. This estimate to be forwarded to the superintendent. - Carried.

'Motion: That Mr. Cadman write to Lung-chow regarding possibility of securing Annamese native workers from the church members there. If a favorable reply is received Mr. Cadman is authorized to visit Lung-chow and engage workers if found suitable. - Carried.

'The committee on inventory and appraisement reported.

'Motion: That this report be adopted and the committee instructed to make copies of the same for Hanoi and Tourane stations, and for the superintendent. - Carried.

'Motion: That Mr. Cadman be authorized to engage a suitable native helper in connection with the publication and translation work in Hanoi. - Carried.

'Adjournment.

CHAIRMAN R. A. JAFFRAY
SECRETARY W. C. CADMAN

"List of Mission Furniture Belonging to the C&MA
Indo-China Mission - with prices

"In Tourane -

1 Dining Room set	
1 Table, 10 chairs, 1 dinner wagon	
1 side board	\$25.00
1 Chifoneer	6.00
1 Iron bed-stead	10.00
1 China closet	10.00
1 Wash stand	3.00
2 Tables	2.00
1 Book case	1.00
3 Table cloths and 6 or more napkins	5.00

"In Haiphong -

1 Cupboard (old)	1.00
1 Set of dishes	50.00
Extra dishes	2.00
2 Ward robes	8.00
1 Large wash-stand	4.00
8 New dining-room chairs	25.00
1 Child's cot	5.00
2 Small tables (wicker and wood)	1.50
7 Cane bottom chairs	14.00
5 Wicker chairs	7.50
1 Double bed and mattress	10.00
1 Single bed (American - white)	25.00
1 Hat-rack	.50
1 Dresser	8.00
2 Small wash-stands	3.00
1 Lawn mower	5.00
1 Mirror	7.00
1 Music stand	1.00
3 Small tables	3.00
3 Pitchers)	2.00
2 Wash basins)	

"Note: There are also 8 cases here by Brother P. M. Hosler, part of which are thought to be Mission property, but the contents are unknown."

Regarding this Conference, Dr. Glover wrote a report that was published in the A. W. Nov. 25, p. 121.

Indo-China.

"Annual Conference. - This meeting took place at Haiphong, Aug. 31 - Sept. 4. It was small and consisted of Mr. and Mrs. Cadman, Mr. and Mrs. Irwin, and Miss Russell, besides Mr. Jaffray of South China, who is acting as temporary superintendent of this field in Mr. Hess's absence. But it proved a time of much blessing and profit and gave new stimulus and hope to the workers.

"Stations and Workers. - Mr. and Mrs. Irwin and Miss Russell were assigned again to Tourane, in Southern Annam, while Mr. and Mrs. Cadman are expected to remove from Haiphong, the seaport of Tonkin, to Hanoi, the capitol of the same province and the second largest and most important city in all Indo-China.

"Prospects in Hanoi. - Upon the close of Conference the brethren made a trip to Hanoi, some fifty miles distant from Haiphong by rail, and found the outlook for renting premises very good. Many French residents have left for Europe in connection with the war, so that there are a good many vacant houses and rents are unusually cheap. We trust that already some suitable place has been secured and occupied and thus gospel work has been begun in this great new center.

"Printing-Press Plans. - Arrangements are being made to purchase either in Indo-China or in France a printing press and initial outfit with money specially provided and to begin as soon as possible the important work of issuing and distributing gospel literature in this benighted land. The press will be in charge of Mr. Cadman, who is an experienced printer. Pray much for God's guidance and blessing upon these efforts.

"Translation Work. - The almost utter lack of any portions of Scripture or other evangelical literature in the Annamese vernacular constitutes one of the most serious handicaps to the work at this initial stage. Mr. Hosler had begun the translation work on the Gospels before coming home. As a means of producing Christian literature as soon as possible as well as stimulating language study, this Conference assigned certain translation work on the New Testament and the preparation of simple tracts to each of the missionaries on the field. It is also hoped that a small collection of hymns in Annamese can soon be prepared for printing.

"Miss Russell's Health. - Our sister has been severely tested with weakness and nervousness and we earnestly bespeak for her the prayers of many at home, that the Lord will overcome these conditions and enable her to remain on the field and do efficient work. Pray, too, that the opportunities for her work among the native women, which as yet are limited, may steadily increase and that the Lord will open hearts to receive the message of salvation.

"Change of Governor-General. - From the secular press we learn that the present Governor has resigned and a new one has been appointed by the French Government. If this report is true we wonder how the change will affect the missionary interests. The present Governor, who has held the office less than two years, is said to be a Protestant and his wife is an Englishwoman. He was very friendly to Mr. Jaffray on the latter's visit to his palace and gave assurances for the sanction and freedom of our work within restricted areas. Let us pray that these concessions may not in any way be curtailed."

The Cadmans did move to Hanoi and Mrs. Cadman lifted her gifted pen to cue her readers in on the new location and ministry.

"As I sit in our newly established home in Hanoi, my mind goes back to the quiet little city by the sea, where usually only the beating of the sea waves on the sandy beach broke in on the calm of the evening hours. Here are the constant ebb and flow of the sea of humanity, tens of thousands of men, women, and children active and eager in their pursuit of pleasure or in their daily labor. The buzzing of the electric street cars, the rumble of trains, the whir of the automobiles as they rush past our house, all remind us that we are a part of the big modern world, even though we are in the heart of heathen Annam, or rather Indo-China.

"As we pass through the city streets, we are almost appalled by the greatness of the task which lies before us, 'to preach unto them Jesus,' to these care-free, busy multitudes who often all too literally 'take no thought for the morrow,' living from hand to mouth, and then passing into eternity,

"It is not here as in many heathen lands where the people are oppressed and down trodden. Here, under the protection of France, they are safe from the attacks of their more powerful neighbors and they have a fair opportunity for advancement by means of education. The women also live a comparatively free life, unlike their sisters in China and India.

"Because of the above conditions it is harder to influence these people, but we know that the gospel which could capture the pleasure loving and enlightened Corinthians and change them into despised and persecuted Christians, can do the same for these people.

"We are now looking for a suitable building on one of the business streets in the native section where we can have a chapel, book-room, and reading-room. Here we hope to proclaim the Good News and thus bring home the call to many a heart in this populous city.

"At our recent Indo-China Conference we were unanimous in agreeing that one of the best ways in which to bring the call to the individuals in city and hamlet and mountain home is by means of the printed page. This is especially true under the present conditions for we are not permitted to preach in the country districts, but only in the French concessions. However, we feel sure that attractive and simple gospel tracts will circulate automatically and reach the prohibited areas, even though they are sold and distributed only in the cities. Therefore we have decided to purchase a small printing press as soon as possible and print these tracts. In a wonderful way God has set His approval upon this work by sending in enough money to enable us to purchase the initial equipment.

"We feel our need of wisdom in commencing this new work, and the need of the Holy Spirit to help our missionaries to write gospel messages which will appeal to these people and turn them to God. We know that God will meet us and supply our need. But we earnestly desire you to help together by your prayer, that all difficulties may be overcome and this new phase of the work in Indo-China become a powerful agency for the winning of souls.

"As you pray, picture this city with its 135,000 souls - this teeming population closely packed in the miles on miles of houses. Then remember the other cities and the vast country districts with the innumerable little hamlets tucked away in the midst of tall trees, the small bamboo houses often covered with vines and surrounded by hedges till they seem almost a part of the tropical verdure.

"Most of these people would never be reached directly by a foreign missionary even if the land were fully opened to us. But the printed gospel message in their own simple colloquial

language can travel anywhere - over the narrow paths, through the flooded rice fields, into the dense tropical forests, over the mountains, yes, everywhere and with God's blessing souls can be saved.

'Therefore pray that at the very beginning and all the way along God may guide us all in every detail as we plan for the reopening of the work in Indo-China.

'I like to feel in all the work
I have to do,
That thou, by lifting hands of prayer
May help me too.
I like to think that when on high
Results we see,
Perchance I will rejoice that thou
Thus prayed for me.' "

A.W. November 1916, page 90.

The Irwins and Miss Russell joyfully returned to Tourane. Mr. Irwin wrote a little later of the re-opening of the Tourane station.

'The preaching of the gospel in Indo-China had been forbidden by the French officials in January, 1916 and the missionaries went to China in the late spring with a rather gloomy outlook for the future of their work among the Annamese. But God led Mr. Jaffray to pay a visit to the Governor General of Indo-China, the result of which has already been published.

"In September we returned to Indo-China and after a brief conference in Haiphong found ourselves once more on our station at Tourane, where we had been apparently whipped by our arch-enemy last winter. A few days after we arrived I visited the Resident Mayor, but not without a good deal of fear and trembling, not that I stood in any personal danger, but for the work's sake. I remembered the uselessness of several similar visits in the spring and I remembered the double dealing that had been meted out at that same office just before I left Tourane. But our friends had been praying and God had been working. The man who had been our worst enemy in that office had died in July. He had continually tried to poison the minds of the higher officials toward us, but the new Secretary was extremely friendly. The Resident

had also been changed and he received us most cordially and has helped us in many ways. The Governor's letter was presented to him and the result was that we were given a free hand to work for Christ in the French concession of Tourane which includes seventeen villages; and we have greater liberty than ever before.

"We immediately reopened our chapel and have been holding four regular evangelistic services a week ever since. Besides these we have a Sunday School for the children Sunday afternoon with an average attendance of 125, a woman's meeting Monday afternoon, a Bible class for the Christians Tuesday evening and a Children's meeting Thursday afternoon. Then, too, Miss Russell has a class of young girls who come every afternoon and study, that they may be able to read the Bible in their own language. This is a new departure and has proven most encouraging. From the very beginning the attendance at all the services has been very good indeed. People of all classes have been coming out in large numbers and seem really interested. It would seem that the attempt of the enemy to stop God's work here has only resulted in advertising our Mission and in giving us the hearts of the people. It is a repetition of the old story so often seen in the history of the Christian Church, Satan has overstepped himself and God has made the enemy's wrath to further His cause.

"The chapel has been reopened less than three months but already there are between fifteen and twenty men and women who have been set loose from the bonds of Satan, and have opened their hearts to the Saviour who satisfies all who receive Him. One man in particular had three altars for the worship of the devil in his house and has destroyed them all. He used to be a drunkard. Now he says that he has no desire to drink. He used to be a vile, wicked man. Now he is filled with the joy of the Lord and goes about testifying to his friends of what Jesus has done for him. On Tuesday evenings we sometimes have a testimony meeting and it would do your heart good to hear these babes in Christ testify of God's grace.

"Inquirers are continually coming to ask about the Gospel. Some go away and we hear no more from them, but others are intensely interested and continue to come. The majority of these are the best class of Annamese too - the intelligent young men who work in the French offices. It would be a marvel to us that such a work should be going on at this time did we not know that God takes the weak and foolish things of this world to confound the mighty. The missionaries' knowledge of the language is insufficient to talk intelligibly to strangers who are unaccustomed to their broken speech. Consequently

almost all the preaching is done by the native preacher, who was himself a heathen until less than two years ago. Moreover he was naturally too timid to make a successful preacher. But the Holy Spirit has come on this man and he is changed. He speaks with power and boldness and even his voice has been strengthened so that today he can be heard on the road in front of the chapel. Many of the best educated natives of the town are coming to the services and are very interested. God is working, but we must keep on praying."

A.W. February 1917, p. 281

In his book With Christ in Indo-China Mr. Irwin adds a little more to this picture.

"When the government ban was lifted, the missionaries returned to the little thatched chapel that had been built in 1913. They found that the whole official attitude had been changed by God. They were welcomed back to the city and given complete liberty to proceed with their evangelizing efforts within its limits. In place of the mayor who had had been a powerful enemy of the Mission, God had put an official (Mr. Lapouade) in his place. He became a firm friend of the missionaries and he did all in his power to facilitate the work.

"Tourane is not a large city and the official letter forbade the missionaries to work outside of it. Since the missionary could not go to the people, it was necessary that the people be brought to him. The Holy Spirit did this. As soon as a chapel was opened, they came in great numbers.

"The missionaries who returned to this post had not yet had sufficient language study and were consequently not in position to preach intelligently in Annamese. But the very fact that the mayor of the city was so friendly and had on his own initiative given instructions to the chief of police to give every assistance when the chapel was reopened, this was evidence that God was calling for the preaching of the gospel to be recommenced.

"Moreover, the Lord had provided a way in which it could be done. He had found a man (Mr. Hoang Trong Thua) and prepared him while he was yet in heathenism. The personal teacher of the missionaries had become a Christian before their exodus

from Tourane. He was of a good family and had had fifteen years of study of the Confucian classics. Such study consists of writing essays on different passages from those writings, just the right kind of training for sermon making. The Lord had given him a thorough study in homiletics, for he was one of those who was called from his childhood for the work that he did not know as yet. He had also a species of Annamese shorthand that enabled him to take dictation as fast as a trained stenographer. He and the missionary could understand one another well enough, for he had taught the missionary what little Annamese he knew.

"The missionary dictated sermons to him. Mr. Thua put them in good Annamese and preached them in the chapel. The people came in large numbers, particularly the intellectuals. The Annamese preacher had belonged to this class. They have that Eastern mentality that parallels that of the Pharisees and Sadducees of Jesus' day. The Gospels tell us how they came to Jesus asking questions to tempt Him, that is, hoping to humiliate Him by asking something that He could not answer. The Oriental calls such humiliation 'losing face.' But our Lord has made provision for such contingencies. He said that at such times 'it shall be given you in that same hour what ye shall speak.' God did just that for both missionary and Annamese preacher with the result that 'fools who came to scoff remained to pray.' At the end of three months of this strange type of preaching, the Lord had drawn to Himself eighteen converts and the church at Tourane had been born.

"Among the members of that first little church were four from the Annamese royal family, three Annamese customs officials and three secretaries (men) employed in the head office of the French Government railway. I do not mention this because we put any stock in class distinction, but because it had a bearing on the rapid growth of the church that followed. It was the Lord who chose these key men and women to form the nucleus of His church in Indo-China."

With Christ in Indo-China p. 39

The Foreign Mail Bag in the Alliance Witness published the following:

'New Awakening in Tourane. - Letters from Mr. and Mrs. Irwin and Miss Russell are of a very encouraging nature. The new volume of united prayer, which began at the Conference of this field in September, is already bringing results through the gracious working of God's Spirit. To quote from one of Mr. Irwin's letters -

'God is still working in a miraculous way here. We are holding four regular preaching services, and the people are coming in crowds whenever the weather permits. There are already eleven new candidates for baptism and more are coming in almost every day and professing to forsake their sins and heathenism to follow Christ. We invite those who are sincere inquirers to come to the house and ask any questions they may have and we take them and pray with them and have them pray for themselves. It keeps me pretty busy and I do not get much time for study, but it is blessed work. Yesterday, for instance, there were a number of men here all morning inquiring about the gospel and I spent the entire time in the chapel preaching to them and answering their questions. Then after dinner another crowd of fifteen came in. I preached again until I was tired. Then the native preacher took his turn. Then my new teacher preached a while. He is one of the new converts - converted before he knew that we even wanted a teacher.

'In this way we were kept busy until after five o'clock. Among those who came in the afternoon was the principal of the Franco-Annamese School here. The new converts are all men who can read and mostly bright young men employed in French offices. Pray much for them and for the others who are inquiring and still others who we believe are yet coming. It is a miracle that God should work thus for all of us are so very weak in the language and make many absurd mistakes in speaking.

'Among the features of the situation to be most thankful for and which are unmistakably of God, is the extreme friendliness of the French officials in Tourane. The opportunity came providentially for Mrs. Irwin to exchange French-English lessons with the daughter of the Resident (the highest local French office-holder). Surely this is God's working. The whole situation calls for fervent praise to the Lord and for continued prevailing prayer that this blessed beginning shall go on until God's full purpose is wrought out.' "

One of the early Bible colporteurs now worked with Mr. Irwin. Mr. Hosler had baptized him in 1911, - the first baptism. He wrote his testimony which Mr. Irwin sent to the A. W., Feb. 1917, page 281.

A Letter from Our Pioneer Colporteur
The First Christian in Annam.

"I, Nguyen Van Phuoc, wish to address myself to you thus: The Lord chose me to work for Him from August 14, 1904, until now and I wish to make this summary of my various labors in different sections of the country in order to give you the Annamese idea.

"From the 14th of August, 1904, until 1911, I traveled throughout the entire country of Indo-China, in Tonkin, in Annam, in Cochinchina, and in Cambodia, and sold Scripture portions. In these places the people received the books gladly and inquired if there was anyone who preached the Doctrine taught in the books we sold. We answered them thus: 'Before Jesus began to preach, God sent John the Baptist ahead to prepare the hearts of the people to receive His teachings. Now He has sent us to sell books to let the people know beforehand and later He will send those who will teach that which is in the books!'

"I thank God that from 1911-13, when living in Tonkin, I was privileged to sell Scriptures in many places and there were a number of villages that asked to follow Jesus. There were also Catholic villages whose elders expressed a desire to forsake that religion and follow us. I brought many of these people to M. Bonnet and he told them to 'wait for the missionaries.' I was sorry, for many villages asked me to let them follow Jesus, but I could not help them. There were also many that went so far as to offer land to build chapels and said that they would let the missionary live with them. It was a great pity that we were unable to accept their offer.

"To preach in the country places is easier than in the cities, for if the leaders there turn to Christ, the rest of the people will follow. If the elders of a village become Christian, the others will do likewise. Also I have noticed that the Catholics are easier to reach than the others. At times these people have argued with me and have admitted that they were wrong. Their faith in Catholicism has been greatly shaken. Especially in Tonkin there have been many villages that

have wished to leave the Catholic church and follow us, but we were unable to help them. The Catholic priests forbade their followers to buy our books and seized and burned all that were in the houses and severely punished those who had bought them. In the village of Thuy-Tu there were those who were persecuted for having Bibles in their possession, but who came to us again and bought others.

"Some time ago I was selling books in the village of Nam-O, Annam. Some of the elders told me that there were many people there who wished to follow the Jesus Doctrine. They said that some day they would go to the missionary at Tourane and ask that a chapel be built in their village and that some one be sent to preach to them. I think that if Nam-O were to become Christian, there would be many others that would follow her example. Therefore I pray the brethren in the church and those connected with the Bible Society to unite in prayer for us Annamese. Also pray that permission may be given to preach the gospel in every village of this country. Then it may be that Protestant Christianity will get a footing in Annam."

Mr. Irwin adds: "I have translated this letter as literally as possible for I believe it presents the needs of Annam as well or better than anything I could say. You will note that in the third paragraph the native inquirers were told to 'wait for the missionaries.' They are still waiting. There are only two mission stations and five missionaries in the four provinces of Tonkin, Annam, Cochin-China and Cambodia with an estimated population of more than eighteen million. The French colony of Cochin-China and the French possessions in the other provinces alone are opened to us. The rest of Indo-China is only a French Protectorate and it is claimed that in virtue of an ancient treaty, between the Kingdom of Annam and the Republic of France, the Roman Catholics alone have the right to preach and teach in this land. However we have good reason to believe that had we the men ready to enter the outside districts, it would be an easy matter to overcome this difficulty. But such is the shortage of workers that at present we can occupy only Tourane and Hanoi. The large city of Haiphong is open to us. We have perfect liberty to preach and teach there as much as we please, but THERE IS NO ONE TO SEND. The entire province of Cochin-China is also open to us. This province includes the city of Saigon, the most important port in Indo-China. It includes the city of Cho-Lon with a population of about 150,000 and many other important centers,

but again THERE IS NO ONE TO SEND. Pray that God may raise up workers for these needy fields and that the entire country of Indo-China may be opened and missionaries sent everywhere to give the gospel of Christ to these people who have been told "TO WAIT FOR THE MISSIONARIES."

Early in 1917 R. A. Jaffray submitted his report of the Indo-China Mission for 1916. Later it appeared in the Alliance Weekly, June 1917, p. 184.

"Missionary statistical specialists agree generally that there is no part of the world with at once so great an area and so dense a population that is so totally without the pure gospel as French Indo-China.

"It is now nearly twenty-five years since The Christian and Missionary Alliance made its first effort to enter this field. But real work was permitted by the French authorities only five years ago. The British and Foreign Bible Society has for some years scattered the Scriptures, principally the Chinese version, among the people. The Paris Evangelical Association has also had French pastors working among the French population at the chief centers for many years. They have only one man on the field now.

"As is known to most of our friends, war conditions have played havoc with our newly opened work, so that by the beginning of 1916 the entire work had been brought to a standstill due to the action of the French Colonial Government.

"In April, Mr. Hess resigned his position as Superintendent of the Indo-China Mission in favor of Mr. Jaffray. He was led to proceed at once to Hanoi and after a satisfactory interview with the Governor-General, permission was granted to re-open the work.

"At the present time our work is located in Tourane City, and in Hanoi, the capitol, with good prospects of soon opening a quiet work in Haiphong. We are very anxious to open a station at Saigon also, and give the gospel message to a score or more of important cities in Cochinchina.

"At Tourane the gospel had particularly four influential enemies among the French people, who spared no effort until they succeeded in persuading the Government authorities to give

orders that our work should be discontinued. These were the Resident (Mayor) of Tourane, his Secretary, the Chief of Police, and another well-to-do Catholic merchant. God's special providences in reopening the work in relation to these men is worth recording. The Resident was transferred and a very friendly successor was appointed in his place. The Secretary, who was especially antagonistic, suddenly died. The Chief of Police, who is still in Tourane, was given emphatic instructions to see that the work at our Chapel was properly protected. The fourth enemy, under the circumstances, does not dare to openly oppose.

"In September the Indo-China missionaries met in Conference at Haiphong, where we rented a temporary house for the occasion. The spirit of unity and fellowship and the oneness of purpose to do our best for the evangelization of Indo-China were very evident in all the sessions of the Conference.

"The following important matters were settled upon:

1. That Mr. and Mrs. Cadman be appointed to open a new station at Hanoi; Mr. and Mrs. Irwin and Miss Russell take up the work of the Tourane station.

2. That the Publication Work be commenced by Brother Cadman without delay.

3. That each missionary give definite time and attention to the revision of the Gospels, Acts of the Apostles, and the Epistle to the Romans, with special attention to Mark during the Conference year.

4. That each missionary try to get out one or more simple, direct, gospel tracts for publication during the year.

5. That the collection of hymns be revised and enlarged.

The following subjects for prayer were agreed upon:

1. For ourselves as missionaries, that we may have more of the gifts and graces of the indwelling Holy Spirit manifested in our lives and ministry, and that we may know more power in the ministry of prayer than ever in the past.

2. For our native converts in Tourane, that they may grow in grace and in the knowledge of the Lord Jesus Christ.

3. For new missionaries for Indo-China, that those of His own calling and choice may be sent out, and that Saigon may soon be opened.

4. For the Government authorities of French Indo-China, that they may not hinder the work, but that a wide door to the whole of Indo-China may be opened speedily.

5. For the people who hear the Message, whose hearts seem so dull, and whose minds seem so blurred, so that they cannot understand the Truth; that the Spirit of the Living God may

dispel their darkness, so that they may come to Jesus and be saved.

6. For souls, that God will give us many souls during the year for His glory.

7. For the beginning of the Publication Work and the opening of the new station at Hanoi. Pray that God may direct in the purchase of the initial outfit and that from the first the printed message may bear fruit.

"God has surely begun in a wonderful way to answer our prayers and a real work of the Spirit of God has surely begun at Tourane. Since Mr. and Mrs. Irwin and Miss Russell returned to the work after Conference in September, their meetings have not only been well attended, but some who have heard the Word have believed unto eternal life. Last year the members of the church at Tourane numbered seven, and now eighteen more have been added to the church by baptism. This makes a total membership of twenty-five at the end of the year. There are many earnest inquirers, who are attending the meetings regularly and seeking to know the Way of Life. An invitation is given at all meetings to any who desire to inquire further and to definitely accept the Saviour to come to Mr. Irwin's home for prayer, and almost daily one or more inquirers come to the missionary desiring to be led to Christ.

"The following particulars about the members of our Tourane Church will, we feel sure, be of interest to friends at home:

"Two-thirds of the members are men, mostly young men. Two of our members are related to the royalty, three are clerks in the French railroad offices, and three others are employed in other French offices, two are school teachers, four are students, one an engineer on the railroad, two are workmen on the railroad line, two others are coolies, one is a cook, and another is a soldier in France. One is the preacher, another the Bible woman, and three are colporteurs. In all, ten of the members have an education in French and twelve of them read the Chinese character. No Roman Catholics have yet been received into the Church though some are interested.

"We have given these particulars so that our friends may see in what a variety of occupations and callings these earnest converts are engaged; also, to show that 'the firstfruits' are largely chosen from the better, more intelligent class of people.

Pray that they will all continue to bear a fearless witness for the gospel wherever they go among their own people.

"A splendid Sunday School of over one hundred enrolled scholars is flourishing in connection with the Tourane Church. Mrs. Irwin and Miss Russell have a prominent part in this work. Miss Russell has recently commenced a Primary School for girls and has fourteen pupils enrolled. The message of the gospel is being given to these children in their regular classes.

"Immediately after our September Conference, Mr. and Mrs. Cadman proceeded at once to open a station in Hanoi. A suitable house was rented for the time being. We have not been able as yet to purchase a permanent property for our work in Hanoi. We are prayerfully seeking to be led to find the right place for the establishment of our work at this most important center. The property must be so situated that it will be in the midst of the Annamese population and at the same time in a sufficiently respectable residential location to secure the respect of the French residents. Our property will comprise at once a Church, Street Chapel, Printing Office and Missionary Residence. We request the earnest prayers of friends at home that the difficult task of securing this location may be accomplished in the will of God and that the money required for the same may be forthcoming.

"In the meantime, Mr. and Mrs. Cadman have devoted most of their strength to the work of the revision of the four Gospels and the Acts of the Apostles in the Standard Romanized Annamese language, called Quoc-Ngu. This very important work is being carefully done and considerable progress has been made. The Gospel of Mark has been revised, each of our missionaries having had a share to a greater or lesser extent in the work, and it is now ready to hand over to the Bible Society for republication. The other Gospels will follow in due course. Large editions of these Scripture portions in the widely understood Romanized vernacular will prove a great help in the work of evangelizing Indo-China. In addition to the revision of the four Gospels and the Acts of the Apostles, a translation of the Epistle to the Romans by Mr. and Mrs. Cadman and their Annamese workers is well nigh complete; also a translation of the early chapters of Genesis is under way.

'The work of the British and Foreign Bible Society in Indo-China has thus far been largely in the distribution of the Scripture portions in Chinese character. These are understood by a limited portion of the educated class. The use of the Standard Romanized, which has been taught in the French Government Schools for many years to the disparagement of the Chinese character, will bring the message to many who cannot read the Chinese character.

'Rev. H. E. Anderson, previously a missionary of the English Wesleyan Mission in Wuchow and a warm friend of our Mission, has been appointed as sub-agent of the British and Foreign Bible Society for Indo-China. We look forward to a great work being done in co-operation with the Bible Society, as the number of our Christian colporteurs increases.

'The following quotation from a letter from Dr. G. H. Bondfield, the agent of the British and Foreign Bible Society for China and Indo-China, speaks for itself as to the hearty co-operation which may be anticipated between the Bible Society and the Alliance Mission.

'My brief visit to Tourane and now to Hanoi has been a delightful surprise. I had no idea that that country and people were so attractive or that your work had made such a hopeful start as it has. May the numbers grow in Tourane and may the promise here be fulfilled.

'I have had much helpful intercourse with the missionaries in Tourane and in this city.

'A tentative correction of one of the Gospels had been begun. When I found how carefully and successfully this was being done, I had no hesitation in heartily supporting the proposal that John and Mark should be corrected forthwith, urging further that Acts should also be revised if time permitted.

'The British and Foreign Bible Society will do its part readily and will count it an honor to co-operate in this work.

'Permit me, again to offer my congratulations on all that you have been able to do and to assure you of the pleasure with which we hope to cooperate in the important advance, which must come in the near future.'

"According to the unanimous decision of our September Conference, steps were at once taken to purchase the initial outfit for our Publication Work in Indo-China. This outfit is now on its way to the field and will be installed in Hanoi under Mr. Cadman's supervision immediately on arrival.

"Our missionaries are not mistaken in believing that this phase of the work will be a powerful evangelistic agency for the spread of the gospel throughout the length and breadth of Indo-China. The plan is to print large editions of the direct gospel messages in tract form, largely in the words of Scripture, mostly for free and wide distribution.

"In closing this report, the writer desires to express a strong impression in connection with the work in Indo-China which has been growing more and more upon him. We believe that the Lord is about to do a great work in Indo-China; that He truly has 'much people' in this land and that in the short time that may intervene ere His return to earth, a speedy and glorious work of salvation will be seen among this people. Indo-China is one of the last lands of the earth to hear the message of Christ's salvation and shall we not dare to believe that a mighty work shall be done in the power of the Spirit of God similar to the great ingathering of souls among the Koreans and some of the aboriginal tribes of China?

"When visiting the capitol of the Province of Annam, the city of Hue, we were profoundly impressed that while man may forbid us to preach the gospel in this city and in other parts of Indo-China, yet that no man or demon can forbid the servants of the Lord praying mightily in faith for these people who 'sit in darkness and the shadow of death' We, therefore, came together in one of the rooms of the hotel where we were staying over night and poured out our hearts to God in prayer for the city of Hue. Neither can any man hinder the individual Annamese Christian faithfully witnessing for Christ, their Saviour.

"We are praying for more missionaries of His own choice to be sent out, so that without delay the open door to the city of Saigon and the whole Province of Cochin-China may be entered. The Alliance has but five missionaries on this field.

Dr. Glover also submitted an Annual Report to Council regarding Indo-China, A.R. 1917, p. 50f. He condensed much of what we have compiled already. Speaking of Hanoi and Haiphong he adds this:

"We rejoice to report that a special donation of \$12,000. has recently been received from a devoted and generous friend of missions for property and buildings in these two strategic centers. . . . Three new missionaries are under appointment for Indo-China, but the need for still further recruits is very great.

Mr. Simpson's report at the same Council identifies the donor of the \$12,000.00 mentioned by Mr. Glover. He wrote:

"Already steps have been taken to occupy Haiphong and Hanoi and a noble gift has already been assured for the erection of mission premises through our beloved brother, W. E. Blackstone, trustee of the Milton Stewart Mission Fund. Mr. and Mrs. Cadman have settled in Hanoi and the printing outfit is on the way with plans for the publication of the Scriptures in Annamese."

[The following text is extremely faint and largely illegible, appearing to be a continuation of the report or a separate document.]

Dr. Glover also submitted an annual report to Council regarding Indo-China, A.R. 1917, p. 507. He condensed such of what we have compiled already. Speaking of Hanoi and Haiphong he says this:

1917

The year started understaffed, but full of hope. More cities were open for ministry than available missionaries to minister.

In Hanoi the Cadmans diligently were translating the Scriptures and searched for adequate property between times. Dr. Glover had besought financial help from the Milton Stewart Fund for the purchase of the property. \$12,000. had been given.

In Tourane the Irwins and Florence Russell taught and witnessed to an increasing number of inquirers. The Board of Managers hoped that the Hoslers would withdraw their tendered resignation and return to Vietnam. Board of Managers, January 13. They also determined to give the Indo-China Mission its own field government as soon as the number of missionaries warranted it. The Superintendent would still be from South China. ibid. On January 27 the Board regretfully accepted the Hosler's resignation. Consultation and correspondence regarding the prospects on the field could not alter their decision. ibid.

The first of the year Florence Russell wrote of the Precious Fruit in Annam, A.W. April 1917, p. 57. And what was this precious fruit? Sunday School boys had been baptized, healing occurred, young business men and students were studying the Bible, converts were bringing inquirers to the Mission Station, etc. Mr. Thua, the first preacher and Mr. Irwin's first teacher, was "one of the most precious fruits." She believed that "the Lord was waiting for the precious fruit of the earth in Annam and that He would surely find means to gather it in before the great harvest day."

In April the Board of Managers accepted three new candidates for Vietnam, - John Olsen, Marion Foster and Annetta Holsted. B.M. April 3. On April 28 they reported that Florence Russell was en route home on furlough. She was approaching her 37th birthday. By mid-year total baptisms in Tourane rose to twenty-four when six more were baptized. The new printing press at Hanoi was about ready. Also 5,000 copies of Mark's Gospel had arrived in Hanoi from Shanghai. They were written in Romanized script, - Quoc-ngu. Furthermore the B.F.B.S. agreed to issue a diglot edition of Mark and John in French and Annamese. The

purpose was to entice those Annamese who wanted to perfect their French to do it via Gospel reading. A.W. Aug. 1917, p. 330.

Eight candidates for baptism stood with Mr. Cadman for a picture and later this was reproduced in the Alliance Weekly, October 1917, p. 25.

The field conference convened in September, presumably in Tourane. The Minutes are not now extant, but the letter of greeting to the Board was preserved in the Alliance Weekly.

"Annual Conference. Greetings to the Board from the Conference of this field's workers (the Irwins and Cadmans) held in September. A report will appear in full later. Meanwhile we cull just a few of the most encouraging items. Chapels are now open in the three large cities of Hanoi, Haiphong and Tourane. Thirty-two converts were baptized during the year (conference year), 28 at Tourane and 4 at Hanoi. This brings the total baptized membership of the field up to 39. The Mission press had been purchased and set up at Hanoi and by this time is in actual operation.

"Plea for Reinforcements. An earnest plea is again made for reinforcements for this newly opened and appallingly needy field. Especially we ask for the southern province of Cochin-China with its 3,000,000 unevangelized Annamese and as yet not one Protestant missionary. Let there be much prayer for candidates for Indo-China. Married couples with a knowledge of French are preferable.

"Prayer for Property. Earnest prayer is asked for God's guidance and help in securing the right properties for the Mission in both Hanoi and Haiphong. A generous sum of money has already been provided for such properties, but only those who have had personal experience know the trying difficulties and complications attending property purchase in Oriental lands."

A.W. Dec. 1917, p. 154

On September 27 John Olsen, Marion Foster and Annetta Holsted sailed from Vancouver, B.C. for Hong Kong. Only Miss Foster continued to Tourane as the names of the others were too suspicious to the French authorities.

Also in the fall Mr. Cadman took an exploratory trip to Cochin-China. Presumably this was a conference assignment. He wrote two separate articles about this trip.

Two Burials at Sea is the title of the first. Sailing south from Haiphong he witnessed the corpse of an Annamese coolie wrapped in canvas and heavy with weights uncerimoniously "heaved overboard." To Mr. Cadman this exhibited the present day value of "the soul of one of these heathen." By contrast he recalled a burial in the Indian Ocean seven years earlier. Mr. Cadman was China bound. An old Japanese Christian gentleman died on board ship. When the Christian burial service took place, the ship's engines stopped as the old man's body was committed to the waters to await the day when "the dead in Christ shall rise first." The contrast was so obvious. Mr. Cadman appealed to American Christians to speed the Gospel "to these 15,000,000 Annamese heathen of French Indo-China that Christian burials might soon characterize funerals throughout Vietnam. A.W. January 1918, p. 216

His second article represents the first visit by an Alliance person to Saigon and Cochin-China since David LeLacheur's visit in March of 1893 preparatory to meeting Dr. Simpson in Singapore.

"A few weeks ago it was my privilege to take a short trip by one of the coast steamers to Cochin-China. While there, the trip was extended to Cambodia, of which I hope to write in a later article.

"The main objects of the trip were to find out the extent of the opportunity for Protestant missionary work, to learn as much as possible about the written and spoken languages and to decide upon the best means to be used for scattering gospel literature throughout the whole of this province.

"These objects were successfully attained. The extent of the opportunity for giving a witness of the gospel to the three millions of people in Cochin-China is limited only by the willingness and ability of God's people to respond to the last command of our Saviour. There is no undue obstacle to hinder Protestant missionaries from beginning work in Cochin-China. It is a French colony and the adverse interpretation of the treaty which hinders our work in Annam and Tonkin does not apply to Cochin-China. But if we want to take full advantage of the facilities God has already given us for giving the printed gospel message to these people, then we MUST have at

least one missionary couple in Cochin-China to superintend the work of the colporteurs.

"As briefly as possible I would like to give an account of the trip. On the voyage from Haiphong to Saigon the steamer called at Tourane and I was enabled to pay a short visit to our work there. A few of the Christians were visited and also the new bamboo chapel which has been built about a mile away from the one near the missionary residence.

"The steamer also called in at Qui-Nhon and Bang-Khoi where we are not allowed to work because of the treaty between Annam and France.

"Four days after leaving Haiphong we ascended one of the branches of the Mekong river to Saigon. One is impressed by the amount of shipping alongside the mile or more of docks. Over eight hundred ships with an aggregate tonnage of a million and a half yearly clear the port.

"Soon after landing I made my way to the French Protestant church and received a warm welcome from the lady in charge of the Presbytery. In response to her invitation I made this place my headquarters during my short stay. Owing to the war this church is at present without a pastor. The ministry of this church is entirely among the Europeans and the troops of the garrison.

"Saigon is a very pretty city and it is well called 'The Pearl of the Far East.' There are several magnificent public buildings. The broad avenues planted with trees give the city more the appearance of a huge garden. The population is a mixed one, there being from four to five thousand Europeans, thirty-five thousand Annamese, twenty thousand Chinese, and one or two thousand of other Asiatic races.

"The day after arriving a visit was paid to the colporteur of the British and Foreign Bible Society who lives in the neighboring city of Cho-Lon. This city is but four miles from Saigon with which it is connected by two lines of steam tramways. It is the largest city in French Indo-China and has a population of about one hundred and seventy thousand, almost half of whom are Chinese. They usually act as the middle man in business between the Annamese and the outside world. I was interested to learn that in the cathedral in Cho-Lon there is a Chinese priest, who preaches in Chinese each week.

"The colporteur is quite a young man, one of the first converts of our work in Tourane. Since starting colportage at the beginning of the year he had very good sales of the Scriptures. He is all alone in his work.

"While in Saigon I made several visits to Cho-Lon and conversed with some of the Chinese store-keepers, thus finding many openings to tell of the gospel. It was very gratifying to hear one or two of them exclaim, 'Oh, you belong to the Fuk-Yam Tong,' (Gospel Chapel). They had already heard the gospel in South China. I soon came to the conclusion that Cho-Lon would be the place to offer the resident missionary the most opportunity. Therefore it would be preferable to start work there instead of in Saigon, which is very cosmopolitan and has fewer Annamese.

"A most interesting episode of the trip was the meeting with a young and very well educated Annamese Protestant Christian. He had recently returned from the Anglo-Chinese College in Singapore and while there was converted. He is now employed in one of the busy commercial houses in Saigon. We had much fellowship together and he was very glad to hear that we desired to have missionaries there. At once he offered his help to bring others to Christ. Such a helper would be of incalculable assistance in the starting of a new work. Surely this is one of God's leadings in the opening of work in Cochin-China.

"Having brought my bicycle with me, I made good use of it to travel in the country around Saigon and Cholon. Cochin-China has very few cities or towns of any importance apart from Saigon and Cho-Lon. The large majority of the people live in small, tree-sheltered hamlets scattered among the rice fields. Also in the immediate vicinity of the big cities the people seem very prosperous. Happily there are splendid roads everywhere, so that the missionary will be able to easily reach the people. "

Mr. Cadman concludes by appealing for missionaries. He exhorts that we should not "hold back from occupying this large territory, - the only one of such size in Indo-China which is entirely open to our missionaries. Even if we only have one missionary couple in Cochin-China, we will have a base from which to superintend the circulation of the Scriptures and of the tracts prepared by our press."

A. W. Feb. 1918, p. 314

For the curious reader there is a long and informative travelogue in the Alliance Weekly, February 2, 1918, p. 280, written by Miss K. H. Candee. She took a trip to Indo-China in early 1917 with Mr. and Mrs. Jaffray and Miss Marsh. She described in considerable detail her experiences.

The group sailed from Hong Kong and first visited Haiphong. They continued by ship to Tourane and then went north to Hue by train (the Irwins and Miss Russell went also). A few days later they travelled by train and auto to Vinh and Hanoi. After three days in Hanoi they headed north for the China border and eventually arrived in Lung-Chow, South China. After a visit, they returned to Vietnam and Haiphong where they boarded ship again, destination not recorded. Her article adds "color" to the account recorded here of missionary work, but does not contribute to the history.

Sometime in 1917 the famous Dr. Samuel Zwemer visited Vietnam and later wrote a rather lengthy article regarding French Indo-China as a Mission Field. It was first published in the Missionary Review of the World and later in the Alliance Weekly, October 1918, p. 56. His article and Miss Candee's were undoubtedly published in the Alliance Weekly both to enlighten and encourage Alliance people for the work in Vietnam.

The article is both historical and contemporary. He records several items of interest. For example he had a quantity of Mark's Gospel in Romanized script, Quoc-Ngu. Mr. Anderson of B. F. B. S. probably gave them to him in Hong Kong. These he distributed to hundreds of Vietnamese who boarded his ship in Saigon. They were en-route to France as "labor corps" to assist in the war effort. He also described the topography and peoples of the country. He knew of the aboriginal tribes in Vietnam, some half a million of them. He commented regarding the many civilized advantages, - roads, telegraph, trains, schools, etc. He also remarked that the Alliance is "the only Protestant mission in all of Indo-China" and later added that

"the people of Indo-China need the gospel. We are debtors to every land. Therefore we rejoice to see the beginning of the gospel in this needy field. Although the workers are so few they have already begun to gather sweet firstfruits of the coming harvest. Mr. and Mrs. Irwin were with me on the steamer and landed at Tourane to take up their work. Last year (1915 statistics) the members of the Church at Tourane numbered seven and now eighteen more (1916 statistics) have been added to the Church.

"Indo-China is one of the last lands of the earth to hear the message of Christ's salvation. Shall we not dare to believe that a mighty work shall be done in the power of the Spirit similar to the great ingathering of souls among the Koreans and some of the aboriginal tribes of China?"

Mr. Jaffray's Annual Report for 1917 appeared late, A.W., August 1918, p. 296

"The year 1917 was one of steady, material progress. Since the beginning of the year definite advance steps have been made for which we desire publicly to praise God.

"Foremost among them is a forward step which it has been possible for us to make very recently, namely, the purchase of a permanent site by the Mission at Hanoi. It will perhaps be difficult for friends at home to fully appreciate what this means to the work as a whole on this difficult field. We regard it as a great victory.

"The money for the purchase of this property through the generosity of the Milton Stewart Fund has been in hand for a year, but there has been continual opposition on the part of the enemy to the accomplishment of our end. We considered several properties but found it extremely difficult to deal with private individuals. Finally it seemed clear to us that the best way was to try to purchase a vacant lot in a suitable part of the city, central and accessible to the Annamese population, from the French Colonial Government. This we well knew involved much risk of being check-mated and out-bargained by our enemies. Such a purchase, according to law, would have to be made at a public auction sale.

"Naturally speaking there was not the first shadow of a hope or the remotest prospect that we should succeed in getting the property. Yet by the goodness of the Lord, the property today is actually in our possession. From the beginning of our negotiations we have felt quite sure that if we succeeded in securing this property it would be nothing short of a miracle.

"Mr. Cadman was on hand at the City Hall at nine o'clock, Tuesday morning, May 4th, the day on which the sale was to take place. The Mayor of Hanoi and several other officers of the Government sat at the table, the former acting as auctioneer. The bidding is conducted in a very fair, impartial manner by means of lighted candles which last on an average about

one minute before going out. When the third candle burns out the opportunity to bid again is past.

"A number of lots were sold and the Mayor then turned to Mr. Cadman and asked whether he would like to have the lot in which he was interested put up for sale at once. Mr. Cadman of course agreed. The Mayor stated the lowest figure for which this property could be bought. Bidding went on for about twenty minutes in which Mr. Cadman participated, raising the price of the property about \$350. Our competitors were a group of Annamese gentlemen. Mr. Cadman writing of the last bid says:

'The first candle was lit and went out; the second, the same. During this time I saw that the clique of Annamese competitors were not decided as they were talking over matters. The third candle was lighted. I tilted my chair and looked upward in prayer for further guidance. All along we have been fully prepared to let this property go. In our morning prayers, ere leaving home, we had asked the Lord to definitely hinder us if it were not His will for us to have this property. Well, that third and deciding candle seemed to me to burn an interminably long time! I fully expected to hear a voice raise the price. At last the candle went out and the Mayor said that the property was ours.'

'The price of the property was \$5,600. a reasonable figure for the lot.

'The interesting and almost amusing sequel to the story is the fact that it is customary to sell lots by auction in their regular rotation. Yet on this occasion the Mayor, for some unaccountable reason, disposed of the lots up to No. 12 and then turned abruptly to Mr. Cadman and asked if he were willing to have the lot which we desired to purchase put up at once. The number of our lot was 23. Mr. Cadman, of course, agreed and Lot No. 23 was put up for sale. It seemed that this action, quite contrary to custom and expectations, was the means that the Lord used to cause our chief competitor to be absent at the moment that the sale was on. He must have gone out for lunch, expecting to be back in plenty of time to bid on the lot which the Protestants were seeking to buy. He returned to find that it had already been sold.

'Under the title of A Friend of Justice he aired his grievance and complaint in the newspaper the next morning, feeling that 'partiality had been shown to certain persons.' So far as we are concerned the fact remains that had not God worked for us in answer to prayer, things would never have come to pass as they have done.

'Our friends will rejoice to know that the piece of land which has been secured is located in the very best possible place for our work, in the heart of the Annamese section of the city of Hanoi. The church and missionary residence to be built on this site will be easy of access to the thronging multitudes of Annamese.

'We praise God the more in connection with the purchase of this property, inasmuch as the purchase is not merely a local victory for our Hanoi station, but, as Hanoi is the capitol of French Indo-China and as this is the first time property has been sold by the French Colonial Government to a Protestant Mission, it opens the door of opportunity and victory for the whole land. Circumstances forbid our writing as fully or as freely as we should like, but let us 'thank God and take courage.' And may we ask our friends to unite with us in prayer more than ever in the past for the progress of the gospel in French Indo-China.

'We again draw your attention to a few items concerning the field as follows: -

1. The extent of pure gospel witness in Indo-China up-to-date consists in two stations with foreign missionaries in charge, namely at Tourane and Hanoi, an outstation at a village in the Tourane district, an outstation at Haiphong in connection with the Hanoi station. A colporteur is at work alone in the city of Saigon and there is a station conducted by the Brethren Mission in Laos.

2. We still have but five missionaries in the work of the Indo-China field, namely: Mr. and Mrs. Cadman, Mr. and Mrs. Irwin, and Miss Foster. Miss Russell was obliged to return home on furlough. The condition of her health is such that unless the Lord does a mighty work in her body, there is little hope of her returning to the field. Her place has been filled by Miss Foster who arrived on the field in October, 1917. She is making good progress in the study of the language.

3. We are earnestly looking for reenforcements during the present year. Our missionaries are believing for the opening of a new station in the near future in the great center of Saigon.

Mr. Cadman made a trip to Saigon in September 1917. The whole of this vast region is now open to the gospel.

4. The number of baptisms during 1917 was seventeen as compared with eighteen in 1916. The total membership at the end of 1917 was forty-two.

5. A real work is being done among the children both in Tourane and Hanoi. Over four hundred little ones are gathered regularly in Sunday School classes. Besides this, special children's meetings are held by Mrs. Irwin at Tourane.

6. In Tourane a chapel has been built by the voluntary offerings of the Annamese Christians in a populous village in the district. Regular meetings are held and souls are being brought to Christ. It is most encouraging to note this effort made by the Annamese Christians on self-supporting lines. Mr. Irwin writes that the membership is thirty-eight. Mr. Thua continues to be blessed in his ministry.

7. At Hanoi four have been baptized, three men and one woman. A faithful witness of the gospel is given from the splendidly located street chapel in the very heart of the Annamese section of the city. A very intelligent class of people are hearing the gospel continually. The preaching has necessarily had to be done by Mr. Cadman alone. The establishment of our work in the new property will greatly strengthen our mission in Hanoi.

8. The translation of the Gospels, which is largely the work of Mrs. Cadman, is going on steadily. We hope soon, with the splendid cooperation of the British Bible Society, to have all the Gospels ready for a wide circulation among the people. The Bible Society has also agreed to the printing of a bilingual edition of John's Gospel in French and Annamese, which ought to have a very good circulation among the more educated Annamese.

9. The Alliance Press at Hanoi has been set up and work begun. Tracts have been printed and an Annamese Hymn Book has just been published.

"In closing, we desire to repeat the opening sentence of our last report. 'There is no one portion of the world which at once has so wide an area and so great a population, that has been so totally left without the pure gospel as French Indo-China.' Is it not incumbent upon every child of God to do his or her full duty?"

Dr. Glover's report to Council in May 1918 regarding Indo-China was brief. He added that the Cadmans hoped to have completed soon not only all the Gospels, but Acts and Romans and publish them in one volume. He also reported that the press had published a number of good tracts and that the hymn book had a collection of 100 hymns.

Thus the year ends with a good "track" record of four missionaries, (plus Marion Foster a late October arrival). And Dr. Glover added

"the Board greatly desire to send further reinforcements this year (1918) if possible."

A.R. p. 17

1918

This year begins with more literature, more Christians, more inquirers, more property, than the previous year. But no more missionaries, - only five. Marian Foster came, but Florence Russell returned home, - ill health. The printing press is in operation, the missionaries fluency in Vietnamese is improving, translation continues, evangelism is convicting and convincing and more missionaries are coming. The year is more hopeful.

We look first at the entire year. R. A. Jaffray stands in 1919 and looks back over 1918. It's his Annual Report, A.W. April 1919, p. 39 f

"As we review the work of the year that is gone, we feel that by His grace we may say that we have a 'good report'. Steady progress has been made. This field is immense and our hearts are almost overwhelmed with the gigantic unfinished task. When we look at our little staff of nine missionaries, only four of whom can speak the language and two of these leaving for furlough this year, (1919) we say with the questioning disciple of old, 'What are these among so many?'

"We are encouraged as we study the plan of God for the ages and know that it is His will in this dispensation that a witness of the gospel be given to all the nations of earth, and that from among these nations He is calling out a people for His name.

"Looking back seven years since this work began, we can praise Him that whereas then there were no Christians in the land and no regular witness of the pure gospel being given anywhere throughout Indo-China, now Christ is being preached regularly in Hanoi, Haiphong, Tourane and Haichow. Whereas seven years ago we had no property in the possession of the Mission, now we have a property both at Tourane and at Hanoi.

"There is an increase in the number of missionaries from five to nine; an increase of one main station, Saigon; an increase of two native workers to our staff. In 1917 seventeen baptisms were reported, while twenty-one are reported for 1918. The total membership at the close of 1917 was forty-two. At the close of 1918 there are sixty-one members. The number of inquirers has increased from fourteen at the end of 1917 to thirty-one at the end of 1918. The total contribution of our

church members during the past year amounts to \$50. U.S., almost double that of the previous year. The value of our Mission property at the close of 1918 in U.S. currency is \$8,134.00.

"From November 12-16 our missionaries met in conference at Tourane. Four senior missionaries were present namely, Rev. and Mrs. Cadman, Rev. and Mrs. Irwin and five junior missionaries, Miss M. E. Foster, Miss M. J. Hartman, Rev. J. D. Olsen, Rev. R. M. Jackson, and Rev. I. R. Stebbins.

"The week spent together in conference was a time of real blessing as we prayerfully considered new plans for the future and also as we fellowshipped with one another in Bible study, prayer and praise.

"As for allocations, Miss Hartman remained in the work at Tourane, Mr. Jackson returned with Mr. and Mrs. Cadman to Hanoi, while Messrs. Olsen and Stebbins were appointed to the opening of a new station in Saigon.

"The story of the Tourane Station is a most interesting and inspiring one. Mr. and Mrs. Irwin have had the joy of leading many souls to the Redeemer. The meetings for the past two years have not only been very well attended, but have always been marked by the presence of the Lord in power to save. Souls have continually been brought to Christ until at the present time they have fifty-one members in the church and twenty-five inquirers. Fifteen new members were added in 1918.

"The Lord has certainly raised up a capable Spirit-filled Annamese preacher to administer the Word to this church. Mr. Thua is at once an able and a humble worker. The fact that he has been educated in the old school and reads readily the Chinese characters gives him access through the Chinese Bible to the whole Word of God, as well as to much helpful literature in the Chinese written classical language. For example, he gave a series of messages on the Lord's second coming, taking the chapters of my book, 'The Return of the Saviour' in Chinese and translating them into Annamese. Thus he held the interest of a large audience and pointed many to the Lord Jesus.

"Mr. Irwin also conducts evangelistic services at the outstation chapel at Haichow several times a week. The call is coming from villages outside of the Tourane city limits asking that our Mission go to them with the gospel. Some of these are even offering to build a meeting house and bear all the expenses themselves, asking only that a preacher be sent. The difficulty, however, is that the French Colonial Government has not yet removed the restrictions placed upon Protestant missionary work in Indo-China. We are confined to those parts of the country which are actual French possessions and forbidden to preach Christ in the vast regions which are considered only a Protectorate of the French Government.

"Mrs. Irwin's work among the women and children of Tourane has been honored and blessed of God. Both in Tourane and Haichow there is a prosperous Sunday School of over one hundred children. Miss Foster has made good progress in the study of the language during the year, helping as far as possible in the work. Miss Hartman arrived on the field in November and has made a good start in her language study.

"The work in Hanoi is only two years old. It is remarkable what splendid progress has been made. Mr. and Mrs. Cadman have given a large share of their time and strength to the all-important work of the translation of the Scriptures. They have completed a revision of the four Gospels, the Acts, the Epistle to the Romans, and the Book of Genesis. These are being printed by the British and Foreign Bible Society and circulated among the people as fast as possible. Heretofore the Scriptures distributed in Indo-China have been almost entirely Chinese Scriptures, but the rising generation of Annamese are being weaned away from the Chinese character. They are being taught the 'Quoc Ngu,' the Annamese language Romanized, so that the Gospels now being published are having a wider circulation, especially among the younger generation of Annamese.

"Our printing plant, though small, is doing good service in the sending forth of gospel tracts.

"A store, located in the heart of the Annamese business section of Hanoi, was rented a year ago and opened as a street chapel. It is particularly noticeable that the class of people who attend the services are of a rather superior and intellectual type. Large and attentive audiences have listened to the gospel message from Mr. Cadman and much seed has been sown. Ten precious souls have already been gathered in as a nucleus for the

Church of Christ in Hanoi. Several of this number are men of very considerable influence in the city. One is a merchant of high standing, another is a professor.

'An outstation at Haiphong has also been opened where regular gospel services have been held during the year.

'The arrival of Mr. R. M. Jackson in November and the prospect of Mr. D. I. Jeffrey early in 1919 makes it possible for Mr. and Mrs. Cadman to return home for a well-earned furlough.

'The Mission Conference appointed Messrs. Olsen and Stebbins to open a new station at Saigon. Immediately at the close of the conference these brethren, with Messrs. Irwin and Jaffray, set forth on an overland trip from Tourane to Saigon. As we passed through this thickly populated district in the south of Indo-China and beheld the whitened fields, our hearts were made sad that these millions are still left in heathen darkness without Christ and without hope. One result of our six days trip was to inspire all our hearts to more faith and prayer that the Lord of the Harvest would thrust forth laborers into these many cities, towns, and villages where Christ has not yet been named.

'We spent a week with Mr. Olsen and Mr. Stebbins in Saigon, helping them to get settled. The Lord in several ways manifested His gracious interest and gave His help in a number of details in connection with the opening of this new station. Our brethren are new missionaries and can only devote themselves to the study of the language. We are hoping that during 1919 regular preaching work will be commenced in Saigon. Colportage work in the meantime is being carried on. One of the suburbs of Saigon is called Gia-Dinh and has a residential population of 145,000. Another suburb is Cholon with a population of 80,000. Throughout the whole delta surrounding Saigon the population is very dense. The opportunity for preaching Christ to these millions is one that any young man who is ambitious to preach Christ where He has not been named might well covet.

'The returns of the British and Foreign Bible Society for the year 1918 show that over 10,000 Scripture portions have been sold in Indo-China by our colporteurs. The majority of these are portions in Chinese characters. The newly published portions in the 'Quoc Ngu' have made a good beginning and will have an increasing circulation in time to come.

"In closing this report, we would say this. How we have wished that we had thousands of dollars at our disposal and that the missionaries were forthcoming to flood this country with gospel light. We are solemnly impressed that the time is short and that if Indo-China is to be evangelized, it must be a speedy work."

Mr. Jaffray mentioned children's work and Mrs. Irwin's part in it. She wrote a descriptive article of a typical session on a Wednesday afternoon at Tourane's outstation, Hai-Chow. A.W. August 1918, p. 330. The trip there took her through town, out a country road and to the chapel. Every seat was taken and many sat on the platform, - about 200 children. Adults stood at the door. Some boys were dressed like girls so the demons wouldn't get them. The children sang gospel hymns, listened as the missionary prayed, related last week's lesson, recited the Golden Text and heard a new Biblical story. Simple? No! Amazing! Only in October of 1917 had these meetings been started.

The Conference Minutes were preserved by Mr. D. I. Jeffrey and they are reproduced here in full.

"Minutes of the 5th Conference of the Indo-China Mission of the Christian and Missionary Alliance held at Tourane, Annam. November 12th to 16th, 1918.

"The first meeting of the Conference was held on Tuesday, November 12th, at 10:30 A.M. Mr. Jaffray gave the first of a series of messages on Prayer, speaking from Mark 11:20-26.

"A business session was called at 3:30 P.M. with our Chairman, Mr. Jaffray, presiding.

"Mr. Stebbins was elected as Secretary of Conference.

"The Minutes of last year's Conference were read by the Secretary.

"Motion: That a Committee of three be appointed by the Chair to draft a letter of greeting to the home Board which should take the form of a report of the work during the past year. Carried.

"The Chairman appointed Mr. Irwin, Mr. Cadman and Miss Foster on this Committee.

'Motion: That a Committee be appointed to draft a Letter of Appeal to the home Board. Carried.

'Motion: That the Committee on Letter of Appeal be as follows: Mrs. Cadman, Mrs. Irwin and Mr. Olsen. Carried.

Adjournment."

'Wednesday, November 13th.

'At 10:30 Mr. Jaffray gave a second short message on Prayer from Rev. 8:3-5.

'The second business session of Conference was called at 2:20 p.m.

'Our Chairman, Mr. Jaffray, presided and the meeting was opened by prayer.

'The Minutes of yesterday's session were read and approved.

'Motion: That a Committee of three be appointed, consisting of Mr. and Mrs. Irwin and Mrs. Cadman to prepare a Suggested Course for Language Study for one year for the new missionaries. Carried.

'Motion: That this Conference approve of the writing of a booklet describing the prevailing conditions in Indo-China for circulation among friends of the work at home. Carried.

'Motion: That an Editorial Committee consisting of Mr. Jaffray, Mr. and Mrs. Cadman and Mr. and Mrs. Irwin be elected, and that the booklet be published as soon as possible. Carried.

'Motion: That Mrs. Cadman be chosen as authoress of the Booklet. (Pen Pictures)

'Motion: That Mr. Jaffray communicate with the Christian Alliance Publication Co. as to its publication. Carried.

'The question as to the advisability of new missionaries for Indo China spending a time in Paris in the study of French was discussed.

"Motion: That the Chairman use his own discretion in writing to the Board on this subject. Carried.

"Mr. and Mrs. Cadman reported on the progress of the translation work as follows: - That Mark and John were already printed; that Acts was in the press; that Matthew, Luke and Romans were ready for publication and that Genesis is about ready, needing but little revision. This completes the program made by Conference two years ago.

"Motion: That Mr. and Mrs. Cadman be requested to continue the translation of the New Testament as soon as possible. Carried.

"Adjournment."

"Thursday, November 14th.

"At 10:30 a.m. Mr. Jaffray gave his third Bible reading on Prayer from the Parable of the Unjust Judge.

"The third business session of the Conference was called at 2:30 p.m. by our Chairman, Mr. Jaffray, presiding.

"The meeting was opened with prayer by Mrs. Cadman.

"The Secretary read the minutes of the previous session which were approved.

"Miss Foster read the report of her year's work in Tourane which was accepted by Conference.

"Mrs. Cadman reported of the work in Hanoi, which was accepted by Conference.

"Mr. Irwin reported on the work of the Tourane Station and out-station at Hai-Chow, which was accepted by Conference.

"A discussion ensued as to the pros and cons of opening Cochín-China to the Gospel at once.

"Adjournment."

'Friday, November 15th.

'The fourth business session of Conference was called at 10:30 a.m. with our Chairman, Mr. Jaffray, presiding.

'The meeting was opened with a season of prayer.

'The minutes of yesterday's session were read and approved.

'Mrs. Irwin read her report on the work among the women and children.

'The Committee on the Letter of Greetings reported.

'Motion: That the report of this Committee be accepted. (A copy of the Letter of Greetings is appended to these minutes.)

'The Committee on Letter of Appeal reported.

'Motion: That the report of this Committee be accepted. (A copy of the Letter of Appeal is appended to these minutes)

'The Treasurer's Statement up to the end of Sept. 1918, as appended to these minutes, was accepted subject to Auditor's report.

'Appointments, -

'Motion: That Mr. and Mrs. Cadman be appointed to the work at Hanoi. Carried.

'Motion: That Mr. and Mrs. Irwin, Miss Foster and Miss Hartman be appointed to the work in Tourane. Carried.

'Motion: That Messrs Olsen and Stebbins be appointed to the study of languages at Saigon, Cochin-China. Carried.

'Motion: That Mr. Jackson be appointed to Hanoi to the study of the languages and that it be arranged for him to live with a French family if at all possible.

'Motion: That the Board be requested to send out another man to join Mr. Jackson at an early a date as possible. Carried.

'Motion: That the Conference recommend to the home Board that Mr. and Mrs. Cadman be granted furlough in the spring of next year.

'With regard to the Board's letter of a year ago on the subject of Marriage Regulations and Self Support the following action was taken: -

'Motion: That this Conference heartily endorse and will earnestly seek to carry out the policy of self support in the Indo-China work.

'Motion: That on general principles we think that the two year rule as to marriage may be good for other fields, but owing to prevailing conditions we think that an exception may have to be made for Indo-China in special cases. Carried.

'Adjournment.'

'Saturday, November 16th.

'The fifth business session of the Conference was called at 10:30 a.m. Mr. Stebbins opened with prayer.

'The Minutes of yesterday's session were read and approved.

'Mr. Cadman read his report concerning his trip to Cochinchina (in Sept. 1917) and the work of the year at Hanoi, which was accepted.

'The Committee on Course of Language study reported.

'Motion: That the report be accepted and adopted. (The report is appended to these minutes)

'Motion: That Mr. Jaffray, Mr. Cadman and Mr. Irwin be elected a Committee to translate into Annamese a Constitution of Church Government and also an Alliance Catechism to be presented at next Conference.

'Motion: That the plans for the new missionary residence at Hanoi, as presented by Mr. Cadman be accepted as presented and that the details in carrying out the building be left to Mr. Cadman's judgment.

'Motion: That the entire minutes of Conference as read by the Secretary be accepted and adopted by Conference.

'Adjournment.

Irving R. Stebbins, Secretary
R. A. Jaffray, Chairman"

The letter from Conference to the Board of Managers was reproduced in the A.W., March 1919, p. 361. It details some new information as well as some already recorded here. During the Conference year:

1. George Edwin Irwin was born. (2nd baby of missionaries)
2. Twenty-three were baptized. (Conference year)
3. The Tourane church had 50 members.
4. Tourane Christians built a second bamboo chapel in Hai-Chow.
5. Mark's Gospel is in print; John and Acts are in the press; Matt., Luke and Romans manuscripts are ready.
6. An Annamese hymnal and salvation tracts have been printed.
7. 20,000 Scripture portions and 7,000 tracts have been sold and distributed.
8. Three strategic centers have been occupied, - Hanoi, Tourane and Saigon.

The second letter from Conference set forth an appeal to the home constituency for urgent field requirements. They were:

1. One male single missionary plus three couples. The single missionary was to join R. M. Jackson in Hanoi; two of the couples were to replace impending furloughites, the Cadmans (1919) and the Irwins (1920); and the third couple was for Cochin-China.

2. An increase in funds for
 - a) Station expense, Cochin-China
 - b) \$50. for additional printing.

3. A request to the Milton Stewart Fund for monies to build a chapel in Hanoi.

The report of the Conference Committee for language study makes an interesting contrast with the similar report in 1914, p. 98.

'We recommend that the following course be adopted: -

'FIRST QUARTER: - The study of French and of tones and pronunciation in Annamese as given in the 'Cours Elementaire.'

'SECOND QUARTER: - The study of the Gospel of Mark in Annamese Romanized and daily practice in composing of sentences with the vocabulary acquired, together with the practice of sentences from 'Manual of Conversation Francaise-Annamite.'

'THIRD QUARTER: - The study of 'Cours Elementaire' writing and telling Bible stories, giving of public testimony, prayer, etc. Also the study of the Lord's prayer, the Creed and the Ten Commandments.

'FOURTH QUARTER: - The study of the Gospel of John, the Acts, and Romans. The giving of short talks in meetings, etc.

'We recommend the following books:

Dictionnaire Annamite-Francais by P.F.M. Genibrel, Saigon 1898.

Dictionnaire Francais-Annamite by Truong Vinh Ky, Saigon.

Cours Elementaire Francais-Annamite. Can be bought in Hanoi, Imprimerie d'Extreme-Oriente.

Manual de Conversation Francaise-Annamite. Saigon, Imprimerie de la Mission à Tan Dinh. 1916.

'Respectfully submitted,
(Signed)

E. F. Irwin

M. M. Irwin

G. H. Cadman''

Dr. Glover added more information regarding 1918 in Vietnam. A.W. March, 1919, p. 345. He stated that when R. A. Jaffray went to Conference in Tourane, he took 'with him Messrs R. M. Jackson and I. R. Stebbins and Miss M. J. Hartman, - new recruits, and Mr. J. D. Olsen, who has been in South China for a year.' He noted that D. I. Jeffrey had left for the field in December (the 13th). And when Mr. Jaffray went to Saigon following Conference, Dr. Glover reported that he

'' was accorded interviews with the Governor of Cochinchina and also the Governor-General of the whole Indo-China. The attitude of these high officials toward our work is increasingly favorable. The Governor-General promised to consider and consult with the provincial authorities about the earnest request made by Mr. Jaffray for the removal of restrictions yet remaining upon Protestant missionary work in a large portion of Indo-China.''

After Conference in Tourane, R. A. Jaffray, E. F. Irwin, J. D. Olsen and I. R. Stebbins took off on a six day overland trip to Saigon. Olsen and Stebbins were to remain and open the third mission station in Viet Nam. Mr. Irwin described that trip by car and ricksha, A.W., March 1919, p. 378 f.

"We left Tourane by automobile Tuesday morning at 4:30 and expected to reach Qui-Nhon by five or six p.m. But alas for our hopes! Our car, a secondhand Ford, owned and operated by an Annamese, balked when we reached some hilly country. We got out and shoved the car up the grades and then got in and coasted downhill. After we had continued this process for an hour or two, the car started and we finally reached the end of our first day's journey about 12:30 Wednesday morning.

"The country between Tourane and Qui-Nhon is thickly populated and is studded with villages. Many of these are important centers where mission stations or out-stations must be located as soon as we have permission to work in the country districts. Here is a district easily reached by splendid roads such as few country districts in America can boast and populated by two million people who have never heard the gospel message. Two or three foreign missionaries with a good automobile at their disposal and the help of a score or more native workers could easily evangelize this district in a short time.

"At Qui-Nhon we procured another automobile. The chauffeur drove us along winding paths and over rough mountain roads at a terrific pace. In spite of our protestations he managed to kill a dog, a couple of chickens and a calf.

"The French resident at Qui-Nhon had telegraphed ahead to Song-Cau for us. Here we were to spend the next night. He had arranged for the resident there to entertain us and to find rickshas for us to continue our journey next morning. We were royally treated at this place and left the next morning by the same automobile for a point about ten miles farther on. The resident had sent rickshas there to meet us. From Song-Cau the roads were badly broken by the heavy rains and in places lay across long stretches of heavy sand. But we were able to push on in spite of some inconveniences such as trudging through the sand and riding across streams on the coolies' backs. We came to a rough mountainous district dotted here and there with villages which were usually surrounded by cocoanut and beetle-nut palm groves. The scenery was beautiful. We travelled by ricksha two entire days, one night and the following morning until eleven o'clock. Then we arrived at Nha-Trang, the beginning of the railroad line to Saigon.

"The country through which we passed in rickshas contains over 500,000 people. In one town that we touched, our Annamese

teacher had a chance to gossip the gospel with the Annamese in charge of the post office. This young man received the Word gladly and came to me asking that we send him some Gospels and other Christian literature. In another city we had a good talk with the Annamese Mandarin and also sent him a Bible and some tracts. At another place we found an interested listener to the gospel, a Jew appointed by the Government to look after the road across the mountain.

"From Nha-Trang to Saigon our journey was uneventful. We passed through miles of rough jungle, broken here and there by young rubber plantations. This part of our trip took us a day and a half, the night being spent at a French hotel at Phan-Rang. We arrived in Saigon about seven o'clock Sunday evening after six days spent on the road.

"We all felt that the journey had been a most profitable one. It revealed to us the gigantic task that confronts the missionary in this neediest of mission lands. We need the prayers and co-operation of all true children of God that Indo-China may be speedily evangelized."

Once situated in Saigon, Mr. Stebbins sent greetings to friends in the States. Following is some of that letter, reproduced in the A.W., March 1919, p. 394.

"It hardly seems possible that nearly four months have passed since I left the homeland. The trip to the field was filled with many interesting incidents and more than one evidence of God's faithful care. Just after we left Manila harbor, we ran into a severe storm. All of our party were sick. In the midst of the storm we were made aware of the fact that the boat was on fire. The passageways soon were clouded with smoke and the engines stopped. Our little circle of Alliance missionaries gathered in a corner and called on the name of the Lord. While we prayed, the engines began to move again and we were soon informed that the fire was out.

"During the same storm, a huge wave broke over the top of the ship, carrying away railings and smashing through skylights. Mr. Carner and I were underneath one of the broken skylights. The water poured through, soaking us to the skin and carrying us both about one hundred feet across the floor of the cabin.

"At Hong Kong we were met by Messrs. Hess and Olsen and Miss Holsted, who piloted us to Wuchow. Our visit there was thoroughly appreciated. I was pleased to learn that Brother Olsen had been released by the South China Conference and that

he would proceed at once with Mr. Jackson and myself to Indo-China.

"November 2nd found us again on the ocean, this time bound for Haiphong and Tourane. The party consisted of Messrs. Jaffray, Olsen, Jackson, Miss Hartman and myself.

"After Conference we went to Saigon. Saigon is a modern French city. We are quite comfortable, though not permanently settled. Just outside of the city there is a population of nearly 250,000 Annamese and it is among them that we expect to permanently locate as soon as possible. We cannot do much work as yet, but we have a colporteur who is covering all of the large cities in Cochin China. Our time is fully taken up with the study of French and Annamese and we are hoping to be able soon to preach the gospel to these needy souls.

"It is a great joy to me to be at last in which I feel is my life-work and where I can be of service to our precious Lord. I believe His coming is very near, and that what is to be done must be done quickly."

1919

Fewer articles and less information were published in 1919 than the previous year. There is not a record of the Annual Field Conference. Cadmans left for furlough probably in March, and R. A. Jaffray took a quick furlough between the first of April and the end of August. He wrote to Ivory Jeffrey on board the S.S. Nanking on April 7 and a new missionary recruit, Miss Hazel Peebles, sailed from America on August 12 with the R. A. Jaffray party. Other missionary recruits that arrived during 1919 were D. I. Jeffrey, Mr. F. L. Dodds and Edith Frost. The only married couple on the field were the Irwins. For the others, the question of the Vietnamese language was top priority, although R. M. Jackson and D. I. Jeffrey supervised the construction of the missionary residence in Hanoi.

Mr. Jaffray's Annual Report for 1919 describes comprehensively the work and burdens for the year, A.W. May 1920, p. 120f.

"The year 1919 completes eight years of occupation of the French Indo-China field by The Christian and Missionary Alliance. It has been a year of progress and growth, for which we praise God.

"At the close of 1918 there were nine missionaries on the field. At the close of 1919, we have eleven missionaries on the field and two on furlough. We thank God for the arrival of four new missionaries - Rev. D. I. Jeffrey in February, 1919, Mr. F. L. Dodds, Miss Hazel I. Peebles and Miss Edith M. Frost, late in the year. We are praying that the Lord will steadily increase our ranks and send us at least six new missionaries each year for Indo-China.

"The number of our stations and outstations has remained the same as in 1918, Hanoi, Tourane and Saigon. Two out-stations are open, - Haiphong and Hai-Chow. The French Colonial Government has not yet granted us permission to open Protestant work in other than those parts which are considered French possessions. We have, therefore, official permission to carry on our work in the cities of Hanoi, Haiphong, Tourane, Saigon, and in the whole province of Cochin-China. Thus it will be seen that we have possessed the possessions to date except Cochin-China.

"Throughout Cochin-China we may develop the work and proceed with the opening of new stations with the full permission of the French Colonial Government. It is our plan to do our

utmost to evangelize this Southern province as soon as the Board can send us the missionaries.

"With regard to Annam and Tonkin and the many large cities we can only say that while it is so that these restrictions are placed upon us, yet in our hearts we firmly believe that there is no real hindrance to our going forward. 'Since God be for us, who can be against us?' The hearts of rulers are in His hands as the rivers of water and He turneth them whithersoever He will. Just as soon as the Lord's people at home realize the need, earnestly pray and send us the men and the money, just so soon will the doors open. May we here give the names of some of these 'forbidden cities' which we covet for Christ and for which we are earnestly praying, Hue, Vinh, Nam-Dinh, and Qui-Nhon.

"In addition to the States of Tonkin, Annam and Cochin-China, there is another State of French Indo-China which is entirely unoccupied by missionaries. We refer to Cambodia. It is considered one of the most promising states of French Indo-China. It has a population of a million, six hundred people for whom Christ died. Its language is different from that spoken by the Annamese people. Who will volunteer to open this long neglected land of Cambodia?

"Also there is the State of Laos. It is a long, narrow strip of land, running north and south, along the border of the Kingdom of Siam. The population is sparse. The Plymouth Brethren of Switzerland have one station in Laos where they have carried on a good work for some years and have won precious souls to Christ.

"In 1914 when the European war broke out we reported seven converts in our Indo-China work. At the close of 1916 we reported a total membership of twenty-five; at the close of 1917, forty-two members; at the close of 1918, sixty-one members; and during 1919 the membership has increased to one hundred and three. Thus in three years the number of the redeemed have increased more than four-fold and has been almost doubled during the past year.

"By far the majority of these new converts are at Tourane. Ninety-two names are on the roll-book of our Tourane Church. There are ten members at Hanoi, and one member at Saigon. Our hearts greatly rejoiced when the first soul in our Saigon station was saved and baptized (in November). He is the language teacher employed by Messrs. Olsen and Stebbins and gives good promise of

not only being a faithful Christian, but possibly becoming a strong preacher of the Word of God.

"At Hanoi, in addition to the ten members, there are seven inquirers preparing for baptism. In the little Church at Hanoi, we have some true and faithful brethren, and some of them are men of position and influence. The Church of Christ is steadily growing and developing in this great and important capital city. Naturally there has not been as much aggressive evangelistic effort during the year on account of Mr. and Mrs. Cadman's absence on furlough. Messrs Jackson and Jeffrey, however, have continued faithfully plodding on in the study of French and Annamese and deserve much credit for so nobly and successfully shouldering the heavy responsibilities of the station. This was no light undertaking for them at so early a stage in their missionary career. In addition to the regular work of the Hanoi station, there was imposed upon them the task of overseeing the erection of our new building at Hanoi. This was not an easy task.

"Our oldest Church in French Indo-China is the Tourane Church. God's blessing has surely rested upon the faithful labors of Mr. and Mrs. Irwin, Miss Foster and Miss Hartman. No less than forty-four souls have been saved and received by baptism into Church membership during the year. There is a large number of openhearted, earnest inquirers who are under instruction for baptism. The members of the Tourane Church have grown during the year. They are learning the lessons of self-support, paying the entire salary of their preacher, as well as meeting the running expenses of the church. They are also learning to administer their own church affairs. These are most healthy and promising signs.

"In 1918, twenty-one baptisms were reported. Thank God the number for 1919 is more than double that of last year, being forty-six. These are nearly all Tourane converts.

"Our total membership has nearly doubled during the past year, but our offerings have increased more than six-fold during 1919. The amount includes some offerings from the missionaries, but the average per member works out at a little over \$3.00 for the year. There is still much room for improvement, but we are encouraged by this good beginning.

"During 1919 the Tourane Church has made splendid progress towards self-support. We have much to be thankful for that our

first church in Indo-China has so promptly assumed the responsibility of self-support. Everything in the general character of the Annamese as a people, and their training under French rule tends in the opposite direction. Nothing save the working of the Holy Spirit, therefore, could have accomplished the present results.

"We are convinced that right here, in the problem of self-support, lies the true secret of the blessing of God upon our work. If the people are taught to give liberally, the Lord will freely pour out His blessing upon us.

"We have delayed on our older fields too long in pressing this matter upon our converts. We are trying in the new work in Indo-China to commence early and we rejoice that the first Church at Tourane has made a commendable start in this direction.

"A small but a very good beginning has been made in the training of young men for the ministry. Mr. Irwin has had a class of four young men in regular Bible study all year. We hope and pray that sufficient missionary reinforcements may be forthcoming soon so that one of our number may be set apart for this work and definite steps may be taken to organize a Bible School for the training of our future Annamese preachers. This is the key to the speedy evangelization of the millions of Indo-China.

"The Indo-China work is bound to be a more expensive undertaking than that of most of our other fields. The fact that we are working under a European government makes this so. Furthermore, on account of political conditions it seemed imperative that we as a Mission should as soon as possible purchase land and build at the capital city of Hanoi rather than continue to rent. This, we knew, would insure permanency for our Mission. It is difficult for our friends at home to fully appreciate this.

"A suitable piece of land has been given us of the Lord in Hanoi and the first building, a missionary residence, has been erected. The plan is to build a Church in the center of our lot, but the money for this has not yet been given. We feel that the Lord will surely lay this need on the hearts of some of His stewards at home and cause them to send us the money sufficient for the erection of this church building at Hanoi. The total value of Alliance Mission property in Indo-China to date is a little over \$20,000.00."

In the spring John Olsen wrote his first article regarding Viet Nam. He and Irving Stebbins had been just a few months in Cochin-China and were concentrating on the Vietnamese language, but he had learned something of the history of the area, - first populated by the Chinese, later a part of Cambodia, then occupied by the Vietnamese and finally coming under French rule. He notes that the Cochin-Annamese are an agricultural people, that Cochin-China is a great rice producing country, that the climate is warm and humid the year around, that communication and travel are excellent, that the people live in rural areas more than in cities, that Saigon is an up-to-date city, conspicuously clean - has the largest Catholic cathedral in Indo-China and commercially is the soul of Indo-China. He writes that the people are nominally Buddhists, "but the majority have no religion at all." Moral conditions are low; stealing, lying, cheating "are only so many ways of doing business."

"The family life is degenerate. Perhaps nowhere in the world, except possibly, Africa, is the marriage tie so loose. The majority of Annamese have contracted more than one bigamous marriage. It is considered perfectly correct for a woman to get up and leave her husband and go to some one else if she does not like him. This is worse than polygamy and is a great problem in missionary work.

"As a Protestant mission field, Cochin-China has been sadly neglected. As far as we know, no Protestant missionary work among the natives has ever been attempted. Roman Catholic missionaries, however, have been here for over 200 years. Indo-China is their strongest mission field in the Orient. In Cochin-China the number of their baptized converts exceeds 70,000. Churches have been built in all important cities and schools have been established at various centers. But the people have not been taught to turn from idols to serve the living and true God, and to wait for His Son from heaven. To the contrary, their entrance into Rome has been an initiation into deeper mysteries of idolatry than even Buddhism knows. On the high altar of the cathedral at Saigon there is a wooden statue of Mary. Once we visited this church and we saw hundreds of Annamese bow before that wooden figure to worship. Let no one think that because the Roman Catholic Church is here, the people are getting the gospel. NO! The people are tenfold more steeped in ignorance and superstition after they have been baptized into the Roman Catholic fold than they were before.

"It pleased God, some years ago, to give to the Christian and Missionary Alliance the privilege of being the pioneer Protestant Society to Indo-China. At our last Indo-China Conference, Mr. I. R. Stebbins and the writer were appointed to Saigon for the purpose of language studies and the supervision of the colportage work, with the view of commencing gospel work as soon as possible. We are hoping and praying that by October or November next (1919), we shall be sufficiently advanced in the language to be able to open our first chapel in Saigon. We are now carefully surveying the city, so that we shall be able intelligently to decide where to locate our work.

"Opportunities in this field are unparalleled and almost unlimited. Out from Saigon about two miles to the east there is a town called Gia-Dinh, which, with the district surrounding it, has a population of 140,000. Nine miles to the south there is the large city of Cholon with its 100,000 Annamese and 80,000 Chinese. Then to the north, about twenty-four miles up the railroad line, is a city (Bien-Hoa) with a population of 20,000, and another one to the northwest of considerable size. All these places ought to be opened to the gospel as soon as possible. With a sufficient number of native workers they could easily be operated as outstations from Saigon.

"Taking the railway at Saigon and going south sixty miles, we come to the city of Mytho. This city is the center of the Mekong delta region, which is the most fertile and most thickly populated part of Cochin-China. Mytho has a population of almost 30,000. On the banks of the Mekong, upon which Mytho is situated, there are several large towns, with populations varying from 10,000 to 20,000 each. All these towns can be conveniently reached from Mytho, either by railway, boat or road. A missionary couple, making Mytho their headquarters, could easily, with the help of a few native workers, operate these towns as outstations. With the use of a motorcycle, the missionary would be able to visit every place weekly, holding services and otherwise supervising the work, as might be necessary. Our colporteur has canvassed many of these towns and he reports much interest and good sales for his Scriptures. In the last five months he has sold almost 4,000 portions.

"The doors of Cochin-China are wide open. Unlike Tonkin and Annam, the government of this province does not place any

restrictions on Protestant missionary work. There are over 3,000,000 people who are without God and without hope. They will probably never hear the true gospel of salvation unless we tell them. To do this, we need more men, more means and, most of all, MORE PRAYER."

A.W. August 1919, p. 296

1920

1920 saw the Gospel begin to burst its tight budding leaves into full leaf. Growing pains and physical needs characterize the year. A look at the whole year as found in R. A. Jaffray's Annual Report precedes some of the particulars of the year. A.W. July 23, 30, p. 294f and 312f.

"Is there yet any that is left of the House of Saul that I may show him kindness for Jonathan's sake?" II Samuel 9:1.

"We have chosen his words as a suitable expression of what ought to be the longing of the heart of the Church of Christ for the dark places of the world, the unfortunate races who still know nothing of the kindness of God in Christ Jesus. Is there yet any that is left of the sinful, rebel nations of earth, that we who believe the Gospel may show him the kindness of God for Jesus' sake? Yes, there are many left, it is sad to say. Surely the present is a time for us to bestir ourselves and seek among all the races of mankind for those who have not yet had a chance to hear the Gospel which was committed to us 1920 years ago.

"One who has made a careful study of the map of the world from a missionary standpoint recently said that there has been little real advance into new territory for many years. There has been a good deal of increase of the missionary body, but this has almost altogether been used to develop and enlarge the work already commenced. The authority mentioned above specified the work of the Alliance Mission in Indo-China as an out-standing exception and said that it was the biggest venture of faith that has been undertaken in Missions for many years.

"But there are others of the House of Saul with souls as precious as ours who have never heard the Gospel of Jesus Christ. We want especially to call attention to the entirely neglected Cambodians. May we say to God's people in the homeland that we most earnestly desire your prayers that the closed doors of Cambodia may very soon be opened to the missionaries of the Cross and that men and money will be sent that we enter this long neglected land with the message of love. May it soon be said that at least one more of the House of Saul has been shown the kindness of God for Jesus' sake.

"But this is not all. All the cities of Tonkin and Annam, with the exception of Hanoi, Haiphong, and Tourane, are still without the Gospel Light. Protestant Missions are still restricted by the French authorities. Again we urgently request our praying friends at home to unite with us in knocking at these doors till they are opened.

"As the year closes and we are sending this report to you at home, we are much encouraged that two advance steps in our Indo-China work seem to be possible. First, thanks to the arrival of new workers from home, we hope soon to be able to open one or two more of the cities of Cochin-China as life-saving stations. Second, we believe that the Lord has sent us the right Chinese worker to commence the preaching of the Gospel to the Chinese of Cholon. In fact, we did not even have to seek for this worker. The Lord called him Himself. He is a young Chinese brother, a graduate of our Alliance Bible School at Wuchow. He has been preaching in Canton under the Presbyterian Mission for three years. For months he has been praying for guidance. He is fully persuaded that the Lord would have him go to Cholon as a witness for Him. He says that he has never been able to get away from the missionary message which he heard in the Wuchow Bible School, about the 'regions beyond,' and that the highest work to which he could be called would be to go to those parts where Christ has not been named. The city of Cholon is certainly virgin soil.

"Our hearts have thanked God and taken courage on the arrival of five new workers from home and the return of Rev. and Mrs. W. C. Cadman. The five new missionaries added to our ranks are Rev. and Mrs. R. A. Grupe, Miss Ruth I. Goforth, Miss Lydia M. Evans and Rev. Herbert A. Jackson. Including Rev. and Mrs. E. F. Irwin on furlough, there are now eighteen missionaries in our Indo-China Mission. We feel that if we as workers but keep humble, low at His feet and in the unity of the Spirit, that there is nothing that can hinder us from going forward to a glorious conquest of this whole land of Indo-China for Christ. We want eight new workers every year to enable us to press the battle in all parts of the field. This is the language of faith for we firmly believe that these closed doors will be opened before us.

"The work of the Hanoi Station has been carried on during 1920 by Messrs. Jackson and Jeffrey. These two brethren were both new in the language and missionary exper-

ience. The new building has been completed. It is due these brethren to quote the following from a letter from Mr. Cadman: 'We have nothing but praise for the way in which Messrs. Jackson and Jeffrey have managed while we have been away.' The Street chapel at Hanoi had to be given up in June as the landlord refused to rent it to us any longer. There was much prayer for a new place, but not until November were we able to secure another Street-chapel. Thus, for six months of the year the public witness of the Gospel at Hanoi ceased. When the word was received that Mr. Jeffrey had succeeded in renting another Street-chapel there was, indeed, a hallelujah shout in the camp.'

'During Mr. and Mrs. Cadman's absence publication and translation work of necessity was largely discontinued. One of the greatest needs in the Indo-China work today is the Bible in the Annamese language. While at home Mr. Cadman ordered a rebuilt cylinder printing press and other equipment for our Publication Work.

'Mr. Jackson tells us that the two colporteurs have sold during the year, 8,942 Scripture Portions. The Hanoi Church, consisting of ten members, gave to the Lord's work no less than \$40.20. All of this money is from Annamese Christians. One of our members has passed on to be with the Lord. Mr. Jackson writes:

" 'It is with sadness that we record the death of Mr. Dai. His departure is a real loss to our little Church. He was faithful in his attendance at the regular Church services. He often attended the evangelistic services also. His death occurred in March. He had then made three payments on his yearly pledge to the Hanoi Church, yet he insisted on his death-bed that his wife should pay the balance of his pledge. He also insisted that his wife should not permit any heathen practices at his funeral. She did her best to carry out his wishes in spite of considerable opposition from her mother and mother-in-law.'

'The work of the Tourane Station has been carried on by Mr. and Mrs. Stebbins. Miss Foster has been in charge of the Women's Work. Miss Frost and Miss Peebles have made good progress in language study. The new arrivals, Miss R. I. Goforth, Miss L. M. Evans, and Mr. and Mrs. R. A. Grupe have made a good start in the language. Thus at the close of the year of 1920, we have nine missionaries resident at Tourane, six of these being students of the language.

'Tourane has one out-station at Hai-chow, where four meetings a week are held in the little native-built, thatched-roof chapel. An average of 150 people attend the Sunday evening meeting at Hai-chow. There are a goodly number of earnest inquirers.

'Four Annamese workers are employed at the Tourane station, two preachers, one Bible woman, and one colporteur. Three of these are being supported largely by the offerings of the Annamese Christians. The Church has six deacons and two deaconesses. The offerings for 1920 amounted to \$253.50, an average of \$2.20 per member.

'Twenty-five members were added to the Church by baptism during the year. Of these fifteen were men and ten women. Eight of them were from the out-station at Hai-chow, and seventeen from Tourane. Five members have been excommunicated and we have lost one member by death. The total membership of the Church is now 115. The average attendance at the Sunday service is 60 and 50 at the mid-week prayer meeting. One hundred and fifty children gather at the regular weekly Children's Meeting and 200 are enrolled as Sunday School scholars. A weekly Inquirers Class is held for those who are candidates for baptism.

'Mr. Stebbins records a striking case of the Lord's healing. A Christian woman while sick lost her hearing. She requested prayer. Shortly after being anointed for healing she was delivered from her deafness. She is now rejoicing in the Lord. This woman gives promise of becoming a Bible woman.

'At Tourane a commencement has been made in the training of both men and women for the Lord's work. As the year closes ten young men and several women are taking regular daily Bible instruction. We hope that Bible Schools with a full course of study may soon be possible in connection with our Indo-China work. These schools will in all probability be located at Tourane.

'In the near future it will be necessary for us to erect a new missionary residence in Tourane. Much prayer is also going up to God for a new chapel building. Our present Church is a native structure with bamboo walls and thatched roof and is crowded to its capacity. Furthermore, when our Bible Schools are properly established in Tourane, special buildings will have to be put up for this purpose also.

"Three brethren have been located in Saigon. Mr. Olsen has been there for over two years, Mr. Dodds for one year and Mr. Herbert A. Jackson since November 1920.

"Saigon is the youngest of our stations. The first year of the work in Saigon one convert was baptized. During the year 1920, seven were baptized. Mr. Lang, the first convert, had to be put out of the church because of family irregularities.

"It may not be amiss to say that the family life for the Annamese is far from what we would desire from a Christian standpoint. The marriage contract is not necessarily for life. Men leave their wives and take another and women forsake their husbands for another. Many of these people when they first come to hear the Gospel have already such unhappy complications in their family life. How to deal with such cases is often very difficult for the missionary to judge. The past must be considered under the precious Blood, but after accepting Christ no such irregularity can be countenanced for a moment.

"Toward the end of the year, the Lord provided another Annamese worker, Thay Khanh of the Tourane Church, to take up the work of evangelist at Saigon. Thay Khanh is now faithfully working for the Lord. At the Sunday evening service there is an average attendance of 30; at the mid-week prayer meeting about 15. The regular Gospel meetings in the Street-chapel are well attended. Mr. Thua, the Annamese preacher of the Tourane Church, spent several months assisting in the work at Saigon. Twenty Bibles and Testaments and 9,309 Scripture portions have been sold in and around Saigon by the colporteur. In addition, many Gospel tracts have been given away. The little Church at Saigon has only six members, but they have already commenced to give to the Lord's work. Last year they gave an average of nearly two dollars each.

"Cochin-China is a great open field for service. Mr. Olsen and Mr. Dodds recently made a trip to a number of cities near Saigon. Mr. Olsen writes as follows:

"Last Friday we returned from a trip into the interior of the province. First, My-tho was visited. At this place we found an open door. We met a young man, the principal of the Government School, who was very friendly. Our teacher who was with us said that there were many in this place who are interested in the Gospel.

" 'From My-tho we went to Sa-dec. This place is connected with Saigon by a good automobile road and by steamboat. Sa-dec is a city composed of three large market-towns. The population is probably 45,000. Surrounding this city there is a large number of smaller towns and villages.

" 'From Sa-dec we travelled by boat up to a large market town called Cao-lanh. This is the largest market-town in Cochin-China and covers several miles. Oh, what a wonderful opportunity for us!

" 'The next place was Vinh-long. This is a much more important place from a standpoint of French influence. We went out from the city and visited several of the villages, and everywhere we went we seemed to hear the call of God in our hearts to give the Word of Life to these perishing souls.

" 'Our next stop was Can-tho. This city is the center of the richest part of Cochin-China. I am told that it even bids fair to out-rival Saigon. The roads over which we travelled are the best I have ever seen in my life.

" 'Tra-vinh was our next stop. The interesting feature of this place is that about half of its population is Cambodian. They have been here for many years, but they have not in the least mixed with the Annamese. They are as fanatical adherents to the Buddhist faith as their brethren in Cambodia. I believe if we were to come here and preach Christ to them, some of them would be won.

" 'It is impossible for one to realize the tremendous opportunity which God has set before us in Cochin-China. The cities we visited are only a few of the many important centers. Our impressions can be summed up in two words, - 'Opportunity' and 'Responsibility.'

"Looking back upon the work and its development, especially since 1916, we surely have much cause for thanksgiving and praise. At that time we had seven converts, now there are 131 members of the Church. Many are under instruction and coming to a clear knowledge of the Lord Jesus as their Saviour.

"As we dispatch this Report, we are looking forward to the visit of our beloved President, Rev. Paul Rader. We are assured that his coming will be a great help and untold blessing to us. Already we feel the earnest of it as we pray. We share the deepening conviction of many of our fellow-workers in the Alliance

that God is leading us out and on to a greater conquest than we have ever yet dreamed, - even the evangelization of the unreached parts of this poor, sin-stricken world in preparation for His glorious return."

At the January 28 Board Meeting the report was received of serious trials, much sickness and consequent financial need in the Cadman family. They had been on furlough for several months and were living in Toronto. The matter was referred to the Foreign Department for appropriate action. The Board also authorized that the treasurer send to the Vietnam Chairman monies to cover shortages in the building fund and the travel and station expense account.

The Board also showed its concern regarding the territorial restrictions placed upon the Indo-China missionaries. Dr. Glover was to visit the India and Palestine fields and was requested to also visit the French authorities in Paris. This he did late in 1919 and gave the missionaries reason to rejoice as they met at Conference in February of 1920. Dr. Glover reported to Council in May regarding this deputational trip. A.R. May, 1920, p. 30. He was gone from September 18, 1919 until March 5, 1920.

"Seven weeks were spent in India, four in Palestine, and three in France. In the last country the object of the visit was to approach the Colonial Office of the French Government in an effort to secure larger freedom of operation for our work in three French colonies, Indo-China in particular. While no definite promises were made, yet the officials received us courteously and gave a considerate hearing to our case and we had reason to feel that the visit was used of God as a factor in bringing about the ultimate removal of restrictions which still hamper the work in Indo-China. This visit also afforded the privilege of getting acquainted with the leaders of the French Evangelical Missionary Society and we would express grateful appreciation of the valuable time and help given us so willingly by those dear brethren. We feel that our contact created a new and desirable bond of fellowship between the two Societies in their combined efforts for the evangelization of French foreign possessions."

The Field Conference met at Tourane prior to Dr. Glover's return to New York. Below are the entire Minutes of the Conference.

M I N U T E S

of the

6th ANNUAL CONFERENCE OF THE INDO-CHINA MISSION

of the

CHRISTIAN AND MISSIONARY ALLIANCE

TOURANE, ANNAM

FEBRUARY 16th to 21st 1920

"The Conference was opened on Monday morning at nine o'clock, February 16th, by a session of prayer, Rev. R. A. Jaffray presiding.

"The members of Conference in attendance were as follows, - Rev. R. A. Jaffray, Rev. E. F. Irwin, Mrs. Irwin, Rev. J. D. Olsen, Rev. R. M. Jackson, Rev. I. R. Stebbins, Rev. F. L. Dodds, Miss M. E. Foster, Miss M. J. Hartman, Miss E. M. Frost and Miss H. I. Peebles. Rev. D. I. Jeffrey was present, but unable to attend the Conference of account of illness. Mrs. R. A. Jaffray was welcomed to the sessions of Conference.

"The first item of business was the election of Mr. Dodds as Conference Secretary.

"Mr. Olsen and Miss Foster were elected as senior missionaries of the Conference.

"Moved to observe the following order of services, - Prayer-meeting, 7:00 to 8:00 a.m., Bible Study, 9:00 to 10:00 a.m., Business session 10:00 to 12:00 a.m. Business session, 3:00 to 5:00 p.m. Meetings for the Annamese Christians to be held in the evenings.

"The Minutes of last year's Conference were read by the Secretary.

'Mr. Jaffray read the Statistical Report and his General Report to the Board for the Indo-China Mission for 1919.

'Moved that Messrs. Irwin, Olsen, and Jackson, be appointed to rearrange the Course of Language Study. Carried.

'Moved that Miss Foster, Mr. Stebbins, and Miss Peebles be appointed a Committee to write a letter of Greetings to the Board and the various Alliance Mission fields. Carried.

'Moved that Mr. Jaffray, Mr. Jackson, Mr. Olsen, Mrs. Irwin, and Miss Hartman, be appointed a Committee to write a letter of appeal for workers to the Board. Carried.

'After a discussion of the subject matter of the letter of Appeal, the meeting adjourned.

'MONDAY AFTERNOON, FEBRUARY 16th.

'Roll-call. Reading of Minutes of previous session.

'Moved that the Chair appoint a Committee to write a letter to the Board concerning our present financial needs. The following were appointed. Messrs. Irwin, Jackson, Olsen and Miss Foster.

'Mr. Jaffray read a letter from Dr. Glover concerning his visit to Paris.

'Moved that the letter be accepted and that the Conference express their thankfulness and satisfaction for the promising results of the visit of our Foreign Secretary to Paris. Carried.

'After a discussion of the differences in the dialects of Tonkin, Annam, and Cochin-China, it was moved that in the future the Mission's publications, when advisable be printed in all three dialects, instead of attempting a compromise version. Carried.

'Moved that inasmuch as the action of last year's Conference with regard to the translation of the Alliance Catechism and Church Constitution was not fully carried out, we proceed with the translation of this literature and Chinese tracts. The following Committee, with the help of their native teachers, were appointed to this work, - Messrs. Jaffray, Jackson, Stebbins and Olsen.

TUESDAY, FEBRUARY 17th

'The morning Prayer meeting was led by Mr. Irwin and the Bible Study from nine to ten by Mr. Jaffray in the Epistle to the Ephesians.

'After a short adjournment the business meeting was opened at ten o'clock with Mr. Jaffray presiding.

'Roll-call. The Minutes of the previous session were read.

'Moved that generally speaking our Annual Conference be held at Hanoi, about the end of May. Carried.

'Moved that the dates of next year's Conference be from May 27th to June 4th, (D.V.) Carried.

'The Treasurer's statement up to the end of 1919, as appended to these Minutes, was accepted, subject to the auditor's report.

'Moved that this Conference request the auditors of the South-China Conference to audit the Indo-China books also. Carried.

'Moved that Rev. J. A. Poole be asked to act as Sub-Treasurer of the Indo-China Mission.

'Moved that Mr. Jeffrey be appointed as editor to solicit articles and forward them to The Alliance Weekly. Carried.

'Moved that the Annual Report of the Indo-China Mission be published in The South-China Alliance Tidings, in a special edition. Carried.

'Adjournment.

FEBRUARY 18th - WEDNESDAY.

'The morning Prayer meeting was led by Mr. Stebbins and the Bible Study from 9:00 to 10:00 was led by Mr. Jaffray who continued an exposition of the Epistle to the Ephesians.

'The business session opened at 10:00 o'clock, Mr. Jaffray presiding.

"Roll-call, and the reading of the Minutes of the previous session.

"The subject of Church discipline, especially in connection with the Annamese marriage law and the worship of parents and ancestors, was profitably discussed.

"Moved that a Committee be appointed to draft a letter to M. Sarraut, the recently elected Minister of Colonies, who formerly as Governor-General of Indo-China seemed to be favorably disposed toward us and our work, with a view to soliciting his influence in the opening of the Protectorates of Tonkin and Annam, as well as Cambodia. Messrs Jaffray, Irwin, and Olsen were appointed to draft the letter.

"Adjournment.

WEDNESDAY AFTERNOON, FEBRUARY 18th

"The Conference met again at 4:00 o'clock this afternoon, Mr. Jaffray presiding.

"Moved that the same Committee elected this morning to write a letter to the Minister of Colonies, be requested also to draft a letter to the Board of Directors of Societe des Missions Evangeliques de Paris, and to the Societe d'Evangelization des Colonies Francaises, conveying to them the greetings of this Conference and laying before them the needs of our work in Indo-China. Carried.

"The suggestion that possibly the Wuchow Church, the South-China Mission and the Indo-China Mission might jointly take up the opening of a Chinese Chapel at Cho-lon, a large suburb of Saigon, was favorably discussed.

"After a full discussion of the present methods of Colportage work in Indo-China in connection with the British and Foreign Bible Society, the following motion was passed: -

"Moved that whereas we as a Conference question whether the present method of salaried colporteurs is the best for the work, we request our Chairman to respectfully suggest to the Bible Society that a system of voluntary colportage be introduced. The voluntary colporteur should not receive a fixed salary, but should receive the proceeds of his sales. We further recommend that the price of the Chinese Scripture portions be doubled. Carried.

'The possibility of continuing the Bible-study class at Tourane after Mr. Irwin's leaving on furlough was discussed. We rejoice that it seems possible with the help of the Annamese preacher at Tourane, to continue this class of young men in their preparation for the Lord's work.

"It was further considered by all extremely desirable that as soon as the number of missionaries on our staff justifies it, one of our brethren should be set apart for the purpose of opening a Bible School.

'Moved that the Chair appoint two committees to revise the Outfit lists for Indo-China, the same to be printed and sent to the home-land, The Chair appointed Messrs. Irwin, Olsen, and Jackson for the men's list, and Mrs. Irwin, Miss Foster, and Miss Frost for the women's list.

'Adjournment.

'THURSDAY, FEBRUARY 19th.

'The morning Prayer meeting was led by Mrs. Jaffray and the Bible Study from 9:00 to 10:00 was led by Mr. Jaffray, who spoke on Paul's prayer for believers in the first chapter of Ephesians.

'The business session was opened at 10:00 a.m., Mr. Jaffray in the Chair.

'Roll call and the reading of the Minutes of the previous session.

'Moved that Mr. Dodds be appointed to write an account of the week's Conference for publication in The Alliance Weekly. Carried.

'Moved that Miss Foster, Mr. Jackson, and Mr. Stebbins, be appointed to prepare a suggested list of Requests for Prayer upon which we might unite during the coming year. Carried.

'Moved that inasmuch as the Board has sanctioned the furlough of Mr. and Mrs. Irwin, that they be appointed by this Conference to furlough to leave the field about the end of March. Carried.

'Moved that Mr. Jackson and Mr. Jeffrey be appointed to Hanoi. Mr. Jackson in charge of the station, until the arrival

of Mr. and Mrs. Cadman from furlough, with the understanding that they then be sent to Nam Dinh, if that city can be opened to the Gospel. Carried.

'Moved that Mr. Stebbins be appointed to Tourane, to take charge of the work. (This appointment is in view of his approaching marriage to Miss Hartman.) Carried.

'Moved that Miss Foster be appointed to take charge of the Women's and Children's work at Tourane. Carried.

'Moved that Miss Hartman be appointed to assist Miss Foster in the work at Tourane. Carried.

'Moved that Miss Frost and Miss Peebles be appointed to Tourane to continue the study of the languages. Carried.

'Moved that Mr. Olsen and Mr. Dodds be appointed to Saigon. Mr. Olsen in charge of the station. Carried.

'Moved that in view of Mr. Stebbins and Mr. Jackson being appointed in charge of stations, they be elected senior missionaries, though their full two year term on the field has not yet completed. Carried.

'Adjournment.

THURSDAY AFTERNOON, FEBRUARY 19th

'The Conference met again this afternoon at 1:30 o'clock, Mr. Jaffray presiding.

'Roll-call and the reading of the Minutes of the previous session.

'After urging upon the members of the Conference the advisability of taking steps as far as possible toward making the Mission autonomous and suggesting that they freely discuss the possibility of making our present Government more democratic, Mr. Jaffray resigned the chair temporarily to Mr. Irwin and left the room.

'It was moved and unanimously carried that while it may be advisable within a few years to elect a Chairman from our number, still this Conference heartily approves of Mr. Jaffray's acting as our Superintendent, and that we request that his Superintendency be continued for the present.

"It was moved and unanimously carried that we take this opportunity of expressing our hearty appreciation of Mr. Jaffray's services rendered as Superintendent of this field.

"Mr. Jaffray resumed the chair.

"Moved that as a step toward autonomy this Conference respectfully request the Board that in addition to our Conference being an executive body they grant us permission to elect an Executive Committee to act with the Superintendent between Conferences. Carried.

"Moved that provided the Board grant the above request, the brethren in charge of our stations be authorized to act as an Executive Committee. Carried.

"Moved that with this proviso the following brethren be elected with Mr. Jaffray as Chairman as an Executive Committee for the Conference year, - Messrs. Olsen, Stebbins, Jackson and Mr. Cadman on his return from furlough. Carried.

"Adjournment.

"THURSDAY EVENING, the 19th.

"The Conference was called together again this evening at 7:30 o'clock.

"Roll-call and reading of the Minutes of the previous session.

"The Committee on Letter of Greetings reported.

"Moved that the Report be accepted. Carried.

"The Committee on Letter concerning our financial needs reported. Moved that the report be accepted. Carried.

"The Committee on Letter of Appeal for workers reported.

"Moved that the Report be accepted. Carried.

"The following missionaries read their Reports, all of which on motion were accepted, - Miss Foster, Mr. Olsen, Miss Frost, Miss Peebles, Mr. Stebbins, Mr. Irwin, Mr. Dodds, Mr. Jackson, Miss Hartman and Mrs. Irwin.

"Adjournment.

"FEBRUARY 20th - FRIDAY.

"The morning sessions of Conference had to be omitted on account of it being Annamese New Year's Day.

"The Conference was called together at 1:30 p.m., Mr. Jaffray in the Chair.

"Roll call and the reading of the Minutes of the previous session.

"The report of the committee appointed on the revision of the Course of Language Study was read and discussed.

"Moved that the report be accepted. Carried.

"The report of the committee appointed to draft a letter to the Minister of Colonies was read and accepted.

"The report of the committee appointed to draft a letter to the Societe des Missions Evangeliques de Paris and the Societe d'Evangelization des Colonies Francaises was read and on motion accepted.

"Moved that the Conference request Rev. H. E. and Mrs. Anderson to translate these three letters from English into French. Carried.

"Moved that Mr. Irwin be requested to deliver these three letters in Paris and to represent the Conference in the matters pertaining thereto. Carried.

"The report of the committee on Requests for Prayer was read and on motion was accepted. These Requests are appended to the Letter of Greeting.

"Moved that the Conference with a view to the ordination of Mr. Thua, preacher of the Church at Tourane, request the Wuchow Bible School to send him a correspondence course of Bible study in Wenli for the coming year. Carried.

"Letters of Greeting were read from the Soudan Mission and the Argentine Mission of the Christian and Missionary Alliance, which were received with thanks to God for the blessing that has attended His work elsewhere.

"Moved that on general principles this Conference questions the advisability of appointing single people to live with a married couple, but deem it wiser for the Mission to provide separate houses if possible. Carried.

"Adjournment.

"FRIDAY EVANING, FEB. 20th.

"The Conference was called together for a short closing session this evening.

"Roll call and the reading of the Minutes of the previous session.

"The two committees on the revision of the Outfit lists reported.

"Moved that their repor be accepted.

"The Minutes of the entire Conference were read.

"Moved that the Minutes as a whole be accepted and adopted. Carried.

"Moved that the Conference extend a hearty vote of thanks to Mr and Mrs. Irwin for their kind hospitality during Conference. Carried.

"Moved that the Conference extend a vote of thanks to the Secretary for his services. Carried.

"Moved that the Conference adjourn.

R. A. JAFFRAY, Chairman
F. L. DODDS, Secretary"

Below we quote from the letters requested by the Conference to be sent to the Board of Managers. Since the Conference convened so early in 1920, the letters relate more regarding 1919 than 1920. Therefore, items written elsewhere in this history are omitted here.

The letter of greeting recounts the progress of the work and then adds the following prayer requests. Some of the prayers were answered before the end of 1920.

"1. Pray that we missionaries may be anointed afresh with the Holy Spirit for the work of this year.

"2. Pray for the opening of Cambodia and the cities of Nam-Dinh and Vinh in the north, Hue and Binh-Dinh further south, and My-tho and So-dec in the extreme south.

"3. Pray that God will send out eight new missionaries to Indo-China this year.

"4. Pray that the translation of the Bible into Annamese may be completed as soon as possible and that those who do this work may be given much wisdom.

"5. Pray that the Lord will definitely call a sufficient number of native workers to His service and that they as well as our Christians may realize their privileges and responsibilities as believers and witnesses and may be filled with the Holy Spirit.

"6. Pray for a new church building in Tourane which is greatly needed owing to the increase in membership.

"7. Pray that God will lead in the selection of the right location for our first chapel at Saigon and that the Lord will provide a permanent Mission property at Saigon.

"8. Pray for the opening of a station at Cholon.

Yours in behalf of the Conference.

Marian E. Foster
I. R. Stebbins
Hazel I. Peebles

The letter of appeal repeats the urgent need of more missionaries. Notice that: 1) the number of missionaries per year has been raised from six to eight. 2) Young men or married couples are preferred over single ladies. 3) Cambodia rests heavily upon their hearts even though Cochin-China is not yet occupied.

"Dear Brethren:

"The Conference has unanimously agreed to request the Board to send out if possible eight new missionaries to this

field this year. Speaking in a general way, this would mean two missionaries for the state of Tonkin, two for the state of Annam, two for Cochin-China and two for Cambodia.

"In the state of Tonkin two cities are already occupied, namely Hanoi and Haiphong, one a main station and one an out-station. In all, there are twenty-five Prefectoral cities in Tonkin. The largest of these are probably Nam-Dinh with 891,200 inhabitants, and Thai-Binh with 700,200 inhabitants. The total population of the state of Tonkin, according to the French estimate, is 6,100,000.

"In Annam only one city is occupied, namely Tourane, with one out-station in the village of Hai-chow. There are twelve Prefectoral cities in the state of Annam; Binh-Dinh, with 951,200 inhabitants, being the largest; but Hue the capital city is equally important. The total population of the state of Annam is 4,920,175.

"In the state of Cochin-China there are twenty-one Prefectoral cities, of which Saigon is the only one which we have occupied. Cholon is the largest city with an Annamese population of 100,000, and a Chinese population of 80,000. The total population of Cochin-China is 3,062,500. In the State of Laos, there is a work being carried on by Swiss missionaries. The population of Laos is scattered and sparse, totalling at least 250,000. (this figure is correct according to these Minutes).

"In the State of Cambodia there is a population of 1,360,000. No missionary work whatsoever has been commenced in Cambodia. The people are quite a different race from the Annamese, speaking a different language.

"In case the restrictions placed upon us, forbidding us to enter any of the cities of the Protectorates of Tonkin and Annam, and in case the door to Cambodia is not opened by the time our new missionaries reach the field and acquire the language, our plan will be to concentrate our new forces in the State of Cochin-China, which field is open to us and large enough to justify our focusing our whole strength on the evangelization of its millions. The new workers could be well placed in Cochin-China for the evangelization of its benighted souls, though we as a Conference would prefer to divide our forces equally among the four States.

"With the desire to give every man a chance to hear the Gospel before the Lord returns, we are earnestly praying for the opening of Cambodia and the States of Tonkin and Annam. We feel that there is a considerable measure of possibility that these closed doors may be opened before the new missionaries will have completed a full year's language study.

"Inasmuch as it is impossible for young ladies to open new stations in Indo-China, we feel that it is imperative that young men or married people be sent to the field. We feel that our request for eight missionaries to open one new station a year in each of the four states is a very modest estimate of our need. Dare we attempt less?

"Praying that those of His own choice may be sent to us, we beg to remain, Brethren,

Respectfully yours,

R. M. Jackson
J. D. Olsen
Marie Irwin
Mary J. Hartman
R. A. Jaffray "

The letter regarding finances was prompted by a 25% drop in the exchange rate. The drop began in March 1919 and Mr. Jaffray had corresponded with the Board concerning it. Changing the place of exchange and the currency exchanged had failed to improve the rate. Both personal allowances and the general treasury were effected, shortages were serious, - about \$1,800. in the general treasury and \$1,700. in allowances. The letter requested the Board to make up these deficiencies.

The missionaries also presented some other special needs to the Board for their prayerful consideration. They were:

"1. The need of a permanent church building at Tourane. The membership of the Tourane Church is now over one hundred, and we are still using the mat-shed built six years ago. The Tourane Church will this year become entirely self-supporting and may be able to do a little by way of contributing toward the cost of a new Church building, but will need help. The amount needed for the new Church we estimate at about \$5,000. U.S. currency.

"2. It is most desirable that as soon as possible the mission purchase property at Saigon. Rents are high. It is costing us now over \$30.00 a month to rent the house in which our brethren are living and it will cost us probably a similar amount for the renting of a chapel which we hope to open in the near future. We believe that we will need at the present rate of exchange about \$10,000.00 U.S. currency for the purchase of land and building at Saigon.

"3. While we thank God for the splendid property at Hanoi, there still remains about \$800.00 debt on the Mission home recently completed. This amount includes the remainder due on the contract account, the erection of a fence around the property etc. It will be remembered that \$800.00 at the present exchange would bring us only about \$600.00 in Indo-China piastres. As the Lord provides, a chapel also should be erected at Hanoi on our property. Our meetings, however, for the time being may well continue to be held in the street chapel.

"Respectfully submitted in behalf of the Committee of Conference.

"Marian E. Foster
R. M. Jackson
J. D. Olsen
E. F. Irwin"

The report of the Language Course Committee makes an interesting comparison with the course approved at the 1914 Conference at Wuchow, p. 98 and the 1918 Conference at Tourane, p. 178.

"Your Committee recommends the following:

"1. That language students spend their first three months studying the "Syllabaire Annamite" published by the Roman Catholic Mission in Saigon.

"2. That the next three months be spent in studying a French-Annamese Grammar and making short sentences. We suggest "Grammaire Francais-Annamite."

"3. That the third three months be given to the study of the Gospel of John and also a good manual of conversation. We suggest "Manual of Conversation Francais Annamite," published by the Roman Catholic Mission, price .75 cents. Learn the Lord's Prayer and the Ten Commandments.

"4. That the study of the Gospel of John and the Conversational Manual be continued, followed by the study of the tract, Hoi Luoc Ve Dao Cua Chua Jesus, also preparing short stories, talks etc.

"During the second year we recommend the student -

"1. Read the remaining Scripture portions that have been translated, Acts, Mark, and read all our tracts and pamphlets that are printed in Annamese.

"2. Become familiarized with at least twenty hymns.

"3. Commit to memory at least fifty passages of Scripture.

"4. Continue to prepare Gospel messages, writing them as compositions.

"5. Practice the translation of Scripture and tracts from English or French into Annamese.

"BOOKS REQUIRED:

"Dictionnaire Annamite-Francaise . . . Ganibrel
"Dictionnaire Francaise-Annamite . . . Trung Vin Ky
or Francaise-Annamite Dictionnaire . Published by
Catholic
Mission

"E. F. Irwin
J. D. Olsen
R. M. Jackson
(Committee)"

The extant copy of the letter to the Minister of Colonies, Mr. Sarraut, in Paris was written in French. The translation is as follows:

"The members of the Christian and Missionary Alliance at Tourane take pleasure in sending you their greetings. They also congratulate you regarding your elevation as the Minister of Colonies. And yet we regret that this promotion will prohibit your return to Indo-China.

"Undoubtedly you remember well the director of our Mission, Mr. Jaffray, who had the honor on two occasions to meet with you, first at Saigon in November 1918 and again at Hanoi in February of 1919. On these two occasions you were so kind to receive him.

"Mr. Irwin, who is the pastor of our Annamese Church at Tourane and who was with Mr. Jaffray during these two visits with you, will be returning to Canada by way of France. We are giving to him this letter with the hope that you will be pleased to grant him an interview that he may place before you our desires concerning our work in Indo-China.

"We would be most grateful if you would see fit to lift the restrictions imposed upon our work. We would like to have the authorization to extend our work beyond the limits of Hanoi, Haiphong and Tourane and to begin our ministry in the cities of the Protectorates of Tonkin and Annam, especially Hue and Nam-Dinh. We also desire government authorization to begin work in Cambodia.

"We want to thank you in advance for all that you can do for us, and we ask you to please believe us.

"Respectfully,

J. D. Olsen
E. F. Irwin
R. A. Jaffray"

A letter was also sent to two different missionary agencies in France, 1) Le Societe des Mission Evangeliques and 2) Le Societe d'Evangelization des Colonies Francaises. The letter contains Christian greetings, a statement regarding Dr. Glover's recent profitable interviews with them, a brief overview of the missionary work in Vietnam, the assistance of the B. F. B. S. in printing Annamese Romanized Scriptures and then states the desire of the missionaries to extend "our work beyond the limits of Hanoi, Haiphong and Tourane." The letter continues:

"restricted thus far by the Government from carrying on Protestant missionary work in the cities of the Protectorates, only Cochin-China, being a French possession, is open to us, but we are not sure what the attitude of the Colonial Government may be as to opening our work in Cambodia.

"May we ask your earnest and prayerful co-operation in this work? We feel sure that you can be helpful by using your good influence with the Minister of Colonies and other officials in Paris in our behalf.

"We are entrusting this letter to one of our number, Mr. E. F. Irwin, Pastor of our work at Tourane, who, with Mrs. Irwin, is about to leave Indo-China for furlough. He will pass through Paris on his way to Canada and will, we hope, have opportunity of meeting you. In his care also we are entrusting a letter from this Conference to Mr. Sarraut, Minister of Colonies, whom we met when he was Governor-General of Indo-China and who seemed favorably disposed toward us and our work.

"With Christian greetings and best wishes for the success of your work in the various fields throughout the world, believe us to remain, dear Brethren,

In behalf of the Conference,

E. F. Irwin
J. D. Olsen
R. A. Jaffray"

To put action with their prayers for Cambodia Mr. Jaffray and John Olsen visited there after the Conference. Mr. Jaffray described their visit in an article that appeared in the A. W., Oct. 1920, p. 455f. The pertinent parts of the article are reproduced below. It is entitled:

"THE KINGDOM OF CAMBODIA

One of the Last Lands on Earth to Hear the Story of the Gospel

"Cambodia is one of the five states of French Indo-China. The capital of Cambodia, Pnom-Penh, lies 130 miles west of Saigon. It is a beautiful and modern looking city of 50,000 people. Rev. John D. Olsen of Saigon and the writer made a trip to this city in February, 1920, to spy out the land for the Lord. The French official and resident business man is here. The world-renowned, all-alive Cantonese merchant is here. The streets of the city are thronged with men and

women of many nationalities, all busy about the pursuits of life. The work of the Roman Church is in evidence. But there is not one representative of the Gospel of pure Christianity yet to be seen in Cambodia.

'The area of the Kingdom of Cambodia is 67,741 square miles. Its population is one million six hundred and forty thousand (1,640,000). And here is a race of His creatures who have never had their first chance to hear the blessed message of His salvation. Is it positive disobedience that must account for this fact? Or is it a thoughtless neglect, a careless indifference on the part of His disciples that is the cause of this crime? God's people have not really given serious attention to the subject of a thorough, systematic evangelization of the whole world. It does not seem to have been the business of any one in particular to carefully study the Map of the World and seek out those lands and peoples where no Gospel missionary has yet been sent. Yet there remain many such lands, many races of people, who as yet know not that there be a Lord Jesus Christ, the Saviour of the whole human race. There is no mention of these lands in missionary magazines because they are not yet classed among the mission fields. Cambodia is such a land.

'The Roman Church has attempted a little work in Cambodia. The Gospel of Luke has been translated into Cambodian, but apart from this, we know of nothing whatever that has been one to lead these people from their darkness, superstition and sin to the only Redeemer of the world.

'The religion of the Cambodian is different from that of the Annamese, being a development of Buddhism from India, but with ancestral worship taking a very prominent place. At the close of a brief statement about the religion of the people of Cambodia in a popular encyclopedia, the following sentence is significant, 'Christianity has made very little progress.' By 'Christianity' is meant the Roman Catholic Church, for there has been no attempt whatever on the part of the Protestant Church to open mission work in Cambodia. The Church of Rome frankly admits that they have made but little progress among the Cambodians.

'What is needed, then, is 'senders' and 'preachers.' Then there are sure to be 'hearers' and 'believers.' May this soon be fulfilled in the case of Cambodia! We do not promise an easy field. It will not be a 'bed of roses' to go to Cambodia. But to him who does not count his life dear

unto himself, to him, we may promise that men will hear the Word gladly, believe in His name, call upon Him and be gloriously saved and made ready for the kingdom to come.

"In proposing the commencing of Protestant missionary work in Cambodia, we do not mean that it should be taken for granted that the way is open, that the enterprise will be accomplished without difficulty. In fact, so often as we have felt the power of God upon our soul in prayer and faith for Cambodia, just so often have we felt that there is terrific opposition from the enemy. Is there not a 'Prince of the Kingdom of Cambodia' to be met and overcome? But who are we that we should enter into combat with these wicked spirits in high places. We are indeed like 'grasshoppers' in their sight. Yet through God and in the name of Jesus, by prayer, we may do valiantly, even to the overthrowing of the strongholds of Satan.

"It is quite natural that the enemy should oppose the progress of the Gospel. But how much more vigorously may we expect that he will oppose the entrance of the Gospel into a land and among a people where he has held undisputed sway all through the centuries. What is needed on our part is real agonizing, prevailing prayer. We are profoundly convinced that as God's people determine in their hearts to really complete this unfinished task of evangelizing the world and set their faces steadfastly toward those long neglected fields in obedience to His will and word, He will go before and open the way.

"As we pen these lines, we are persuaded that the mighty armies of the Lord are on our side and that by His gracious providences He will open the closed door to Cambodia as soon as we have the men at the threshold ready to enter. Will they be sent forth this year?"

March was furlough month for the Irwins. They had been on the field over five years. Wedding bells rang for Irving Stebbins and Mary Hartman on March 22 in Canton, South China. The Board even paid half of their fare to and from Hong Kong because at the time it was impossible to be married in Indo-China and because their marriage was hastened by the Irwin's furlough.

In June the Board of Managers were able to raise the allowances of the Vietnam missionaries to \$30.00 per month. Special gifts for stated objects on Alliance foreign fields had

been received amounting to \$24,000. dollars. The Board also approved the Conference request that the Advisory Committee be replaced by a Field Executive Committee and they elected Mr. Jaffray the pro-tem chairman of the Indo-China Mission. W. E. Blackstone sent \$800. from the Milton Stewart fund for the Hanoi residence to compensate for the deficit.

The Board did not immediately increase the monthly allotment for the general treasury. They requested fuller information from the Field. Also in June the Alliance headquarters received the largest regular income during any month of its history, \$64,559. dollars.

On August 31 the Board of Managers reported a large gift from the Milton Stewart Fund managed by W. E. Blackstone. The fund gave for Alliance work in 1921 \$22,550. dollars. For Vietnam the Board allocated the following amounts:

Hanoi for publication work . . . \$600.
Hanoi, a cylinder press . . . 1,500.
Saigon, equipment of new station 4,700.

Prayers were answered. Indeed, Society income for the first eight months of 1920 rose from \$237,691. dollars in 1919 to \$319,761. dollars, an increase of \$82,070. dollars. Hearts were stirred by appeals for the unreached and neglected peoples of the earth.

On June 26th Ruth Goforth sailed from San Francisco for Indo China. She was twenty-two years of age. She traveled via Central China so as to visit her parents, Mr. and Mrs. Jonathan Goforth. Mr. Jeffrey visited them in Kikung-Shau, China and described his travels in an article published in the A.W. March 1921, p. 22. Ruth had just completed a year of study at Nyack. Previously she had studied for two years at the Toronto Bible College. In a year she would become the bride of D. I. Jeffrey. The Goforths, knowing this, wondered whether or not he could be transferred to Central China. Some correspondence regarding such a transfer ensued between Ruth's parents and R. A. Jaffray and Dr. Glover. Parental sentiments were offset by the tremendous needs in Vietnam and there the Jeffreys served so effectively for forty-eight years.

In Tourane the Stebbins picked up the work relinquished by the Irwins. In August he penned a letter to friends back in America. The Alliance Weekly published it in October, p. 489. The following are some excerpts.

"This has been a very hot summer, indeed, the natives say the hottest they have ever experienced. We have continued our meetings this summer, that is, one meeting for the Christians at 6 p.m. every Sunday evening. The attendance has kept up very well. It is really remarkable how faithful these people are, when one considers the awful drawbacks which naturally surround an ancestry that have worshipped idols for hundreds of years, minds that have been taught superstition since childhood, false teachings of many isms, such as Buddhism, Taoism, Confucianism, then sorcery and devil worship. Only last night we could hear from our bamboo cottage the cries of worshipers who were worshipping the devil and imploring him to send rain. The priest stands in front of the worshipers and at his command of 'falldown' they worship.

"A Christian in these lands is much persecuted. At present one of our strongest Christians is being persecuted by her Chinese husband who is trying to make her recant and return to her old ways. He threatens to build idols on the grave of her former husband as punishment.

"After a soul is won here, the next problem is to teach that person the Bible and with the help of God to train and develop him or her into a strong, earnest Christian. We are much handicapped having no Bible outside of a large Catholic one and the three Gospels together with Acts. Pray much for translation work that it might be pushed to a rapid completion.

"There is much suffering and sickness among these poor people. A real poor native with little or no money stands little chance of getting help of any sort. Often we are able to help real needy cases, but sometimes it is difficult to know those who are worthy and those who are not. God is blessing the work. We are brought face to face with one certain fact and that is that Christ our Lord must transform these lives. Bless God for the privilege we have of witnessing for Jesus, but we must depend upon Him to change these sin-bound people into saints of the living God. It is prayer that changes things.

"God willing, we want to open two new chapels in nearby villages which are part of Tourane, each of which has about 1,000 population. These two places have been asking us to come to them with the message of life for a long time.

"Another need we feel is for young men who are called to preach the Gospel. For some time we have been asking God to call out a real native evangelist, one anointed by the hand of God who would be a real apostle to the Annamese. Then we are earnestly believing God for a Bible School to train young men for His service. We realize it is difficult because most of them are poor and have no means of self-support while studying. Ten dollars will pay a month's expense for a young man in training or \$120.00 a year. Will you not present this need to your friends and ask them to stand with us in prayer about this matter."

New missionaries arrived the last quarter of the year, not as many as R. A. Jaffray hoped for, only five. Ruth Goforth (Jeffrey) arrived at Tourane on September 26. H. A. Jackson in October, Lydia Evans (Jackson) and Allan and Grace Grupe in November. The latter couple came from the Moody Church in Chicago and were friends of Paul Rader. Almost immediately Mr. Jackson joined John Olsen and Loring Dodds in Saigon. Miss Evans and the Grupes remained in Tourane for language study.

From November 24 to 27 the newly authorized Executive Committee met at Tourane. Below are the Minutes in full.

"MINUTES OF THE FIRST MEETING
of the
EXECUTIVE COMMITTEE OF THE INDO-CHINA CONFERENCE
of the
CHRISTIAN AND MISSIONARY ALLIANCE

Tourane, Annam
November 24th, 1920.

"The Home Board of the C. and M. Alliance having ratified the action of the Indo-China Mission held in February 1920 regarding the creation of an Executive Committee, the Committee elected at that Conference commenced to operate at once by correspondence.

"The members elected to the Executive Committee were as follows: - R. A. Jaffray, (Chairman) J. D. Olsen, I. R. Stebbins, R. M. Jackson and W. C. Cadman on his return from furlough.

'The first meeting of the Executive Committee was called to order at 1:30 p.m. today, the following members being present, R. A. Jaffray (Chairman), J. D. Olsen, I. R. Stebbins and R. M. Jackson. After a season of prayer the following business was transacted:

'1. The Committee elected R. M. Jackson as Recording Secretary.

'2. The following is a list of the missionaries on the field at the present time:

At <u>Tourane</u> , Annam -	
Rev. I. R. Stebbins	Miss E. M. Frost
Mrs. I. R. Stebbins	Miss H. I. Peebles
Miss M. E. Foster	Miss R. I. Goforth

At <u>Hanoi</u> , Tonkin -	
Rev. R. M. Jackson	Rev. D. I. Jeffrey

At <u>Saigon</u> , Cochin-China.	
Rev. J. D. Olsen	Rev. F. L. Dodds

On furlough:

Mr. & Mrs. W. C. Cadman
Mr. & Mrs. E. F. Irwin

'3. The Chairman reported that Rev. H. A. Jackson had arrived on the field and that by mutual consent of the members of the Executive Committee by correspondence, he had been appointed to Saigon station.

'Moved that this action be hereby ratified by the Committee. Carried.

'4. The Chairman further reported that Rev. A. and Mrs. Grupe and Miss L. M. Evans had arrived on the field and are expected in Tourane in a few days. By mutual consent of the Executive Committee by correspondence they had been appointed to Tourane.

'Moved that this action be also hereby ratified by the Committee. Carried.

'5. Moved that in accordance with the Minutes of last Conference Rev. W. C. and Mrs. Cadman be appointed on their return from furlough to resume their work at Hanoi. Carried.

'6. The Minutes of last Conference were read.

'7. Moved that the Committee ratify the action of the Chairman in transferring Thay Thua from Tourane to Saigon for special work for two months. His salary while in Saigon being \$32.00 a month. Carried.

'8. Mr. Jaffray reported that Thay Thua had commenced his examinations in connection with the Wuchow Bible School with a view to ordination.

'9. The Committee requested Mr. Jaffray and Mr. Stebbins to speak with Thay Khanh with a view to engaging him for the Mission as permanent worker at Saigon. The salary suggested was \$25.00 per month, with house rent provided by the Mission.

'10. Moved that the Committee recommend to Rev. H. E. Anderson of The British and Foreign Bible Society, that they allow Mr. Phuoc, colporteur at Haiphong, to keep the money he receives for sale of Scriptures in addition to the monthly salary of \$17.00 which he is now receiving, and that Mr. R. H. Jackson write to Mr. Anderson regarding the matter. Carried.

'11. Moved that Mr. Jaffray correspond with Mr. Anderson requesting that if possible Thay Thuy be released from Bible Society service with a view to his preparing himself for the work of preaching the Gospel. Carried.

'12. Feeling intensely the urgent need of a complete Bible in Annamese at as early a date as possible, the Committee desire to place on record their sincere conviction that a more rapid method of translating or revising the Scriptures should be adopted. They desire to recommend for consideration at our next Conference that the present Roman Catholic Bible be properly revised and prepared for publication as soon as possible.

'Moved that the Chairman correspond with the Bible Society on the subject at once. Carried.

'13. The Committee further feels convinced that instead of a compromise version of the Scriptures there should be two versions, one for Tonkin and one for Cochin-China and Annam.

'Moved that the Chairman be asked to correspond with the Bible Society regarding the matter. Carried.

"14. Moved that Mr. and Mrs. Cadman be requested to revise their Tonkinese-Saigonese compromise version of Matthew, Mark, Luke, John, Acts, Romans and Genesis, comparing it with the Roman Catholic version, in order to produce the best possible Tonkinese version and that the above mentioned portions of the Scripture be printed in Tonkinese as soon as possible. Carried.

"The Committee heartily appreciates the faithful labor that has been expended in the preparation of the present version, but as indicated in the previous motion it feels that two distinct versions will be very much more satisfactory.

"15. Moved that Messrs Olsen and Stebbins be requested to revise the Tonkinese-Saigonese compromise version of Matthew, Mark, Luke, John, Acts, Romans and Genesis, comparing it with the Roman Catholic version in order to produce the best possible Saigonese version, and that the above mentioned portions of the Scriptures be printed in Saigonese as soon as possible. Carried.

"16. Moved that Messrs R. M. Jackson and Jeffrey be appointed to Hanoi until next Conference, unless the Chairman and the workers concerned feel that they should open Haiphong, Nam-Dinh or some other city before Conference meets. Carried.

"17. Adjournment.

Tourane, Nov. 25, 1920-

"The Executive Committee met again this morning at 9:00 o'clock.

"After prayer the Minutes of the previous session were read.

"18. Moved that Mr. Olsen be authorized to change the location of his present Chapel in Saigon as he may see fit. Carried.

"19. Mr. Jeffrey's letters relative to the opening of a Bible School were read and after a free discussion the Committee agreed as to the urgent need in our work of a Bible School for men and women workers as soon as possible. The Committee recommended that Mr. Jeffrey prepare himself for that work with a view to receiving a permanent appointment from the Conference at a later date. The matter as to when

the School should be opened and other particulars were left for next Conference to decide. The Committee agreed that the proper place for the school was probably Tourane and that the right man for the work was Mr. Jeffrey if he can feel that it is the Lord's leading for him.

'20. Adjournment.

'Tourane, November 26, 1920

'The Executive Committee met again this morning.

'After prayer the Minutes of yesterday's session were read.

'21. The matter of the opening of work in Cambodia was discussed. The Committee is strongly of the opinion that as soon as the Lord opens the way we ought by all means to enter in.

'22. Moved that inasmuch as the Translation Committee appointed by last Conference has considerable manuscript, including The Alliance Catechism and tracts, almost ready for press, the Chairman be requested to write to Mr. Cadman, asking if it is possible for him to print the Catechism before April 1921. Carried.

'23. Moved that if Mr. Cadman finds it impossible to do the work within the stated time, that The Alliance Press at Wuchow be requested to undertake the printing of the Catechism. Carried.

'24. Moved that Mr. Stebbins be authorized to rent a second house in Tourane for the residence of the new missionaries. Carried.

'25. Moved that the Committee recommend that Mr. and Mrs. Grupe be appointed to live in the Mission house with Mr. and Mrs. Stebbins for the time being and that the five ladies occupy the two rented houses. Carried.

'26. Moved that the Chairman write the Board requesting them again to grant sufficient money for the erection of another missionary residence at Tourane, basing the request on the facts, - First, that we are renting two houses at \$25.00 each per month; and Second, that ere long we expect that our

Bible School will be commenced here. The approximate cost will be \$5,000. U.S. Carried.

'27. Moved that the Chairman also write the Board requesting them to grant sufficient money for the purchase of property and the building of Chapel and house at Saigon. Approximate cost \$10,000. U.S. Carried.

'28. The Committee appointed to interview Thay Khanh reported that he had been employed as a worker for Saigon at a salary of \$25. per month.

'Moved to accept the Committee's report. Carried.

'29. Moved that the Chairman write the Board relative to the sending of remittances from New York, laying before him the facts and figures to date, comparing Saigon and Hongkong exchange and asking advice as to banking arrangements for the future. Carried.

'30. Moved that the dates of our next Conference be changed to suit the time of Mr. Rader's visit, provided he arrives during the early part of 1921. Carried.

'32. Moved that three Papers be prepared for the coming Conference. -

1. On the History of the Indo-China Mission from its inception to date. This Paper to be prepared by Mr. Cadman.
2. On Problems and Present Opportunities of the Indo-China work. This paper to be prepared by Mr. Olsen.
3. On the Unoccupied territory of Indo-China. This paper to be prepared by Mr. Jeffrey - Carried.

'33. The Vacation problem was fully discussed and referred to the coming Conference.

'34. The Treasurer made a Statement of the Finances of the Mission to the end of the Third Quarter of 1920. The Balance sheet on September 30 was as follows:

1920			
Sept. 30	By Gen. Acct.	3,496.72	
	By Trans. "	848.44	
	By Hanoi Bldg.	1,211.08	
	By Press Acct.	2,330.54	
		<u>7,886.80</u>	

1920			
Sept. 30	To Local Travel	177.47	
	To Miss. Aills.	2,566.36	
	To Bal.	5,142.97	
		<hr/>	
		7,886.80	

'Moved that the Report be accepted subject to the Auditor's findings. Carried.

'35. Adjournment.

Tourane, Nov. 27, 1920

'The Committee met again today in the afternoon.

'After prayer and the reading of the Minutes the following business was passed.

'36. Moved that the Chairman in behalf of the Committee write to the Board heartily approving of Mr. Irwin's recommendation that the Alliance Mission, if possible, place itself under the patronage of and in some way affiliate itself with the 'Mission Evangelique de Paris' - (The Paris Evangelical Mission) in order to more effectively approach the French Government. We readily see the dangers of such a step, but yet we believe that perhaps it can be arranged without any compromise of any essential principle for which we stand and with great benefit to the work. Carried.

'37. Moved that the matter of our relationship with the French Society be brought before next Conference for further discussion. Carried.

'38. Moved that the Chairman write to the Board again most earnestly urging upon them the absolute necessity of their sending new missionaries for Indo-China to France, requiring them to study French for at least six months before coming to the field; and that all our present missionaries on the field, returning on their first furlough be urged to spend six months in France for the same purpose. Carried.

'39. Moved that we suggest to the Board that they proceed at once to secure suitable residence in France with a wholesome, spiritual atmosphere, and that possibly new candidates could be sent in care of and under the supervision of senior missionaries returning from furlough. Carried.

"40. Moved that the matter of our missionaries studying French in France be brought up at the next Conference for further discussion. Carried.

"41. Moved that Mr. Cadman and Mr. Olsen be appointed to draw up suggestive courses of systematic study of Tonkinese and Saigonese respectively to be presented to next Conference. We suggest that these Courses provide for three examinations during the first year, two during the second year and one each for the third and fourth years. Carried.

"42. Moved that Mr. Stebbins be authorized to open a new out-station at An-Hai. Carried.

"43. Moved that the installation of electric lights in our house at Hanoi at an approximate cost of \$150. be granted. Carried.

"44. Moved to sanction repairs on the Tourane house. Carried.

"45. Moved that a copy of these Minutes be sent to each member of the Committee and that a copy be filed on each Station. Carried.

"46. Moved that the Minutes of the entire Committee meeting be accepted and adopted. Carried.

"47. Adjournment.

R. A. Jaffray, Chairman
R. M. Jackson, Secretary "

Two of the significant items in the Minutes were 1) the opening of a Bible School and 2) the translation of the Bible into two versions, i.e. north and south. Before Mr. Jaffray returned to Muchow, he wrote to D. I. Jeffrey commenting on the former of the two. He stated that there were between 40 and 50 Christian young men in Tourane, some of whom were potential students. He also counseled Mr. Jeffrey to delay beginning Bible School work until his marriage (June 28, 1921) so as to become more proficient in the Vietnamese language.

On his return to Wuchow, Mr. Jaffray visited the B.F.B.S. agent in Hong Kong to discuss the proposed translation of the Bible into Vietnamese. Mr. Anderson wrote a letter regarding this subject which Mr. Jaffray shared with the Vietnam Executive Committee by letter December 29, 1920. Mr. Anderson stated:

"I think it would be better now to wait till the French missionaries come and secure their help. Mr. Monet already knows Annamese and Mr. Soulier has also studied it for two years.

"Mr. That, an Annamese, has just completed his theological studies in Paris, and is able to preach in the French language. Mr. Louis Duong also, who speaks French perfectly, as well as Annamese, has already done some translation work and would be of great assistance. Beyond all this, I am informed that Commandant Jules Roux, Professor of Annamese at the University of Tours, has already translated half the New Testament with the help of his Annamese assistants. My suggestion, therefore, is that a Translation Committee be formed, composed of the French missionaries and their Annamese helpers and those of your Mission who are sufficiently advanced in the language. Through the French brethren we can probably obtain the use of Mr. Roux' manuscripts. The Committee could then revise them and see them through the press.

"I feel that if the French undertake the greater part of this task, they will also assume the responsibility for the circulation of the Scriptures in the country. They will be able to do this better than the foreigners."

Apparently strong opinions prevailed among the missionaries regarding two versions for R. A. Jaffray in the accompanying letter counselled -

"Let us earnestly and humbly seek the Lord that we may, so far as it is possible, be of one mind and one spirit on this subject which is so sacred and serious to us all. We are all desirous of doing the very best thing for His Church in Indo-China and we all desire that as speedily as possible the Scriptures be given to our Christians and to the whole population.

"This question, of course, will be before us at our coming Conference. In the meantime, I shall be glad to hear from any of you on the subject and I trust that we will all earnestly pray for the guidance of the Spirit.

Mr. Jaffray sent a copy of the above letters to D. I. Jeffrey. To it he appended the following:

"I note what you say with regard to the two translations. We based our decision upon the general consensus of opinion as expressed at last Conference in Tourane by those who were furthest advanced in the language. One thing seems to be quite clear, namely, that the compromise version, such as we are using in the present Gospels, is neither good Tonkinese nor Saigonese, at least it can apparently be criticised from both ends. You will notice that the decision of the Committee was not based upon our immediate findings, but upon the unanimous feeling of last Conference. So far as one version making for unity is concerned, our experience has been the opposite, at least so far as the producing of the manuscript is concerned. It was felt last Conference that if each group of missionaries in the North and in the South were only responsible to produce a version suitable to their district, that the problem would be greatly simplified and that much unnecessary difference of opinion and discussion would be saved.

"Your question as to which version should be used in School work is a good one, but one which need not be decided until the school is organized. I should say that if you are teaching in Tonkinese, you should use the Tonkinese version, but that the students and yourself should be in possession of all available versions of the Scripture for the sake of reference. A parallel case is our Bible School here in Wuchow where Mandarin, Cantonese, and more than one Wenli version are always on hand for the sake of comparison and reference.

"We thank God with you for the answer to prayer in the renting of your new chapel in Hanoi. There was a shout in the Camp when your telegram was received in Tourane.

"I shall be interested in hearing from you as to what you and the Cadmans consider the best plan between now and Conference."

...