

c) A church of 40 members shall be expected, in addition to the foregoing, to undertake one half of the preacher's salary.

d) A church of 50 members shall be expected, in addition to the foregoing, to assume responsibility for three-fourths of the preacher's salary.

e) A church of 60 members shall be expected to assume, in addition to the foregoing, the entire support of the preacher.

f) A church of 70 members shall, in addition to the foregoing, be expected to assume the support of the Bible woman, evangelist and any other church worker who may be considered the pastor's assistant.

Note: The rent of the church building and workers' quarters should be taken over by the indigenous church at as early a stage in the self-support program as possible. In the case of a country church where the rent is small, it should be taken over at an early stage of the work. In the case where the mission is assuming the rent of the church building for a larger amount, it might have to be transferred to the indigenous church by gradual stages. We would recommend, however, that the salary of the preacher be assumed first by the indigenous church.

4. 'That the policy be adopted of using no foreign funds for the erection, rental or repairing of church buildings for the housing of native Christian congregations, except in cases where the Board would see fit to change from this policy in connection with the large cities in the foreign field.' (A quotation from the Council of 1925, p. 134)

5. That the purchase of mission church properties by indigenous Alliance churches on all our fields be considered the final step of our self-support program. While the legal procedure of the transferring and holding of property may differ in various fields, still we urge that no such transfer should be made without reversion clauses, fully assuring the continuance of Alliance doctrine and practice in connection with the property concerned.

6. It is recommended that it be clearly understood that the missionary has not come to be permanently in charge of the church on the foreign field. The foreign missionary ought never to continue as the pastor of an indigenous church. Self-government must be granted to every church in proportion to self-support.

7. In view of the rapidly changing attitude of the people toward the ruling power of the white race in most of the countries where our missionary work is conducted, missionaries ought to take advantage of this awakening spirit of racial self-consciousness and press upon the indigenous church the duty of self-support. It will be wise for the missionary to keep well in advance by urging self-support, and not only offering, but insisting upon self-government, though it may be much easier for the missionary to govern the church himself. It may require considerable patience on the part of the missionary to lead a weak, erring, indigenous church to the stage of self-government. On the other hand, if the indigenous church makes a demand on the missionary for self-government, it may not only place the missionary in an embarrassing position, but result in calamity. The necessity, therefore, of wise and careful leadership of the indigenous church in the matter of self-government is apparent.

8. That information regarding the progress of self-support on each field be called for in the annual statistical report sent out by the Foreign Department."

#### REPORT OF COMMITTEE ON EVANGELISM

'The first object of the Christian and Missionary Alliance as stated in the constitution is to engage in only such activities as contribute to world evangelism. As a means of attaining this objective we therefore recommend:

1. That in the opening of new districts none but older and most experienced men be sent, men filled with the Holy Spirit and divine fervor, having evangelistic gifts and linguistic ability.

2. That these pioneer workers, when possible, be sent out two by two.

3. That in such efforts all elements of the town should be visited, beginning usually with the most worthy.

4. That the following tried methods be adapted as far as possible:

a) Advertising by means of Gospel literature; tracts especially for this purpose, containing at the close suitable notice of place and time of meeting, invitation, etc.

b) Newspaper advertisements with the Gospel message as a base.

c) Posters, banners and signs be extensively used.

d) Stereopticon lectures be given to illustrate the Gospel.

5. That special attention be given to place of meeting - open-air, markets, bazarrs, religious festivals, cemeteries (in Roman Catholic countries), or any aggregation of people.

6. That special campaigns be held in tents, theaters, halls and chapels.

7. That children's meetings be held in connection with all such campaigns.

8. That in lands where the women are secluded the ministry of lady missionaries be emphasized.

9. Believing that the New Testament evangelism was accompanied by signs following to confirm the Word - especially divine healing - we respectfully urge our entire constituency to pray for a gracious revival in the teaching and practice of this precious truth.

10. That "Fishers of Men" Bands, or similar groups, be formed in all of our native churches to encourage personal soul-winning.

a) That when possible one evening a week be devoted to their reports and prayer.

b) That the town or district be divided so that each believer is made responsible for the distribution of literature and witnessing in his section.

c) As far as possible the native should be encouraged to pay for this literature and feel it is their work."

#### BUDGET COMMITTEE

"Your Committee is of the opinion that our present financial situation is a call of God to us to which we must give heed. The present difficulty in finances reveals the fact that we have increased our budget faster than our receipts. Our regular income has increased but not in proportion to our budget. The time at your Committee's disposal does not permit a proper investigation or analysis of this so as to give a report to the Conference. We would recommend such an analysis be made as speedily as possible, so that our financial situation may be clearly understood and carefully considered.

'With a view to the consideration of the adequacy of missionary allowances in our various fields, we recommend that the Foreign Department be asked to secure a statement from each Field Committee or Conference of the average yearly cost of living on that field, each field to specify the items entering into this computation. This report also should include the cost, at various stations, of certain staple articles to be listed by the Department. We should recognize, as a principle, that our Board should pay such personal allowances to missionaries so that the average cost of living (i.e. food and its preparation, fuel and washing) on each field should be not more than 40% to 60% of the personal allowance.

'We recommend that the Foreign Department be asked to secure a statement from each Field Committee as to the actual budget for the conduct of the work in hand, with a view to comparing the remittances now being sent to each field. That a comparison be made as to the number of native workers, the amount of the salaries paid and the actual cost of the present work in hand on the field; and that the amount of the remittance being sent to each field be in just proportion.

'We recommend that copies of the analysis and statement of costs on each field, which has been prepared by the Foreign Department, be supplied to the members of the Conference.

'We recommend that any field which, in a period of seven years, does not have a healthy spiritual growth, should be asked by the Foreign Department to carefully review and analyze its policy and methods of work to see if some change would not bring better results.

'We endorse the following decision of the Foreign Department, as sent to the fields:

" 'That we recognize as sound principle that fields should have a cash balance up to 10% of the normal annual budget as approved by the Board; special trust funds to be counted as part of such balances.

" 'No individual missionary should hold in his or her charge funds given for missionary work but all such funds should be included in field treasure deposits and in monthly reports.

" 'Resolved that in the case of funds given for the transportation of missionaries to the various fields, even though designated for individual missionaries, when there is a surplus above the actual requirements, all such surplus shall be placed in the general Transportation Account to help send out others.

" 'In case of funds designated by the donors for special purposes not used within one year of their receipt permission should be sought from the donors for the use of the money in some more immediate need, unless the Board gives special permission to hold such funds in reserve for a longer period.' "

#### REPORT OF COMMITTEE ON

#### MISSION BIBLE TRAINING SCHOOLS

'We quote from the 1925-26 Annual Report, p. 113. (The Council convened on June 3-9, 1926, in Nyack)

'We recommend that the establishing and enlarging of Bible Schools on all our fields be continually emphasized as an all important feature of our work. We are profoundly

convinced that the work of the evangelization of these teeming millions can only be accomplished by the training in every field of a large number of national workers; that the multiplying of national workers is, at the present stage of our work, of much greater importance than even the sending out of missionaries. At present we have only about two national workers to each missionary. Some of our Alliance national workers are much more valuable than the missionaries and the cost of their support is much less. It will pay in spiritual results to invest heavily in a large staff of national workers. Our policy should be a minimum of foreign missionaries and a maximum of native workers.'

E. O. Jago, chairman (Six of the 12 committee members were missionaries.)

'The Committee on Bible Schools heartily concurs with the above recommendation of Council and submits the following resolutions:-

1. That the Faculty of all our Bible Schools be teachers who have an experimental knowledge of Alliance testimony and doctrine and will uphold the Alliance Missionary policy and are thoroughly prepared in the Scriptures and in related subjects.

2. That a thorough Bible course be given of three years duration of study and at least one year of practical work before graduation.

3. That each applicant must be approved by the Bible School Committee and by the church or by the community of native Christians from wherever the applicant comes, as to his character and spiritual qualifications.

4. That diplomas be given only to those who satisfactorily pass the course of studies and who show the proper spiritual development.

5. That where and when practicable the training of the national ministry be turned over to the national church.

6. That students entering the Bible Schools be required to do all in their power to pay their own way, but that financial provision be made, either from indigenous church or

American funds, for worthy students unable to do so in order that they may have opportunity for adequate study and class work.

7. That the Chairman of each field submit to the Board a semi-annual report as to standards, progress and needs."

COMMITTEE ON PIONEER ADVANCE

"The first object sought by this Society is the following: (See the 1924 Manual, p. 19)

" 'To hasten the return of our Lord by following His program for this age which is to 'preach this Gospel of the Kingdom in all the world for a witness to all nations', and to 'take out of them a people for His Name', as He said, 'Go ye into all the world and preach the Gospel to every creature, teaching them to observe all things whatsoever I have commanded you. Its aim is to engage in only such activities as contribute to world evangelism. Its missionary policy is to avoid duplicating existing Gospel agencies abroad by directing its efforts to pioneer services among peoples, tribes and nations where Christ is not named.' "

1. In view of the fact that the Christian and Missionary Alliance is already responsible for large areas which we have not been able to adequately occupy, we strongly recommend that, where possible, our Mission fields be urged to spread out their present foreign personnel so as to more adequately evangelize the total area already claimed by us.

2. Noting the many aboriginal tribes, and other groups, in districts adjacent to already occupied fields of the Christian and Missionary Alliance to which missions have given little or no attention, we would recommend that earnest consideration be given to the spreading of the Gospel among them.

3. a) Since the Moslems comprise one-seventh of the total population of the world, and in view of the fact that there are but few missionaries working among Moslems in any country, we would urge that the missionaries in our fields in which there are Moslem minorities be asked to study the local situation with the end in view of designating workers to that sphere of endeavor.

b) We would also strongly recommend that the great unoccupied areas peopled by Moslems, notably Afghanistan, Baluchistan, Hedjas, Asir, Yemen, Hadremut, great areas in Central Asia, Somaliland (British, French and Italian), portions of Persia and of the island world, be studied prayerfully with the end in view of ascertaining whether or not it is the Lord's will for us to accept a share of the responsibility for their evangelization. If after careful intelligent survey and the conviction of the Spirit, the approach to these countries is deemed advisable, let us accept God's challenge to us and make every possible preparation by prayer and propaganda that will enable us as His representatives to witness to the Lord Jesus Christ in these most needy lands.

4. Since Tibet has been one of our objectives from the beginning, we urge that we still consider this as one of our chief responsibilities.

5. We also recognize that interior South America, Nepal, Kutch, Bhutan, Burmah, (north of the Baptist territory), Eastern Siam, Chinese Turkestan, and possibly other areas, are as yet practically closed against missionary endeavor, or at any rate largely unoccupied by missionaries, we need to consider these countries and make a definite decision as to whether the call of God to the Christian and Missionary Alliance is applicable in these cases.

6. Concerning the attitude of the missionaries of our respective fields toward unoccupied territory, we earnestly recommend

a) That all field-committees keep before them the fact that there may be unevangelized fields which they could reach with the Gospel.

b) That any of the missionaries of the now occupied fields who believe that they are led of the Spirit to enter new territory be encouraged to do so, provided circumstances and the providence of God indicate their leadings to be of the Lord

c) That such individuals be commended to the Home Board. "

Report of Committee on Promotion of Missionary  
Interest in the Homeland

"Your Committee on Promotion of Missionary interest in the Homeland in considering the healthful progress of our work in foreign lands, we note a very signal advance is being effected through the efforts being put forth by the Foreign Department, the missionaries, the native workers and native Christians of the various fields, for which we devoutly and heartily thank God.

"In view of these favorable conditions due to the blessing of God, through this agency, we are face to face with a very significant and vital fact that there is an ever and a constantly increasing demand for additional funds to keep pace with this notable development of our foreign work.

"And inasmuch as the offerings in the homeland must largely meet these demands, as the Lord enables, we, as the Home Constituency, should be aroused and awakened to a sense of this our great need and we believe it is a call from God for great humbling before Him and through prayer and waiting upon Him to ascertain His Divine will and plan and that He reveal to us ways and means under the direction of the Home Department, that these necessary funds be provided - not only for the purpose of advancing further into the interior of neglected and unoccupied territory, but for immediate funds so greatly needed to maintain our present possessions and to meet our regular monthly obligations.

"It appears as though we have lengthened our cords at the foreign end, but it is very evident that we have failed to strengthen our stakes proportionately at the home end. With the view to securing suggestions from this Conference, your Committee offers several recommendations:

1. That Campaigns be held in large cities where our Society has as yet no established work, having in mind of course, among other things, our one great objective, - the evangelization of the World. That these Campaigns be under the direction of a leader assisted by a group or groups of workers recruited from our own ranks and remaining long enough in such places that interest may develop to the point where a worker might be stationed at the conclusion of the Campaign.

"It is also suggested as a beginning which might be effectual in opening new Branches, that young men be sent forth during summer months to distribute Alliance Weeklies and other literature; that such young men hold cottage prayer and evangelistic meetings wherever openings may seem possible; the District in which they labor to evolve some plan to finance this work. Such effort would likely introduce the work of the Alliance into new homes and possibly result in the establishing of new Alliance centers.

2. Inasmuch as the Constituency at Home is expected to provide the 'wherewithal' to 'Carry on' in the regions beyond, we would recommend that the personnel of the parties for local Conventions be seriously and prayerfully considered with the view of the greatest success from the standpoint of securing missionary response.

3. Inasmuch as the general appeal for missionary funds is made but once a year, we recommend that the most prayerful thought and consideration be given by the District Superintendents to the 'set up' for these annual Conventions in our various Branches."

THE RELATIVE POSITION OF THE MISSIONARY AND  
THE NATIONAL WORKERS IN THE WORK IN FOREIGN FIELDS

Introduction

"It is well that our Foreign Secretary has raised this question. To defer its consideration to some future day would only aggravate the present situation on some of our fields. For sooner or later our Board will have to face the question and find such an answer to it as will bring harmony and increased blessing.

"The present reaction of some of our national workers against the control and oversight of the foreign missionary calls for a fresh and searching consideration of this subject. Many national workers are hankering for more authority and power; some are clamoring for it; others are attempting perforce to snatch the reins of government of the national church out of the hands of the foreign missionary and to guide it who knows where.

"Moreover, the development and growth of a large number of national workers of real spiritual experience and marked knowledge of the Word affords an added reason for sympathetic and fair consideration of the subject.

#### POSITION OF THE MISSIONARY

"In order to clarify the subject and assist us in discussing it I think it best to define as clearly as may be the position and functions of the missionary.

##### In relation to God.

"The missionary is sent of God. He is the servant of Christ. He is empowered and guided by the Spirit. He is the oracle of God to the nations. He is a herald of good tidings to lost, helpless and hopeless humanity. He is authorized to baptize all who believe, to instruct believers, to lead them into the experience of the fulness of Christ, to appoint pastors (elders) and deacons, arrange for meetings of believers, and thus organize local churches.

##### In relation to the Board

"He is trained, examined, accepted, sent and controlled by our Board. He is its agent, and is amenable to it. He is accountable to the Board financially. He is responsible to it constitutionally. He is under obligation to hold, teach and practice the whole body of Alliance truth. He is subject to discipline according to our constitution and by-laws. He may be retired or dismissed by the Board. He is required to carry out our missionary policy. This requires him to pioneer in neglected fields.

"If his initial efforts are successful, he is required to establish a mission according to our constitution. The first object of this mission is the salvation of the lost. The second is the shepherding of the flock. The third is the organizing of local churches. This latter involves the choice and appointment of elders and deacons, and the charging of the church to support these officers. The fourth is to leave these churches to govern themselves and spread the gospel all around them. The fifth is to reach out to the regions beyond in new pioneering effort and at the same time continue to give spiritual ministry and exercise spiritual authority over these

churches. This latter is advisory and moral; it is not executive and ecclesiastical.

"In carrying out this policy the missionary must remember that both he and the mission are temporary and that the local church is permanent. He must ever distinguish clearly between the mission, which is a foreign body, and the national church, which is an indigenous organization. He must ever seek to build up the national believers as living members of the body of Christ. He must keep Christ constantly in full view of the nationals. Thus the national believers shall be centered in Christ and established in Him and will not be dependent upon the foreign missionary. Acting thus, the missionary will have faithfully carried out our constitution which requires him 'to establish self-supporting and self-extending churches.' Thus shall the further stipulation be realized which requires that 'the element of foreign teaching, pastoral care and supervision of the local churches be gradually withdrawn.' We now leave this point by asking this conference to observe, in its discussion of it, the exhortation of the constitution that 'all missionaries must ever keep this end in view.'

#### POSITION OF THE NATIONAL WORKER

'Now let us do with the national worker what we attempted to do with the foreign missionary, that is, define his position and function.

#### In relation to the Mission

'The national worker is, generally, a believer who has been earnest in the study of the Word of God. He has shown an aptitude for expressing Gospel truth. He has been ready to witness for Christ and he has been faithful in winning relatives, acquaintances and others to Christ. In course of time the missionary asks his help in preaching locally. Later he goes itinerating with the missionary. If the evident unction of the Spirit is upon him, he may be employed as a colporteur or an evangelist. Such national workers have had their training in the meetings and activities of the national church. This is the most natural and, we feel, the most Scriptural way of training and raising up native workers. Undoubtedly some of our best men are of this class.

"But as the work grows and extends, missions are often led to establish Bible Schools for the more professional training of national workers. This is in line with our constitution. In the beginning, the missionary has to accept what material he can get. It was felt that unless we had a fairly large number of students in attendance the mission would not be justified in setting aside a missionary to give his whole time to only one or two students. Thus, some undesirables are received. During the course of training some of these are eliminated for various reasons. Yet a few slip through, go out into the work and prove unsatisfactory. On the other hand, about fifty per cent prove good and faithful.

"Now, it is to be noted that all national workers whether trained in local churches or in Bible Schools are Mission employees. The Mission through its Executive Committee approves, appoints, controls, transfers, suspends, retires or dismisses them. They are the servants of the Mission. They are at the beck and call of the foreign missionary. They play second fiddle. They have to obey the orders of the Executive Committee of the Mission. Sometimes these orders are galling to the national workers. Sometimes the orders are unwise. The national workers have no vote either in our Mission conferences or in our Committee meetings. Sometimes they are appointed to work under the authority of young foreign missionaries whose views, opinions outlook and attitude are all foreign. Friction naturally arises. In cases of conflict, the young missionary expects the Executive Committee to side with him against the national worker. The Chairman has often to act as arbitrator and peacemaker.

"There is no time in a paper like this even to outline all the points of differences between foreign missionaries and national workers. The result of the Mission holding control over national workers for a long period of time generally is that they resign, rebel, or form independent churches. The best of them remonstrate with the older missionaries. To smooth things over and to enable them to voice their convictions, various expedients have been tried. One is to let them at their Annual Conference elect a few of their own number to act as an advisory Committee on national affairs to the Mission Executive Committee.

"Another is to elect a few of them upon the Executive Committee of the Mission with power to vote. But they are still under the authority of the Mission and parts of it. Therefore many are not satisfied. As a proof of this, let us reflect upon some of their demands. Some national workers demand control of our foreign money. Some demand the right to sit on our Committees and help appoint the missionaries. Some demand the withdrawal of the missionaries they don't like. Others demand the withdrawal of all missionaries and the turning over to them of our property, etc.

#### In relation to the National Church

"At present, with some exceptions, national workers are independent of the national church. They are appointed often by the Mission to be pastors of local churches and the church is seldom consulted as to whom they want. It will be seen, therefore that the Mission is exercising ecclesiastical authority over the National Church and that the workers appointed are Mission pastors, just as, in many cases, there are foreign missionaries who are Mission pastors over National Churches. Some churches are really Mission churches and not indigenous churches. The national worker thus appointed does not feel and act toward the congregation as he would were he receiving his salary from them. He cannot take the same interest in the affairs of the church that he would were he supported by it.

"Now, many workers would rather be supported by the Mission than by the National Church. The Mission usually pays higher salaries than the nationals would and Mission pay is regular and prompt. The National Church would be more exacting than the Mission. It would pay less and its pay would not always be on time. One of our best national workers said to the writer on one occasion, 'When the National Church becomes self-supporting and self-governing, I return to my land and become a farmer.' On the other hand, there are workers who are eager to have an independent church established and several efforts have been made to do so. One national brother canvassed the members of one of our churches, offering to work for them as their pastor for three-eighths of the amount the Mission was paying him. Needless to say he failed. The nationals knew their man. He was in trouble with the Mission at the time. While the conditions as described in this paper are not ideal, there

has been a measure of blessing. But one feels that there would be greater blessing were there a closer relationship between the national worker and the National Church."

"SOME SUGGESTIONS ON THE SUBJECT

1. Young missionaries should be appointed to do pioneer work or to teach in Bible Schools.
2. No missionary should be appointed to stations where there are self-supporting churches with national pastors, unless willing to work under the authority of the National Church.
3. Missionaries and national evangelists employed by the Mission should remain on stations, teaching, preaching, shepherding and guiding till the local church becomes self-supporting.
4. No missionary should be sent to the field who cannot adapt himself to the changed attitude of national peoples toward the white race or who is unwilling to become a minister, a servant of those races for Christ's sake.
5. Lady missionaries appointed by the Mission to school or women's work on a station where a church is self-supporting, and therefore self-governing, should be appointed only with the consent of the national workers there.
6. Missionaries should ever keep in view the establishing of an autonomous, indigenous church and be ready to give himself to a spiritual and an advisory ministry to it.
7. Missionaries released from stations where the church has become self-supporting with a national pastor in charge, should be used in carrying the gospel to the unoccupied portions of their field.
8. National evangelists may continue to be under Mission authority only when paid by it and used in bringing the gospel to any unevangelized portions of the field.
9. To attain the above desirable objectives prayer that brings revival is needed."

THE THIRTEENTH ANNUAL FIELD CONFERENCE

The Field Conference convened from May 2 to 11. A. C. Head was present and preached each day and counselled with missionaries and nationals alike. He had arrived in Haiphong on March 2 and prior to Conference was able to visit each missionary on their station.

Thirty missionaries attended Conference. The Ferrys had left for furlough in April. The H. A. Jacksons and Celma Milshouse had not yet returned and the Van Hines and Cressmans couldn't arrive until December 28.

Aside from the usual Conference matters, some special matters were acted upon:

1. A Joint Executive Committee had been initiated by the Mission Executive Committee. On March 14 and 15 the Mission Executive Committee and the Church Executive Committee held their first joint meeting. At the Annual Conference it was voted:

a) That we approve finally and definitely the principle of a Joint Executive Committee.

b) That the relationship between the Foreign and National Executive Committee be as follows:

1) that all business relating solely to the Vietnamese Church be transacted by the Vietnamese Executive Committee.

2) that all business relating solely to the Mission be transacted by the Foreign Executive Committee.

3) that all business relating to both the Vietnamese Church and the Mission be transacted by a Joint Executive Committee composed of an equal number of Foreign and Vietnamese members of their respective Committees.

4) that in the meetings of the Joint Executive Committee the Chairman of the Vietnamese Executive Committee and the Chairman of the Foreign Executive Committee shall accept equal responsibility in acting as Chairman of the Joint Executive Committee.

2. An Ordination Council to examine the recent eight graduates of the Bible School. Conference appointed six missionaries and Pastor Thua to this Committee.

3. The incorporation of the Vietnamese Church. The Conference voted to "heartily encourage them in their resolution to incorporate under the laws of the Country." Conference considered the Vietnamese Church a separate body distinct from the Mission.

4. The opening of a "Hill Station" Conference voted to establish a Hill Station in the vicinity of Dalat for a vacation place and a school for their children. Later, they approved plans for the School and houses "on the Hill Station" and requested of the New York Board a grant of \$10,000. to erect the necessary buildings.

5. The opening of a School for missionaries children. Conference recommended "to the Home Board that as soon as possible a School for missionaries' children be established in connection with the proposed Hill Station near Dalat, that a teacher and matron be sent out and that suitable buildings be provided." (Later, the personnel item was changed to a married couple or two single ladies.)

6. Foreign Department Conference report to Conference- On Thursday, May 5, at the morning and afternoon sessions, A. C. Snead read the report of the Foreign Department Conference of October 7-14, 1926. (See full report on p. 443) Considerable discussion ensued and then Conference approved the following motions:

"a) Moved that we heartily approve the policy outlined in the report of the Committee on Self-Support and that we shall adhere to it.

b) The report of the Committee on Evangelism was read. Moved that we approve the recommendations contained therein that are applicable to this field.

c) Moved that we endorse the report of the Committee on Bible Schools.

d) Moved that we heartily approve the report of the Budget Committee. (In December the Board of Managers approved a 30% increase of the Vietnam Field budget, p. 228, Board Minutes)

e) Moved that we approve the recommendations contained in the report of the Committee on Pioneer Advance and that we consider Eastern Siam as our special field of endeavor.

f) The resolutions regarding the withdrawal of foreign missionaries as pastors of churches which ought to be self-supporting was read. Moved that we approve this resolution as applying to our field. " (Compare with Foreign Department Conference report p. 443 )

Regarding number (e) above, the Conference made this request of the New York Board.

"The Alliance Mission was founded for the purpose of evangelizing the unoccupied regions of the heathen world. Eastern Siam, a region bordering on French Indo-China, has a population of four million people without one resident missionary. The agent of the American Bible Society in Bangkok, Rev. Robert Irwin, has written urging our Mission to undertake the evangelization of this now neglected field. To aid us in this task he can provide us with Scriptures in the colloquial language, and supply Christian colporteurs. We would therefore urge our Board to carefully consider our Indo-China Mission undertaking this work, more especially as Laos may possibly be best entered by way of Eastern Siam. Thus two large districts might speedily be given a witness of the Gospel."

Conference authorized the Chairman to correspond with the Presbyterian Mission in Siam as well as the New York Board in regard to entering Eastern Siam with the Gospel.

There was also further amplification to (f) above. Conference defined the relationship between self-supporting churches and the missionaries as follows:

"Whereas we recognize that the fullest co-operation between the missionary and the self-supporting Vietnamese Churches is indispensable, nevertheless we fully realize

that the Vietnamese Church is a distinct organization apart from the Mission and the missionary. Therefore, be it resolved that all self-supporting churches and pastors be considered as directly under the supervision of the Vietnamese District Committee, if there be such; and if not, that they be considered under the direct supervision of the general Vietnamese Executive Committee to which the District Committee is also responsible; and, be it resolved that when there is need for missionary action in connection with a self-supporting church, that such action be taken through the Vietnamese Executive Committee."

When the Conference Budget Committee reported, it too reflected the impact of the resolutions of the Foreign Department Conference. Two of their five resolutions were:

'That special emphasis be given urging partial self-supporting churches to increase their offerings for chapel rents and the support of national workers.

'That the Board regulation concerning decrease in budget be given widespread publicity to all churches that are not yet fully self-supporting." (p. 23 ibid.)

The total amount to budget each month was \$2,050.00. Of this amount, national workers were to receive \$574.00 and student support at the two Bible Schools, \$280.00 or a total of \$854.00 dollars. The Church received about 25% less of the budget than the Mission.

#### 7. Ordination of Vietnamese

During 1919 Mr. Irwin conducted during the noon hour a Bible Study with several Vietnamese young men. From that beginning, the Bible School developed, first with D. I. Jeffrey in charge and now J. D. Olsen. In May of 1927, eight men had completed three years of study and even more years of preaching and evangelistic work. They were ready for ordination, but the fledgling church and young Mission had yet to formulate qualifications for ordination. Conference, therefore, prepared these requisites:

'Whereas this Conference recognizes spiritual fitness, a thorough knowledge of the Word of God and some active experience in Christian service to be essential requisites

for ordination; Be it Resolved:

1) that only men with a definite spiritual experience and filled with the Holy Spirit be considered eligible for ordination.

2) that every candidate for ordination as a general rule be required to complete the full course in the Bible Training School before being ordained.

3) that every candidate for ordination be required to have at least two years in active service before being ordained, one year of which should preferably be after graduation.

4) that exception to the second rule may be taken in cases where the candidate, because of age or any other valid reason, has been unable to complete the full course in the Bible Training School, provided he has the knowledge of the Word of God equivalent to that usually acquired by a full course in the Bible Training School and has otherwise proven himself to be Divinely called and ordained to the exercise of the Gospel ministry."

Eight graduates were duly examined for ordination at Conference time and set apart for Gospel ministry. The Conference letter to the New York Board has this to say of them.

"This has indeed been a Red Letter Conference in the history of our Mission. The opening Sunday marked the graduation of eight Vietnamese workers from our Bible Training School. These men have completed the three year course of study and have had from two to three years experience in charge of stations. They have in every way proved themselves worthy to become shepherds and ministers to their own people. After prayerful consideration and thorough examination these men were duly set apart and ordained as pastors. Thus we have nine\*ordained Vietnamese pastors who can be appointed to self-supporting churches and districts, relieving the foreign missionaries for pioneer work elsewhere."

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Mr. Thua of the Tourane church had previously been ordained.

### 8. Allocations and elections

The Irwins were scheduled for furlough so Conference nominated D. I. Jeffrey to be the new field chairman. He would reside in Tourane. Those elected to the Executive Committee were: D. Ellison, I. Stebbins, J. Olsen, and W. Cadman. The allocation of missionaries was as follows:

<u>Tourane</u> -	J. D. Olsen, Edith Frost, Celma Ailshouse and the Travises. The latter would move to Nhatrang if permission could be obtained.
<u>Hanoi</u> -	The Cadmans, the R. M. Jacksons. The Van Hines upon arrival.
<u>Saigon</u> -	The Carlsons
<u>Bienhoa</u> -	Wm. Robinson and H. Hazlett
<u>Vinh-Long</u>	The Stebbins
<u>Chau-doc</u>	The Pruetts
<u>Pnom Penh</u>	The Hammonds and the Petersons
<u>Battambang</u>	The Ellisons and the Gunthers.

The Cressmans would be allocated in Cambodia and the H. A. Jacksons in Cochin China upon arrival on the field.

Note that a missionary was not assigned to Mytho, the area of so many converts and large congregations.

### 9. Mission By-laws and statutes

Various statutes and regulations were enacted during previous years as well as in 1927. At this Conference they were pulled together and they are reproduced below:

1927 BYLAWS OF THE C. & M. A. ANNUAL CONFERENCE

FRENCH INDOCHINA MISSION

1. Parliamentary Basis

"The Annual Conference shall be governed by the Roberts Rules of Order and shall accord with the Constitution of the C. & M. A.

2. Concerning Junior Missionaries

"Junior missionaries may not, except by special permission from the Chairman, take part in subjects under discussion and are not permitted to vote, except when such permission may be granted temporarily by a vote of the senior missionaries present.

3. Concerning Votes

"Two-thirds (2/3) of the total number of senior missionaries in active service on the field shall be the minimum number required to constitute a quorum.

"An absolute majority of the total votes cast shall be required to nominate the Chairman and to elect the members of the Executive Committee.

"Missionaries who do not attend Conference shall not vote.

4. Honorary Officers

"Honorary Officers of the Conference are recognized to be nominated to their positions for life.

5. Concerning Reports

"Complete written reports are to be prepared before Conference by every member and presented to the Chair immediately after the reading thereof. The Chairman-Treasurer shall present to the Conference two separate reports, one dealing with his personal, station, committee and field activities; the other with the finance of the field."

STATUTES OF THE FRENCH INDOCHINA FIELD

NATIONAL CHURCH STATUTES

1918

1. That this Conference heartily endorse and will earnestly seek to carry out the policy of establishing an autonomous indigenous Church in Indochina.

1924

2. That annual offerings be taken on our stations and out-stations for the support of the Bible School students and for the work of the Bible Society.

3. That so far as possible all regular full-time colporteurs be chosen from among men who have attended the Alliance Bible Schools.

4. That the standard and status of student colporteurs be considered as equal with that of student-evangelists.

5. That the scale of national preachers' salaries be uniform in all sections of Indochina.

1925

6. That we approve the policy of using a maximum number of national workers and a minimum number of foreign missionaries.

1927

7. That we approve finally and definitely the principle of a Joint Executive Committee.

8. That the relationship between the Foreign and National Executive Committee be as follows:

a. That all business relating solely to the Vietnamese Church be transacted by the Vietnamese Executive Committee.

b. That all business relating solely to the Mission be transacted by the Foreign Executive Committee.

c. That all business relating to both the Vietnamese Church and the Mission be transacted by a Joint Executive Committee composed of an equal number of Foreign and Vietnamese members of their respective Committees.

d. That in the meetings of the Joint Executive Committee the Chairman of the Vietnamese Executive Committee and the Chairman of the Foreign Executive Committee shall accept equal responsibility in acting as Chairman of the Joint Executive Committee.

9. That we recognize tithing as a principle of God enjoined upon all believers and that we urge the promotion of tithing upon all workers and laymen, and that at least one sermon be preached each year in each church on this subject.

10. That we approve the withdrawal of foreign missionaries as pastors of Churches which ought to be self-supporting.

11. That we disapprove the use of fermented wine for communion.

#### EDUCATIONAL WORK STATUTES

1. That special attention be given on each station to the promotion of Bible Classes and Institutes for the training of prospective students.

#### FINANCE STATUTES

1. That for the sake of uniformity in the case of missionaries traveling locally at mission expense the following rules apply:

- a) that all long distance travel be third class with exceptions.
- b) in the case of overland travel being cheaper than steamer rates or vice versa, the Mission agrees to pay the cheapest way, exceptions to be made in cases of ill health.
- c) necessary hotel expenses en route may be charged to the Mission minus \$1. per day per person.

2. That the Mission accord a straight rate of \$15. for each national worker traveling between Tourane and Saigon, any surplus expenses to be paid by the individual.

3. That all expenditures over the amount of \$20. must be authorized by the Executive Committee. (1927)

PUBLICATION STATUTES

1. That grants of free literature be accorded at the rate of 2% on money paid into the Press. Such literature to be stamped 'Free Literature'.

RELATING TO MISSIONARIES

1922

1. That the period of vacation be from one month to six weeks.

1923

2. That missionaries be required to pass the regular course of language examinations for the first two years before being eligible to election as senior missionaries. In cases of missionaries going to new fields and of missionaries being appointed to special work not requiring them to pass the language examinations, the above ruling does not hold, but in every case the two year period is required.

1924

3. That all communications with French officials concerning Mission matters be made through the definite appointments of the Executive Committee, it being understood that social communications and the submitting of information concerning the work are excepted.

1925

4. That all new missionaries appointed to Indo-China be required to stay in France for a sufficient period of time to enable them to pass at least the examinations of the 'Cours Moyen A', and if possible those of the 'Cours Supérieur A'; but in no case for them to remain more than one year.

5. That missionaries who have not taken the prescribed course of French at Paris be urged by the Board, before returning from their first furlough, to spend six months in France studying the French language, and if possible to pass the examinations of at least the "Cours Moyen A".

6. That while we still feel that married couples in Indochina are preferable to single missionaries, yet we feel that if God has called any single missionaries to this field, we should not and do not object to their coming, but that we request the Board to consult with the Executive Committee before appointing any single people to this field.

1927

7. That the last Friday of each month be observed as a day of prayer on this field.

8. That generally speaking men applying for Indo-China should be ordained before coming to the field; but that in the case of unordained men coming to the field, they be not ordained until they become senior missionaries unless circumstances require it.

RULES AND REGULATIONS OF THE INDO CHINA MEN'S  
BIBLE SCHOOL OF THE  
CHRISTIAN AND MISSIONARY ALLIANCE

I - Purpose

Our purpose is two-fold:

1. to train men in the knowledge of the Bible. We believe the study of God's Holy Word to be the true basis of education.
2. to train preachers - men who have been called of God and who have the unction of His Spirit.

II - Course

The course of study covers three years, the subjects being such that a man on the completion of his course will have a foundation knowledge of the Word of God and a true outlook on life.

III - Requirements

1. Constitution - It is required that all students be baptized Christians who have consecrated themselves to God and whose aim is to know and to do the will of God.

2. Education - Each student should be able to read and write well.

3. Recommendation - Each applicant must be recommended by the native pastor or preacher, by his local church Committee and by the missionary in charge of the district from which he comes.

4. Application - All students desiring to attend the Bible School are required to fill in the application blank provided for the purpose and to conform to all the requirements thereof.

5. Diploma - Before receiving a diploma each student is required to complete the regular three year course of study and to pass satisfactory examinations. He must also have given evidence of consecration and fitness for Christian work.

6. Preparatory course - All new students will be required to take an entrance examination. Those who fail to pass such an examination will be required to take a preparatory course before taking the regular Bible Training School course.

7. Experience - It is urged that applicants be familiar with their Bibles and have some experience in Christian work before applying to enter the Bible School.

8. Age - Generally speaking applicants under twenty years of age will not be accepted.

9. Self-Support - As a general rule it is required that all students be entirely self-supporting.

10. Partial Self-Support - While the school cannot guarantee to help support anyone, yet it will be glad to stand with any student who has insufficient funds, looking to God by prayer and faith for the supply of what may be lacking on his support and aid as God may enable. The School will in no wise fully support any student from foreign funds.

11. Support of Student Preachers - It must be clearly understood that should the Mission appoint any first or second year students in active service, it does not thereby guarantee his support when he returns to the Bible School. It is urged that all student preachers, who have no other means of support, save as much as possible out of their monthly allowances, one-half of such savings up to the amount of twenty dollars to be used for personal expenses, the other half and anything above that sum to be applied to their support when returning to Bible School. In case of married couples the amount allowed for personal expenses to be thirty dollars and two dollars extra for each child, if any.

12. Wives of Students - The School recommends that students who feel specially called to the Gospel ministry should bring their wives with them, that they may take the full Three Year Course in the Women's Bible Training School at the same time their husbands are studying in the Men's School, it being understood that the same principles of support be applied to them as to the men. Special provision must be made in case of children.

13. Board - The charge for board is \$50. per year per person; if any children, \$2. per month extra will be charged for each child.

14. Traveling Expenses - Each student must be responsible for his own traveling expenses to and from school.

15. Personal Expense Money - It is considered advisable that each student should have a minimum of \$20. personal expense money in addition to his regular support.

16. Position - No position with the Mission is guaranteed.

17. Vietnamese Fund for the Support of Bible School Students - It is expected that the Vietnamese Church will contribute largely to the support of students in the Bible Training School. The School will be glad to receive contributions from any individual or any church that wishes to assist in the work of the Bible School by giving money for the support of students. Subscription forms may be obtained from any local pastor."

.....

#### 10. Bible School

The missionaries expressed the goal of a "maximum of national workers" when they wrote "we are asking God to give us at least 500 men chosen of Him to be pastors and evangelists to their own people."

To implement this goal they wrote to the New York Board the following:

"As we the members of the Indo-China Mission meet together in our Annual Conference we feel the urgency as never before of the tremendous task which yet remains to be done in this field before our Lord returns. We believe that God is leading us to see that this task can be best accomplished through the instrumentality of the National Church.

"The urgent necessity is being laid upon our hearts to have a large number of well equipped and qualified national preachers for the evangelization of the yet unreached portions of this land, as well as for the building up and strengthening of our established National Church. In order to carry out this plan, there must be adequate accommodations in our Bible Training Schools, both in Tourane, for the Vietnamese,

and at Battambang, for the Cambodians, to house and train these national workers. In both these places the buildings we have at present are far too small even to meet the immediate need. We therefore would lay before you the need for \$3,000. for a dormitory at Tourane, and \$1,000. for a dormitory at Battambang."

## II. Bible Magazine

The missionaries were previously blocked by French officials in their desire to publish a Vietnamese Bible magazine. (See p. History of Viet Nam). Now, Conference reactivated this wish and authorized the Executive Committee to proceed with arrangements to publish it.

### Special Events

#### A. C. Snead's Visit

Mr. Snead's visit to Indo-China was opportune. The Foreign Department Conference had met in October of 1926. Its findings were being debated and sometimes resisted. Indo-China was a young mission field and already practised some of the "findings" concluded by the Conference. The recent phenomenal growth of the church in Vietnam made this field a prime area in which to implement the policies recently enacted. The missionaries appreciated Mr. Snead's visit and expressed their gratitude in the following motion:

"Moved that this Conference express our thanks to God and to the Home Board for sending Mr. Snead, our Foreign Secretary, on a deputational trip to this field and that we express our thanks to Mr. Snead for taking time to visit every part of our field where he has given wise counsel and help on each station, and also in our Executive Committee and Annual Conference, so that we might more speedily accomplish the evangelization of French Indo-China."

Mr. Snead wrote a travelogue of his deputation to Indo-China. It appeared in three issues of the Alliance Weekly 1927, May 28, p. 345, June 18, p. 408 and July 9, p. 458. The significant parts of it are reproduced here.

"On Thursday afternoon, March 2, Mrs. Alfred Pruett, daughter of Mr. and Mrs. E. J. Richards, and Baby William, Mr. Jaffray and I boarded the small French steamer, 'Tonkin' for the two days' trip to Haiphong. There we were met by Rev. E. F. Irwin and Mr. and Mrs. Smith of the Haiphong station. About two hours later Messrs Irwin and Jaffray and I left in a mission car for Hanoi, arriving after dark, but not too late for a cordial welcome at the gate by the R. M. Jacksons.

"Church services are held regularly in Hanoi at 7:30 Sunday morning. We had an early breakfast and went with Brother and Sister Jackson to the church nearby. There I was privileged to preach the Word in a Vietnamese service for the first time. Communion service was held at the close, and then the three travelers started on a long auto journey to Tourane. We arrived at Vinh in time for the Sunday evening service, after having driven one hundred eighty-three miles through a populous district.

"The Vietnamese evangelist in charge of the work at Vinh was in Tourane attending the Vietnamese conference, but a young deacon of the church, who has been converted only about a year, led the service and gave a Gospel message to a godly company of people. The foreigners declined to take any part in conducting the service, and I was glad to be thus privileged to worship with the rest of the congregation.

"After spending the night in the French Government Travelers' Bungalow, we left Vinh before six o'clock Monday morning and ate lunch in another Bungalow at Donghoi, about one hundred twenty miles distant. An afternoon drive of ninety-seven miles brought us to the ancient city of Hue. Hue is a picturesque old Vietnamese walled city, the residence of the King of Annam. Tourane is about sixty-four miles south of Hue. A high mountain has to be crossed, so we did not tarry in Hue. The sun set while we were climbing the mountain, and we descended the long winding road overlooking the sea in the restful glow of moonlight. At seven o'clock the car was driven onto the Mission compound, and Mrs. Irwin, Miss Frost, Mr. Olsen and Mr. and Mrs. Travis gave us a cheerful welcome.

'The Church Conference was in session. After dinner and a few minutes of rest, we were called to the large church building on the edge of the compound to be formally and heartily greeted by the Vietnamese Conference through the President, Pastor Thua.

'At the close of the Conference, the Vietnamese and Mission Executive Committees met separately and in joint sessions for consideration of the various phases of work in the field. Then followed a day of rest and preparation for the trip south.

'On Thursday, March 9, we again took to the road for a four-day auto drive to Saigon. Churches and outstations were visited en route and we stayed over Sunday in the mountains of southern Annam, at Dran, over 3,200 feet above sea level. Monday we ascended the mountain and visited the beautiful French Summer Hill Station of Dalat. In the afternoon we descended the mountain, traveling through forest and jungle where tigers and elephants are hunted. Along the road we saw villages of the Mois.

'We reached Phan-thiet, a little city on the coast in southern Annam, about an hour after dark and secured a room and meals in a new French hotel. On Tuesday we crossed the border into Cochin-China, took lunch at the Mission bungalow in Bienhoa with the Carlsons and Messrs. Robinson and Hazlett. In the afternoon we drove the remaining eighteen miles to Saigon, where the Jeffreys welcomed us and made us feel at home among a large family of fellow missionaries staying in Saigon for a few days. We were a happy group of eleven adults and eight children.

'The most distant station of the work in French Indo-China is at Battambang, Cambodia. Mr. and Mrs. Hammond of the Pnom Penh Station had come to Saigon in the Mission automobile to meet me, and on March 25 we drove to Pnom Penh.

'The route I traveled extends from Hanoi, in the north, down through Annam into Cochin-China and on to the border of Siam. This one road extends over 1,420 miles and I have traveled along its entire route, except for a short distance in Annam where the road is not open for traffic and

a long detour through the mountains is required. God has thus privileged me to see much of the country and to meet many of the people, including hundreds who have turned to the Lord Jesus Christ.

"After a night of rest in the Mission home, Mr. Hammond and I resumed our journey to Battambang, arriving there Saturday afternoon.

"Battambang is very cosmopolitan. The Mission holds services in Cambodian and Vietnamese and the missionaries also have some personal ministry in French. Besides these, there are Mohammedan Malays, some Siamese, a few natives of India, Burmese and the Chinese shop-keepers.

"Mr. and Mrs. Ellison are in charge of the work at Battambang. Mr. Ellison devotes most of his time to the Bible Training School, where eleven Cambodian men are preparing for Gospel ministry. It was a joy to meet these men and learn of their faith in Christ and their zeal for His service. All but one of these men will spend the next year in service in various parts of Cambodia, some as evangelists, and four as colporteur evangelists. Most of the students in the school this year are from the work on the border of Cambodia and Cochin China, but as the work progresses more will surely come from the interior of Cambodia.

"Converts and inquirers came to Battambang from villages where regular services are held and remained two or three days for special meetings at the station. Services were held daily at 8:30 a.m. and 3:00 p.m. At the close of the Sunday afternoon service we all went down to the river in front of the Mission bungalow and I had the privilege of seeing Brother Ellison baptize fourteen Cambodians who had turned from darkness to light. Ten men, two women, one boy and one girl were thus buried with Christ in baptism. One of the women baptized had asked prayer in the afternoon service for her baby and an older child at home who were ill. God answered and when we visited the village on Wednesday she bore testimony to the healing ministry of Christ.

'Tuesday evening was the time for the regular bi-weekly Vietnamese service in the chapel. The Vietnamese evangelist from Pnom Penh had come for that service. He had been in Bible school in Tourane only one year and in service one year, yet he preaches the Gospel in the power of God. Among those at the service were two young Vietnamese holding good positions in government service. They speak French and on Sunday afternoon had come over to the bungalow to ask the way of salvation. Mr. Gunther talked with them in French about an hour and they showed an earnest desire for more knowledge. On Tuesday night they paid close attention to the sermon and at the close of the service the evangelist talked with them, after which they accepted Jesus Christ. A Vietnamese woman, whose husband had been converted, also accepted Christ that night. Another man employed in the Forestry Service, a Cambodian, who also spoke French, was with the two Vietnamese and listened attentively while Brother Gunther spoke to him about Christ. During the after-meeting Brother Ellison was in the front of the Chapel and dealt personally with some who had not been in the Chapel. In the group outside was a Burmese who spoke English and on Sunday evening an English-speaking Hindu was present. Thus the Gospel is being given in either one of four languages.

'Wednesday was set aside for visiting two outstations, one at Donteo, where there are already about thirty-three baptized Christians. One of the Christians testified to the grace of God in saving him from drink and gambling and asked prayer that he might have full victory in Christ and live a holy life.

'Wednesday evening the students came to bid us good-bye and we left Battambang early Thursday morning. In love and faith, in zeal and courage, in devotion and sacrifice and in their evident grasp of essential missionary principles, the beloved missionaries of Battambang are carrying forward their work as messengers of the Gospel in a way that we believe is well-pleasing to the Lord. They are living in crowded quarters in a rented house.

'They hope soon to build two small bungalows on the land which the mission has bought. Money is on hand for building one bungalow. Prayer is requested that additional funds will be provided soon for the other (about \$2,500.) and for an automobile so that the missionaries can more

readily reach the distant points (\$1,000.) The school-room where classes are held should have a wooden ceiling for protection from the heat. Less than \$1,000. will be required for the building of one or two new dormitories to care for the growing list of students and to make the improvements on the present buildings.

"Easter Sunday, April 16, at Mytho, Cochin-China! The history of the founding and growth of the church at Mytho and the surrounding district is one of special interest.

"The first step in the opening of the work was in October, 1923, when Mr. Smith and Thay Tuan went there to open a station. In January, 1924, Mr. G. C. Ferry was stationed at Mytho with two Vietnamese workers assisting him. By the end of the year a small group of believers had been won and two deacons appointed. During 1925 over a thousand were won to Christ in the district. At the present time the Mytho church is self-supporting with a membership of five hundred and eighty and with seven deacons and five deaconesses. A very suitable church building was erected by the church during the past year at a cost of \$3,000. and was dedicated in February, 1927. A newly ordained pastor is appointed to become the pastor of the Mytho Church July 1st.

"Two other churches in the district are also self-supporting, with the exception of about \$10. a month which the Mytho Church gives as a free-will offering toward the support of the work at Gocong which is under the oversight of the Mytho pastor. There are eighty members, with four deacons and a deaconess. This Church was opened in November, 1926, and is making steady progress in spiritual growth and in numbers.

"The Church at Bentre was organized in 1924 and now has four hundred and twenty members. Seventy-four converts were baptized by Mr. Jeffrey on our visit there the Saturday before Easter. Eight deacons and three deaconesses assist in the work of the Lord and an ordained pastor has been assigned to the Bentre pastorate beginning July 1st.

"After resting through the night at the hotel on the bank of the Mekong we went to the Mytho Church for the first service at nine o'clock Easter morning. Brother Jeffrey preached and at the ten o'clock service the writer spoke. The church was filled with earnest worshipers who

who gave close attention to the Word, At the close they partook together of communion. Among those attending the service were eighteen relatives of one of the deacons of the church. His faithful Christian life and witness has won more than two score. Much of the growth in this field is brought about through the witness of Christians who delight to tell of their new-found joy in Christ.

"Mr. and Mrs. Peterson of Pnom Penh had come to Saigon at our request the day previous and joined us in Mytho in time for communion service and the trip to Gocong in the afternoon. After the Gocong congregation dispersed a group of Christians served us with an excellent Vietnamese meal, and in the early evening we drove homeward to Saigon, praising God for Him who is, who was, and who is to come."

In September Mr. Snead reported to the Board of Managers. Our research could not locate his particular report but the recommendations of the Board undoubtedly include the substance of his report. Board of Managers Minutes, September 6-9, 1927.

1. The Mission and the Church

- A. That we approve the action of the Vietnamese Conference and the Missionary Conference on the field in adopting the principle of a separate organization of the Church and the Mission and the election of separate Executive Committees according to the following resolutions adopted by the Conference.

1) Incorporation of Vietnamese Church

"In view of the fact that we consider the Vietnamese Church a separate body distinct from the Mission, moved that we heartily encourage them in their resolution to incorporate under the laws of the country.

2) Joint Executive Committee

"Whereas the principle of a Joint Executive Committee has been definitely approved by this Conference, be it resolved that the relationship between the Foreign and the National Executive Committee be as follows:

- a) that all business relating solely to the Vietnamese Church be transacted by the Vietnamese Executive Committee.
- b) that all business relating solely to the Mission be transacted by the Foreign Executive Committee.
- c) that all business relating to both the Vietnamese Church and the Mission be transacted by a Joint Executive Committee composed of the Foreign and Vietnamese Executive Committees.

3) Supervision of Vietnamese Churches

"Whereas we recognize that the fullest co-operation between the missionary and the self-supporting Vietnamese churches is indispensable, nevertheless we fully realize that the Vietnamese Church is a distinct organization apart from the Mission and the missionary. Therefore, be it resolved that all self-supporting churches and pastors be considered as directly under the supervision of the Vietnamese District Committee, if there be such; and if not, that they be considered as under the direct supervision of the General Vietnamese Executive Committee, to which the District Committee is also responsible; and be it further resolved that when there is need for missionary action in connection with a self-supporting church, that such action be taken through the Vietnamese Executive Committee."

- B. That we express to the French Indo-China Mission our deep gratitude to God and our appreciation of the work which has been done under His manifest blessing on the field, not only in evangelization, but especially in the building up of strong, spiritual, self-supporting churches; and that we send to the Vietnamese church and the Cambodian Christians in French Indo-China a letter of cordial fellowship and commendation for the zeal and the love which they show in giving the Gospel witness to their fellow men and in taking up the responsibilities which God has given to His people in the church of Christ, including government in the church, support of the church and witnessing by the church; and that they be exhorted to still further endeavors along these Scriptural lines.

"Bible Training Schools

- A. That we express our thanksgiving to God for the steady increase in enrollment both in the Vietnamese Bible Training Schools at Tourane and the Cambodian Bible Training School at Battambang and approve the plans for increasing the dormitory space and making necessary improvements in these two schools so that still larger numbers can be trained in the Word of God for Gospel ministry.
- B. That we approve the request of the field for the following financial help and look to God for funds to be provided through special gifts for these purposes:
  - 1) Cambodian Bible Training School, Battambang, - \$1000. for new dormitory rooms and improvement of present quarters. (We note with gratitude that the money for this purpose has already been received and sent to the field.)
  - 2) \$3000. for the erecting of a large dormitory building to house Vietnamese couples who desire training for the Lord's service. (The higher cost in Tourane is caused by government building regulations there and by the necessity of building in a substantial manner so as to withstand the severe storms of the typhoon season.)
  - 3) \$2000. to reimburse the treasury because of this amount drawn from other funds toward the erecting of dormitories two years ago.
- C. That we give praise to God and express to the field our gratitude for the ordaining to the Gospel ministry of nine earnest, well trained, Vietnamese Christian workers, eight of whom graduated from the Bible Training School this year, and all of whom had had at least two years of fruitful ministry.
- D. That we urge the Mission and the Church in the French Indo-China field to promote in every possible way the principles and practice of self-support in the Bible Training School and that we recognize the excellent advance made in this regard already and hope for an increase evidence of interest on the part of the Vietnamese and Cambodian Christians for this important work through their assuming a larger part of the support of the schools.

- 11
- E. That we encourage the field to go forward in their endeavor to build up a Bible Training School work so as to not only train those who shall devote themselves to full time ministry, but also offer Bible Training to others who may return to their villages to engage in business or other secular work while at the same time having as large a part as possible in the work of the church in instructing believers in the Word of God and the winning of souls.

3

To this end we approve the thought as expressed by Mr. Olsen, Principal of the Vietnamese Bible Training School, that the Bible Training School should seek to provide soon and as quickly as possible the opportunity for Bible training to the three groups hereafter named:

- 1) prospective preachers and other full time Christian workers.
  - 2) deacons in the local churches who need and can avail themselves of special Bible training.
  - 3) other laymen who could attend Bible School at their own expense in order to secure a better knowledge of the Word of God.
- F. Since the larger enrollment requires increased dormitory space, more teachers and additional funds, and since the first purpose of the Bible Training School is for the training of full time Christian workers, we recommend that preference be given to the prospective students in the order named in the previous paragraph.
- G. That the field be encouraged to carry out the suggestion that in every organized church group throughout the field, sectional Bible Institutes be held if possible for two weeks twice a year to give training in the Word of God and in Christian work in the church, especially to deacons and others who might be able to attend such Institutes.
- H. That we approve the Bible Training School By-laws as shown in the Conference Minutes." (p. 476 of this History).

1. Pioneer Evangelism

- A. That we assure the field of our full fellowship with them in their determination to increase the extent of their ministry so as to include every province in Tonkin, Annam, Cochin-China and Cambodia as soon as possible; and that we approve their plan to accomplish this largely through the ministry of the national Christians and a large number of trained Vietnamese and Cambodian workers and as small a number of missionaries as is practicable for the carrying forward of the work.

The following four paragraphs referring to Siam and Laos were approved by the Board as amended after second reading. The amendment referred to is as follows:

"That the resolutions regarding Eastern Siam and Laos be approved with the express understanding that the establishing of work in these new areas must receive approval of Annual Council before a field is definitely occupied."

- B. That we authorize the French Indo-China field to add to their territory the four provinces of Eastern Siam and that two missionary couples be sent into that section within the next few months to open up work, looking toward the beginning of the evangelization of the more than 3,000,000 people there.
- C. That, since the number of missionaries now on the field or under appointment is only sufficient for meeting the immediate and urgent needs in the present field, we appoint two well qualified married couples, either to enter Siam themselves or to take the place of other couples which the French Indo-China Mission might transfer to the new territory.
- D. That we approve of including Central Laos as a part of the Alliance field in French Indo-China with Vientiane as a probable base for the establishing of a mission station whenever practicable.
- E. That we look to God in definite faith for the funds needed to make a partial survey of the Eastern Siam field and establish a station therein."

IV. "Automobiles

- A. That we approve the plan for the assignment of one automobile to each station where the Executive Committee or Conference of the field considers that the use of a car would be effective in promoting the interests of the work; and that we look to God for the supply of special funds, amounting to \$3,000. for the purchase of three additional cars as soon as funds are available.
- B. That we approve the regulations passed by the Conference in May concerning ownership and use of automobiles in the French Indo-China field."

V. "Mission Residence

- A. That we encourage the Mission to secure residence for missionaries in their respective stations through rental of suitable property wherever possible at a moderate cost rather than to erect or purchase buildings for the purpose."

VI. "Honorary Chairman

- A. That Rev. R. A. Jaffray be again named as Honorary Chairman for the present Conference year in the French Indo-China field in recognition of his valuable help in the opening and carrying forward of the work in that field. It is, of course, understood that this position is an honorary one and does not carry with it any official authority or responsibility. Mr. Jaffray's ministry in French Indo-China has been very valuable and the missionaries appreciate his counsel and ministry."

VII. "Special Items

That the following special items passed by the French Indo-China Conference be approved by the Board:

A. Hill Station

That we establish a Hill Station in the vicinity of Dalat.

B. School for Missionaries' Children

That we recommend to the Home Board:

- 1) that as soon as possible a school for missionaries children be established in connection with the proposed Hill Station near Dalat; that a teacher and a matron be sent out and that suitable buildings be provided.
- 2) that the sum of \$10,000. be placed on the approved list to be provided through special gifts for this purpose. (\$2,000. of this amount has already been sent to the field.)
- 3) that two properly qualified young women be appointed to meet this need for matron and teacher, to sail as soon as the usual conditions are met.

C. Ordination of National Workers

Whereas this Conference recognizes spiritual fitness, a thorough knowledge of the Word of God and some active experience in Christian service to be essential requisites for ordination, be it resolved:

- 1) that only men with a definite spiritual experience and filled with the Holy Spirit be considered eligible for ordination.
- 2) that every candidate for ordination as a general rule be required to have completed the full course in the Bible Training School before being ordained.
- 3) that every candidate for ordination be required to have had at least two years in active service before being ordained, one year of which should be preferably after graduation.
- 4) that exception to the second rule may be taken in cases where the candidate, because of age or any other valid reason, has been unable to complete the full course in the Bible Training School, provided he has the knowledge of the Word of God equivalent to that usually acquired by a full course in the Bible Training School and has otherwise proven himself to be Divinely called and ordained to the exercise of Gospel ministry.

D. Mission Home in Saigon or Giadinh

Whereas the present Home in Saigon is too small to accommodate the missionaries in Cochin-China and Cambodia; and

Whereas the present location is not satisfactory for carrying on the work in the Saigon District:

Resolved that under the conditions laid down below, the Executive Committee be authorized, subject to the approval of the Board, to arrange for the sale of the present property and the purchase or erection of a more suitable house in a better location. The following conditions must be met before the present property is sold and before the contract is let for the erection or purchase of other property:

- 1) a purchaser for the present property at a suitable price must be found.
- 2) figures must be obtained from a responsible contractor to prove that the house desired can be built for a sum within the amount obtained. The price must include the purchase of the land, the building and equipping of the new house, or the purchase of a satisfactory house which is already built.
- 3) if it is necessary to build, this must be done in such a way that missionaries will not be withdrawn from or hindered in the more important work of evangelism and the building up of the indigenous church.

E. Ordination of Missionaries

That we recommend to the Board that men applying for Indo-China be ordained before coming to the field, but that in case of unordained men coming to the field, they be not ordained until they become senior missionaries, unless circumstances require it.

This resolution is recommended to the Board with the following proviso: "That only those be ordained who have proven themselves and their call to the ministry by meeting the conditions which the Home Field would require for ordination."

F. Term of Service

Provided that the vacation center at the proposed Hill Station proves to be sufficiently beneficial to the health of the missionaries to warrant a longer term of service, moved that the Conference expresses its willingness to lengthen the term to the regular six and one half years.

Your representative, A. C. Snead, would strongly recommend that the term of service for the French Indo China field be fixed at five or five and one-half years until and unless the beneficial results of the proposed Hill Station shall materialize and it be found advisable to lengthen the term to six and one-half years.

G. Budget

That the budget for 1927 be not reduced inasmuch as the field is expanding its pioneer work as rapidly as funds enable, and that the field be authorized to use in their pioneer work all funds set free by the progress of self-support.

H. Cambodian Sub-Committee

Resolved that we approve the forming of a Cambodian Sub-Committee subject to the following regulations:

- 1) that this Committee consist of the Chairman (of Indo-China), the Cambodian members of the Executive Committee and one other senior missionary (Cambodian) who shall be elected by the Conference.
- 2) that all business enacted by this Committee shall be subject to the approval of the Field Executive Committee.
- 3) that this Committee shall meet annually before the mid-year Executive Committee and if necessary at other times.
- 4) that the Cambodian member of the Executive Committee need not be present at the mid-year Executive Committee meeting.

- I. The work in the French Indo-China field is a marked example of the New Testament type of ministry and show the results among a people whom God has evidently prepared for the message. We would strongly recommend that the gracious work which God is doing in that field be made known to our constituency and to new groups as widely as possible so as to enlist larger prayer interest and support, not only for that field, but for the entire Alliance work.
- J. We recommend that the field be encouraged to devote every possible effort to the sending of the Gospel into each province of Tonkin, Annam, Cochin-China and Cambodia as well as into the new regions in Eastern Siam and Laos."

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Toward the end of the year Mr. Snead put into writing his views of missionary principles and practice. He used Indo-China as a reference point. Alliance Witness, 1928, February p. 121f He emphasized three particular purposes of missionary endeavor:

"1. The wide-spread proclamation of the Gospel among all nations and tribes of men. Jesus said, 'This gospel of the kingdom shall be preached in all the world as a witness to all nations and then shall the end come.' Some witness of Christ should be given among every people or tribal group, and, if possible, this message should be given in the language which they speak in every day life. Wonderful advance has been made in the last century in translating the Bible into many languages and in preaching the Gospel among many peoples, but there yet remain hundreds of languages in which no portion of the Word of God has ever been translated, and in many of them no word of the Gospel message has ever been spoken.

"It is time for the Church of Christ to awaken to this fact and to make all her vast resources available so far as is needed for the accomplishing of this important work. The Holy Spirit has been given to the Church to enable it to fulfill the will of God and to accomplish His work. It is a tragic commentary on the lack of love, devotion and zeal on the part of Christians for their Lord and His kingdom that commercial, political and scientific interests have ventured into regions whose peoples have never yet had the

privilege of hearing the message of salvation through Christ who died for them as truly as for us.

"2. The one supreme purpose of Gospel preaching is to point men to the Lamb of God that taketh away the sin of the world. The winning of souls to Christ is the essential ministry of His followers and the salvation of men must ever be that which we seek before all other results. And to accomplish these results the hearts of men must be prepared through definite, prevailing prayer and intercession. Whole peoples and tribes have been held for centuries in the grip of Satan and he will not lightly release them from his power. In order to accomplish the desired end of their salvation, the Church of Christ must be faithful, not only in preaching, but in prayer.

"3. The final goal of true missionary ministry is the gathering out of the Gentiles a people for Christ and building all those who are redeemed by the blood of Christ into a holy temple for God's eternal indwelling.

'The Church is the consummation of God's purpose in redemption and the great masterpiece of all His handiwork. It is through the Church that the manifold wisdom of God is to be made known. The Church is the goal of our endeavor.

"In order for the Church to be complete, the groups of converts in every locality should be banded together in simple Scriptural fellowship and organization. Until this is done, the Holy Spirit does not have all the means He desires for the further evangelization of sinners and the perfecting of believers in Christ. It is through the Church that the purpose of God for the building up of believers is to be accomplished.

'Thus it is important that the converts won to Christ should be instructed in the Word of God and given such spiritual ministry as will further their growth in grace and in the knowledge of the truth. It should be expected that the Holy Spirit will bestow upon one or more in every group of believers those gifts and ministries which will equip them for the spiritual ministries that make for the development of the Church.

"It is of great importance that the building of the Church of Christ be given its proper place both in the training of missionary candidates and in their ministry on the field.

"Within the scope of these three purposes are included all essential parts of true missionary ministry. Whatever is not required for the attaining of these ends should not have any place in the work of the missionaries or the Mission.

"French Indo-China presents excellent illustrations of these three purposes of missionary ministry. This is true both as to the need and opportunities on the field and as to the results already attained in the little more than sixteen years of evangelical missionary effort there. Within the past seventy-five years the entire land has come under the control of the French Government. Remarkable progress has been made under French leadership in commerce, education, transportation and the general development of the country. Such improvements as sanitation, electric lights, ice plants, water systems have been developed. There is an excellent telegraph system, and mail and banking facilities are adequate for the need.

"French Roman Catholics have propagated their religion in the land for many years, but the simple message of salvation through Christ was not given to this great multitude of people until the beginning of work by the Christian and Missionary Alliance in 1911. Since that time, the Bible has been translated into Vietnamese. Alliance missionaries in Cambodia are translating the Bible as rapidly as possible. There are, however, at least thirty tribal groups, numbering in each group from a few hundred to a hundred thousand or more who speak different languages and dialects. They must be given both the spoken message and, if possible, the written Word. To date no missionary is acquainted with any of the languages.

"A beginning has been made among three groups of tribes people located in Cochin-China, Annam and Tonkin. A few have become believers. In those areas of the world which are considered the responsibility of the Christian and Missionary

Alliance for evangelization, none present a larger number of language groups in a compact area than does French Indo-China. French West Africa has perhaps more languages, but not within the boundaries of the present Alliance field.

"In addition to these many tribes, there is a large field awaiting us in Laos. The total population of Laos is a little more than 800,000 souls. Presbyterian workers from Siam have begun work in Luang Prabang and Swiss Brethren are working in the districts around Savannaket. But more than one-half the population of Laos becomes our responsibility to see that they shall be given the Gospel message.

"In addition, there are the four eastern provinces of Siam in which no missionary work is being done. There are over 3,000,000 people residing in these provinces. More than 33,000 Buddhist priests connected with over 3,000 Buddhist temples are actively propagating their false religion. To these millions in heathen darkness the Light of Life must be given, and it is the hope and purpose of the Christian and Missionary Alliance Mission in French Indo-China to enter the field in Eastern Siam within the coming year.

"In the third aspect of missionary ministry, the building of the church of Christ, there has been marked progress in Indo-China. The first organized church was in Tourane, Annam. Until May, 1927, this church had the only ordained Vietnamese pastor. But now in Annam there are three self-supporting churches with ordained pastors and four in Cochin China. A few other churches are almost self-supporting but do not have ordained pastors. We would bring the whole question of the establishing and upbuilding of the church in this field to our constituency for earnest prayer. Pray that the missionaries and national leaders may be blessed of God in steadfast adherence to the God-given pattern for the Church as revealed in the Scriptures. The Alliance Missions in French Indo-China and the Belgian Congo have made greater progress in this regard than in any other portion of our world-wide work."

What were the missionaries' views of a self-supporting church and a self-governing church?

Two missionaries expressed themselves on these subjects, George Ferry and Irving Stebbins. The Alliance Weekly, 1927 November 12, p. 754; 1927, November 5, p. 728 and November 26, p. 795. The first article by George Ferry deals with self-support. The last two articles by Irving Stebbins cover both subjects.

George wrote of the Mytho church -

'We were holding meetings, but the place was becoming too small and the benches were too few to accommodate the congregation. We did not want to approach the Home Board for money even for chairs, so we began to pray that God would speak to the hearts of the Vietnamese Christians. I did not speak to them about giving. We left them in the hands of the Lord. One day God spoke to some carpenters in the church. They came in as we were praying about those much-needed benches. They said, 'We would like to build some benches for the church. The church is increasing and the people have to sit on the floor. 'Would you mind if we made some benches?' I said, 'No, thank God.'

'Then the church began to further increase. The benches began to wiggle and break. Again we prayed, 'Send us some more carpenters and lumber to build more benches.' Again God saw fit to send more carpenters. I thanked God and accepted their gift to the chapel.

'But the time came when the benches began to fall to pieces. We spoke to no one in the church, but prayed that God would open the heart of someone to buy us good benches in Saigon, benches that would not have to be constantly repaired and replaced. A dear old man who came to our house one day said, 'I have one thousand dollars I would like to use to buy some new seats. These benches are getting old and squeaky and we can't hear you when you are preaching. I can get good chairs in the city of Saigon.' Again we had cause to thank God.

'Now we needed a new building. We began to pray and we held on for quite a while before there was any indication of an answer. One day about Christmas time a lady came in saying, 'I just sold my rice. I received \$150. for it. Won't you take \$125. of this towards the building of a new church?'

'Not once had we mentioned the subject, but had simply left it in the hands of the Lord. I said, 'Has anybody been telling you that we want to build a new church?' 'No, God spoke to me and said to give \$125.'

'I hesitated to take it. 'You have only \$25. left,' I said, 'and after you pay your helpers you won't have much of that left. That won't last you till next rice season.' 'No,' she said, 'I won't have much left.' Then these words came from that saint's mouth, 'but my God shall supply all your need according to his riches in glory by Christ Jesus.'

'A few years before she had not known the Lord Jesus. Now she knew a living Saviour and she knew that the promises of God never fail for she had proved them many times.

'Saying nothing to the deacons or elders about this gift, I continued to pray. A dear old man came to the house one day and said, 'Won't you come and pay me a visit tomorrow?' I went the next day, and we talked together about how the Lord works, but I made no reference to the gift of one hundred and twenty-five dollars. As we were sitting there drinking tea, an unsaved man came in, who said, 'Let us go out and look at the rice field.' We went out, and presently I heard the unsaved man say to the Christian, I will give \$1,000 for that rice field,' and he immediately paid him the thousand dollars. The Christian man had hardly received it when he put the thousand dollars into my hand, saying, 'Here is \$1,000 toward the building of a new church. God has been speaking to me to sell this field and put the money into the church.' This man did not know where he was going to get his own rice from after selling that field, but he obeyed God. Then the unsaved man said, 'I am wealthy; I don't need this rice. Take as much as you want to last you until next season.' Thus God supplied that man's need. This is the same man who prayed for a whole year for his wife to come to Christ.

'We returned to the house. While this brother and I were rejoicing and praising God, the unsaved man said, 'I can't stand this any longer. I want to accept the Lord Jesus Christ as my Saviour.' We not only received \$1,000 toward the new church, but we had the blessed opportunity of seeing a soul born again.

"A dear old lady, aged eighty, came to the house one day, saying, 'I have just been to the mill. I sold my rice, I got two dollars. Take it for the new church.' I knew she needed that two dollars perhaps more than we needed it in the church. But she insisted on my taking it. She had hardly gone two squares when an old brother met her and gave her five dollars saying, 'Perhaps you need it to buy some rice.' Back she came to the house rejoicing as she handed me the five dollars. 'Here is five more dollars toward the church.' She told me how she got it and I refused to take it. Again I heard the same words from the lips of this dear old soul, 'My God shall supply all your need, why should I fear?'

"A few weeks passed and I went to the village where she lived. I saw a new building with a green roof on it. I asked whose house it was and was told that it belonged to the same woman who had given me the two dollars and the five dollars. That is how the Lord had supplied her needs and the Lord is continuing to bless that dear old soul from day to day.

"Today we have left the church in the hands of the Vietnamese themselves, built with their own money. Not only that but my transportation home was met. The Vietnamese said, 'Perhaps the Home Board can use it in some other field, but God has spoken to our hearts that we take this upon ourselves and see that your expenses are met.'

"Does it pay to send missionaries to the regions beyond with the Gospel of Jesus Christ?"

Mr. Stebbins first article asked the question 'Is it Possible for the Vietnamese to Establish an Indigenous Self-Supporting Church?' He replied thus:

"Last Sunday a new main station was opened at Tan-An. I, accompanied by Pastor Long and Colporteur Suu from Mytho, arrived by the mission automobile at the newly opened chapel opposite the big market. An enthusiastic crowd greeted us. While we were exclaiming over the fine location of the chapel the people came swarming into the building. Practically everyone who occupied a chair was a Christian. They had been saved and baptized by Mr. Ferry at Mytho. Their prayers for a chapel had been answered. God had given them the desire of their hearts, a chapel. It had been told them that if they would pay the rent of the new chapel, buy the benches, pulpit and lamps, paint the new sign, and look after Pastor Long's travel expenses, the mission would gladly cooperate with them. They paid every cent, and the evidences are that the Tan-An work will not cost the Mission a penny. Two souls prayed at the close of the first meeting.

"Go-Cong is a neighboring province where Evangelist Nien has been in charge for three months. A church has sprung up here from the Mytho work. On the arrival of their newly invited evangelist, they found it was necessary to add to their equipment. The preacher needed a bicycle to travel about in the province, and they needed new lamps to better illuminate the chapel for evangelistic meetings. The Christians gladly took up an offering of \$50. to meet this pressing need. The preacher can now see the hungry faces when preaching at the night meetings. Also he can go visiting with his nice new bicycle and thus triple the amount of his work each day. This is all due to the fervent Go-Cong Christians who want their people to get saved.

"There are four fully self-supporting churches in Cochin-China. I have the privilege to fellowship with these young churches and it is a wonderful thing to see their growing faith. The pastor of Sadec church, when he first arrived, visited me and earnestly besought the help of the Mission to buy a new bicycle as the old one was worn. He said it looked as though the offerings

would not be sufficient to meet all the expenses. We prayed and I assured him that we would stand with him for victory in these needs. The following month he came to us with a shining face and said the bicycle had been bought and that all the current expenses had been paid.

"Cantho, on receiving their new pastor, had to increase his salary from \$27. to \$43 because of their large family of seven children. With a monthly expense of \$90 they are meeting every penny.

"Bentre decided to open a new outstation at Ba-Tri. After I secured the necessary authorization they informed me they would pay every expense involved, the renting of the new chapel, buying the chapel equipment etc. The entire support was guaranteed by them. It is an accomplished fact and special meetings are going to be held there soon.

"The Mytho church is also stepping forward steadily with plans for pressing into the unoccupied areas of Mytho province where there are over three hundred thousand souls.

"Vinh Long is almost ready to build their new church. Seven hundred dollars has been paid by the Christians. They still lack about \$200, but part of this is pledged. Vinh Long will soon be a self-supporting church. Tra-vinh and Soc-Trông, two more newly opened provinces, are already joining the ranks and giving offerings. We expect another year will see rapidly growing churches.

"The Vietnamese evangelists and pastors are ready to give their best and want to be self-supporting and self-propagating. Their last District Prayer Conference at Cantho had expenses of over \$500 and the churches of Cochín-China paid every penny. The national leaders make mistakes but they are learning. With the earnest prayers of God's children in America, a mighty Spirit-filled, self-supporting, indigenous church will soon come to birth. The executive committee of our last Prayer Conference rather overstepped themselves in authority, but we were greatly encouraged to see this evident desire to undertake responsibility.

"At the meeting of the Joint Executive Committee, the national leaders had the impression that the Tourane Bible School was already under their control. This shows they are thinking. There are many of them praying earnestly and working, yes, and giving liberally, that soon in this land they may have their own, indigenous self-supporting church. It is their right before God.

"Shall we hinder them? Can they establish their work? I have given facts that prove that they can. It is true that to develop faith in a child, you must trust it, you must give it a task beyond its own vision, and it will usually respond and be more than equal to the task. Pray much that the missionaries may know God's way in the establishing of the Vietnamese indigenous church and pray that we may in no way hinder its development."

The second of Mr. Stebbins articles asked the question, "Shall We Give Immediate and Full Autonomy to the Native Churches in All Our Alliance Fields?" He answers -

"It would seem that we ought to do so without delay. In China all missionaries have suddenly been compelled to entrust everything into the hands of the national churches. In practically every Missionary Society in China the national Christians have expressed the desire that all missionary work be supervised entirely by the Chinese Christians. Many hold that the people in India, Africa and China and other lands are immature and without sufficient intelligence to administer the affairs of their own church. But how many missionaries are there who ever organized or supervised a church before they came to the foreign field?

"A missionary in a foreign land usually has one great advantage over a national Christian. That is, he was born in a Christian land and in most cases has from a child grown up in a church. Therefore he knows probably what ought to be done in a church. Were not the Apostles but very humble and unlearned men, filled with the Holy Ghost? The High Priests and elders marveled at the boldness of Peter and John, perceiving that they were unlearned and ignorant men; and they took knowledge of them that they had been with Jesus.' Is not the ability in the church of God, whether of a national or foreigner, necessarily a spiritual

ability? It is hard for us to place confidence in those whose opportunities have been so limited and who are a simple, humble people. We feel that our larger opportunities, education and intelligence makes us by necessity the leaders of the work.

"We know that the Christians of China want autonomy and that most of them resent the arbitrary authority still maintained by the missionary. Is this the quickest way to establish an autonomous, self-propagating, self-supporting indigenous church?

"Someone will say, 'We will let the Vietnamese church have authority just as soon as it is self-supporting?' Have we a right to talk to the national Christians like that? We are foreigners in their country and we want the Gospel to become theirs. Is there not a better way to more quickly help churches to take full authority and full responsibility? Could we not hand over the entire authority to them immediately and call them a subsidized Mission which would work together with the foreign missionaries that are presently on the field? Should not the Bible school of every field have immediate full administrative autonomy? Should not every publication work of every field have national leadership? Most every one will say the time has not yet arrived. When will there ever be a more opportune time than now?

"Is it not true that the Vietnamese, or nationals of any field, understand their own people much better than the foreigner? Is it possible to establish an indigenous church when we keep the authority in our hands? When will we trust our national brethren and be willing to step aside and ask them to do everything? There will always be plenty of work for a foreign missionary. He is needed as an evangelist, as a teacher and as an adviser. This is not the time to talk of missionaries quitting and going home, or to step down from their work. It is a time when we should be willing not to grasp control of everything and spend time on matters of detail, but be ready to give ourselves to prayer and the ministry of the Word. Then these young enthusiastic, Spirit-filled leaders can assume the place that God has called them to take.

"Surely the time has come when there should be a national Chairman or President of the national church. There should never be any action or step taken in the work without fully

consulting with these national brethren. It is their church. They are the leaders. They are to take the Gospel to their own people. We are the helpers, with, thank God, a purse of God's money which we will willingly entrust in the hands of God's chosen leaders, not carelessly and not without due investigation; but wherever God's money is needed to spread the Gospel, there it will go.

"In French Indo-China we have a church of over four thousand Christians. We ought to recognize only one source of authority and that is the voice of this National Church which will be God's instrument to evangelize this great land. May God give unto us all added light that we may step up to God's plan for His one united Church."

#### Persecution

The steady response to the Gospel apparently alarmed the Roman Catholic Church. In numbers of people, the Protestants were considerably less than the Catholics, but the continual increase of converts to Christ caused alarm. Taking refuge in the treaties of 1874 and 1884 between France and Vietnam,<sup>1</sup> the Catholics believe that they had exclusive rights to propagate their religion in Vietnam. Ruth Jeffrey wrote the first article describing the situation. A. W. 1928, February 4, p. 73 (The Station and District reports will also describe some of the opposition.)

"One day last June (1927) a Christian from Tam-Ky, about forty miles south of Tourane, came with the news that the officials in that town had forbidden Christians to gather for worship and had also demanded that the building of the little church, which was only partly erected, be discontinued.

"A day or so later a letter was handed me from pastor Phan at Dai-An, an outstation about fifty miles southwest, saying that the work there also had been closed and that the Christians were very much disturbed.

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1. See next chapter for text of the treaties.

He wanted Mr. Jeffrey to please come immediately. Both Mr. Jeffrey and the national chairman, Mr. Thua, were away at the time and were not expected back for several weeks.

"That was six months ago. During these months of trial and persecution God has deepened the lives of the pastor and the Christians in a truly remarkable way. In spite of threats and fears, the pastor has continued services.

"On nearly every tree for miles around Dai-An were posted the official documents forbidding the people to follow the Protestant religion, the penalty in case of disobedience to be severe beating, imprisonment, or worse. The church building in Dai-An had been suspended temporarily on account of lack of funds. There were several hundred dollars still to come in from pledges. The church had just recently started functioning on a self-supporting basis, but now with this persecution there was slim chance that the necessary funds would be forthcoming. It was a time of real testing. But the pastor and deacons, realizing their utter helplessness, threw themselves upon God and sought His face with all their hearts. It has been a time of much heart searching and prayer, not only at Dai-An, but also at Tourane among missionaries and the Christians.

"The three-day district prayer conference has just come to a close. Many of the Christians from Dai-An were here. My heart thrilled with praise to God as I listened to Pastor Phan tell of God's gracious blessing on the church in that persecuted district during the past few months. Only two had denied their faith in Christ, while on the other hand ninety new converts had the courage to take their stand on the side of the despised and persecuted Protestants. Two villages that up to this time had not had one representative of Jesus Christ will now have over sixty converts between them.

"God has also blessed the prayer of faith and many miracles have been wrought. One man who had been an opium sot for over thirty years can now testify of God's grace that the craving has completely left him. As a result of this man's testimony three other opium smokers in the same village have been entirely delivered. A young man who had

been an epileptic from his childhood was instantly healed in answer to the believing prayer of the Christians in his village.

'While the Christians were meeting at Prayer Conference last week, the enemy was busy. When they returned to their homes, they were met with the news that the higher authorities had just called in all the national officials and given them the strictest injunctions to close down our work immediately. Several times during the past few months, our first perhaps our most devoted convert from Dai-an, one who has literally given all he possesses to the Lord, has asked me to please write to the mother Church in America and beg them not to forget to pray for the Dai-an church. Others have voiced the same desire, so I am just passing on this S.O.S. call to prayer from the national church in Annam."

#### Districts (formerly Station Reports)

So far in this History, we have related the story of church planting, growth and experiences under the category of Station Reports. The increasing number of churches makes this method now too voluminous. We will treat this material by Districts and write of churches when particularly significant. Some church statistics, when available, will be included as before at the end of each year.

#### District of Annam

Annam was blessed by the ministry of six of the ordained pastors. Rev. Thua's home was in Tourane, but he traveled throughout Vietnam as the National Evangelist and as Chairman of the Vietnamese Church Committee. Rev. Tran Dinh came from Cantho to Tourane to replace Mr. Thua at the church. Two self-supporting churches near Tourane also had ordained pastors. Rev. Pham Thanh pastored at Faifoo. Their place of worship had been rented for several years, but now they were ready to construct their own building. Rev. Tran Xuan Phan pastored at Dai-An. Persecution there was severe, but the Christians completed their church building before the end of the year. The Christian's courage and faithfulness greatly impressed the officials and their attitude was changing.

of the Tourane Church and also to those of Mr. and Mrs. Stebbins, who were then in charge of the work, the Lord opened the way for my brother and myself to attend Bible School. My brother went in 1921 and I went during 1922-23. In 1924 I went to Faifoo. God blessed very graciously during this year. The work at Dai-An was opened at this time and, praise God, it is now a self-supporting church. In 1925 I returned to the school and in 1926 I was sent to Mytho, where God saw fit to bless my ministry."

Mr. Jeffrey also wrote that

"two new outstations have been opened at Ha-tinh and Qui-nhon. In both places there are a number of inquirers, but as yet none have been baptized. There has been strong opposition to the work at Tam-ky, but the little group of Christians has stood true. They had collected materials to build their church, but were not permitted to finish it. The work among the Mois at Khe-So was closed temporarily, but has been reopened.

"A Christian woman in Tourane has for many years remained true to God and loyal to her husband, in spite of the fact that he long since ceased to act like a gentleman. Many times God answered prayer on behalf of the family, and even on behalf of the unbelieving husband. He was brought near to the kingdom, but evil companions proved too strong a link with the world.

"Just recently he returned to his early antagonism to the gospel. He charged his wife falsely and deserted her to live with another woman. Then came her greatest test, he tried to kidnap the children, being determined that they should not be brought up as Christians. Humanly speaking everything was against this Christian woman, even Vietnamese law was on the side of the husband. Things looked black indeed, and the local Christians saw no hope of her keeping the children.

"Then in answer to prayer God overruled and the husband allowed his wife to keep the children and even contributes to their support. Furthermore since her husband left her, Mrs. Tuan has given her full time to the Lord's work. She goes from village to village teaching and encouraging the little groups of Christian women who are in such need of spiritual help. Nor do we yet despair for the salvation of this wicked husband. Truly God is faithful!"

The Gospel spread in Annam although missionaries were forbidden to conduct services outside of Tourane. However small churches were born as far south as Nha-trang and Phan Rang. Student-evangelist Le thanh Loi worked in the Nhatrang area part of 1926 and 1927. In May of 1927 Phan Dinh Lieu of the first graduating class replaced him. Then the Traverses moved to Nha-trang in July. This was a bold move and would arouse opposition. Mr. Jeffrey reported:

"Nha-trang was an outstation from Tourane until Mr. and Mrs. Travis opened it as a main station in July. God has richly blessed their labors and two more outstations have been opened since they went there. In spite of much opposition the work has gone ahead and nineteen have been baptized, twenty more being ready for baptism.

"The Vietnamese evangelist\* has met with varied experiences. Once he was arrested for selling Bibles and was handled rather roughly. His confidence in God made a marked impression on the policeman who arrested him, so that even he, a heathen, stopped to pray for the evangelist before taking him to a higher official. Needless to say the evangelist was brought safely through this trying experience. One noteworthy matter in connection with the opening of outstations at Nha-trang is that from the beginning the Christians have furnished their own chapel, lights, and incidental expenses."

The following statistics depict more of the Church situation in and near Nhatrang. The Christians rented chapels at -

1. Ninh-Hoa. August 1926
2. Cho-Thanh August 1927
3. Phan-Rang September 1927

Deacons and deaconesses cared for these outstations and the national evangelists visited them regularly. About 100 people had prayed. But the atmosphere was tense, opposition rising.

Mr. Jeffrey described it -

"One official in particular has shown marked hatred to the Church and has been the cause of much trouble. He caused proclamations to be posted, threatening with beating and

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\* Mr. Phan dinh Lieu

imprisonment any who might become Christians. By his position he greatly influenced men under him who were not opposed to the gospel, but feared him. In one place two men, who had recently confessed Christ, were hauled before an official. Both were beaten. One denied Christ, but the other remained true. Afterward the official was sincere in his praise of the man who stood true and strong in his condemnation of the men who denied Christ.

"In another place one of our pastors was forced to remain in prison overnight. A group of Christians gathered and they worshipped God in prayer. Some months later, as a result of false witnesses, the brother in whose home the prayer meeting was held was fined fifteen piastres. Recently one official, when presented with a false charge against Christians, tore it up and rebuked those who presented it, remarking that he was tired of that sort of thing. 'The law', he said, 'is to pushish evil-doers, not those who are trying to do good.'

"The government endeavors to be just, but many influences are at work. Communism has its advocates, imported in some cases from China. Caodaism, a new Vietnamese religion, is causing some concern because of its political tendencies. And add to this the fact that we are foreigners and that Rome ever tries to ride the political saddle, is it any wonder that there is opposition? But even this does not explain the real source of opposition. 'For we wrestle ... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' "

#### District of Tonkin

The missionary staff in Tonkin was small, their work difficult. Growth was slow, but the few believers were true and stalwart.

Family opposition to the Gospel was strong. Mr. Cadman wrote: 'The Tonkinese are holding most tenaciously to their heathen religions, customs and family ties, - only the power of God can break these ties.' p. 13 V.N.A.R. But the Hanoi church sought to reach them and opened a street chapel during the year in another part of the city. Attendance was good, but few were ready to pay the price of becoming Christians.

The difficulties in Tonkin can be seen in this letter by the student-evangelist in Hanoi, Mr. Ap. He wrote of a trip he took into the countryside.

"The Ba-cu (old lady) of the house had a year ago prayed the penitent's prayer. Alas she is still far from the Kingdom! When urged to take her stand for Jesus, she said: 'Sir, I know full well the Jesus' doctrine is good, the teaching right, and the soul precious. But it is very difficult for us in this community to follow it. Here in the village we must pay our share towards keeping up the old customs, otherwise there is strife. We must also observe ancestral worship in order to ensure favor for our descendants or our family circle will be broken. We already know that all this is false and futile, yet we are compelled to continue so doing. If not we will be considered outcasts from our village and suffer persecution from our family. Therefore in these country villages we must go slowly, very slowly, in following the Jesus' doctrine..

"Another enquirer came, a man about forty, wearing shabby clothes. But it was soon apparent that he was not an ignorant country man but a person of some learning. He said: 'I have read the Scriptures and what is written is very good. But our people are poor. They must go and work very hard in far-away places in order to nourish their bodies. How then can we have time to care about our souls? If indeed, you have such earnest hearts to preach the doctrine to us, you should do as follows. In each village where you witness you should establish philanthropic institutions to help the poor and indigent. In the day time you should give them work to nourish the body, then in the evening they could come to hear you preach and teach salvation for the soul.'

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

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

During 1927 two new outstations were opened in Tonkin, one in Hai-duong and another in Nam-dinh. Student-evangelist-colporteurs were assigned there. This brought the number of outstations in Tonkin to six. The oldest out-station, Tu-Nhien, had sent three men to the Tourane Bible School. Also in Tu-Nhien, two men had been authorized to build a church on private land, but had not begun construction.

The missionaries, as usual, were concerned about the "regions beyond." To discover information concerning some of them Messrs Irwin, Jackson and Smith took a trip in March to Hoa Binh, some 50 miles west and south of Hanoi. They learned that some 40 thousand Muongs lived in Hoa-Binh province. The Call, No. 18, p. 13. They visited the market town of Cho-Bo, 20 miles from Hoa-Binh, where every ten days was a market day. A steam launch came down from Hanoi for that day. Here were another totally unreached people. There were an estimated 700,000 tribes people in Tonkin. During the year, preaching contact was made with the Nung and Tho tribes. A few accepted the Saviour. V.N.A.R., p. 13.

In Hanoi the Press continued its outstanding work. During the year they published over five million pages. V.N.A.R., p. 12. Included in this production were the following:

40,000 Scripture portions both in Vietnamese & Cambodian  
150,000 booklets and tracts " " " " "  
R. A. Jaffray, Daniel, an exposition in Vietnamese  
Each month - Sunday School lessons  
Each month - The Call

District of Cochin-China

The Cochin-China District work spread southwest and northeast of Saigon. Of the Saigon work, D. I. Jeffrey reported that -

'Mr. and Mrs. Carlson took charge of the work in June, after Mr. and Mrs. Jeffrey were transferred to Tourane. One more outstation at Giadinh was opened during the year. The area is large and in most of the outstations there has been a stubborn resistance to the Gospel.

'The population of Saigon is continually changing which makes it difficult to build up a church membership: During the year quite a number have been saved in Saigon. Mr. Carlson writes: 'At Binh-Tri-Dong a man who was mentally unbalanced was instantly healed and is now one of our most devoted Christians. A little girl, the daughter of one of our Binh-Tri Christians, was standing in the middle of the road when an auto came up at great speed. The horrified parents were sure their child would be killed, but she suddenly lay down flat on the road and the car passed over her without touching her. We believe this was the Lord's hand.'

V.N.A.R.

Bien Hoa was opened as a station in December of 1926 by Mr. Robinson. In 1927 he and

'Mr. Hazlett were there until the end of July. Since August 1st, Mr. and Mrs. Pruett have been in charge. They were forced to leave Chaudoc because of the critical state of health of Mrs. Pruett and Billy. Mr. Pruett writes, 'I feel that the greatest miracle I have seen during the past year has taken place in my own family. In July our little boy Billy was so ill that we feared for his life. In fact because of that and because my wife had been ill for eight months, we resigned and started for home - but volumes of prayer were ascending for us. Billy suddenly began improving, and my wife was almost instantly healed at the very same time. Billy, who six months ago only weighed fifteen pounds, now weighs twenty-seven pounds.

My wife too is enjoying perfect health. Truly only God could have worked such a miracle." At the end of the year Mr. Pruett took over Thu-dau-mot Province in addition to the work at Bien-hoa."

V.N.A.R.

That Cochin-China led other districts in conversions and church planting was largely due to the growth in the Mytho area. (See church statistics page 529 )

The Ferrys left Mytho for furlough in April and Vietnamese pastors alone continued the great area ministry. Rev. Le-van-Long (Dr. Le-hoang-Phu's father) pastored the self-supporting Mytho church. They opened three new outstations during the year. The self-supporting Bentre church across the river from Mytho also prospered. Rev. Nguyen-huu-Khanh was the pastor. They opened two outstations, one in Ba-tri, some 20 miles south of Ben-tre. Mr. Nguyen-van-Nien pastored the Go-cong church, almost self-supporting.

In the States, George Ferry related to intrigued audiences some of the unusual events he had witnessed. These miracles indicate one of the reasons why so many were converted to Christ and show that Jesus is the same, yesterday, today and forever. George Ferry wrote of these events for the Alliance Witness, October 1927, page 715. He told the story of the conversion of a husband and wife. She could not read, didn't even know the alphabet. She asked the Lord to quicken her mind so she could read the Bible and witness to its truth to others. She visited the Ferrys and unburdened her heart. George wrote:

'We prayed that afternoon with her and she returned to her home in the distant village. A week or two later as I was passing through that village, I stopped at her house. Again we had prayer together that God would open her mind that she could read the Word of God.

'When I returned the next week I saw her on her knees before God, crying to the Lord Jesus to open her mind so that she could read the Word of God and go out into the different villages and give out the Gospel. She rose from her knees, and I said to her, 'God today is going to open your mind in a marvelous and mysterious way. I believe

God is going to use you as an instrument in His hand.' As I opened the Bible to John 3:16, I had faith to believe that God would hear and answer prayer. All that week I had been praying to this end. She read John 3:16 as well as you or I would. I stayed on for a week to hold evangelistic meetings. While there, she started to read John from beginning to end. I never saw her stop to go to sleep. She would pause once in a while to get a bite to eat.

'A year passed by and God has used that woman to win many souls. One day, while she was in a distant village, an old saint of God, eighty years old, who had been blind for sixty years, was listening to her as she read the Word of God. She was reading about Christ healing people. This blind woman, the only Christian in her village, said, 'Will you take me to the brother's house that he may pray for me that God will open my eyes?'

'Together they came to the house, and we had prayer. While we were on our knees, God opened the eyes of that dear old lady and after sixty years of blindness again she saw the light. Oh, can you picture the joy in that woman's heart and life? She went back to her home and how those villagers marvelled to see that old woman with her sight! It so moved the village that they invited me to come and hold meetings for two weeks. During that time many hundreds gave their hearts and lives to the Lord Jesus Christ. Isn't Jesus Christ the same yesterday, today, and forever?

'Another day, as this dear saint was giving out the Gospel, she saw a woman listening who was very ill with consumption. She said, 'Do you know that God can heal you?' She brought the sick woman, who could hardly walk, to our house. Again we knelt before the Lord Jesus Christ in prayer, believing that He would hear and answer. God touched this woman and she was healed.

'One day while I was home in my study a man came to the door. I invited him into the house. He would not enter. 'Why can't you come in?' I inquired. 'If the village officials knew that I was here, they would put me on that island. They might put you in prison and perhaps fine you.

'Not far away is a leper island. We had asked permission many times to go to that island to give the Gospel of Jesus Christ, but the authorities would not permit us. On that island there are about three hundred lepers who have never heard the Gospel. We can see them from a distance from our sampan as we go to other villages. There they are, some with hands or feet gone, or part of their faces eaten away, and they have never heard of the Gospel. My heart has cried out to God more than once, 'O God, let me have one chance to go over there and give the Gospel to those dear people.'

'When this man said, 'They will put me on the island,' I knew what he meant. 'Come in,' I said. One of his hands was wrapped up. 'Take off the bandage.' His fingers and thumb had already begun to be eaten away. Perhaps in a few weeks his hand would be entirely gone. I sat down and talked to him about Jesus Christ and what he must do in order to accept Jesus Christ as his Saviour. 'Yes,' he said, 'I understand.' We knelt in prayer. He gave his heart to the Lord, and then asked if I would pray God to restore his hand. As we knelt in prayer, God healed that hand.

'He went back to his home and showed his hands to the villagers who knew of his condition, although it had not come to the attention of the officials. How they marvelled at the power of the Lord Jesus Christ. Again God gave us another village that had never heard about the Gospel of Jesus Christ.

'Just before leaving for furlough, the child of one of the national pastors was taken ill with diphtheria. A dear Christian brother came for me, for I was away. 'The child of the pastor is down with diphtheria. They don't expect him to live,' he said. They had called the doctor and the doctor had given him up to die. As I reached home, tired in mind and body, I found many Christians there and many unsaved ones. We knelt in prayer and God restored the life of that child in the presence of the unsaved. Again we had the opportunity to show them what the power of God could do.

"We used to have our prayer meeting on Saturday night. We started it at seven or seven thirty and continued until four or five on Sunday morning. The time came when the church was not large enough to hold the people who came. Then we decided to have our prayer meeting every night of the week in every church and outstation and in every place where the evangelists were holding meetings. One time we were having a prayer meeting which included the leaders from the different provinces, villages and outstations. We were spending three days and three nights in prayer and fasting, praying that God would give us an outpouring of the Holy Spirit in the different places and villages where the Gospel had not yet been preached. God spoke to our hearts that He would give us new outstations in five different villages.

"Since we have come home, we have received word that God has given us those new outstations. Beloved, God is calling us and the Vietnamese are calling us to pray that within the next three months the power of the Holy Spirit may so work that they will have an ingathering in these areas. O friends, let us not be idle. God is calling us to spend time in prayer. I know we have duties, but let us spend more time in prayer. Then we shall see things done for God."

A.W. October 29, 1927, p. 715

Southwest of Mytho, three churches were self-supporting. Sadec, pioneered by I. R. Stebbins, was one. Rev. Doan van Khanh was the pastor. Cao-lanh, formerly an outstation from Sadec, was another. It became self-supporting in August of 1927. Mr. Nguyen Tan was the pastor. The third church, Cantho, was south of Sadec. H. A. Jackson pioneered there. Cochin-china thus accounts for five of the eight self-supporting churches.

Mr. Jeffrey further reported that -

"Mr. and Mrs. Stebbins have been in charge of Vinhlong and the large surrounding area. Four new outstations have been opened during the year and 193 have been baptized. The Vinhlong Christians, by the end of the year, were

preparing to build their own church and were almost fully self-supporting. Mr. Stebbins has spent much time in itinerating. He reports many instances of healing and many remarkable answers to prayer. Mr. Stebbins writes: 'One encouraging sign is the willingness of the Christians to support their own work and their keen desire is to build their own churches and have their own pastors just as soon as possible.' "

The Pruetts ministered from Chau-doc the first half of the year, and then Messrs Robinson and Hazlett came for the second half. Mr. Jeffrey reported that

"Mr. Hazlett has been busily engaged in language study while Mr. Robinson has done a great deal of itinerating. Many have been saved in the outlying parts of the district. Mr. Robinson writes, 'At Tan Hiep a young lad who was dumb and insane has been completely restored. At Camau a young jeweller who had lung trouble has been healed. According to his own testimony he was nearly dead when the Lord touched him. There are 22 baptized Christians at Camau, mostly through his efforts. He often holds out his lean arms and tells the people, 'Look at me, I certainly do not live by the flesh, where would I be if it were not for Jesus.' "

#### District of Cambodia

Mr. Jeffrey in the V.N.A.R. wrote the following regarding Pnom Penh.

"Five outstations have been opened during the year and 49 have been baptized. Besides his regular station work, Mr. Hammond has been busily engaged in translating the Cambodian Scriptures. Mr. and Mrs. Peterson have rendered valuable service in visiting the outstations, some of which are a long distance from Pnom-Penh. In addition to the work among the Cambodians, a Vietnamese evangelist resides in Pnom-Penh to minister to the Vietnamese people in the city. Mr. Hammond writes: 'Recently a young Tonkinese led his uncle to accept the Lord. The news reached the uncle's home in Tonkin. Some correspondence followed, until finally he wrote a very blasphemous letter denying the Lord. He didn't feel very well

and before sealing the letter he laid down to rest. Three hours later he was dead, the letter still unsealed lying on his desk. Doctors made an autopsy, but found no reason for such a sudden death. This incident created a profound impression in the Vietnamese Church.' "

Cambodia - Battambang

During the 1927 school year 28 students were enrolled at the Bible School. Twelve were women and six of the sixteen men were second year students. Expenses of the school were paid as follows:

Students	\$513.
Mission	666.
Specials	139.

None of the students were entirely self-supporting.

Mr. Jeffrey wrote this of Battambang:

'Mr. and Mrs. Ellison were in charge of the station and Bible School and Mr. and Mrs. Gunther studied the language and assisted in the work. Three outstations were opened making a total of nine. There were 29 baptisms. The work in this area as in all parts of Cambodia, finds the Christian community widely scattered. This increases the difficulty of organizing the Church in Cambodia.

'We are happy to report the erection of a much needed missionary bungalow at Battambang. It was almost completed by the end of the year. Plans have already been approved for the erection of Bible School buildings in Battambang to be paid for by the McDuffie Memorial Fund." (This gift came from the Alliance Church in Orlando, Florida.

Exploratory trips

Near the close of the year, D. I. Jeffrey and the Cadmans made exploratory excursions to Laos and Eastern Siam to discover how these neglected areas could be occupied for Christ. V.N.A.R. 1927, p. 22. The Cadmans described their travels in two articles (A. W. June, 1928, p. 360 and 394) which are summarized below.

They went down to Saigon and by road west to Battambang in Cambodia. It was a 200 mile jaunt from there over to Bangkok.

Early the next morning he wrote -

'We found our way through the dusty, crowded streets of the city to the depot of the American Bible Society. Here we met and consulted with the zealous agent, Mr. Irwin, who for long years has been urging our Alliance to cross the border and undertake pioneer work in Eastern Siam. We also met some Presbyterian missionaries from whom we received the news that their mission had 'cordially accepted the proposal of the Christian and Missionary Alliance to occupy in an evangelistic way the provinces of Udorn and Ubol.' We were also told that the Siamese government placed no obstacles in the way of missions, but that the missionaries would have to learn Siamese in order to meet the Siamese officials.

'Our return journey to Indo-China was through Eastern Siam. The first day we travelled by train to Korat. Here our Presbyterian friends have a Chinese evangelist working among his fellow countrymen, the inhabitants being mostly Chinese. The Lao people prefer to live near their rice fields.

'Korat is a strategical center, it being the junction from which two railways branch out - one due east to Oubon, close to the border of southern Laos, and the other north to Vientiane. When these lines are completed Eastern Siam will be very accessible from Indo-China.

'Oubon, with a population of about five thousand inhabitants, is a town of some importance. The Siamese governor of the province lives there. It has therefore a French consul and also a Catholic mission. The Buddhist priests are everywhere in evidence. Whether in the towns or on the trains, one sees the gleam of the bright yellow robes. One realizes that these missionaries of Buddha are literally 'going out into the highways and hedges' to win converts.

"Eastern Siam as a country is unattractive, its climate is unpleasant, the conditions of living are unalluring. Missionary work will entail great hardships and much sacrifice."

From Oubon, the Cadmans traveled east to the Mekong river. There they boarded "a sturdy little steamer" that chugged them north through rapids and sharp rocks to Savannakhet, - "a clean and pretty little French town" in southern Laos. The French had constructed a road from this town over the mountains eastward to Vietnam and the coastal towns of Quang Tri and Hue. The Cadmans needed transportation which Mrs. Cadman described -

"We find the proprietor of an autobus, who proves to be a garrulous old Vietnamese lady. Early next morning we set out, and follow one of the excellent French roads, at first over gently rolling country, then through a mighty mountain range, following the course of a rushing river, through dense forests and jungles.

"Suddenly the auto draws up at the side of the road. A man climbs down, takes incense sticks and other worship paraphernalia. We wonder what it is all about. They tell us that this road was made at great sacrifice of life, many have died here, and so they must appease the spirits in the locality lest they, too, fall victims. The incense is lit, some prayers mumbled, with much bowing before a little shrine, and we are off once more.

"But only for a time. We descend a deep valley where a long cement bridge is in construction. Again the same proceedings of incense burning, praying and bowing, for here, too, the spirits must be very malicious. The temporary wooden bridge is very insecure and dangerous!

"We tell our garrulous old lady how we too pray for protection, but our prayers ascend to the true God who really has power to protect and aid.

"While traveling on this bus, we were much encouraged to press on and sow the Gospel seed beside all waters, for here, among the passengers coming from the banks of the Mekong, hundreds of miles from the nearest Alliance mission

station, we found three men who knew us and had heard the Gospel in Vietnamese. -How little we know how many will greet us in the heavenly mansions, who have heard the Gospel perhaps only a few times in some Gospel Hall, and have believed on the Lord Jesus Christ and been saved."

Mr. Jeffrey's article appeared in the April-June, 1928 issue of The Call, p. 7f. Most of it is a travelogue. He traveled north by river steamer on the Mekong river, starting from Cochin China, passing through Cambodia to southern Laos. He described quite realistically the scenery and people along the route and the cosmopolitan passengers aboard the launch. The boat stopped at Pakse on a Sunday afternoon where he observed a Buddhist temple and Roman Catholic church, but nothing Protestant. Going further north, he could see Siamese life on the west bank of the river and Lao villages on the east side. He finally arrived in Savannakhet where there lived nearby three Swiss Brethren missionaries. These folk could not be visited at this time and on foot and by horseback he continued on to Lao-bai. From there he passed across the border to Annam and home to Tourane.

1927

STATISTICAL and OTHER INFORMATION

1. New Missionaries - 4

December 28 - Norman M. Cressman  
Ethella Hicks Cressman

December 28 - Jacob John Van Hine  
Nellie Bayer Van Hine

- they left France December 2

2. Missionaries on the Field at end of Year - 31

3. Missionaries on Furlough at end of Year - 8

April - G. C. Ferrys

May - E. F. Irwins

- H. C. Smiths

In France - H. A. Jacksons

4. Missionaries Returned from Furlough

May - Wm. Cadmans

July - Celma Ailshouse

5. Ordinations

May 10, Tuesday - Paul Gunther  
- Herman Hazlett

Mr. Hammond read the Scriptures,  
Mr. Cadman gave the charge and  
A. C. Snead offered the ordination prayer.

6. Marriages - none

7. Births and Dedications

Births:

July 3	Battambang	- Roger Lee Carlson
August 9		- Bernard Gordon Jackson
September 15	France	- Ethella Hannah Cressman
September 22	Pnom Penh	- Edward John Pruett
		Harold George Pruett
December 30	Vinh Long	- George Turner Stebbins

Babies Dedicated, Tuesday, May 10, by A. C. Snead.

William Alfred Pruett, Jr.  
Paul Goforth Jeffrey  
Donald King Hammond  
Elizabeth Mary Stebbins

8. Church Statistics, 1927

Stations	Baptisms	Members	Churches	Outstations	S.S.Schools	Offerings
Hanoi	13	60	1			\$250.
Tu-Nhien	9	48	1			22.
Outstations	1	16		6		8.
Haiphong	3	8	1			34.
TONKIN	26	132 lost 82 members	3	6		314.
Tourane	42	442	1			430.
Dai An	84	146	1			584.
Tam Ky	34	45	1			221.
Nha Trang	8	15	1			18.
Min Hoa	5	14	1			9.
Fai Foo	89	489	1			209.
Vinh	11	59	1			38.
Outstations	6	16		5		21.
ANNAM	279	1,226 lost 261 members	7	5		1,530.
Battambang	12	13				256..
Don Teo	8	33				4.
Chanda Sway	6	15				1.
Outstations	3	3				8.
Pnom Penh	7	36				116.
Prey To Tung	25	53				11.
Prey Khmounh	11	14				
Chi-Ka-Eng	8	49				9.
CAMBODIA	78	216 lost 52 members				\$ 405.

Stations	Baptisms	Members	Churches	Outstations	S.S.Schools	Offerings
Saigon	2	36	1			314.
Binh tri Dong		22				
Thu dau Mot	5	22				
Ben Cat	6	36				
Hvtho	102	404 lost 598 members	1			681.
Phu Thanh	21	34				
An Hoa	37	117				
Binh Dai	2	31				
Go Cong	52	111 lost 91	1			\$148.
Tan An	42	150 lost 92	1			77.
Ben Tre	101	369 lost 192	1			590.
Cantho	162	435	1	}		1,082
O-Mon	50	159	1			
Sadec	49	295	1			312.
Cai tau Ha	12	47	1			26.
An thai Dong	16	70	1			102.
Vinh Long	58	131	1			85.
Soc Trang	19	25	1			
Tam Binh	2	12				
Tra Vinh	4	4				
Chau Doc	3	18	1			41.
Cao Lanh	78	151	1			75.
Binh Long	3	45	1			
Long Xuyan	61	83	1			24.
Rach Gia	47	60	1			
Ca Mau	22	22	1			
COCHIN-CHINA	856	2889 lost 973				\$5,688.
TOTALS	1,339	4,463		67		\$7,217.

Church Statistics: (continued)

Self-supporting churches - 8

Annam: Tourane, Faifoo and Dai-An

Cochin-China: Mytho, Ben-tre, Cantho, Sadec and Cao Lanh

Outstations: - 67

Opened during year: 24

Closed during year: 6

National Workers

Supported fully by Church

Men

Women

8

Supported partly or fully by Mission

37

3

Ordained workers

10

Unordained workers

35

9. Significant Information

March

- a. The R. M. Jacksons, Mr. Irwin and Smith traveled to Hoa Binh in Tonkin to survey possible work among the Muong tribe.
- b. A. C. Snead made an extended visit to Indo-China. He arrived at Haiphong on March 5th and sailed for the Philippines the middle of May. R. A. Jaffray accompanied A. C. Snead the first part of his visit.
- c. The Mission and Church Executive Committees were officially named a Joint Committee, to be ratified by the Field Conference and the Board of Managers. The start was made in March, 1924. (See p. 308). During the year they met three times: March 14, 15; May 13-17; November 17-22.
- d. The Fourth Annual Church Conference met at Tourane, March 5-13. Rev. Alfred Martin of Hanoi joined A. C. Snead and R. A. Jaffray as guests of the Conference.
- e. Conference elected a Chairman (president) and Executive Committee of the Church.

- f. A committee, composed of three missionaries, R. A. Jaffray and Pastor Chow (Mr. Snead sat in), voted to request the South China Mission to assume responsibility for Chinese work in French Indo-China.

May

- a. Sunday, May 1, eight young men graduated from the Tourane Bible School. This was the first graduating class. The graduates were:
  - 1. Quoc Foc Wo
  - 2. Tran Dinh
  - 3. Duong Nhu Tiep
  - 4. Le van Long
  - 5. Doan van Khanh
  - 6. Nguyen huu Khanh
  - 7. Tran xuan Phan
  - 8. Pham Dinh Lieu
- b. Sunday, May 8, seven of the graduates were ordained to the Gospel ministry. Mr. Lieu was temporarily excluded. Two older men, Mr. Pham Thanh and Mr. Nguyen hau Dinh, were also ordained. They were required to continue correspondence studies with the Wuchow Bible School. With Mr. Thua, ordained in September 1922, this gave the Vietnamese Church ten ordained men.
- c. May 2-11, the Thirteenth Annual Field Conference met at Tourane. A. C. Snead was present. The recommendations of the October 1926 Foreign Department Conference were considered and voted on.
- d. The Vietnamese Church was recognized as a body separate from the Mission.
- e. The Mission wrote qualifications for the ordination of Vietnamese pastors and submitted them to the Vietnamese Executive Committee through the Joint Committee.
- f. D. I. Jeffrey, J. D. Olsen, H. T. Thua and D. N. Tiep were appointed to prepare a Vietnamese Church Constitution, using the Alliance Constitution as a basis. Mr. Cadman's name was added in November.

- g. The first steps taken to incorporate the Church under the laws of the country. The Call No. 20 p.3
- h. Missionaries voted to purchase property at Dalat for a hill station and a prospective school for their children. The missionaries contributed towards its purchase and requested help from New York.
- i. The Mission requested New York for permission to explore and begin missionary work in Eastern Siam.

June

- a. Persecution against the national Christians and evangelists started in Tam Ky and Dai-An. It soon spread to Nha-trang and elsewhere.
- b. A Chapel was built at Khe-so in the mountain foothills, 25 miles from Tourane. A Vietnamese missionary, Nguyen Doc, preached there and the Tourane Church bore the expenses. Sixteen of the tribesmen confessed Christ, nine were baptized.

July

- a. Pruetts resigned from the Mission to return to the U.S.A. Reason: Little Billy's illness and persistent diarrhea of Mrs. Pruettt. God miraculously undertook for both and they remained.

August

- a. The second District Conference held at Sadec. (Cantho)
- b. Wm. Robinson and H. Hazlett exchanged stations with the Pruetts - Bien Hoa and Chaudoc.
- c. D. I. Jeffrey and Mr. Travis visited Banmethuot.  
Letter of D.I.J. Aug. 14

September

- a. D. I. Jeffrey (about Sept. 26) requested to come to Pnom Penh because "the work was being restricted."  
Letter of D.I.J. Oct. 4

November

- a. The first Annam District Conference held at Tourane.

December

- a. D. I. Jeffrey and Cadmans visit Dalat as a potential hill station - by car from Tourane to Dalat.

Letter dated December 17

- b. Board of Managers approved:

- 1) a 30% increase to the Field Budget
- 2) the appointment of 8 missionary candidates in 1928.

- c. Via Saigon and Battambang, the Cadmans traveled to Bangkok and into Eastern Siam to survey the possibility of missionary work.

- d. D. I. Jeffrey took a similar excursion into Laos.

A. C. SNEAD'S TRIP

TO

FRENCH INDO-CHINA

NEW YORK           Left  
Tuesday evening, January 25, 1927.  
Arrived

LOS ANGELES       Saturday evening, January 29th.  
Preached Sunday morning in Los Angeles Gospel  
Tabernacle, Sunday p.m. in Pasadena Gospel  
Tabernacle and Sunday night in Glendale Gospel  
Tabernacle.

Monday: Dictated to stenographer in Mr. Chrisman's  
office. Went with brothers Chrisman and Newberry  
to visit Mr. Blackstone and then lunched with  
brothers Chrisman, Newberry and Davis in Los  
Angeles at noon.  
Took train at 6:21 p.m. for

OAKLAND           Arrived 8:15 a.m. Visited San Francisco with  
brother Meltzer during day and preached at Oakland  
Gospel Tabernacle in evening.  
Took midnight train Tuesday for

TACOMA            Arrived Tacoma 1:55 p.m. Thursday.  
Preached Thursday night in Alliance Tabernacle.  
Left at 6:40 a.m. Friday in car with brother Stone  
for

SEATTLE           Had Chapel service at Simpson Bible Institute at  
8:30 a.m.  
Dictated letters to stenographer throughout day;  
left at 11:00 p.m. for

VANCOUVER        Sailed Sunday, February 6th at 10:00 a.m. on  
Empress of Asia. Arrived

YOKAHAMA         Thursday evening, February 17th. Went ashore and  
met brother Francis who informed me I must go to  
Hiroshima for fellowship with missionaries and  
special services.

Left on train at 9:30 a.m.  
Arrived

KOBE at 9:15 p.m. Brother Frehn met us at station. We went in taxi to see brother and sister Lindstrom. Conferred with them until 10:40 p.m. and took 11:15 train for

HIROSHIMA Arrived 7:30 a.m. Friday, February 18th. Spoke twice during day to students of Bible Training School, where brother Hirada was holding special services. Conferred with missionaries in evening. Further interviews with missionaries Saturday a.m. and Communion Service in Bible School Chapel at 11:00 a.m.  
Left at 3:25 p.m. for

NAGASAKI Arrived 7:30 a.m. Sunday.  
Sailed on Empress of Asia Sunday evening.  
Arrived

SHANGHAI Monday 7:00 p.m. Traveled from Woosung by launch to Shanghai. Spoke each evening to Chinese and missionaries at 106 N. Szechuan Road. Conferred with missionaries and attended sessions of Executive Committee during week.  
Sailed Saturday 2 p.m. February 26, on S. S. Angkor for Saigon. Reached

HONGKONG Tuesday morning, March 1st. Messrs Jaffray, Carne, Chao and Paul Lim were at pier to meet me. Mr. Jaffray brought cablegram from Mr. Irwin saying that he was at Haiphong to meet me, so I left steamer Angkor at Hongkong and went ashore. Obtained room in Y.M.C.A., Kowloon, and remained from Tuesday, March 1st to Thursday, March 3rd. Left Hongkong on S.S. Tonkin, arrived

HAIPHONG Saturday afternoon, March 5th. After brief visit in Mission bungalow, started in mission car with Messrs Irwin and Jaffray for

HANOI Arrived after dark. Preached in Hanoi Alliance church at 7:30 a.m. Sunday, March 6th. After Communion service we left Hanoi in car at 9:49 a.m. traveling steadily throughout the day, reaching

VINH (Annam) at 6:00 p.m. Attended Vietnamese service in Chapel at Vinh at 8:00, Left Vinh 5:40 a.m., March 7th, traveled 198 kilometers to

DONGHOI Thence traveling during afternoon, reaching

TOURANE at 7:00 p.m. Remained at Tourane during meeting of Vietnamese Conference, which closed Sunday, March 13th. Attended Executive Committee meetings in Tourane Monday and Tuesday, March 14 and 15. Left Tourane by auto Thursday morning, March 17, enroute to Saigon. Stopped for ministry and fellowship with Christians in

FAIFOO and TAMKY Spent night in

QUANG NGAI Continued traveling throughout Friday, lunching at

TUY HOA and spending night at

NHA TRANG where we attended service in the Alliance Chapel. Left Nha Trang Saturday morning, March 19, lunched at

TOURCHAN and reaching

DRAN about the middle of the afternoon.- Remained at Dran over Sunday, March 20 and left at 7:18 a.m. Monday, March 21 for

DALAT where we took lunch and investigated regarding location of rest station for missionaries and home for missionaries' children. Left Dalat at 12:42 noon and drove to

PHAN THIET where we spent the night. On Tuesday, March 22nd, we drove to

BIENHOA taking lunch at the missionary bungalow with Mr. and Mrs. Carlson, Mr. Robinson and Mr. Hazlett. Reached

SAIGON Mission House about 3:00 p.m. Remained in Saigon two days for Committee meeting and service in

Vietnamese Chapel in Saigon and Chinese Chapel in Cholon. Left Saigon with Mr. and Mrs. Hammond in Citroen car Friday morning, March 25, for

- PNOM PENH Arriving in the capital of Cambodia at 3:00 p.m. Left Pnom Penh at 8:00 a.m. Saturday, March 26 with Mr. Hammond for
- BATTAMBANG Visited Pursat, outstation, enroute and arrived 3:00 p.m. Remained in Battambang and held services in school and chapel Sunday, Monday and Tuesday. Visited two outstations on Wednesday. Left Battambang 5:45 a.m. Thursday, March 31 by auto through
- SISOPHON to the Siam border; thence returned to Sisophon and drove to
- SIEM REAP arriving 4:00 p.m. Visited
- ANGKOR until dark. At 9:00 p.m. left in auto for Pnom Penh, 320 kilometers distant, and arrived
- PNOM PENH 6:40 a.m. Friday, April 1st. On Friday and Saturday attended to business matters in Pnom Penh and dictated Alliance Weekly articles and letters. Visited interesting places in city and met Vietnamese Christians. On Sunday preached morning and afternoon in the Cambodian Chapel and at night in the Vietnamese Chapel. Left Pnom Penh Monday, April 4th for auto trip to
- KAMPOT a hill station in Cambodia, and thence to
- BOKOR in Cochin-China, where there is a goodly group of earnest Cambodian Christians. Arrived at
- TRITON 8:45 p.m. Many of the Cambodian Christian were waiting for us in the Chapel, but the preaching and Communion service were postponed until Tuesday, a.m. after which we drove to

PREYTATUNG another Cambodian outstation in Cochin China.  
Thence to

CHAUDOC Arriving 5:00 p.m. Preached in the Vietnamese  
Chapel in Chaudoc Tuesday night.  
Wednesday morning, April 6th, visited

VINH LONG for services, returning to Chaudoc for lunch.  
Then drove to

LONG XUYEN 65 kilometers for evening services in the chapel,  
returning to Chaudoc at night.  
Spent Thursday, April 7th, in Chaudoc reading and  
visiting with missionaries.  
Left Chaudoc with brother Pruett at 6:30 a.m.  
Friday, April 8th for

OMON where brother Stebbins met us. Attended baptismal  
service and preached in chapel at Omon in forenoon,  
then drove to

CANTHO for another baptismal service, preaching in Cantho  
chapel in afternoon. Thence drove to

VINHLONG stopping in the evening at

LAPHOA for service and arrived at Vinhlong at 8 p.m.  
Left Vinhlong with brother Stebbins Saturday,  
April 9th, 7:45 a.m. for

TRA VINH to see Administrator there about opening work.  
Took lunch in colporter's home.  
Drove 14 kilometers farther and walked four or  
five kilometers to village on the banks of the  
Mekong to visit the home of new converts where  
the entire family had recently been saved.  
Returned to Vinhlong in the evening.  
Sunday morning preached at dedication service  
of new church in

SADEC with communion and baptismal service following  
the dedication. Sunday afternoon preached in

CAI TAU HA and Sunday night in Vinhlong. Mr. Stebbins being  
ill, Mrs. Stebbins interpreted. The newly elected  
deacons were installed and eight children dedicated  
before the preaching service.

Monday, April 11, Mr. Stebbins was still ill so could not go to Soctrang as planned. Tuesday afternoon drove to

SAIGON

Stopping to visit with deacons of An thai dong chapel enroute, Spent Wednesday, April 13, attending to business matters in Saigon. Thursday, April 14, left at 6:15 a.m. for

BIEN HOA

thence with Messrs Jeffrey, Robinson, Hazlett and Vietnamese preacher, drove to

LOC NINH

to visit two Moi villages and returned to Saigon at 10:00 p.m. after driving 293 kilometers. Spent Friday, April 15 in Saigon, studying, writing and resting, also bought new Citroen car for Mission. Saturday left, April 18, with brother Jeffrey in car for

MYTHO

Left Mytho 9:05 a.m. for

BENTRE

Waited nearly two hours for ferry at Mekong river and reached Bentre at noon. Communion service and preaching in the afternoon. Later brother Jeffrey baptized 74 converts in the Mekong river. Returned to Mytho in evening. Owing to being especially tired and somewhat ill, I did not attend service as expected in Mytho Saturday night. This was the only service where I was expected that I did not attend throughout the entire trip.

Sunday morning, April 18, Easter Sunday, preached in Mytho church, communion service following. Then drove to

GO CONG

where I preached at 3:00 p.m. followed by communion service and a Vietnamese meal. Thence drove to

SAIGON

arriving at 9:00 p.m. Spent three days in Saigon attending to various matters connected with the trip and dictating Sunday School lesson notes and letters to Mrs. Peterson, who acted as my stenographer.

Left Saigon on S.S. Chappe Thursday, April 21,  
at 8:00 a.m. Went ashore at

QUI NHON Friday afternoon, April 22, and reached

TOURANE early Saturday morning, April 23. Went ashore  
in launch and had breakfast in mission bungalow.  
Sunday, April 24, attended service in Faifoo in  
a.m. and rested in p.m. Had Vietnamese meal  
with missionaries in the home of a deacon of  
the Vietnamese church in Tourane at night.  
Monday and Tuesday were spent in dictating letters  
and notes to stenographer and attending to other  
matters in Tourane. Spoke to students in chapel  
at 8:00 a.m. Tuesday; prayer meeting in Tourane  
church 7:30 p.m.  
Wednesday morning, April 27, at 7:00 a.m. I left  
Tourane in auto with Messrs Irwin and Jeffrey for

LOC THANH &  
DAI AN

Visited several Vietnamese homes, spoke briefly  
to Christians in Dai-an and returned to Tourane  
in evening.

Thursday morning, April 28, started at 5:45 a.m.  
with Messrs Irwin, Jeffrey, Travis and Robinson  
in auto to

NAM O an outstation from Tourane. Thence by sampan,  
a large wooden flat bottom boat, up the river  
to

KHESO in the mountains to visit Moi villages.  
Arrived at 11:30 and left at 1:15 arrived back  
to Nam-O 5:55 and Tourane a half hour later.  
Friday and Saturday were spent in dictating and  
other matters.  
Sunday, May 1, attended graduation services of  
the Vietnamese Bible Training School in the  
Tourane church

TOURANE

Monday, May 2, the Missionary Conference began and  
continued until Friday night, May 6. Saturday,  
May 7, was devoted to examination of eight  
Vietnamese workers by the Ordination Committee.  
Saturday evening the missionaries went to Ocean  
Beach near Nam-O for supper.

Each day of the Conference I conducted devotional services from 9:00 to 10:30 a.m.

Sunday, May 8, preached ordination sermon at 11:00 a.m. after which eight Vietnamese workers were ordained.

Conference continued Monday, Tuesday, and Wednesday, May 9, 10, and 11, closing about 9:00 p.m. May 11.

I then had interviews with the Vietnamese Executive Committee and later with missionaries until about 2:00 a.m. Retired at 2:30 a.m. Rose at 5:30 a.m. left Tourane at 8:10 a.m. in car with Mr. and Mrs. Irwin and family, Mr. and Mrs. Peterson, Mr. and Mrs. Smith and children accompanying us in another car on the journey to Haiphong.

Lunched in

HUE Thursday noon thence to  
DONG HOI where we remained at night.  
Drove to  
VINH being stopped by soldiers before reaching Vinh and inoculated against cholera by Vietnamese doctors in a roadside hut.  
Drove to  
THANH HOA in the evening and left Thanh Hoa Saturday morning for Hanoi.  
Met Vietnamese preacher in Doxa, Tonkin, and turned off main highway to visit Vietnamese Christians on the dike at  
DUYENYET & TUNHEAN speaking at both places.  
Arrived at  
HANOI at 4:00 p.m. expecting to remain over Sunday.  
Found telegram from Haiphong saying S. S. Tonkin sailing Sunday morning. Hence drove to  
HAIPHONG Saturday evening, arriving about 10:00 p.m.  
Sailed from Haiphong Sunday morning, May 15 at 10:00 a.m. on S. S. Tonkin for Hongkong with Mr. and Mrs. Irwin and two boys. Arrived

HONGKONG

Tuesday a.m., May 17.  
 Stayed at Y.M.C.A. in Kowloon until Friday evening,  
 May 20, resting much of the time each day because  
 of illness and considerable weakness. Went to  
 Cheung Chow Island, where the South China mis-  
 sionaries were living, Thursday evening.  
 Returned to Hongkong Saturday morning.  
 Visited with Mr. and Mrs. Oldfield, went to Peak  
 in the afternoon with Mr. and Mrs. Irwin and  
 Mr. Poole.  
 Returned to Cheung Chow in the evening.  
 Preached in union service in Cheung Chow Sunday  
 afternoon, and to the South China missionary  
 cottage meeting Sunday night.  
 South China Conference session Monday a.m. May 23,  
 Bible study and prayer Monday p.m.  
 Attended union prayer meeting Tuesday a.m. May 24.  
 Conference and prayer service with South China  
 missionaries in afternoon. Had Chinese dinner at  
 Mrs. Hinkey's in evening.  
 Left Cheung Chow Wednesday, May 25 at 8:00 a.m.  
 for Hongkong.  
 Sailed on the Mishima Maru at 11:00 a.m. for the

PHILIPPINES

Arrived

ZAMBOANGA

Monday morning, May 30. The week in Zamboanga  
 was spent in visitation, interviews and conference  
 with missionaries, services in Mercedes, Tetuan,  
 and Zamboanga and several interviews with Mrs.  
 Lund.  
 Left Zamboanga Tuesday morning on S.S. Luzon for

JOLO

Arrived, 6:30 p.m. Went ashore and held conversa-  
 tion with Bible study and prayer with Mr. Augustine  
 and other Philippine Christians at the home of  
 Mrs. Borden.  
 Sailed from Jolo during Tuesday night and reached

MANILA

10:00 a.m. Saturday, June 11. Sailed from Manila  
 5:00 p.m. Saturday on S. S. President Jackson  
 homeward bound. arrived

HONGKONG

Monday morning. Spent Monday and Tuesday in  
 Hongkong, had baggage transferred to steamer.  
 Met Mr. Poole and had interview with Mrs. Jaffray.  
 Boat sailed 7:00 p.m. Tuesday for

SUN

MON

TUE

WED

THUR

FRI

SAT

SUN

- SHANGHAI Arrived Friday, June 17, 9:00 a.m. Began interviews on tender going ashore with Central China missionaries and continued interviews, including brief conference in afternoon, until 12:15 midnight. Resumed interviews Saturday at 6:00 a.m. and sailed at 10:00 a.m. Arrived
- KOBE Monday p.m., June 20. Met Messrs Francis, Frehn, and Mrs. Dievendorf for Conference Monday evening and Tuesday a.m. Called on Mr. and Mrs. Lindstrom before steamer sailed at noon Tuesday. Arrived
- YOKAHAMA 4:00 p.m. Wednesday, June 22. Conferred with West China missionaries who had come from Karuizawa to meet me in afternoon, and with Mr. Hiranda, Japanese minister, in the evening. Thursday morning went with brother Hiradi to Tokyo where I spoke in the Oriental Missionary Society Bible School in the forenoon. Returned to Yokahama 1:00 p.m. and sailed at 3:12 p.m. Arrived
- SEATTLE Monday, July 4, 5:00 p.m. Brother Newberry assisted in getting baggage through customs then took me to the Alliance Tabernacle, of which brother McCrossan is pastor, where a Young People's Rally was being held. Spoke briefly there and went to Great Northern station in time to board train for Chicago at 8:00. Arrived
- JERSEY CITY Erie station, Saturday, July 9, 7:55 a.m.

.....

1928

"No previous year in the history of our Indo-China work has found us facing greater problems, or the Christians undergoing severer trials. Through it all our hearts have been quieted by God's promises and encouraged by the steadfast faith of the national Christians."

Thus D. I. Jeffrey introduced his report for 1928. He continued:

"Strict measures were taken during 1928 to prevent the spread of the Gospel in Annam. Preachers and colporteurs who distributed or preached the Word of God were fined or imprisoned, receiving sentences as heavy as five months. Christian homes were visited and Bibles confiscated, the owners being threatened that unless they became Catholic Christians or renounced Christianity altogether they would be punished. A similar attitude was taken in Tonkin and Cambodia, except that none were fined or imprisoned." p. 3. V.N.A.R.

Thus missionary work was threatened with curtailment and possible closure. The facts, causes and eventual cure of the unsavory situation is chronicled in part in the usual Alliance sources, but much more in secular sources.

Opposition stemmed from French officials, Vietnamese authorities and the Roman Catholic Church. Some people suspected that the latter group prodded the first two groups into action. But the French were wary of the American Mission for two reasons: 1) Protestantism was a new organization and new organizations had created problems for them. The French had experienced minor uprisings in one form or another and they were apprehensive of the infiltration of communism. 2) The American Mission (The C. & M. A.) was suspect. The French knew very well that missionary efforts were often the forerunners of political conquest. Some administrators told Herman Hazlett that the missionaries were "an advance guard of the American Government. If not, they were fools to earn such small salaries in such a horrible country." Tape 36 A.

The legality for the opposition forces came from two treaties between France and Vietnam. French and Spanish Roman Catholic missionaries had come early to Vietnam, i.e. 1524 (see page 1). During more than two centuries of Catholic missionary

activity, the missionaries, as well as their converts, had suffered bitter persecution and martyrdom. So when France was in the process of establishing their rule in Vietnam, they wanted security for the Catholic missionary and their converts. (Protestantism at the time, 1874, had not endeavored to enter any of Indo-China.) Thus the Saigon Treaty of March 15, 1874 made with the King of Annam, Giap Tuat, specified in Article 9 the following:

*'His majesty, the King of Annam, recognizing that the Catholic religion teaches men to do good, revokes and annuls all the prohibitions enacted against this religion and accords to all his subjects permission to embrace and practise it freely.*

*'Accordingly, the Christians of the Kingdom of Annam are permitted to assemble in their churches for religious meetings without numerical restrictions. They are no longer obliged, under any pretext, to engage in acts contrary to their religion nor undergo any particular census. They are entitled to compete in examinations and to hold public office without restrictions as any other member of other religions.*

*'His Majesty also agrees to destroy the census records of Christians made during the last fifteen years and, with regard to any census or taxation, Christians are to be treated the same as all other citizens.*

*'Bishops and missionaries are permitted to freely enter the kingdom and to travel in their diocese with a passport from the Governor of Cochinchina and with a visa by the Minister of Rites or the Governor of the Province. They are entitled to preach Catholic doctrine everywhere. They will not undergo any particular surveillance and the villages will no longer make them declare to the Mandarins their arrival, their presence or departure.*

*'Vietnamese priests may also freely exercise their ministry. If their conduct is blameworthy (reprehensible) and if their crime by law requires the penalty of the rod or rattan lash, this penalty will be replaced by an equivalent form of punishment.*

"The bishops, missionaries and Vietnamese priests have the right to buy and to rent ground and houses, to build churches, hospitals, schools, orphanages and all other buildings suitable for use in their religion.

"Properties taken from the Christians that were used in their religion and are still kept (by the authorities) will be returned.

"All the preceding resolutions apply without exception to the Spanish missionaries as well as to the French.

"A royal edict to be published as soon as this Treaty is ratified, will proclaim in all the communities the liberty granted by His Majesty to the Christians of his kingdom."

Le Statut Des Missions en Indochine, p. 36

The 1874 Treaty also had other articles which not only ceded large portions of land in Cochinchina to France, but also allowed them considerable authority.

French suzerainty over Vietnam did not come easily. Resistance and fighting continued for ten years. Finally the French did succeed in suppressing much of the opposition. A new treaty was written, The Treaty of Giap-Than, and contained about the same provisions as the 1874 Treaty. It was signed at Hue on June 6, 1884. Article 13 of the new Treaty reaffirmed Article 9 of the 1874 Treaty. It added:

"Throughout all of Tonkin and in the open ports of Annam, French citizens or dependents will be able to move about freely, to engage in commerce, acquire household goods and real estate and dispose of the same." ibid.

These two treaties became the basis of opposition to the Alliance. Catholics alone are protected, other Christians presumably banned.

Some French officials said to Herman Hazlett, "You're not included, therefore you are excluded;" others remarked: "You're not excluded, therefore go ahead."

Tape 36A

When Alliance missionaries came to Vietnam in 1911, the Treaty was in force. The missionaries were allowed to work only in French concessions, - Hanoi, Haiphong, Tourane and Cochinchina. But their work had spilled over these boundaries. The growth and spread of Protestantism had alarmed not a few. (See Le H. Phu, p. 156, 158)

In November 21, 1927, the Governor-General stated to the American consul in Saigon the French position. He told him that a letter had gone to all the "residents" of Annam, authorizing full liberty to American missionaries in French concessions, but not in Annam, Tonkin or Cambodia. Because these three areas came under the treaties, only Catholic missionaries could travel freely and preach anywhere. He concluded: "Therefore, it is not possible to extend to Protestant pastors the same favorable treatment that Catholic priests enjoy." Statut p. 79

In an attempt to give credence to this position, the Governor-General continued: "The touchiness in religious matters by the high national authorities, the fears that they have expressed in the matter of the establishment of evangelical missions in their area, the conditions in remote areas where our means of action are considerably limited and where, consequently, we must make some effort to maintain public peace, it does not seem possible for me to allow the free exercise of religious services."

ibid. p. 79.

At this time the Vietnamese government was a puppet of the French. In previous years the French had deported and exiled several emperors, - those who entertained any aspirations for independence. Puppet Emperor Khai-Dinh died in November of 1925 and his young son, Bao-Dai, replaced him. He was the last Emperor of Vietnam. Vietnamese historians wrote:

"During the reigns of Khai-Dinh and Bao-Dai, the French usurped the little remaining sovereignty of Vietnam. The Emperor was not even allowed to give honorary titles to the dead or the living without the approbation of the French Resident Superior. The Imperial Court degenerated into a social gathering around a puppet king, servile and corrupted mandarins.

"Many could not bear being regarded as highly paid servants of the French, and either resigned or began to engage in revolutionary activities."

A Short History of Vietnam, p. 299

Just a word about some of the French Colonial officers or offices:

1. The Governor-General - He worked under the French Minister of Colonies in Paris and was the top official of the French Protectorates and concessions of Indo China. His assistant: the Secretary-General.
2. The Resident-Superior - There were four, one each for Tonkin, Annam, Cambodia and Laos.
3. The Governor of Cochinchina (a French concession)
4. The Resident or Chief of Province - Each province in the five states of Indo-China was administered by a "resident." He was responsible to the "Resident-Superior" or the Governor.
5. The Emperor - He resided at Hue, Annam and functioned in government with a Council of Ministers, "Co Mat." But the "Resident-Superior" presided over COMAT and ratified their decisions. Orders he intended to issue would be reviewed by COMAT, but the "Resident-Superior" controlled the government.
6. The "Commune" or "Xa," particularly in Annam. The "commune" was represented by a group of families divided into several categories such as the aristocracy, the council of notables, etc. They provided the local government. The council met in the communal hall at the call of the village chief, usually a mandarin. The "commune" depended directly upon the emperor.
7. Mayor - Some cities were governed by a mayor. Often a French person. A Municipal Council of mixed personnel assisted him.

A Short History p. 312f

Now to return to the historical account.

On January 16, 1928, COMAT, in a letter to the Resident-Superior at Hue, Mr. Fries, requested that all Protestant and Cao daist propaganda cease, p. 80 Statut. In response he sent to all the Vietnamese mandarins a circular which contained the recommendations of COMAT. This was quickly followed by the

infamous circular number 757 issued by COMAT and endorsed by Mr. Fries. It stated:

"In accordance with the 13th article of the Peace Treaty of 1884, the Catholic Church only has the right to evangelize in our country. The bishops, priests, and teachers belonging to the Roman Church are the only ones who may preach their religion. We hear that there are lately many teaching a new religion (Protestantism), as well as the "Cao-Dai" religion, in CochinChina and also in South Annam. If these religions increasingly gain adherents there will surely be persons who will take this occasion to cause trouble in our country, and many will be duped as was the case the past year in the affair of Vo-Tru and Tran-Cau-Van. These two persons made a pretence of propagating their religion, but in reality were inciting the people to revolt. How greatly did the people suffer because of them! It is clear that from now on the new religion (Protestantism) and the "Cao-Dai" religion must be expressly forbidden to propagate or itinerate in Annam. If anyone still disobeys this decree, punish him according to the law. The Resident-Superior is in accord concerning this matter. The Royal Privy Council sends this for your information to act accordingly." Hue Jan. 28, 1928.

The Call, No. 21, p. 2

Mr. Cadman expressed the missionaries reaction to this circular.

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

"We are seeing the opposing forces being mobilized to prevent the preaching of the Gospel. Not only the missionaries, but also the national Christians are being forbidden to witness in the protectorates. The national government has published in the vernacular newspapers that according to the treaties

of 1874 and 1884 between France and Annam, the preaching of the Gospel by Protestants is forbidden, this right being reserved to the Roman Church. Therefore all who disobey will be in danger of punishment. Some of the faithful national preachers and colporters have already suffered fierce persecution, several being seized and beaten."

Ibid. p. 2, 3

The missionaries, sensing the real source of the opposition, did not wholly submit to the orders. Statut wrote that some pastors took the attitude that they would resist the edict and look for an incident that would provoke diplomatic intervention by their government, p. 80. In March, Mr. Cadman received the following notice from the "Resident-Superior" of Tonkin.

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

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

Ibid, p. 2

The Cadmans were not simply difficult. They were weighted down with the burden for the lost. Grace Cadman wrote as follows:

"First there is the dark shadow of the millions of perishing souls still steeped in idolatry and sin, - for Indochina is by no means an evangelized land! One can take day-long journeys by auto into various parts of this land and not find a Protestant chapel or Christian!

"Then there is the deep shadow of government opposition to any increase of our foreign missionary staff, or the opening of new stations in the protectorates of Tonkin, Annam and Cambodia.

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

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

"Perhaps the deepest shadow of all is the fact that in some of the churches a number of converts have backslidden, and others have lost the fervency of their first love. We are now in the critical transitional stage. Oh how the church and workers need a real revival, a fresh endowment with divine power, lest organization overshadow spirituality."

ibid. p. 5

To make matters worse, the Surete in Tonkin found in the missionary's home several copies of a magazine edited at the University of Ling-nan China. They had been banned from Indo-China because of verbal attacks against France.

So, the Surete officials deduced that the editors of the magazine and the American pastors were in accord. Statut related this, but added that the deduction was excessive. Statut asserted that there wasn't the slightest evidence to presume any political activity on the part of the C. & M. A. p. 82

In Tonkin, the Richmond Jacksons had moved to Thanh-Hoa. They had been there three weeks when she wrote:

"Four days ago the French 'Resident' sent word to Richmond to appear at his office two days later. Since this official had called him only a week before and told him that we are forbidden by law to carry on any form of evangelistic work, we wondered what was coming next.

"Both of us went to receive the communication from the Resident. In brief it was this: The edict had gone forth five days before. The Vietnamese officials here desired to put it into effect immediately. He would not allow them to do so until he had given us fair warning and asked if we wanted an extension of time to arrange any matters we might have started. Richmond thanked him heartily and told him that since the interview a week ago, we had abided strictly by the law. Therefore, as far as we were concerned, it could be put into effect at once.

"The Resident then told us of some reports that had reached him concerning us. We were very happy to tell him that they were false. One was that we had persuaded two Catholic converts to leave their Mission and work for us. Another, that we had sent an evangelist to a certain village nearby.

"We are being watched every day. People from all ranks of life are being sent here to tempt or in some way induce us to give them a tract or speak a word about religion. Since they cannot find anything against us, they are doing their best to try to force us to break the law, in order that they might have 'matter for an evil report.'

"How strange it is not to be allowed to witness for Christ! It is a terrible experience, but we feel we must be quiet for the present. Just now it is necessary to keep our gate locked all the time. We have also locked up the tracts etc. It is possible that people will come when we are out, pay the servants to give them tracts and then report that we gave them to them."

A.W. April 1928, p. 266

Statut wrote of the R. M. Jacksons that when they went to Thanh-Hoa they presumed the authorization from the Resident-Superior to live there also permitted them to oversee the colportage work.

They knew that they could not engage in personal evangelism. But the Resident-Superior denied having given such authorization and that he had permitted them to go only as "temporary sojourners." Statut added that because of this, the Resident-Superior decided to oppose all activities of the missionaries; but at the same time treat them cordially and courteously as should be done to an American citizen in a French protectorate, p. 80.

When the atmosphere eased up, Mrs. Jackson would place the folding organ at the front door of their house and play some hymns until a number of people gathered. Then they would speak to the group and distribute literature. Tape 41B

Regarding the national pastors, Mr. Jackson reported:

"Due to edicts prohibiting Protestant propaganda, the meetings at Vinh have been somewhat restricted. We praise God that at no time have they been closed down entirely within the city. Christmas evening Mr. Dang preached to a crowded chapel, while many others were standing outside. Mr. Du, the brother of a head man of a village, has called on us several times. To date he has not confessed Christ, but says that when we have a chapel here he will come and bring his friends."

V.N.A.R. p. 18

Near the close of 1928, Mr. Jackson wrote:

"The people were so eager to buy that in an hour we sold our entire supply of 1,100 Gospels and tracts, and on our way home could have sold as many again .... During the past few weeks we have had quite a number of enquirers, and four or five have already accepted Christ..."

The Call, No. 24, p. 14

In Annam persecution was worse. Chester Travis asked:

"What shall we do when organized opposition come in like a flood, when the national preacher is put in prison and we are absolutely forbidden to further the gospel by word of mouth or printed page? What shall we do in the face of an official decree such as the following:

PUBLIC NOTICE

"According to the decision of the Royal Court, of January 26, 1928, the third year of King Bao-Dai, may it be brought to the remembrance of the people that only Roman Catholics have the right to propagate their religion in this Province of Annam.

"All other religions are absolutely forbidden, excepting only the different religions that the Annamese people have followed from of old to the present time, which are their ordinary customs and thus not forbidden.

"Thus all superstitious religions are prohibited: Christianity, the Gospel, and Cao-Daiism are all absolutely forbidden.

"Whosoever does not obey the above decision shall be punished.

Nhatrang, March 2nd, 1928."

"This notice was posted on the chapels, in the market places and heralded throughout all Annam. Christians were threatened and told to burn their Bibles. Some hid theirs, others weak and wavering obeyed and burned the precious Book, and others who never professed to follow the Lord were glad for an excuse to get rid of the Book that they had happened to buy. Many hundreds of books and tracts had been distributed, one hundred and fifty persons had professed conversion, two new out-stations had been opened. But what were these timid souls to do in the face of such opposition?

"Many times we have been told that our 'religion' was forbidden, and asked when we were going to leave. Truly it seemed that there was nothing else to do."

The Call, No. 24, p. 10

Statut wrote that when the edict came to Nhatrang, Pastor Travis saw himself completely blocked from any evangelistic effort. However, he was permitted to remain in Nhatrang to minister to Europeans, to sell Bibles at his house and to receive Vietnamese visitors providing he refrained from proselitizing. p. 80

A few months after the edict was posted, Mr. Travis wrote:

"But you ask what is actually being done? For three or four months after the above decree we gathered with little groups of Christians at Nha-trang and the different out-stations for nothing but prayer. We did not even dare unite in singing a song in the chapels for fear of being charged

with the sin of holding a meeting in direct disobedience to the royal decree.

"It was at one of these prayer meetings that Pastor Lieu was put in prison. As time went on we began to read the Bible and explain it, then later we would expound the Word. People began to lose their fear and so would buy gospels and tracts and listen to us explain the way of salvation. Pastor Lieu is still in prison serving a five months sentence for preaching. In the past three months fourteen prisoners have professed conversion through Lieu's faithful witness. As we have been going to the different towns and villages twenty-seven souls have been saved in the last three months. Two have been baptized, one of them a man completely delivered from the awful opium habit. Victory is assured if God's people will continue to pray."

The Call, No. 24, p. 11

Pastor Phan Dinh Lieu graduated in the first class of the Bible School at Tourane, May 1927. The first time he was imprisoned he wrote this letter to D. I. Jeffrey:

'Greetings to you and Mrs. Jeffrey. On the afternoon of March 12th a soldier came and took me to the Mandarin. He showed me two proclamations which forbade the Protestant religion and gave permission to follow only the old, existing religions of the country. He also gave me a paper and asked me to sign my assent. I refused to sign. The Mandarin replied that if I didn't sign, then I must make a statement. I refused. He kept me in prison over night. The mosquitoes were bad and the bugs bit hard, but I read my Bible, sang, and prayed, and was very happy in my heart. In the morning the Mandarin sent a soldier to bring me to him and ordered me to make a statement. I wrote as follows:

'Nha trang, March 13, 1928

'Honorable Sir: I am in Nhatrang to explain and to follow the teachings of the Bible, of the Old and New Testaments, concerning Christ who suffered on the cross to save all men. Whoever believes in Him will be saved. This Gospel which your servant and others follow is not a new religion. I am a servant of Christ and am not propagating a new religion which the government forbids. Therefore I dare not accept.'

"After writing this the Mandarin released me. I don't know how it will turn out when the higher officials know. Please pray. They have posted the proclamation in front of the chapel; and when we meet only a few gather, the rest fear greatly. Pray."

A.W. June 9, 1928, p. 361

The imprisonment experience did not frighten Lieu. He continued his ministry and was seized again and sentenced to five months in jail. On July 30, 1928 from the prison at the Citadelle in Nhatrang he wrote to the Jeffreys and J. D. Olsen:

"May the Lord fill and bless you with all the fulness of God!

"There are a few things I would like to write to you about:

1. Word has come from Hue that I must be kept in prison five more months.

2. My imprisonment has been the means of blessing and salvation to many here in this prison.

3. Several of those who have become Christians are very desirous of following the Lord in baptism. Since no pastor is allowed to visit here, I myself, according to Acts 8, baptized these believers.

4. Just recently a Catholic came to the prison. He asked if I were Phan-dinh-Lieu. When told that I was, he said that Catholic priests had written letters to all their churches saying that one, Phan-dinh-Lieu, was preaching a false religion against God, and was therefore destroying the Catholic church. The priests have also written to the officials in Annam telling them to look out for one by this name; and if they were to find him, to catch him and make it hard for him, and to burn his books.

5. Please pray continually that the Gospel may spread among those in prison."

A. W. Feb. 1929, p. 109

Irving Stebbins traveled north from Cochín China to Nhatrang to encourage the Travis family. Of them he wrote as follows:

"Mr. and Mrs. Travis at Nhatrang are in the midst of red-hot persecution, but are standing firm and faithful, and thus far have refused to abandon a very discouraging work.

'Mr. Travis and I had occasion to visit the French Resident who rules this district. He was very courteous, but gave us no encouragement. The national preacher, Mr. Lieu, has been thrown into prison and for fifteen days has been awaiting his judgment. We called on him in the prison and he greeted us with a happy smile. Since he has been in prison, two prisoners have accepted Christ. He reads his Bible in prison, sings hymns of praise to God and prays aloud.

'The Vietnamese do not know how to whisper their prayers, but feel they must voice their requests to God. His loud praying has much exercised the jailers and other sinners in the prison who hear him praying for them. On several occasions they approached him and asked, 'Why don't you pray in your heart?' He responded that he simply told God these things because he must. Then they said, 'If you won't stop praying aloud, then pray softly.' He has utterly disregarded their requests. He boldly prays that God will forgive their sins and save their souls. Because of his good behaviour he is given much liberty in the jail. Every one wonders why such a man is in prison.

'Throughout Annam Christians are being heavily fined and thrown into prison! Some are beaten. The outlook is very dark indeed for the 2,000 Christians in Annam.'

A.W. Aug. 18, 1928, p. 539

On May 29, evangelists Can and Huyen were imprisoned by the Mandarin of Quang Nam. In Dai-An, south of Tourane where the trouble began in June of 1927,

"two young Christian men were arrested and brought before the Mandarin. He ordered them to renounce Christianity. One of the young men replied, in substance, as follows:

"'Honorable Sir: before we became Christians we were wicked. We drank, gambled and sinned, and were not good citizens. Since following Christ things have been different; why should we change to the old life?'

'The Mandarin replied, 'That is all right, continue to follow the good but just renounce this doctrine.'

'But, replied the young men, 'you don't understand; it is by Divine power that we have been changed, and we cannot separate the two. If we do not have Christ in our hearts, we will go back into sin.'

'They were sent back to prison and are still there although they were to have been released.'

A.W. June 1928, p. 361

Also in Dai-An,

"the pastor and five Christians were arrested while praying with the sick; the authorities entered homes and confiscated Bibles; Christians were commanded to sign declarations renouncing their faith."

The Call, No. 23, p. 3

The pastor was Tran-xuan-Phan. He was released later because he was a French citizen. In October, evangelist Nguyen-van-Ung was arrested in Qui-Nhon and, like Pastor Lieu, sentenced to five months in prison. Mr. Jeffrey requested permission to visit him, but was refused.

A.W. March 1929, p. 136

Although Cochin-China was not under the "edict," some opposition did exist there. Mr. Stebbins related a story regarding some Christians at Lap-hoa, an outstation from Vinh-long. He wrote:

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

"Some time later the owner of this property received a second visit from this Catholic priest. He was severely scolded because he had not driven the Protestant Christians from his land. While the priest was scolding, the man became very angry. He ordered the priest out, told him the

Protestant Christians could stay on his land and added some very uncomplimentary things to this priest. These earnest Christians had built their homes and planted their gardens on this man's land which they rented. It would have meant a terrible hardship had they been driven out."

The Call No. 21, p. 11

In Rach-Gia the Catholic priests warned people to stay away from the missionaries and the chapel and not to buy any of their books.

The Call, No. 21, p. 9

In his Annual Report for 1928, Mr. Jeffrey summarized the persecution activity as follows:

"Outstanding events in Annam were the imprisonment of a number of Vietnamese workers, either for distributing Scriptures or for witnessing to the Gospel of Christ. It cannot be denied that the spirit shown by these men has been that of true Christians. During his imprisonment at Nhatrang, Mr. Lieu was used to win a number of others to Christ. His joy in the Lord impressed not only his fellow prisoners, but also his guards. In spite of being degraded to imprisonment with hard labor, God gave him favor and he was treated leniently."

"Earlier in the year two men served part of a sentence and were then let off with a fine. Another faithful worker has been released after spending two months in prison. Many Bibles have been confiscated or destroyed.

"With reference to a young man who ceased attending services when the decree went forth, Mr. Travis writes the following:

"We didn't see him for several months, but finally found him in the hospital with a large swelling on one of his legs. He was unable to eat and had been flat on his back for two months. His back was raw with bed sores. In this pitiable state he repented and with tears in his eyes asked God for forgiveness. He said it was surely much easier for the preacher to be true to the Lord, even though it meant prison.

'Mr. Lieu who was working on the road near the hospital, also came in and prayed with him. What a picture to see Lieu, the preacher, and formerly a teacher, strong and well, dressed in working clothes, and praying for a backslidden government employee.

"The sick man had always been in good health, but he found that to deny the Lord was a hard road. Praise the Lord for the many who have stood true and proven that it pays to serve Jesus."

V.N.A.R. p. 15, 17

There were other reactions to the persecution that resulted from circular 757. French Pastor Calas lived in Hanoi and was employed by the Society for the Evangelization of the Colonies. He seemed sympathetic toward those persecuted and intervened with the Governor-General for those mistreated. He also wrote letters to friends in France. One such letter came to Mr. L. de Saint-Andre who used it to argue against hasty intervention in Vietnam. He asserted that some information was inaccurate. The editor of La Vie Nouvelle (New Life), Louis Lafon published Saint-Andre's letter December 27, 1928. Saint-Andre supported a broader interpretation of the two Treaties (1874 and 1884), but argued that the General Government of Indo-China had this responsibility; and if the foreign missionaries required supervision, the Indo-China government should act in behalf of the national interest.

He continued: "The proof of the excellent disposition of the General Government is that at the time of the departure for Tonkin of French missionaries - - they, (the government) have declared that, in spite of the letter of the Treaty, it will not be considered as reserving special rights to the Catholics, but that the French Protestant missionaries will have full liberty to preach the Gospel." He added that Pastor Calas' colportage work had never been hindered. He supported liberty of conscience, but argued for the matter to be settled in Hanoi, not Paris.

Louis Lafon considered Mr. Saint-Andre to be inexact regarding some of his information and that the treaties did place the Americans either "outside the law" or made them law-breakers. He also asserted that Mr. Saint-Andre ignored the sufferings of Vietnamese Christians. He rejected the notion that the foreign missionaries were working against France, indeed it was a fact that they were very respectful of the rights of France. He also contended that it was the responsibility of Paris to settle the question

of liberty for all religions and all the Missionary Agencies. Therefore, he would not let the matter be quietly laid aside or buried among so many other colonial iniquities committed against liberty.

La Vie Nouvelle Jan. 4, 1929

Incidentally, Mr. Saint-Andre claimed to have baptized the first Vietnamese Protestant convert.

In contrast to Mr. Saint-Andre, the journal La Solidante Sociale published an article entitled, Clericalism Exported from the French Republic. The author labeled the 1884 Treaty 'an odious monument of exported clericalism which is dragging along our French Republic.'

He continued:

"Can one say that for two years, since the arrival of Monsignor Ainte at Hanoi, then at Hue, clericalism has revived with a new intensity? Can one say that the 'grand' Vietnamese mandarin of Hue, Mr. Nguyen Huu Bai, decorated by the Pope, member of the Royal Council, is behind all these persecutions? Can one say that the Resident-Superior of Hue, Mr. Fries, who in 'qualite' of Protestant, has signed the infamous decree, legalizing the imprisonment throughout Annam of the native protestants?

"We must maintain in its entirety all that has been said concerning Evangelist Lieu. We will relate in detail, if necessary, this odious story. He was still in prison in August and since then we have had no further news ....

"We ask if Protestants, without whom perhaps the Republic would not be in existence, are considered as undesirables in the Republic's Colonies? It is not tolerance that we ask. It is the right to exist in the daylight and to make ourselves known, whether or not that be called Proselytism. Are our Colonial Officials, or are they not, under the orders of the Holy Inquisition?

"These things must be made clear. We refuse to allow ourselves to be put to sleep by reassuring and emollient formulas. So much the worse if that troubles some Colonial Officials 'of Protestant descent'."

La Solidante Sociale Dec. 22, 1928  
Clericalism Exported from the French  
Republic.

On December 21, 1928 the French Protestant Federation journal, La Vie Nouvelle, again raised the question of religious liberty in Indo-China. They noted that Protestant pastors and evangelists were imprisoned, fined, asked to renounce in writing Protestantism, that Bible distribution was banned, homes invaded, sacred books confiscated, worship prohibited, etc. They refused to accept this action as a question of law.

They asked: "Why should Catholics have full liberty while the same is refused to Protestants?"

The writer asked: "A French protectorate? Is not France alone the master of Annam and Tonkin? If France wants liberty of religion, it will be. We Protestants must not tolerate this. On French territory, - a colony or a protectorate, liberty of conscience and worship must be preserved."

La Vie Nouvelle, Dec. 21, 1928

Later the authors of Statut added some comments. They remarked that the treaties dealt with the freedom of Catholics since at the time only they had entered Indo-China. When Protestants arrived, only then did the question arise as to the interpretation of these diplomatic treaties. p. 76 They asked:

"Must one interpret in a restrictive sense the term 'Christian' and presume that the treaties meant to prohibit Protestant missions? Rather should not one understand that the term 'Christian' included all the western religions who use the name of Christ? The term should be understood in light of the preoccupations of the times when the only concern was for Catholic missionaries. The writers of the treaties never thought of employing more general terms when the question did not confront them." p. 77

Statut also recorded another view of the Treaties. Some believed that the clear purpose of the French negotiators was to exclude Protestant missions since generally they were under the direction of the Americans or English. Why?

"Because so often the Anglo-Saxon missionaries played not only a religious role, but a political one as well."

p. 77

Statut noted that the Protestant pastors were increasing their activities and that the Indo-China government would not retract its interpretation of the Treaties. So what should the French government do? They considered four alternatives.

1. Imprison the pastors.  
But according to what law? French law alone was applicable, but would hardly apply against Protestant preaching.
2. Enact a decree prohibiting the exercise of the 'Reformed faith' on territories of the protectorates.  
But some foreign countries would take reprisals and such a decree would hurt the prestige of France.
3. Expel the foreign missionaries.  
But French Catholic missionaries could be expelled from India and the Malaysian states. Also the Indo-China missionaries could place their case into the diplomatic arena.
4. Let the Vietnamese government handle the problem and take to their courts those who disobeyed the decrees.

Number four might seem the safest course to follow, but it too would boomerang. So Statut asserted that France could not avoid its responsibility. The French people knew that France was the final authority in Indo-China. Embarrassment accrued more and more to the French government. Today, 1979, we are amazed at the continuance of the edict for almost another year.

In these unfortunate conditions, the missionaries, pastors and the church continued their work and it is to that we now turn our attention.

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With this year, 1928, Cambodia is dropped from the historical record and reappears as its own individual history.

Field Conference, May 25 - June 4

D. I. Jeffrey presided and twenty-three missionaries attended. Ruth Jeffrey's parents, Dr. and Mrs. Jonathan Goforth, were special guests. He preached throughout the Conference. The Irwins, Ferrys and Smiths were on furlough.

Conference sent telegrams to French officials and pastors, wrote letters to the Board of Managers, the Alliance Family, listened to reports, elected committees and appointed individuals to serve in the several responsibilities, etc.

D. I. Jeffrey was again nominated as chairman. The Executive Committee comprised the following men: W. C. Cadman, J. D. Olsen and H. A. Jackson. Conference requested R. M. Jackson to itinerate among the tribes of North Tonkin and North Annam to learn where missionaries might be stationed. A major item of discussion was the new Church Constitution. It was finally adopted and is appended at the end of this year's history. The final-days of Conference, Monday afternoon through Wednesday were spent praying and listening to messages from Dr. Goforth and Dr. Clift. The latter was a missionary working among the Chinese in Haiphong.

Conference allocated the missionaries to serve in the following places during the next Conference year:

Hanoi	Mr. and Mrs. Cadman Mr. and Mrs. Van Hine
Haiphong	Mr. and Mrs. H. C. Smith on return from furlough
Thanh-Hoa	Mr. and Mrs. R. M. Jackson
Tourane	Mr. and Mrs. D. I. Jeffrey Mr. J. D. Olsen Miss E. Frost Miss C. Ailshouse Mr. H. Hazlett
Nha-Trang	Mr. and Mrs. C. Travis
Vietniane	Mr. G. E. Roffe
Bienhoa	Mr. and Mrs. A. Pruett

Saigon	Mr. and Mrs. P. Carlson until the return of Mr. and Mrs. E. F. Irwin from furlough. The Irwins will then take charge of the Home and the Carlsons will take charge of the work at Rach-gia.
Go-Cong	Mr. and Mrs. G. C. Ferry upon return from furlough
Vinh-Long	Mr. and Mrs. I. R. Stebbins
Soc-Trang	Mr. and Mrs. H. A. Jackson
Rach-Gia	Mr. W. Robinson

A better Vietnamese hymnal had concerned the missionaries for some time. That concern produced the following action:

1. That a Committee composed of 6 members, 3 foreigners and 3 Vietnamese be appointed to prepare a new Vietnamese Hymnal of about 200 hymns and that the three provinces of Cochinchina, Annam and Tonkin be equally represented on this Committee.
2. That the said Committee be authorized to select the best from among all the existing hymns translated or written, whether according to the old or new method, and to carefully correct and revise the said hymns.
3. That this Committee meet immediately before the midyear Executive Committee at the place where that Committee meets and that it present the report of its work to the above mentioned Committee.
4. We further suggest that this Conference nominate the following Vietnamese to serve on this Committee; Le-dinh-Tuoi, Cochinchina; Tran-xuan-Phan, Annam; and Duong-nhu-Tiep, Tonkin; and that these names be presented to the Vietnamese Conference for approval.

The report was adopted and the following missionaries were elected to serve on this Committee: Mrs. Cadman, Mr. Carlson and Mrs. Jeffrey.

The inadequacy of the Saigon Home caused renewed action. Conference suggested to sell the present Home for not less than \$20,000. and that "suitable quarters for a Missionary Home be either bought or built " in Saigon or the vicinity.

The Joint Committee met three times during the year at Tourane, 1) Jan. 30 - Feb. 4; 2) July 6, 7; and 3) Nov. 19-23. Routine matters were acted upon as was done in the Mission Executive Committee.

The Executive Committee also met three times: 1) Feb. 4-6; 2) June 7 and 3) Nov. 19-25. At the November meeting the committee requested four of their number, D. I. Jeffrey, F. Peterson, H. A. Jackson and E. F. Irwin to procede to Dalat immediately to arrange for the opening of a school for the children. Homera Homer-Dixon and Armia Heikkinen would arrive early in December.

Conference in May 1928 requested R. M. Jackson to survey northern Tonkin. Two articles appeared in the Alliance Weekly describing his trip. Below are parts of his report. A student - evangelist Mr. Chat, accompanied him.

"It is my privilege to write these lines in Cao-bang, the chief city in the province of Cao-bang. The frontier of South China is not many miles away. It is only necessary to sit in a boat and hold the rudder. The current would carry you down the river to Lung-chow, where Mr. and Mrs. Worsnip labored for years. Mountains cover the province. Vietnamese live and trade in the towns. Tho and Nung tribesmen live in the valleys. Man and Miao tribesmen live nearer the tops of the mountains.

"On the train from Hanoi, I met Mr. Lien, a Vietnamese, who is Clerk of Court in Caobang. I got off at Lang-son to visit a colporteur and some Christians, but Mr. Lien requested me to let him know the day of my arrival here. I am being entertained in his home. Through him, I have been introduced to a few influential nationals capable of giving me the information I desire.

"In the towns, one sees many Vietnamese, but there are several tribes in this region. The largest group is the Tho tribe, and next to them the Nungs. In Cao-bang province there are more than sixty thousand of each tribe. I am told that the Nung are the result of intermarriage between Tho and Chinese. Their language is practically the same as Tho.

There are slight differences in custom and dress. To work in this district, the missionary ought to study the Tho dialect.

"Due to the mountainous nature of the region, the members of these two tribes are scattered. Where there are a few acres of land that can be made to grow rice, you will usually find one or more houses inhabited by Tho or Nung people. They are expert in irrigating, and even in the narrow valleys they made terraces upon which to grow rice.

"In common with the Chinese and Vietnamese, the people of this region worship their ancestors. There are only three idol temples near here and they belong to Vietnamese or Chinese, not the Tho. Those of the Tho who can read, use books in Chinese, Vietnamese or French. In this province, they have no written language of their own, and so far as I can learn, they have practically no literature. Most of our Vietnamese religious literature will be meaningless to the Tho people.

"The Tho have a terrible fear of evil spirits. They imagine that there are spirits in the very walls of their houses, just waiting for a chance to do them harm. These evil spirits must be worshiped in order to make them favorable. In case of sickness, most of the people use sorcery instead of medicine.

"When presenting the Gospel of Jesus to these people, we must show them that Jesus has power over evil spirits; that those, who truly repent and trust in Him, will not only be saved from sin and its penalty, but also be delivered from the fear of demons.

"Mr. Lien thinks that the Tho language is the next most useful after Vietnamese. He recommends that a missionary couple settle in a county seat to learn the language, he suggests Dong-khe. Dong-khe is on the main road from Lang-son to Cao-bang. There is a daily auto service each way. A train runs twice daily from Lang-son to Hanoi. One can leave Cao-bang about six a.m. and be in Hanoi at night.

"At Tinh-tuc, about forty miles from Cao-bang, there is a tin mine in operation. Fourteen Europeans and about two or three thousand laborers, mostly Tho and Chinese, are employed there." A.W. Oct. 13, 27, 1928

Mr. Jackson described at length the customs of the Tho and Nung people, at times comparing them with the Vietnamese. Visits were made to many homes. Mr. Jackson thought that both Bible School graduates and missionaries would be cordially received.

He concludes:

"These people have many lovable traits. They also have sin and need our Saviour. There are thousands who have never heard one word about Jesus. Pray that national and foreign workers may be available next Conference."

In late fall the Cadmans undertook an evangelistic trip down "La Route Mandarine," Hanoi-Saigon. Rust holes were numerous in the old car, but nonetheless it was weighted down with valises, Scriptures and Gospel tracts. Mr. Cadman described their experiences.

"Within the auto you would have seen Mrs. Cadman at the wheel, pulling on a piece of string to regulate the gas, the writer beside her, and two Tonkinese evangelists squatting on the packages piled up on the back seat.

"The objective of the journey was to evangelize the 'Route Mandarine.' The garage man had pessimistically said 'that car will leave you stranded.' But we travelled four thousand kilometers through ricefields, crowded cities and rustic villages, over macadamized and mud roads and detours, but never once did we have a puncture, never once a break down. We did have to run beside the auto several miles when on steep grades in order to lighten and help push the auto. Every time we started on the day's trip we bowed our heads in prayer and asked God's protection and blessing.

"The first day we travelled to the populous city of Nam-dinh. A few months previously our native evangelist had been expelled by the authorities from this strong Catholic centre. Although already after dark and a long, hot day selling from hamlet to hamlet, yet we felt constrained to continue sowing the seed. Mrs. Cadman remained

in the auto and we three others went along the busy streets selling hundreds of Gospels and tracts. Afterwards, we visited an enquirer, held a small meeting, had a midnight meal, and then retired to improvised board beds.

'We were up again at daylight. Being our own 'chauffeurs' we first attended to 'Methuselah' examining the tires, filling the grease cups, tightening up a loose bolt or screw, putting in oil, gas, water, etc.

'We had our first meal late in the afternoon at Mr. and Mrs. Jackson's in Thanh-hoa. This day we again sold hundreds of Gospels and tracts. We drove till near midnight, sleeping in a Vietnamese hut by the side of a deep, broad river which we ferried in the morning. Our Vietnamese host was cordial, but all we required of him were some bed boards. We had our own mosquito nets and sheets. Our thermos bottle and oil stove stood us in good stead. So we were able to live cheaply, avoiding expensive restaurants and hotels, sleeping in all kinds of places, even sometimes in the open air by the side of the auto.

'This nomadic life continued for almost two weeks. It seemed to us that the 'Route Mandarin' had never been evangelized before. There are hundreds of markets, thousands of villages where our colporters have not yet been. It is a standing challenge to our faith, a compelling call to our devotion to Jesus.

'Not a day of this trip passed without some Gospel adventure. At places where the Roman Church is strongly established we met with opposition and insults. At one such place someone called out. 'It is the heretic people, you must not buy their books.' But an old lady replied, 'I know these people, it is not true.' She turned and called me by name. Not recognizing her, I was surprised. It appeared she and her husband had attended the Hanoi meetings. She had been taken there by faithful Mr. Dai who is remembered because of his willingness to pay the price. When his family hid his clothes, he went through the streets of Hanoi in his underclothes to be baptized! The old lady bought a set of Gospels and many others did likewise. We parted with the promise that when we open a Gospel Hall in that vicinity she and her husband will again attend and be baptized.

'A few nights later, travelling in a deluge of rain over a mountain road, we came upon a 'de-luxe' auto by the roadside. They were stalled, the magneto waterlogged. 'Could we help them?' Our auto was too old to tow them, but when we arrived in Vinh about midnight we sent a garage rescue auto out to them.

'One day we saw an old man, almost naked, lying by the side of the road in the tropical sun. He presented a terrible appearance, being fearfully emaciated and covered with cuts and bruises caused by the sharp stones on the road. He was semi-conscious, crying and moaning. We were told that he was dying from hunger. 'Why do you not give him to eat?' The people laughed. Upon further questioning we ascertained he was an opium smoker and his hunger was for more opium. His family was not able to buy more and he was thrown out. We persuaded the family to take him back, explained the love of Jesus, left a little gift and went on our way. Our actions had been watched and we sold hundreds of Gospels in that village.

'While selling books in a small restaurant we met two men. One of them told us he had prayed in the Tourane church. We spent some time further explaining the Gospel to him and his friend. This latter finally decided to give his heart to the Lord, so right there we knelt down and prayed. Both of these men pleaded with us to ask the mission to open a Gospel Hall in Quang-ngai.

'After nearly two weeks 'vagabonding' for the Gospel we reached Nha-trang. Here our auto was stopped at midday by the police and we were conducted to the station. There our passports were taken from us and late in the afternoon we had to visit the 'Resident.' We were informed that all Protestant propaganda in Annam was forbidden, whether by preaching or selling Scriptures, and that if we continued we would be liable to expulsion from the country. We respectfully replied that as missionaries we had to witness the Gospel wherever we were, that 'we ought to obey God rather than men.' Therefore we felt obliged to continue our trip south making a Gospel witness. The Resident seemed to respect our convictions and we parted in a most cordial way. Next day we sold Gospels and tracts in Nha-trang, and afterwards continued our trip south.

"Space does not permit more than mention of a visit with dear Evangelist Lieu who, for the Gospel's sake, has for five long months been shut up in prison. We prayed and sang together, praising God that we were privileged to be Christ's ambassadors.

"Surely the Vietnamese Church is passing through its birth pangs. Dozens of Vietnamese Christians have been most bitterly persecuted, their homes raided, Scriptures confiscated, and many thrown into prison. But the Spirit that filled the Christians of the early Apostolic Church also animates these dear ones and they are willing to endure all for Jesus' sake.

"Some heart will say: 'You must temper your zeal with wisdom and be more cautious.' May God grant divine wisdom and not human wisdom. We must 'occupy' till Jesus Comes. Souls are perishing. Dare we be over cautious and refuse perishing souls the Gospel of salvation? Oh God! Put a consuming passion into our hearts for these priceless souls going into an endless eternity without hope, without Christ."

The Call, No. 24, p. 5-8, Oct-Dec 1928

In Annam,

"work among the Moi at Khe-so, near Tourane, has continued. We are still looking to God for workers to be sent into the heart of the Moi country at Ban-me-thuot, where there is a great need and a hard task awaiting them."

Mr. Travis wrote:

"Praise the Lord for the 56 people who have taken Jesus as their Saviour this year. They live in a territory extending from Tuy-hoa to Phan-thiet. They are as sheep without a shepherd, no national preacher or colporter, just one missionary couple trying to cover this territory. Pray that they may be kept by His love and that the door may soon be opened for native preachers to enter and help care for the flock."

V.N.A.R. p. 17

The decision to obtain a facility at Dalat was realized late in the year. Property was rented and negotiations were proceeding to purchase a permanent site on which to build. Two ladies for the missionary children's school had arrived, - Mrs. Homera Homer-Dixon and Miss Armia Heikkinen. The Cadmans had visited the location and Grace Cadman wrote the following:

"Our object was to seek out a site for a school for the children and a rest-home for the missionaries. A yearly season away from the 'burden and heat of the day' would be a great benefit to the health-efficiency of our missionaries.

"Dalat is a spacious plateau in southern Annam. It can be reached by train or auto from Nhatrang or by auto from Saigon.

"The road from Saigon passes through wonderful scenery, with ever-new vistas of mountain, valley, and fertile plain. First one ascends the Djiring Plateau, some three thousand feet high. Already the climate is cooler and the air less humid and oppressive. But even here one does not escape the malarial mosquitos.

"Gradually the vegetation changes as we continue north. On the Dalat Plateau are the glorious pine forests, - great trees some one hundred feet high. How invigorating, cool and refreshing is the air of these pine-clad heights! Can you picture it and will you help us to build a school-home here for the dear missionary children, who, too often, grow pale and listless in this torrid clime? Then, too, it will be a wonderful place for our missionaries to 'come apart and rest awhile' to enjoy a season of communion with the Lord.

"We are hoping that this combination school and rest-home will soon be a reality. Already two thousand dollars is in hand in addition to what has been pledged by the missionaries. We are hoping to meet at Dalat for our 1929 annual conference and there combine business and a change of climate."

The Call, No. 21, p. 12, 1928

In Cochin-China,

Of the self-supporting churches, the contributions of the Ben-tre church were more than double the amount of the next highest. why? They built and paid \$1,100. for a church building

"having a seating capacity of from four to five hundred."

The Tan-An Christians also erected a Chapel and the Cantho Christians would soon occupy their new building. V.N.A.R. p. 7

Other reports from Cochin China are as follows:

Bieh Hoa and Mr. Pruett -

"A notorious ex-convict is one of our most reliable Christians. Another old man, lived on the charity of a wealthy sister before he became a Christian. His sister discountenanced this step and took away all support from him, but he stands firmly and unshaken."

Cantho and Mr. H. A. Jackson -

"God has performed miracles in answer to prayer. Two who were going blind have received their sight. Two others have been healed of paralysis and three children in one family have been healed of serious troubles. Two gamblers have been converted, two opium smokers delivered and a drunkard given complete victory. A most stubborn character was compelled to believe in the Gospel, after seeing its power manifested in the healing of a member of the family."

Rach-gia and Mr. P. Carlson -

"After insisting on tithing as the best means of promoting the financial needs of our Church work, the offerings are increasing. Pledges have been given which will enable the Church to be fully self-supporting by April, 1929."

Vinh-long and Mr. Stebbins -

"Five enemies of the Gospel have been saved at An-thai-dong and are now loyal Christians. At Cao-lanh, two women have been delivered from demon possession. A woman in the Tra-on Church has been healed of tuberculosis. At various other places the Lord's healing power has been mightily manifested."

V.N.A.R. p. 13, 14

Mr. Stebbins wrote more of his work in an article published in the A.W., May 1928, p. 315. He was visiting in Tra-Vinh one Sunday. The work was opened in July, 1927.

"On entering the street chapel, I found about eight Christians together with the preacher, with heads bowed in silent prayer. They were quietly worshipping the Lord. It is soul refreshing to burst in on a scene like that in a land where one finds idols almost under every green tree."

Mr. Tho, a student-evangelist, was the preacher at Tra-Vinh.

"It is the duty of Mr. Tho to preach the Gospel and do colportage work. He holds a Saturday night meeting with the Christians and teaches the Word on Sunday morning. Sunday evenings he preaches to the unsaved. The rest of the time he goes from village to village witnessing and spreading the Word of God."

Sunday afternoon the two men visited an outstation, O-lat. On the way back to Tra-Vinh, they stopped for supper at a home where the husband had recently prayed.

"We arrived back at the country farm just at dark. Soon the people came pouring into the large spacious home. One-half the people were Cambodians for in Tra-Vinh Province there are 70,000 Cambodians. They understand a little Vietnamese. After a tasty supper, I took a chair in the center of a large circle of yellow and brown faces and had a glorious time telling the old story. When I finished, they asked many questions. They said they had found it a very reasonable Gospel and hoped to hear it again. They also inquired the way to be saved. We were made very happy to see the farmer's wife give her heart to Jesus."

A.W. May 1928, p. 315

Of the church in Vinh-Long, Mr. Stebbins wrote:

"The church has become fully self-supporting and the church building is practically finished. God has also sent us *Thầy Xuong*, an evangelist from Cambodia. He has already taken up the evangelization of the Cambodians in Tra-vinh Province where there are 40 to 50 inquirers.

"Pray for this pioneer advance for Satan has also started his resistance. A prominent Cambodian Buddhist priest has warned these young converts of the wrath of the Cambodian king should he learn of the abandonment of their faith. Pray that the one baptized Cambodian Christian in Tra-Vinh will keep his promise and build a chapel for these Christians."

A. W. August 1928, p. 539

The debt on the Mytho church had been reduced to \$650. and the balance was soon paid off. All these church buildings were financed by the nationals.

ibid.

Rach-Gia, a port in the Gulf of Thailand, was opened early in 1928. Mr. Hazlett made this report:

"It is just three weeks today since we moved here. This is one of the largest cities of CochinChina, but until our arrival no Protestant missionary ever resided here.

"There are eight Christians living in the vicinity of the city. Some of these have been baptized elsewhere and are now living here. One man said that he had been praying for a year that the Lord would send somebody to open up a chapel. In the province there are about 150 baptized believers and many more are awaiting baptism. They can come to church now at least once or twice a month and those who live near can come every Sunday. Formerly many of them received religious instruction only once or twice in three months. One man said that because of false teachers he and the other Christians have been like a tree bent this way and that by the wind, but through it all the Lord has cared for His own.

"At each service the hall has been packed. The only notice of the meetings was given by the Catholic priest who warned all of his flock to stay away and not to buy or read our books. Perhaps many came because they were curious to see what the American doctrine might be. At the close of the first Sunday morning service one young man knelt in front of the large crowd, confessed his sins and prayed to the Lord for forgiveness.

"After each meeting there is always a large number who remain to ask questions. Some only seek an argument, but others are eager to know the truth. Some are only thinking what temporal benefits may be derived.

"Just last week Mr. Robinson had the pleasure of baptizing twenty people at a place near here where no preacher had ever visited. There are twenty more believers there who will soon be ready for baptism. All of them have come to the Lord through the faithful witness of a man and his wife who believed some time ago at Sadec. People are hungry for something better. When they see that the Lord is able to take away their old habits and put within them new and holy desires, they want to know that kind of a Saviour."

The Call, No. 21, 1928 p. 10

Of the Chinese work in Saigon, Mr. Jeffrey reported:

"Our statistics do not include the Chinese self-supporting Church at Cholon which is affiliated with the Alliance South China Conference. Nevertheless we have had fine fellowship with our Chinese brethren and with their Pastor, Brother Tchieng. During the past year they have opened a street Chapel in Saigon. Pastor Leland Wong recently visited Cholon. He also conducted services in Cochinchina and in Cambodia while en route for Singapore."

V.N.A.R. p. 20 1928

Irving Stebbins made an appeal for funds to enlarge the Tourane Bible School.

He wrote:

"Our Bible School is almost bursting its doors, - 83 students trying to crowd into very narrow quarters.... Money is needed for new dormitories and classrooms for the large increase that is sure to come next year." (Sept. 1928)

And since it would be students and national pastors who could advance the work, not the 30 missionaries, he concluded:

"The national churches are responding nobly to the call of self-support, but (to advance) we must have support for national evangelists and we must send them (students) out to 'virgin soil,' not back to their homes."

A.W. March 10, 1928, p. 155

The Bible School was productive. John Olsen used the Navigator text, 2 Timothy 2:2, and wrote that this verse expressed "a sound missionary policy."

He continued:

"the training of native workers is to be regarded as the crowning missionary method, inasmuch as the missionary's true aim should not be to make himself indispensable, but rather the very reverse, by raising up national agents to take his place."

A.W. Aug. 1928, p. 552

He then gives a resume of the history of the Men's Bible School opened in 1921:

"Its first classes were held in an old stable with but one door and no windows. The past seven years the school has had a steady increase in the number of students. The year just closed was a record year, with a total enrollment of sixty-three, now including twenty-four women, wives of students. Over one hundred men have attended the school since its beginning. Nineteen of these have graduated, nine have been ordained to the Gospel ministry and are now pastors of important self-supporting churches.

"Two of the graduates of last year (1927) have been especially tried and tested, but they have stood true, proved faithful and continued to teach others the truths committed to them. One of them is the pastor of the Dai-an church, near Tourane. The enemy has singled out this church as his special target of assault. The pastor has been threatened and commanded to stop preaching. The deacons and Christians have been hailed before the mandarins and magistrates, commanded under pain of imprisonment to renounce Christ. Some have been put in prison. But all have stood true.

"The other graduate has been in prison for over a month. What did he do? Nothing worse than meeting with a few Christians for prayer. They were all arrested while on their knees praying. All were taken to prison, but later the Christians were released while the preacher was detained. But how did he take it? Did he complain? Not at all? To the contrary, he was filled with joy and the Holy Ghost, praising God and exhorting his flock and fellow believers to rejoice with him for the privilege of suffering for the name of Christ.

"Some students have been called to pastor self-supporting churches. Others are going to work in the forbidden territory of Annam and Tonkin. These men know that preaching the Gospel in Annam or Tonkin may mean severe persecution, yet they are all willing to go.

"The investment the Alliance has made in Bible school work in French Indo-China has already paid glorious dividends. In 1920 the Mission had but one national preacher and the number of baptized Christians was less than two hundred. This year the Mission has thirty-eight regular Vietnamese workers (not including the colporteurs) and the number of Christians near the 10,000 mark. We believe that a further healthy development of our work in this field largely depends on a steady increase in our national staff of workers.

"The regular course in the Vietnamese Bible Training School normally covers three years. The years in school are alternated with a year in service. The curriculum covers subjects similar to those taught in Bible Schools at home, the emphasis being on the Bible. We are hoping

in the near future to be able to add another class to our course. This class will be a Christian workers class, arranged specially for the benefit of deacons in our churches.

'Three teachers have given their full time to the work of teaching during the year. Two of these men are Vietnamese, graduates of last year. Both have given excellent service and added much to the value and efficiency of the school.

'The spiritual and devotional side of the school has not been neglected. Every morning at eight o'clock the students gather for chapel service, usually led by one of them. It has been inspiring to listen to their testimonies as they tell of God's wonderful leading in bringing them to Christ and calling them into His service. After supper the students again gather for prayer. Wednesday evening is set apart for the weekly devotional service of prayer, praise, and testimony. Every Sunday the students attend the regular Sunday morning service of the Tourane Church. The last Friday of every month all studies are laid aside and the students with their teachers meet for an all-day of prayer. At this meeting the prayers of the students span the whole world.

'We have emphasized personal evangelism and have organized the students into evangelistic bands, sending them out every week-end to evangelize the district around Tourane. Some have gone as far as Hue. Two years ago a friend in Santa Rosa, California, sent us money for a car. This car has been a great blessing and has enabled us to take the students into the country for evangelistic work. Two evangelistic bands go out every week-end, one on Saturday and one on Sunday. Thus thousands of souls have heard of Jesus who otherwise might never have heard.

'Another important duty of the missionary is to teach self-support. We believe that this teaching must begin in our Bible Schools where the future leaders of the church are trained. The student must be taught to support himself as much as possible while in school.

'We cannot say that the Vietnamese Bible School has made exceptional progress along the lines of self-support. We have made it a strict rule that no student can be wholly supported from foreign funds. As a general rule the Mission does not support first and second year students, although

sometimes exceptions are made.

"Over seventy second and third year students are hoping to return in September 1928 for another year's work. The prospect of new students is not less encouraging.

"We thank God for the supply of funds for the erection of a much needed dormitory. This new building will help us to accommodate forty-eight more students. We still need funds to complete the building for the assembly hall and class rooms and we hope to have it ready for the opening of school in September."

A.W., Aug. 1928, p. 552

We should note here that during the National Church Conference at Mytho in June, the preachers, students and delegates pledged \$1,500. piastres for the completion of the new assembly rooms of the Bible School.

The Call, No. 23, p. 5

At the end of 1928 Mr. Jeffrey gave this report of the Bible School:

"1928 was a banner year in the Vietnamese Bible School. The attendance has been 93, an increase of 7 over the preceding year. There will be 27 second year men available as student preachers at the end of the school year, - May 1929. Funds will be required to give these men a start in the work. This year's graduating class (1928) numbered 11 which, with last years class, brings the total number of graduates to 19. Of the 93 students in attendance this year, 51 are self-supporting. The average cost per student is \$44. dollars.

"A very necessary forward step has been the erection of new dormitories, class rooms and assembly hall. Mr. Olsen and Pastor Le-van-Thai are to be congratulated for the simple and serviceable new assembly hall and class rooms. All useless and extravagant ornamentation is conspicuous by its absence."

V.N.A.R. p. 15

Prior to 1928 the National Church Conferences were held at Tourane. This year Conference moved to Mytho, June 26 to July 5. Dr. Jonathan Goforth preached throughout the Conference.

It was at this Conference that the first Church Constitution was adopted.<sup>2</sup> Missionaries and national pastors had prepared it, the Field Conference had approved it and the Joint Committee had ratified it. Now adopted by the National Church Conference, the Vietnamese National Church was officially launched, - this during the worst opposition by the civil government. The Constitution provided for two districts, - Cochinchina plus Annam and Tonkin combined. Hanoi hosted the northern district Conference in November and Ben-tre for the south in December.

Irving Stebbins arrived late for the Conference, but wrote the following report:

"I arrived in front of the Mytho Church just as the crowds were pouring forth from the meeting. Such eager faces, such joyful smiles. Dr. Jonathan Goforth had given two powerful messages which had searched deeply the hearts of the hearers, revealing an insatiable thirst of the national church for times of refreshing.

"The messages had to do with revival. They revealed the sins of God's people, the plan of God for His Church, the need for confession of sin, and the necessity of being filled with the Holy Ghost because God commands it. Great grace was upon him and upon Mr. Olsen who interpreted the messages.

"In my ten years in Indo-China I have never seen the national church so prostrate before God in prayer. Such confessions! Such weeping! Such cries of anguish because of failure! Such burdens of prayer came upon the national leaders as they prayed for their three brethren who are in prison.

"For seven days God's children had searched deeply into God's Word and waited before Him. But it was on the eighth day, after Dr. Goforth was compelled to leave to catch his boat, that the blessing fell, and such a time of refreshing

and quickening as I have rarely seen. There is no doubt that God has prepared His Church for a mighty blessing through the coming year.

"Mr. Thua did excellent work as chairman and showed a fine spirit. It did me good to see the way he took it when Mr. Tiep was elected president for the ensuing year. In fact, there is a splendid spirit of harmony among all the national committee members, new and old."

A.W. October 20, 1928, p. 682

Appreciative of the Alliance, the Conference sent a letter to the New York Board. In part it read:

"Dear Brethren in the Lord:

"We, the followers of the Lord Jesus Christ in Vietnam have received much blessing from the hands of God and our Saviour, Jesus Christ. We send you these words of greeting that you may join us in praising Him.

"About fifteen years ago there was not a part of Indo-China where the true religion of Jesus Christ had been proclaimed. Our country has been established for several thousand years and has many religions. Unfortunately, none of these showed us the Living Way. But had God cast us aside? No! He is the Righteous One and would not allow the Vietnamese people to perish. Thus He moved you to love our souls so that you sent many excellent people to teach us the true religion of the Lord Jesus that we might be saved from hell. At the present time there are more than 10,000 people who have believed on the Lord and about 40 chapels that have been opened. Of this number 10 have been built and the operating expenses paid by the Vietnamese Christians themselves.

"Each year the Bible Training School has seen much progress. There are new students continually who are consecrating themselves to the Lord for His service. The Mission Press has printed many books and the sales have been large. Many more people have heard of Jesus or have read His Word than have already believed.

"Where in this world is there a person who can create such a blessing? Only the Holy Spirit Himself can accomplish this task. For all these blessing we thank our Saviour and also you who have exerted yourselves beyond measure and spent of your possessions and money that we might be saved.

"What can we say or what can we do to show forth our appreciation for this blessing? We want to do right - repay you in some way, but know not how. We are not ungrateful. Thus we attempt only to write this letter of praise to our Lord and of our heartfelt thanks to you all.

"We wish you 10,000 years of life.

"On behalf of the Vietnamese Church,

Duong-nhu-Tiep, President  
Tran-xuan-Phan, Vice President"

A.W. Nov. 3, 1928, p. 714

Two more churches became self-supporting in 1928, Vinh-long and Hanoi. Self-supporting churches now numbered ten. They are listed below:

	<u>Pastor</u>	<u>Membership</u>	<u>Offerings</u>
			(U.S.Currency)
<u>CochinChina</u>			
Mytho	Mr. Long	640	\$ 635.00
Bentre	Mr. Khanh	422	1350.00
Sadec	Mr. Khanh	180	551.00
Vinhlong	Mr. Tuoi	176	255.30
Cantho	Mr. Huyen	240	596.67
Caolanh	Mr. Thanh	177	515.60
		<u>1835</u>	<u>\$ 3903.57</u>
<u>Annam</u>			
Tourane	Mr. Dinh	425	350.42
Faifoo	Mr. Thua	388	306.00
Daian	Mr. Phan	227	159.00
		<u>1040</u>	<u>\$ 815.42</u>
<u>Tonkin</u>			
Hanoi	Mr. Thai	70	\$ 280.00
		<u>2945</u>	<u>\$4999.00</u>
	<b>Totals</b>		

V.N.A.R., p. 6

A comparison with the church statistics for this year shows that approximately 70% of the Church members belonged to the ten self-supporting churches and that these members gave approximately 66% of all recorded church offerings.

Examples of "tithing" helped the Vinh-long Church become self-supporting. (See V.N.A.R., 1928, p. 7) A poor farmer responded to Malachi 3:9, 10 by pledging \$1.00 a month. To do this he gave a dollar from the sale of vegetables each month and lived on the remaining fifty cents. His sacrifice convicted another man who also gave a dollar a month, but earned eighty. His wife objected to his giving eight dollars a month, but repented when his salary was increased another twenty dollars. They and others learned that the Malachi promise works.

S.S. work in Vietnam developed rather slowly. It was begun by missionary ladies conducting children's meetings. Church Statistics for 1928 indicate the number of Sunday Schools in operation and the number of scholars:

Number of Schools . . . . .	36
Number of Scholars . . . . .	1300

The pastor of the Hanoi Church, Le-van-Thai, was ordained on November 28. Later he served for many years as the president of the Church. A brief report of the service follows:

"The ordination council consisted of Pastors Tran-xuan-Phan of Dai-an, chairman; Hoang-trong-Thua of Fai-foo; Nguyen-huu-Dinh of Tourane; and the missionaries R. M. Jackson; H.C. Smith; H. H. Hazlett and Wm. C. Cadman.

"The church was tastefully decorated, and was well filled with members and friends. Precisely at 7:45 p.m. the service was opened with prayer by Pastor Phan who presided. Pastor Thua gave the charge which was based on Paul's exhortation to Timothy. The ordination prayer was made by Mr. Jackson, and then a duet was sung by Mr. and Mrs. Van Hine. Mr. Cadman gave the charge to the Hanoi Church."

The Call, No. 24, p. 14

Persecution and restrictions did not slow down the press work. Mr. Cadman reported:

"Total pages printed during 1928, 10,284,545. These comprise 60,000 Cambodian and Vietnamese Scripture portions; 5,380 Sunday School booklets, which are issued monthly; 5,850 copies of 'The Call of French Indochina'; and 122,000 special series of 16 page evangelistic tracts with attractive picture covers. The remainder comprised commentaries of Genesis, Romans and other religious books. The total number of books printed is 249,273."

Mr. Cadman also wrote:

"We have a new foreman who is an earnest Christian. A regular morning prayer service is conducted for the 24 workmen, half of whom are Christians. We are printing a tentative edition of the first Cambodian New Testament."

V.N.A.R. p. 19

Mr. Jeffrey reported that the

"Statistics for the British and Foreign Bible Society during the year ending October 31, 1928, show that a new record has been made. The total sales, 151,343 pieces, are 50% more than in any previous year. The total sales are made up of 821 Bibles, 1,713 New Testaments and 148,809 portions.

"The distribution of the Scriptures in Indochina is accomplished by the cooperation of the British and Foreign Bible Society with our Mission. During the summer of 1928, most of the students in the Bible Schools spent their holidays in visiting unevangelized regions and distributing Scriptures. One large island off the south-west coast of Cochinchina was visited by these holiday colporteurs. The visit resulted in the conversion of a number on the island. We are happy to record our appreciation for the work done by Pastor Calas as Secretary of the Bible Society for French Indochina."

ibid.



8. Church Statistics, 1928

	Tonkin Annam Cochinchina Laos				Total
Missionaries	7	12	13	1	33
Main stations occupied by missionaries	3	3	6	1	13
Ordained pastors	1	4	5		11
Unordained pastors	6	6	20		31
Colporteurs	3	2	1		5
Bible Women	1	1	1		3
Self-supporting churches	1	3	6		10
Outstations	4	11	34		49
Baptisms	19	167	689		875
Church Members	131	1123	2861		4115
Church Offerings - U.S.					\$7518.
Sunday Schools					36
Sunday School scholars					1300
Bible School Students		Men 69	Women 24		93

Self-supporting Churches - 1928

CHURCH	PASTOR	MEMBERSHIP	OFFERINGS (U.S. Currency)
<u>TONKIN</u>			
Hanoi	Mr. Thai	70	\$280.00
<u>ANNAM</u>			
Tourane	Mr. Dinh	425	\$350.42
Faifoo	Mr. Thua	388	306.00
Daian	Mr. Phan	227	159.00
		<u>1040</u>	<u>\$815.42</u>
<u>COCHINCHINA</u>			
Mytho	Mr. Long	640	\$635.00
Bentre	Mr. Khanh	422	1350.00
Sadec	Mr. Khanh	180	551.00
Vinhlong	Mr. Tuoi	176	255.30
Cantho	Mr. Huyen	240	596.67
Caolanh	Mr. Thanh	177	515.60
		<u>1835</u>	<u>\$3903.57</u>

Note: Loss in membership was due to Christians being scattered.  
Churches lost tract of them.

p.l.j. letter Jan. 23, 1929

9. Location of Vietnam missionaries at the close of the year.  
V.N.A.R., p. 6

TONKIN

Hanoi Mr. and Mrs. Cadman  
Mr. and Mrs. Van Hine  
Mr. Fune

Haiphong Mr. and Mrs. Smith

ANNAM

Thanh Hoa Mr. and Mrs. R. M. Jackson

Tourane Mr. and Mrs. Jeffrey  
Mr. J. D. Olsen  
Mr. H. H. Hazlett  
Miss E. Frost  
Miss C. Ailshouse

Nhatrang Mr. and Mrs. Travis

Dalat Mrs. Homera Homer-Dixon  
Miss Heikkinen

COCHIN CHINA

Saigon Mr. and Mrs. Irwin

Vinh Long Mr. and Mrs. Stebbins

Long Xuyen Mr. and Mrs. Carlson

Cantho Mr. and Mrs. H. A. Jackson

Mytho Mr. and Mrs. Ferry

Bienhoa Mr. and Mrs. Pruett

Furlough Mr. Robinson

10. Significant information - 1928

January

- a. The Cambodian history thus far recorded in this volume ends and is transferred to its own volume.
- b. Circular No. 757 issued by COMAT restricted all Protestant activity to French concessions, i.e. the cities of Hanoi, Haiphong, Tourane and the State of Cochin China. All other areas were to cease Gospel preaching under threat of imprisonment and confiscation of materials. The Board of Managers Minutes and Foreign Department Minutes for 1928 record nothing regarding this situation.

February - May

- a. Restrictions were severe, Christians were persecuted, some imprisoned including Messrs Lieu, Can, Huyen, Phan and Ung. Missionaries were careful and watched the extent and rigor of enforcement of the Circular.

May

- a. *J. D. Olsen bought a new Ford in Saigon. The money (\$1,000) was given by Mr. R. Harvey, Toronto, ONT. of the Christie Biscuit Company. He was a friend of the Goforths and sent the money with them. They rode with Mr. Olsen to Tourane, preached at the Conference and returned south in the Ford.*  
D.I.J. letter, Sept. 20
- b. The Fourteenth Field Conference met May 25 - June 4. Jonathan Goforth preached during the Conference.
- c. D. I. Jeffrey was nominated Chairman.
- d. Conference subscribed the first \$100. to open work among the Tribes people. The Goforths contributed another \$100.
- e. Conference appointed a committee to produce another hymnal.

June

- a. The National Church met in Conference at Mytho, June 26 - July 5. J. Goforth preached.
- b. The Conference adopted the first National Church Constitution.
- c. Mr. Duong nhu Tiep elected Church president, Tran xuan Phan, Vice-President.

July - August

- a. A new building incorporating an Assembly Hall and class rooms was constructed at Tourane under the supervision of Le van Thai and J. D. Olsen.
- b. R. M. Jackson explored possibilities of new stations in northern Tonkin among the Tribes people, - the Thos & Nungs.

November

- a. Four missionaries were sent to Dalat to rent property. M.K. School to open in January.
- b. Le van Thai ordained at Hanoi on the 28th.

December

- a. Armia Heikkinen and Homera Homer-Dixon arrive on the 7th to work at the M.K. school.
- b. A property rented in Dalat for M.K. school.
- c. The Cadmans left on the 14th to explore upper Tonkin and N.E. Tonkin.

Note 1 from page 547

The precise time of Mr. Lieu's release from prison was not discovered. But later Mr. Jeffrey sent the following to the Alliance Weekly.

"Mr. Lieu has been released from prison and has returned to his village. If he is not permitted to return to Nhatrang, we hope to appoint him to Cochin-China as traveling evangelist. Before leaving, he appointed a deacon to look after the men in jail who had accepted Christ. Some of them have been very bad characters. Lieu told us some very interesting stories about these men, and his prison experiences. One convert belonged to a gang who killed a man for vengeance and then ate his liver. The converts begged Lieu to stay in prison a month longer. The night before he left, while we were at Nhatrang, some of the soldiers were in to say good-bye. The leader was in tears at the thought of Lieu's going. He was sent back to his village under escort."

Regarding Pastor Ung, Mr. Jeffrey wrote:

"Mr. Ung is in prison at Binh-dinh. They plan to give Mr. Ung the same sentence (five months in prison) as Mr. Lieu. We were not permitted to see Ung but I understand he is rejoicing in Christ. Mrs. Ung is still at Quinhon. A baby born soon after Thay Ung was imprisoned, died within a few days. Mrs. Ung has been brave throughout these trials."

Mr. Ung was released January 24, 1929 without any explanation.

Note 2 from page 572

See the Appendix for the Church Constitution.

1929

The termination of restrictions against Protestant missionary work did not come until December 1929.

Circular 757 (p. 540) remained in force most of the year. Joyfully the Chairman recorded in the 1929 Annual Report -

"This has been a year of great things in Indochina. In answer to sustained and earnest prayer the French and Vietnamese Governments have authorized the preaching of the Gospel in Annam and Tonkin. Definite word has not yet been received in regard to Cambodia, but we are confident the same liberty will be officially granted."

The new edict which changed the situation stated that -

"With regard to the Treaty of June 6, 1884, the Convention of November 6, 1925, the Circulars of January 28, 1928 and of March 6, 1929, and the favorable opinion of the Council of Ministers, it is decreed that -

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

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

"Art. 3 The requests for authorization by those concerned shall be transmitted to the 'Resident Superior', examined at the meeting of the Council of the Co Mat and submitted for the approval of His Majesty or of the Guardian of his ceremonial powers during his minority. The decision taken shall be carried out by the office of the 'Resident Superior.'

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

"Art. 5 His Excellency the Minister of Ceremonies and the Administrative Director of Bureaus of the 'Resident Superior' are charged with the execution of this present decree which

is equivalent to a royal ordinance."

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

Signed, TON-THAT-HAN.

HUE, December 4th, 1929.

Signed, JABOUILLE

V.N.A.R. p. 3 and Le Status, p. 86

Mr. Jabouille, the Resident Superior at Hue, initiated this edict or ordinance. His predecessor, Mr. Fries who issued the infamous decree, came into disgrace with the authorities in France and was recalled. Tape 36A, p. 9

The Governor-General, Mr. Pierre Pasquier, then requested his counterparts in the other Indo-China States to settle the problem the same way. On the 22nd of March, 1930, the ordinance was 'mises en vigueur' in Tonkin and seven days later in Laos. There, the King, Mr. Sisavang, gave his approval. On April 1, Cambodia's King, Mr. Sisowath Monivong, rendered a similar ordinance which was approved by the "Resident Superior" seven days later. Thus, "the thorny problem of freedom of worship and freedom to evangelize was granted to French Protestant pastors and especially Alliance missionaries." Statut, p. 87

We are puzzled today as to why the controversy wasn't solved more quickly. There seemed to be a reluctance on the part of the officials to clearly state the issues and then make decisions. Was the issue anti-Americanism, anti-Protestantism? Was the issue fear by the French of anti-colonialism and internal revolution? Was an issue the safe-guarding of "native religions?" The initial and primary issue stemmed from the Roman Catholic desire to thwart an expanding Protestant Church, but in the ensuing controversy other issues made the problem more complex.

At the beginning of the year the situation was ameliorated somewhat by the arrival of a new Governor-General, Mr. Pierre Pasquier. One of his first acts was to eliminate the word 'protestantism' from Circular 757. However, this did not

change either the spirit or force of the circular. But his action did lessen some hostility. Pastors Ung and Do were released from prison late in January. Christians were not imprisoned again.

Also Mr. Pasquier was approachable and sympathetic toward the Mission and the Church. The same was true of Mr. Jabouille, the new Resident-Superior of Annam. Both received and advised Mission and Church leaders, but they were also limited in their powers as they were subordinates of the Paris government.

In Paris the Indo-China situation finally became widely known. In January the journal, Christianity in the Twentieth Century, published the 1874 and 1884 Treaties. They had refrained from entering the controversy in deference to the French Protestant Federation. But now they felt it necessary to end their agreement with the Federation and publicize the situation in Annam and Tonkin. They recognized the problem as more than a religious issue. They also made known the contents of letters received from missionaries and from a recently converted colonial soldier. They published the stories of Mr. Lieu, Mr. Ung, the persecution of other Christians plus some of the statistics of the Mission's work.

The February 2 issue of La Solidante Sociale published a provocative article about the persecution. It read in part:

'There has come to us from our colonies, and notably from Indo-China, some alarming datum concerning the vast plan of a clerical offensive. We say 'clerical' because if the Catholics were trying to peacefully conquer the souls of people, it would be within their rights; but they want the force of the secular arm. In Annam the secular arm is at the service of the Catholic monopoly and it is that which we call 'clericalism.'

'Let not someone come and say to us 'it is the Treaties', and that the minister, Nguyen Huu Bai, is only an underling of the Emperor of Annam (Bao-dai), and that His kingdom is not French territory.

'Can one say of the American missionaries that they are so many spying eyes and ears? There are several kinds of Americans. Those who are in Annam, - if one would

truly inform himself, would know that they only preach the Bible with simplicity and without accommodating it to the fancy of the people.

"And then there are the poor yellow evangelists that are imprisoned and yet they are French protected.

"Do Mr. Poincare (the Premier) and Mr. Briand (the Foreign Minister) know that under their government a Holy Inquisition is functioning at Nhatrang, in Quang Nam and other places, enforced by a mandarin in servitude to 'clericalism?' "

A Mr. G. Debu in the same issue of the periodical, addressed those who questioned their indictment of persecution in Annam. He wrote:

"We would like our 'contradictors,' - when we give names, cite facts and places, to be willing to tell us what we have invented, whether we have grossly exaggerated or not. We would also ask them to be willing to tell us the name of the pastor or Christian who was 'falsely declared to be imprisoned' and whose case stirred up an event as 'useless as fruitless'."

He also called attention to a similar situation in Cambodia where Christians were seized and frightened. Mr. Hammond's chapel had been set on fire. Mr. Debu lamented that this deed was done against such new Christians. With a little "sting," he reminded his French readers that in former years there were Frenchmen known as Huguenots.

From Hanoi Pastor Calas wrote letters to friends in Paris while at the same time he advised the missionaries as to their proper course of action. The anti-Mission forces used his letters to buttress their position. Mr. Cadman wrote to friends in Geneva who rebutted statements purportedly derived from Pastor Calas.

The newspaper and journal debate finally led to an eruption of the controversy in the Chamber of Deputies. Mr. Marc Rucart, a republican depute from Vosges and the voice of the journal, La Solidante Sociale, introduced the problem in the Chamber on March 28, 1929. The journal published extracts of his discourse on April 6. The contents were similar to the articles previously published in the journals.

During the debate in the Chamber of Deputies, Mr. Jean Desgranges requested the government to negotiate with the Vietnamese authorities to put an end to the use of the Treaties as a pretext to harm people. The Socialists and Communists supported him. The Minister of Colonies, Mr. Andre Maginot, was requested to comment on the debate. He admitted that he had received information regarding the situation and that he had requested the Governor-General to furnish him with 'precisions.'

Then he continued:

"I can state that in all of Indo-China, excluding Cambodia, Annam and Tonkin which are protectorates, but including Hanoi, Haiphong and Tourane, there is the full exercise of religious liberty and that each particular confession is treated equally."

But the areas he excluded were the precise areas of debate. He argued that in the protectorates there could not be separation of Church and State since the incumbent political regime was a State religion. (True of Cambodia).

He continued:

"These governments are within their rights to protect their national religion against those who would substitute another religion."

So to him the Treaties were in force, they must be respected and the Chamber of Deputies should not be surprised when the Vietnamese Government applied the Treaties.

After such comments, he retreated somewhat by saying that the French government was not opposed to negotiations. He expressed hope that the situation would not be prolonged and assured the Chamber that 'when Mr. Pasquier replies and gives his opinion of the possibility of further conversations, I will attempt to modify the Treaties so that in these 'protectorates' we will have a more liberal regime which the Chamber has been asking for.'

March 28, 1929

Indochine - Un facheux debat a la Chambre, p. 121

The Protestant organizations in France were also involved with the problem. In October the French Protestant general Assembly met at Marseille. They recognized with gratitude the work of the Protestant Federation Council to obtain full religious liberty in all of Indo-China. They also stated that the French Protestants held a responsibility toward the Vietnamese people and expressed the view that the Paris Evangelical Missionary Society was best suited to establish missionary work among them. The Assembly hoped that the Society would begin work as soon as possible. Then they called upon all French Protestants to pray and to zealously support the urgent task that they requested of the Missionary Society.

The Missionary Society did not respond to this request until a meeting of their committee, January 13, 1930. The committee's response was as follows:

First - they considered the problem of liberty of conscience in Annam and Cambodia the responsibility of Protestant Federation Council.

Second - they questioned that their Society alone would be qualified to engage in such a delicate missionary task.

Third - they questioned the need for immediate action, the Vietnamese church was not in imminent danger; and furthermore their present financial circumstances would not allow the founding of a new work. Therefore, they decided:

1. To begin a study of the problem to open a Mission in Indo-china, but without any commitment for future work.

2. To name a special commission to investigate the matter and who would present its conclusions to the Committee of the Missionary Society.

Societe Des Missions Evangelique de Paris  
January 13 issue, pages 70, 71

This response, unfortunately, is quite typical of French Protestant response to the spiritual needs of France's prize colony, Indo-China.

So, although the lack of religious liberty was an embarrassment to French Protestants and the French government, the complex forces at work didn't lend themselves to a quick solution. It was a further embarrassment when, during the debate in the House of Deputies, the deputies on the "left" entered the fray for political gain on the side of religious liberty. The "right" didn't welcome their support. The issue would be solved in Indo-China and the Paris government would approve. In August, the Minister of Colonies wrote:

"It is clearly understood that no opposition will be offered to the exercise of religious worship and evangelistic work, of French Protestant Pastors in Indochina.

"This point acquired, the Indochina Administration is considering, for all Foreign Missions of all faiths in Indochina, a preliminary method of authorization which will be of such a nature as to conciliate the different viewpoints which we are facing."

Le Christianism du 22 Aout, 1929

Throughout this period correspondence passed between D.I. Jeffrey and A. C. Snead. Happily D. I. Jeffrey preserved some of this correspondence. He also preserved some articles found in French journals and newspapers, - see Note 1. In a letter to A. C. Snead dated April 25, Mr. Jeffrey expressed his analysis of the problem: A summary of it follows:

1. The government's basis of refusal is no longer a question of Protestantism, but one of politics.

2. From the French viewpoint, it is humiliating to see French protestants represented by foreigners. Pastor Martin and Pastor Calas would both like to see a French Protestant Mission formed in Tonkin and Annam. (Indeed they wanted to take over Tonkin and Annam and leave the Alliance in Cochin-China. Pastor Calas didn't want French missionaries 'with us.' - D.I.J. letter Apr.8)

Therefore, our request for French missionaries is not a question of language, but of nationality. Mr. Pasquier and Mr. Jabouille have both responded favorably to the prospect of adding French national missionaries.

3. The French government will become increasingly alarmed as the Vietnamese Church grows. Mr. Jeffrey feared that the French government itself would subsidize French Protestant missionaries if the present Vietnamese Church attained ten times its present membership, i.e. from 4,300 to 43,000.

Some Alliance missionaries favored the addition of French missionaries. R. M. Jackson considered Jacque Blocher's Tabernacle in Paris a good recruitment source. He wrote to the New York Board and asked for favorable acceptance of possible candidates from the Tabernacle and exemption for them from studies at the Missionary Training Institute. Other missionaries also supported French nationals joining the work, but some others were less favorable. (But an amazing fact remains, - French nationals neither applied in any number to the Alliance nor applied to their own French missionary organizations to be sent to Vietnam.)

During the indecisive controversy in Paris, opposition to Protestant activities continued to erupt in Annam and Tonkin. On April 4 the Privy Council (COMAT) at Hue sent out the following letter (without the approval of the Resident-Superior).

"It has come to our attention that the Pastors of the Protestant Church in France consider our former edict, No. 757 discourteous and disrespectful to them. To avoid a misconception of our meaning we have decided to interpret the former edict as follows:

"In accordance with article 13 of the treaty of 1884, permission has only been granted for the preaching of the Roman Catholic religion in this kingdom, i.e., Bishops and priests of that religion alone are permitted to preach and teach. Nevertheless, we learn that there are teachers and pastors who are neither Annamese nor French who are freely propagating their religion. If these teachers are allowed to continue such a practice indefinitely their followers will steadily become more numerous, so much so that this sect will disrupt the maintenance of order in the country and cause the inhabitants thereof to be led astray and deceived like the revolutionists Vo-Tru and Tran-cao-Van, who, under a pretext of teaching religion, caused a revolution and thus brought great harm to the common people. May this serve as an example to all.

"Thus, in conjunction with the various Residents, all teachers and pastors, who are neither French nor Annamese, are hereby absolutely forbidden. Moreover, should the Cao-Dai religion be preached in Annam it should likewise be prohibited. All infractions of this edict by the Annamese will be dealt with according to the law.

"This edict has been submitted to the Resident Superior for his approval and is hereby officially sent forth for the observance of all. This edict is to be considered explanatory of edict #757."

The "Resident" of Faifoo consequently sent on April 5 the following communication to administrators within his district:

"In conformity with the wishes of H. M. Privy Council, the Resident Superior of Annam has sent me an edict forbidding the propagation of the Gospel in Annam. This edict was sent to all the prefects some time ago and should be strictly enforced. Nevertheless, until this present time, this religion has been freely propagated in the Huyen of Dai-An and the Phu of Tam-ky. Is this not due to the 'negligence' of the mandarins of those districts?

"These authorities should take notice of and put into prompt execution this prohibition of the 'COMAT' (Privy Council), which forbids the propagation of this religion. In case of any new negligence of this order they will be severely punished. This prohibition should be posted in public places. All those who disobey this formal order will be severely punished; those who are found preaching will be arrested and condemned. Also the village and district authorities who neglect their duties by allowing them to do so will be very severely punished."

Mr. Jeffrey protested by letter to Pastor Calas in Hanoi the Faifoo Resident's action and told him that services would continue in Dai-an, Tam-ky and elsewhere in the District. He considered the Faifoo edict contrary to the promises of Mr. Pasquier. He stated that he would ask Mr. Jabouille to have the edict withdrawn and that if this failed, he would protest to the French Protestant Federation.

On April 17, Ivory Jeffrey and John Olsen met with Mr. Jabouille at Hue. The "Resident Superior" assured them that the Faifoo edict would not be applied in Tam-ky or Dai-an or anywhere. He didn't like it and thought it would boomerang against the French government. He was sympathetic and cooperative. The Mission leaders consulted with him often. Jabouille asked them to deal directly with him, not the local "Residents," that "he would grant authorization for chapels and would notify the local 'residents'."

D.I.J. letter, July 16

On September 5 Mr. Jabouille formally replied to the Faifoo "Resident's" letter of April 5. Mr. Jabouille outlined how the "residents" of Annam should deal with the Protestants. They must make sure that Protestant pastors abstain from written and verbal propaganda outside of their churches, - except in Tourane. However, the pastors could meet for worship with their followers, but the meetings must be conducted exclusively in church buildings. Where church buildings did not yet exist, the pastors could provisionally rent suitable quarters after having given written notice to the respective 'resident.' The pastors must also make certain that the churches would only be opened to the public by himself, who would remain on the scene as long as the church was open.

Mr. Jabouille also had a word for the pastors. He hoped that they would recognize that his action really had their interests in mind and that they would consequently be careful to avoid all political involvements. Also he requested their careful scrutiny of converts to Christianity lest some convert to Protestantism for political purposes.

He expected the pastors to give serious attention to the matter.

Statut, page 85,86

By contrast the "Resident-Superior" of Tonkin, Mr. Robin, remained hostile and uncooperative. On July 13 Messrs Jeffrey, Cadman, Fune and Van Hine conferred with him regarding permission to work outside of Hanoi and Haiphong. He refused permission for the Van Hines to begin work in Lang-son. The Hai-duong chapel was closed. Hai-duong was a very strong Catholic community.

In September Pastor Le-van-Thai of the Hanoi church was ordered by letter to stop meetings at a home in Gia-thuong, a suburb of Hanoi. Mr. Cadman intervened directly with the "Resident," refused to obey his orders and scorned his threat to stop any meeting in Gia-thuong. Interestingly, Pastor Calas agreed with Cadman's decision to continue meetings. One wonders why. And Mr. Cadman did continue all the meetings where Christians assembled, but was careful not to sell literature outside of Hanoi,

In July, Pastor Calas reported to Ivory Jeffrey that the Indo-china government had submitted a plan to the French government that might be a solution. The plan was to require all Foreign Missions, Catholic as well as Protestant, to register their work and workers with the government. The Indo-china government would then grant authorization at their discretion. Presumably this recommendation was not implemented.

Thus the ebb and flow of the controversy of religious freedom. As noted at the beginning, the primary person to effect freedom was the "understanding" Resident-Superior of Annam, Mr. Jabouille, whose friendship and advice was cultivated by the missionaries. The Paris government accepted the solution to the problem and the French Protestants were unable to meet the challenge to send missionaries to Vietnam.

Field Conference

The 15th Annual Field Conference met in Tourane, Sunday May 19 - Friday May 3]. A picture and the names of the conferees is in the Alliance Weekly, August 1929, page 568. Twenty-nine Vietnam missionaries attended and two missionaries, Mrs. Irwin and Mrs. Jackson, remained at Dalat with the children to allow Armia Heikinnen and Homera Homer-Dixon to attend. Edward Roffe chose to remain in Luang Prabang. It took weeks to go and return from Conference.

R. A. Jaffray arrived at the Conference just in time for the session on Wednesday. He had been reconnoitering in the Dutch East Indies (Indonesia) and reported to the missionaries the tremendous needs there. He gave several devotional messages to the Conference.

Several important decisions were made by the Conference:

1. That a new Vietnamese hymnal be issued. Old hymns were retained, some revisions made and new hymns added "according to the new system," i.e. the tones of the words to match the melody of the hymn.

2. That the Chairman discuss with the Governor-General the matter of publishing a Bible magazine. Permission had been denied for several years.

3. That D. I. Jeffrey be nominated as Field Chairman and the following Vietnamese missionaries elected to the Field Executive Committee:

H. C. Smith  
C. E. Travis

E. F. Irwin  
P. E. Carlson

4. That the N.Y. Board's recommendation of a representative in France be approved. Conference suggested that a person from Pastor Blocher's Tabernacle in Paris be chosen.

5. That the N.Y. Board consider favorably French citizens as future missionaries. The Conference asked for three French couples.

6. That the N.Y. Board consider favorably financial support for Vietnamese nationals to evangelize unoccupied areas

of the field. They also urged self-supporting churches to take offerings to support these pioneers.

7. That missionaries be allocated as follows:

<u>Vietnam</u>	<u>Hanoi</u>	The W. C. Cadmans
	<u>Haiphong</u>	The H. C. Smiths
	<u>Langson</u>	The J. J. Van Hines
	<u>Nam Dinh</u>	J. Fune and H. H. Hazlett (temporary)
	<u>Thanh Hoa</u>	The R. M. Jacksons
	<u>Tourane</u>	The D. I. Jeffreys J. Olsen E. Frost C. Ailshouse
	<u>Nhatrang</u>	The C. E. Trivises
	<u>Dalat</u>	The H. A. Jacksons Miss H. Homer-Dixon Miss A. Heikkinen
	<u>Saigon</u>	The E. F. Irwins
	<u>Bien-hoa</u>	The W. A. Pruetts
	<u>Soc-trang</u>	The G. C. Ferrys
	<u>Long-xuyen</u>	The P. E. Carlsons
	<u>Vinh-Long</u>	The I. R. Stebbins
<u>Laos</u>	<u>Luang Prabang</u>	G. E. Roffe

The first mention of a special song time occurred in these minutes. It took place Sunday afternoon, May 26. Later this activity became a favorite and regular part of the Annual Conferences.

Mrs. Homera Homer-Dixon wrote the Conference letter to the Alliance constituency, A.W. August 1929, p. 568f. A high light in her letter stated -

"Perhaps one of the most interesting events of the Conference was the letter of fraternal greetings to the Vietnamese Christians, who were about to gather at Tourane for the National Conference. This letter urged that more attention than ever be given to the matter of sending out the national pastors into untouched regions. It will be a remarkable development of the indigenous church if it becomes a truly missionary-spirited body. Already the Christians in great numbers have caught the vision of a self-supporting and autonomous national church. They are laboring heart and soul with the missionaries to make the vision a reality. But no church can be spiritually symmetrical without missionary zeal, so the Conference again emphasized the need and the glory of the Vietnamese church taking upon their hearts the burden of their unevangelized brethren, and also undertaking to support Vietnamese missionaries. Even as in the case of the foreign missionary, it will often mean leaving a comfortable home and the pastorate of a self-supporting church to go out to face great problems and dangers at the hands of the tribes people of the interior."

#### Committees

The Mission Executive Committee met as follows:

March 18 and June 1-6 at Tourane and October 1-5 at Saigon.

Routine matters were cared for plus a few significant items, i.e.

1. H. A. Jackson was authorized to rent a house in Dalat.
2. The Peter Voths were appointed to live with the Gunthers in Oubone, Thailand and to study the language.
3. The Gordon Smiths were appointed to Kratie for language study.

The Joint Executive Committee met as follows:

March 15-18 and June 7 at Tourane and October 4,5 at Saigon.

The Vietnamese members of the Committee were:

Duong nhu Tiep  
Doan van Khanh  
Tran xuan Phan  
Hoang trong Thua  
Le van Long  
Pham trung Thanh  
Nguyen huu Vinh

In March the Committee appointed forty-three men to churches and pioneer areas, two men for colportage work and one man, Phan dinh Lieu, for itinerant evangelistic work. Mr. Lieu was also approved for ordination.

There were changes in the Vietnamese members of the Committee following the National Church Conference in June, Messrs Tiep, Khanh, Mr. Phan and Thanh were retained and Huynh van Nga, Le van Thai, and Bui tu Do were added.

This time 50 men were appointed to church work and 3 men to colportage work. Ong van Huyen and Le dinh Tuoi were appointed to teach at the Bible School.

At the October meeting Mr. Huyen continued at the School until after the fall of Vietnam in 1975 and until the communists closed it. They appointed a committee of six to correct (sua) the Church Constitution (dieu-le) and then report back to the Joint Committee. Messrs Jeffrey, Irwin and Cadman were appointed along with Messrs Tiep, Phan and Thai. Hoping for permission to publish a Bible magazine, the Committee voted to submit to the government the following names in relation to the magazine:

Mr. Jeffrey - founder	Mr. Olsen - editor
Mr. Irwin - director	Mr. Tiep - editor
Mr. Cadman - editor-in-chief	Mr. Phan - editor

#### Districts - Tonkin

The Field Conference in 1928 requested the Cadmans to make an exploratory trip into northern Tonkin and Laos. On December 14, 1928 they started out. It was a hazardous and fatiguing task, one that would test the mettle of younger explorers. (She was 52 and he was 45 years old). Sixty-six days later, February 17, 1929, and after traveling over a thousand miles, they returned to Hanoi. Grace Cadman graphically described their experiences in The Call, No. 25, p. 4f and the A. W. Sept. 7, p. 14 and Sept. 14, p. 584 and 600. A summary follows:

The Cadmans traveled by train, auto, canoe, boat, horseback and on foot. They slept by the trail, in pagodas, huts, longhouses and occasionally in a house. Most of the time they cooked their meals on the trail and did not have one day of sickness. They visited towns and villages such as Lao-Cai, Phong-Tho, Ba-Xat and Lai Chau in Tonkin. Then over into Laos they stopped at Phong-Saly, Hat-Sa, Muong-Ngoi, and Luang Prabang, Paksa, Muong You, Xieng Khouong, Ban ban, Muong Houa, Sam Neua, Muong Het, Cho Long, Song Ma; and thus back into the Tonkin towns of Son La, Ta Bu, and Hoa Hing. Rivers they floated upon or were pushed on were the Black River, the Nam Hou, the Mekong and the Nam Khan. The map of their travels looks something like a large semi-circle. This trip was probably the most risky undertaken at any time during Alliance missionary activity in Indo-China.

The purpose of the trip was to discover where the Mission should plant stations in the region and what response might be expected. Laos was about to be entered by Mr. Roffe. The area was vast, sparsely inhabited, but yet thousands of people were virtually devoid of any Gospel witness. The Cadmans met and talked with Meas, Thos, Pu-nois, Laotians, Khas, Black Thai, Flowery Thai and Muongs. They met a Thai national pastor serving in Luang Prabang. In Ban-ban they met a Vietnamese Christian who had been baptized in Haiphong several years earlier. Though there were "apparently insurmountable difficulties, fervent prayer and compassionate hearts could and should give these folk the Gospel." So wrote the Cadmans.

Tonkin was under "the ban" throughout most of 1929, nevertheless Gospel ministry continued. Out stations were opened at Gia-thuong, Kim-lien, Hai-duong, Thanh-lien, Ha-dong and Bac-ninh. And at some of these places, the attendance was large.

The R. M. Jacksons and Jean Fune lived in Nam Dinh. The city was located in a province of the same name which numbered about one million people. As Mr. Fune was a French citizen, his movements were not censored by the officials. Mr. Jackson wasn't as fortunate, but he did open a work in Thanh-hoa and supervised the work at the chapel and pastor in Vinh. A student pastor, Mr. Khanh, came to Vinh in August. Together they visited in homes and conducted meetings. Also people would come to visit them and inquire concerning the Gospel. Some prayed the penitent's prayer. As the year progressed, the Christians became bolder in their witness.

The Jacksons also visited other areas. Late in the year they sold Gospel literature in the markets, hospitals, schools, Buddhist temples, prisons, on the streets, etc. When their itineraries took them near Roman Catholic churches, the opposition and abuse increased. If they ventured a second visit, the abuse was worse because the priests had denounced both them and their literature. Yet their work bore fruit. One day men from a nearby town, who had bought literature the preceding year, came to visit. The men conveyed the joyful news that they had started to build a chapel and had set apart some land for a pastor. When could Mr. Jackson send them a preacher?

In May the Van Hines were allocated to Lang-son. To prepare for such an appointment, in April he and the Cadmans had traversed northeastern Tonkin to learn first hand the need and the possibilities of opening a station in the area. Their itinerary took them north by bus to Bac-Kan, - an all day trip. There they witnessed, sold Scriptures and spent the night. They made a courtesy call on the "Resident," who kindly loaned his car to take them further north to the military post at Ngan-son. The "Resident" also arranged for horses to take them further to Cao-bang on the Chinese border. Surrounding Cao-bang lived many "Tho" people, not a few of whom spoke Vietnamese. Bus service connected Cao-bang with Lang-son to the southeast. There they remained for three days. They tried to visit every home and conduct services for the few Christians who lived in the town. Many "Tho" people lived near Lang-son. The Lang-son "Resident" also loaned them his car to travel to Loc-binh. From there, by horse, truck and sampan they went east through Dinh-loc and Tien Yen to Mon-cay on the coast, visiting many villages and people, witnessing to the Gospel and selling Scripture portions. The whole area was quite primitive, but beautiful and virtually without any Gospel truth. The itinerary concluded with a "chaloupe" voyage down the coast to Haiphong and then by train back to Hanoi. The Call, No. 26, p. 8 and No. 27, p. 6f.

A missionary in residence seemed to them imperative, but the government objected. Finally in December authorization was granted, a house rented and the Van Hines moved in to Lang-son. This was the fourth mission station opened in Tonkin. Permission to preach and open a chapel would come later.

Districts - Annam

The Bible School at Tourane had developed exceptionally well under the direction of John Olsen. A picture of the men students appears in the A.W. March 2, 1929, p. 135. They were the key to advance. Eleven of them were sent to pioneer areas in May. Fifty-four men attended classes in the 1928/'29 session plus 33 women. Three Vietnamese teachers assisted the four missionary teachers, - John Olsen, Herman Hazlett, Celma Ailshouse Hazlett and Edith Frost. V.N.A.R., p. 19

In the fall of 1929 the School inaugurated the one year Christian worker's course. Lay people were encouraged to take the course so as to be of greater usefulness in the local church. A successful year's work won them a "certificate."

The Call, No. 26, p. 13

Irrespective of the edict against evangelizing, Herman Hazlett went south of Tourane, 140 kilometers, and opened Quang-Ngai. A few Christians lived there and had been waiting four years for someone to open a chapel.

V.N.A.R., p. 17

Mr. Jabouille gave permission in late August and also gave permission to open Qui-nhon, Song-cau, Phan-thiet, Phan-rang, and Dalat. They could preach in rented or permanent chapels.

At Tam-ky, 68 kilometers south of Tourane, the church completed its building and dedicated it with special services on August 14-16. Persecution had begun in Tam-ky, (see p. 506f) and the Christians were forced to halt their preparations to build a permanent chapel. They stacked the building materials behind their bamboo chapel and waited. Ere long they renewed the services and then ventured to build their church. At one time the mayor of Tam-ky had accepted Christ, but now followed afar. However, he was tolerant toward the Christians. At dedication time, the church placed posters about town and Christians came from 30-40 kilometers distance to attend the ceremonies. The mayor, the chief of Police and the "Chef de Canton" also attended one or more of the services. This was the third permanent Protestant Church to be dedicated in Annam.

A.W., Nov. 1929, p. 758

Districts - Nhatrang Station

Opposition had slowed down the Travises, but had not stopped them. Their District extended 375 miles north and south of Nhatrang. During the year John Olsen loaned them a car to get about more easily. Mr. Lieu was freed after five months in prison and he preached for a time in the new Gospel hall at Phan-thiet, south of Nha-trang. Eighty people accepted Christ and hundreds came to listen. Sometimes there was not even standing room. Travises visited him and preached in the towns and villages.

In one village a young man 'prayed' but later denied Christ because of severe threats by the village chief. On the next visit, Chester Travis sought out the village chief, who tried to avoid him. Chester warned him that it was one thing to rule over the temporal affairs of men, but "a very dangerous thing to try to rule over the souls of men." Afterwards the village chief invited the Travises to his home and served them tea. Boldness paid off.

A.W. May 1929, p. 329.

On a trip south to Phan-ri, the Travises met some Cham people. The women spoke very little Vietnamese, the men more. Chester witnessed to one man who, at the finish, "bowed his head and prayed a little broken prayer," - maybe the first Cham person to confess Christ.

In spite of threats and persecution, God's work prospered. At the close of the year there were six chapels, - only two at the beginning, plus four national preachers and many converts. Hundreds now dared to come and listen to the Gospel.

V.N.A.R., p. 17, 18 and A.W. May 1929, p. 329

Districts - Cochin-China

In Cochin-China, the six self-supporting churches of 1928 were doubled in 1929. Fourteen new stations and outstations were opened, among them Ca-mau, Bac-lieu, Soc-trang and Nhi-my.

On March 1, a large upstairs room across from the central market in Saigon was rented for a chapel. Preaching services were held every night when missionaries and nationals preached. A great quantity of literature was sold to people who ascended the stairs. A broad spectrum of people attended the services, students, clerks, government officials, business men, et al. Mr. and Mrs. Irwin sparked this effort and were helped financially by special gifts from friends in the homeland. People who prayed numbered 430 and 77 of them were baptized. God was working.

Also marvelous healings occurred in Saigon and in many other areas of Cochin-China as well. V.N.A.R., p. 8, 21

The Stebbins itinerated in the Vinh-long and Tra-vinh areas. His "house-boat" (see picture in A.W. Nov. 1929, p. 705) became a useful means of reaching people along the rivers. Cambodians as well as Vietnamese were converted and baptized. New converts became earnest and ready witnesses. Mr. Lieu, the ex-prisoner, spent two weeks preaching with Mr. Stebbins.

A.W. Nov. 1929, p. 712

Indeed from January through April Mr. Lieu held evangelistic campaigns for most of the Cochin-China mission stations. Mr. H. A. Jackson wrote concerning him, - "It is pleasing to see Lieu in the Lord's service again. God did a lot for him in jail. His message is clear cut and he is preaching Jesus. He is out for souls. He is receiving a heart welcome everywhere he goes."

D.I.J. letter, Feb. 27, p. 5

Financial needs became critical during the year, - the 1929 crash. The importance of missionary giving is reflected in this letter dated Dec. 19, 1929:

"Dear Mr. Turnbull:

"An Alliance Weekly has just come. My husband asked me to quickly open it and see if the allowances are to be full this month. I did so even before opening the letters of our dear ones. I read as far as 'An allowance of 120 per cent is made possible for October,' but I could read no further. The tears came. The relief was too great! And to think that the dear ones holding the ropes at home are hoping to pay up every cent. By faith we see the bills which have been running at the shops paid up. God bless every giver!

"It seems as if a note of praise and thankfulness from the field should be published that the people may know how much this means to us on the 'firing line,' but my heart is too full for expression. Perhaps some other missionary will write. However I wish to thank you and everyone who was interested in making up our allowances, for it would have been too hard for most of us.

"Kindest wishes for the New Year.

Yours for the Cochinchinese,

Mary Stebbins."

A.W. Feb. 8, p. 82

Districts - Laos

At the end of December 1928 Edward Roffe arrived in Saigon from France. In February he set out from Hanoi with D. I. Jeffrey on a time consuming journey to Luang-Prabang, Laos. First they went south by auto to Vinh and then west over the mountains to Thakhet, Laos on the Mekong River. A small river steamer took them north towards Vientiane. On board they spent two days and nights in cramped quarters on the deck (2nd class passengers) and at nine o'clock the second evening reached a point where an hour's bus ride took them into Vientiane. The next morning they called on the Resident-Superior, who reluctantly allowed them to proceed to Luang Prabang. He preferred that Mr. Roffe remain in Vientiane.

The river journey to Luang-Prabang would consume nearly 30 days, so they opted for an overland trip. The first 157 kilometers to Van Vieng was traveled by bus, but afterwards it was by horseback or on foot. Six carriers and a guide were employed to help them as Mr. Roffe intended to remain in Luang Prabang and set up house-keeping. The territory was rugged, alive with wild animals and fraught with potential dangers. Several days of fatiguing travel brought them to Pak Vet, 15 miles from Luang Prabang. There a bus took them the remaining distance.

The local 'motel' was full, but the 'Commissaire,' a Protestant, introduced them to Prince Souvannaphlom, the son of a former king. How fortunate, for this man had become a Christian through reading a Bible loaned to him by a resident Vietnamese Christian. The Prince's family had disowned him because of his faith, but he owned a semi-European house in town. This he rented out and the second floor with 3 rooms was unoccupied when the missionaries arrived. Mr. Roffe decided to move in. A day later Mr. Jeffrey departed and left Ed to his own devices. The Prince eventually found servants for Ed and then persuaded his uncle to teach Ed the rudiments of the Lao language. Thus the entrance of the first Caucasian resident missionary into northern Laos. The Presbyterians didn't object to Ed studying Lao at Luang Prabang, but wanted the Alliance to open a mission station six days north. They didn't want to give up Luang Prabang.

D.I.J. letter, July 18

Intent on learning the Lao language, interruptions nonetheless interferred. An American scientific expedition came to Laos, needed help, including the burial of one of their members, and this occupied two months of Ed's time. But the experience plus important persons met would have their value in future ministry.

To save time Mr. Roffe by-passed the May Field Conference at Tourane. He knew that later in the year three months would be required to go to Hong Kong, welcome and marry his fiancée, Thelma Mole, and introduce her to primitive Laos. September 28 Ed rented a more suitable house for his bride, transferred his belongings there and on October 5 started on

a nineteen day trek to Haiphong and then by ship to Hong Kong. On October 17 Thelma took a ship from the west coast headed for Hong Kong. On November 8 the wedding took place in Hong Kong and soon thereafter they were back in Tonkin. Now the new bride would be introduced to rugged travel by river and over trails. From Vinh by truck, sampan, piroque, horeback and on foot they worked their way to Cua Rao which was inland and near the Laos border and then on to Muong Sen, to the Plain of Jars and finally to their destination, Luang Prabang. Thelma's courage may have been stimulated by the knowledge of Mrs. Cadman's explorations earlier in the year, but her aches and sore spots were not alleviated. The trip was scarcely a typical honeymoon but a fitting introduction to a life long missionary experience.

Dalat School

The first of February the Dalat School was opened with eight children. Bep Sanh (cook Sanh), who had cooked for the Stebbins, had gone to Dalat on January 24. He continued as cook until the school moved to Bangkok in April, 1965.

They began in a rented building because the "new children's foyer" was not built. The Field Conference in May of 1928 had voted to proceed with the construction of the building and H. A. Jackson was assigned the supervision of this task.

Land was purchased outside the city limits. The road frontage measured 300 meters and extended back from the road another 300 meters, - nine hectares (about 22 acres). A three room house valued at \$1,200. piastres sat on the property, all of which was owned by a Mrs. Bietrie.

D.I.J. letter, Jan. 24, 1924

Construction of the building was delayed. The first set of plans was rejected by the officials and a new set required. These called for a two story structure and were approved. Later, D. I. Jeffrey outlined to A. C. Snead the cost of the whole project:

The Land	\$2,700. piastres
The Building (6 bedrooms upstairs)	19,200. "
The tax	1,536. "
Grading, water, etc.	<u>2,000. "</u>

Total 25,436. piastres

One dollar bought two piastres.

D.I.J. letter June 21.

Construction began in August, 1929. D.I.J. Letter, August 12. At the close of the year, the Field Chairman commented:

"Mrs. Jackson and Miss Heikkinnen have carried no small responsibility in caring for and teaching the children. Mrs. Homer-Dixon acted as matron until the arrival of Mr. and Mrs. Jackson, when she was given the opportunity for language study."

V.N.A.R. p. 19

The first regulations for the School were approved by the Field Conference in May 1929. They were as follows:

"1. The term at the Dalat School shall be eight months this year.

"2. Inasmuch as only one small guest room is available it is recommended that only transient guests be permitted during the school terms.

"3. All resident adults shall pay 2 piastres per day board.

"4. All guests shall pay 3 piastres per day.

"5. Children under ten years shall pay 35 piastres per month.

"6. Children over ten years shall pay 40 piastres per month.

"7. The minimum age limit for children shall be six years until better and larger accommodations are provided.

"8. The next school term shall commence July 15, 1929.

"9. A tuition fee of ten piastres per year per child shall be paid in advance, text-books to be provided by the parents.

"10. Any necessary medical fees shall be paid by the parents of the child.

"11. It is recommended that children be vaccinated before going to Dalat and that all necessary precaution be taken to guard against contagious diseases.

"12. The matron shall have charge of the management of the home and the care of the children outside of school hours. She shall also superintend and teach Sunday School every Sunday morning.

"13. The teacher shall be responsible for the school curriculum and for the care of the school children during school hours."

During the year Koho tribesmen came to Dalat. Seeing them gave a concern to the Jacksons and Mrs. Homer-Dixon. They witnessed to them and some of them turned to the Lord.

#### National Church

The National Church Conference at Tourane, June 2-7, followed the Mission Field Conference. R. A. Jaffray remained and ministered to the conferees. Two District Conferences were also held, one in Cochin-china and the other at Faifoo, Annam in December. There was much joy at Faifoo for the conferees met in a new brick church, built entirely by the local Christians.

#### The Call, No. 28, p. 14

At the National Church Conference, Mr. Duong nhu Tiep was elected Church president. Actually, he and Mr. Tran-xuan-Phan received an equal number of votes, but because Tiep was Phan's senior by two years, Tiep was declared president and Phan vice-president. Other men elected to office were:

Doan van Khanh, Soc-trang,	Secretary
Bui tu Do, Tan-an,	Treasurer
Le van Thai, Hanoi	Tonkin representative
Huynh van Ngo, Rach-gia,	Cochin-china "

Maturity developed in the Vietnamese Church more rapidly than many other pioneer national churches. The Church wanted and needed a legal status in the country and early in 1929

asked for an audience with the Governor-General.

On February 28 D. I. Jeffrey accompanied the Church Executive Committee when they made the request and presented to the Governor-General, M. Pasquier, a copy of the Vietnamese Bible and a French copy of the Church Constitution. Among other items, the Constitution defined and distinguished between the "Eglise Evangelique" (the Church) and the "Mission Evangelique" (the Alliance.) The government had viewed them both as the "Mission Evangelique." Whereas they were one in Christ, they were distinct organizations and separate in administration. The government hesitated to recognize the Church as an independent body for fear that communistic or nationalistic elements would use the Church for political purposes. The Call, No. 25, p. 11 and V.N.A.R. p. 6. The question of owning property, i. e. church buildings, parsonages, schools, also became part of the Church's desire for official recognition and legal status. The Protestant situation in 1929 did not allow the favorable consideration of the Church's request.

The national church expansion had come about partly through the "hiving off" process, - a self-supporting church produced and cared for another church until it became self-supporting. Mr. Stebbins, elated because of this phenomena, wrote "that the day (may be) nearer than we imagine when the Mission can dispense with a missionary ministry."

V.N.A.R., p. 5,6

### Publications

In reporting the Press work, Mr. Cadman stated that since its beginning -

"about seventy-five million pages have been printed. Last year seven million two hundred and fifty thousand pages were printed. For a short while the printers worked in shifts day and night. An interesting part of the year's output is a tentative edition of 280 Cambodian New Testaments."

Sales for the British Foreign Bible Society totaled 1,223 Bibles; 2,026 N.T.; and 70,383 Scripture portions.

The Call, No. 28, p. 8

Mr. Cadman continued:

"The Hanoi Press has been a great factor in sowing the seed in Indo-China, and we believe it will be a greater factor in the building up of the national churches. We are now able to print in yet another language, the Lao, in addition to Vietnamese, Cambodian, French and English. We trust in the near future to be also printing in the 'Tho' language of Northern Tonkin."

V.N.A.R., p. 8, 16

1929

STATISTICAL and OTHER INFORMATION

1. New Missionaries

October 1 - Peter & Clara Voth - at Saigon  
Gordon & Laura Smith - at Saigon

November - Thelma Mole Roffe - at Haiphong en-  
route to Luang-  
Prabang, Laos.

(None became Vietnam missionaries)

2. Missionaries on the Field at end of Year - 31

3. Missionaries on Furlough at end of Year - -

Wm. Robinson

4. Missionaries Returned from Furlough - None

5. Ordinations

May 30 - J. J. Van Hine  
N. W. Cressman

D. I. Jeffrey gave the charge.

6. Marriages

January 2 - Wm. Robinson to Jean Macauley in Ireland  
November 8 - Herman Hazlett to Celma Ailshouse &  
G. Edward Roffe to Thelma Mole  
at the Union Church, Hong Kong.

7. Births - 4

February 12 - Elizabeth Evans Jackson  
August 28 - Esther Nellie Van Hine - in Hong Kong  
October 7 - David Ivory Jeffrey - in Cholon 9 pounds  
November 1 - Ivan Earl Travis

Dedications - 1

May 31 - Joyce Marilyn Carlson

8. Church Statistics 1929

(Thanh Hoa is included in Tonkin statistics)

Category	Tonkin	Annam	Cochinchina	Laos	Total
Missionaries	10	11	10	2	31 *
Main Stations occupied by Missionaries	4	3	5	1	13
Ordained pastors	1	5	12		18
Unordained pastors					47
Colporteurs					7
Bible Women					5
Self-supporting churches	1	3	12		16
Outstations	8	15	31		54
Baptisms	36-(19)+	248-(210)	603-(408)		887-(637)
Church members	142-(79)	1318-(1184)	3820-(3090)		5280-(4353)
Church offerings - U.S.\$	(385.)	-(1776.)	(5666.)		9000-(7827.)
Sunday Schools					37
Sun. School Scholars					1685
Students at Bible School	Men 54	Women 33			87
Teachers at Bible School	V.N. 3	Miss. 4			7

\* Laos not included

+ Numbers in parenthesis are the particular amounts or numbers for self-supporting churches. They are not in addition to, but included in the other statistics, i.e. the largest percentage of statistics came from self-supporting churches.

9. Location of Vietnam missionaries at the close of the year.  
V.N.A.R. 1929

TONKIN - 10

<u>Hanoi</u>	Mr. and Mrs. Cadman Mrs. Homer-Dixon
<u>Haiphong</u>	Mr. and Mrs. H. C. Smith
<u>Langson</u>	Mr. and Mrs. Van Hine
<u>Thanhhoa</u>	Mr. and Mrs. R. M. Jackson Mr. J. Funé

ANNAM - 11

<u>Tourane</u>	Mr. and Mrs. Hazlett Miss Frost Mr. Olsen Mr. and Mrs. Jeffrey
<u>Nhatrang</u>	Mr. and Mrs. Travis
<u>Dalat</u>	Mr. and Mrs. H. A. Jackson Miss Heikkinen

COCHIN CHINA - 10

<u>Saigon</u>	Mr. and Mrs. E. F. Irwin
<u>Vinhlong</u>	Mr. and Mrs. Irving Stebbins
<u>Bienhoa</u>	Mr. and Mrs. Pruett
<u>Baclieu</u>	Mr. and Mrs. George Ferry
<u>Longxuyen</u>	Mr. and Mrs. Carlson

10. Significant Information - 1929

January

- a. William Robinson, on furlough, arrived in Ireland in Sept. 1928. On January 2, 1929 he married Jean Macaulay, 18 years old, without the approval of the N.Y. Board. They came to Nyack and lived in lower Merrill Cottage. The Board requested her to take classes at the Institute, tuition free, prior to her appointment as a missionary candidate. She was shy and not aggressive. Later the Board asked them to remain in America for a year for 1) health reasons and 2) to become better acquainted with the Alliance. He was to take a pastorate and re-appointment to Vietnam would be determined by satisfactory pastoral ministry.

B/M Minutes 1929, p. 40, 50, 61

- b. Mr. Funé went to Dalat to arrange the purchase of school property. He had arrived in Vietnam December 1928.
- c. Foreign Department approved 3 autos at \$1,000 each.
- d. Mr. Pierre Pasquier, the new Governor-General, assumed his duties the end of January.

February

- a. D. I. Jeffrey went with Ed. Roffe to Luang Prabang, via Hanoi, Vinh, Tha ket, Vientiane, etc. Round trip overland, Vientiane - Luang Prabang took 14 days.
- b. The 17th - the Cadmans returned from a 66 day trip through northern Tonkin and Laos.
- c. H. A. Jackson nearing the completion of building a boat, anticipates installing a 15-20 H.P. crude oil motor.

D.I.J. letter, Feb. 27

- d. The 28th - the Executive Committee of the VN Church had an audience with the Governor-General in Hanoi.

March

- a. Anna Cu villier's appointment to Vietnam delayed because of her poor health. She was a French citizen and engaged to Jean Funé.

B/M Min. March 6

- b. A large hall rented in Saigon near the Central Market for nightly evangelistic meetings.
- c. Debate regarding religious liberty in Indo-China at the Chamber of Deputies, Paris becomes rather heated. March 28

April

- a. R. M. Jackson rented a chapel in Thanhhoa, but delayed holding services until authorization was granted.
- b. J. Van Hine and the Cadmans explored northeastern Tonkin. The Call, No. 27, p. 6
- c. The 17th - Pastors Tuoi, Huyen, Do and Lieu were ordained at Vinhlong, Cochinchina.
- d. The 30th - Construction begun on building for children's school at Dalat; finished in April, 1930.

May

- a. The name of the Bible School changed from "Ecole Biblique" to "Institut Biblique," - Bible School to Bible Institute.
- b. The Mission By-laws and regulations were compiled and made part of the Field Conference Minutes.
- c. The 15th Annual Field Conference was held at Tourane. R. A. Jaffray visited on his return trip from Borneo.

### June

- a. Ong van Huyen and Le dinh Tuoi were appointed by the Joint Committee to teach at the Bible School.

### July

- a. Cadmans purchased a four month old Citroen automobile for \$1,700. piastres.
- b. \$2,500. approved and sent for the completion of the missionary rest home and school for missionary's children.
- c. H. A. Jacksons took up residence in Dalat (Merrill's health) and Lydia became matron of the home for children. Homera Homer-Dixon moved to Tourane.

### August

- a. The K. D. Garrisons arrived in Haiphong on Tuesday the third. They travelled down the coast slowly to observe the work. They were in Saigon, Sept. 18 and Pnom Penh Sept. 29.

### September

- a. R. M. Jackson's opened chapel in Thanhhoa - 3 evening meetings. About 100 attended. A.W. July 1930, p. 476
- b. Mrs. Robinson's acceptance and appointment referred to Foreign Department with power.
- c. A one year course for Christian workers (lay people) was started at the Tourane Bible Institute.

### October

- a. Homera Homer-Dixon moved from Dalat to Tourane and then on to Hanoi for a dentist appointment. She remained and lived below the Cadmans.
- b. The 12th - D.I. Jeffrey and G. Smith visit the Resident-Superior in Pnom Penh to request permission to reside in Kratie.

October cont'd

- c. Jean Fune chose to remain in Vietnam and broke his engagement to Ann Cuvillier. Her poor health prohibited her appointment to Vietnam.

November

- a. Allowances set at \$50. per month, missionaries to receive any benefit from exchange.

December

- a. The 4th - the new decree granting religious liberty was published by the Resident-Superior at Hue.
- b. In Cochin-China, the new Cantho church building was dedicated. H. A. Jackson came down from Dalat to attend.
- c. Curwen Smith and J. J. Van Hine went to Lang-son, rented a house for \$45. piastres a month. The Van Hines would move in January.
- d. The Tonkin Annam District Conference was held at Faifoo December 2-4.
- e. Mr. Jeffrey wrote a request to the Resident-Superior asking permission to publish a Bible Magazine.

Note 1 from page 588

Of course the French government in Paris was involved in the decision to rescind Circular 757.

D. I. Jeffrey wrote that "France has sent word regarding authorization for missions."

Letter, Nov. 23, 1929

1930

D. I. Jeffrey reported good church growth during 1930 (see Statistics) and this "in spite of numerous difficulties and serious opposition which have arisen chiefly as a result of communistic propaganda." V.N.A.R. p. 1

The year witnessed about 3,000 persons enrolled as "inquirers" and many more thousands who heard the Gospel or read about it. The work grew although Mission income was reduced from \$24,000. at 45 exchange in 1929 to \$20,540. at 40 exchange.

ibid. p. 19

Opposition continued against the Mission even though Circular 757 had been rescinded. One reason was that the French were experiencing resistance from some Vietnamese organizations, including the communists, who wanted the French "out". A mutiny occurred in Tonkin in early fall. Its influence spread elsewhere and alarmed the French. Today some people might say that the Mission should have actively sympathized with the Vietnamese urge for independence and criticize the Mission for its fidelity to the French. Such is an easy criticism in 1979, but in 1930 such an expressed anti-French attitude would have caused the exodus of the missionaries and the termination of Gospel ministry. The French were the "powers that be," and continued ministry in Indochina required non-participation in politics.

The French feared religion as a cloak for sedition. Sometimes they acted like Circular 757 was still in force and arrested Christians they suspected of subversive activity. In the Haiphong area a Bible School trained colporteur experienced much success for about three weeks. Then one day, about eight miles from Haiphong, he was arrested, hand-cuffed, brought to Haiphong and spent a night in jail. Curwen Smith was visiting an outstation and upon return was finally able to secure the colporteur's release. But the authorities gave strict instructions that forbade the selling of Gospel portions or any Christian literature outside of Haiphong or Hanoi.

In Annam at Truong-An, an outstation from Dai-an, their bamboo chapel was set on fire and destroyed in March. They had built it in July 1929. There were nearly 100 baptized believers in the church. The Call, No. 29, p. 42. Not discouraged, these Christians raised money and proceeded to build a larger chapel, - faith in the presence of opposition.

A letter on May 31 from the Resident of Phan-thiet refused a request from Chester Travis to permit Rev. Lieu to continue his successful ministry in Phan-thiet. Co-Mat expressed their resentment of Mr. Travis interceding for Pastor Lieu and stated that Lieu must personally make his own requests as other Vietnamese were required to do. In the letter the Resident stated that the unfavorable advice he had received from the Resident-Superior Mr. Le Fol, regarding Mr. Lieu would not permit the Vietnamese government to authorize him to preach anywhere in Annam, threatening prosecution if Lieu disobeyed. (Mr. Jabouille had been replaced as Resident-Superior by Mr. Le Fol.)

In August Mr. LeFol refused a general request made by the Hazletts, John Olsen and Edith Frost to open chapels in the provinces of Quang-Ngai and Qui-Nhon. He required that their requests be limited to one place or area where they lived. The Resident of Thanh-hoa sent a similar letter to the R. M. Jacksons. He quoted Mr. LeFol as his authority. This technically limited the missionary's activities to his place of residence or one or two places nearby. Actually the missionary was not hindered from preaching in his whole District, but he was not authorized.

The problem rested with the government's view of the Mission and the Church. They considered neither as a legitimate organization and accordingly dealt with missionaries and pastors on an individual basis. Each missionary was authorized as an individual and for a limited territory. Any organization was "our" business, they asserted, not "theirs." "Needless to say, such an attitude by the Resident-Superior was distinctively hostile."

D. I. J. letter, Aug. 11

Mr. LeFol revealed this hostile attitude in his reply to a request by a new Vietnamese pastor at Thanh-hoa. He objected to the expression in the pastor's "demand" - "to conduct the profession of a Protestant pastor at Thanh-hoa" (a professional man)

and asserted that this phrase could be interpreted in a sense "too large." He then asked that the phrase be replaced by "to conduct Protestant services in the chapel at Thanh-hoa."

The new pastor at Vinh was likewise treated by the Resident-Superior. He refused the pastor authority to preach at the Vinh Church until he renounced (reconcer) the authorization given him in October to minister in the province of Quang-Nam. Furthermore he required that the Mandarin of Quang-Nam and the Resident of Faifoo verify his "renunciation."

Circular 757 was rescinded, but hostility and harrassment continued. Mr. LeFol even refused to let the Bible School students engage in colportage work. Were his actions Roman Catholic inspired? Mr. Jabouille had displayed none of these attitudes.

The relationship of the Mission to the Church, the cooperation of the two in the work, the addition of more foreign missionaries, the responsibility of evangelism, these and kindred questions are perennial subjects of interest. In a letter of January 10, D. I., Jeffrey expressed his views on the above as they related to the Vietnam situation. -

"In spite of the fact that we do not often mention it, the objective of all our policy is a self-governing Vietnamese Church. We believe that the distinction in organization as laid down by the Board and by our Conference is the best one. We believe too in the Vietnamese development of the Vietnamese church. Foreign missionaries have their place in this development as the Spirit leads. It is claimed by some that we should cease entirely to send foreign missionaries and allow the Vietnamese Church to handle everything. Personally I am sympathetic with this magnificent aim. Nevertheless I believe in the addition to our foreign staff for the following reasons.

"1. The present development of the Vietnamese Church by the Vietnamese is not fast enough. It might do for a Post-Millennialist, but we see no hope of evangelizing this land without the combined effort of Vietnamese churches and foreign missionaries.

"It has been pointed out that we should believe God to do this by His Spirit. This year in particular I believe God is going to do great things through the Church in Indochina. We have entered the year on our knees and God has met us. When God gets the present missionary staff in the right place of fellowship, there will indeed be a great work. And just as soon as we see that we are unnecessary, I believe the field will ask for a stay of missionaries.

"2. There is a great opportunity for Spirit-filled missionary effort both in pioneer effort and in the greatest development of the Vietnamese Church. This should in no wise interfere with the Holy Ghost leadership through our Vietnamese brethren, but rather should encourage and foster such growth. Our heart's desire is that this year and this month God may work in His fulness in our midst, and that the hindrances may be swept aside by surrender, prayer and faith.

"3. The Government is favorably disposed to our advance by the use of missionaries. We should buy up this opportunity, especially in Tonkin and Annam by the use of French missionaries.

"4. The subsidizing of Vietnamese leaders as an alternative for foreign missionaries is believed, by many of us, to be a perilous experiment and one that will prevent the realization of a vigorous independent Vietnamese church. This of course does not mean that we do not believe in giving financial help, but rather to the Church as a Church and not to Vietnamese leaders as a subsidy.

"We are making it a definite subject of prayer that God may direct in the next steps to be taken by the Vietnamese Committee. The question of church property should be settled to prevent confusion. Nevertheless I believe we need to guard carefully against materialism, far better to let each church hold its property by virtue of its spirituality and lack of division than to over-organize."

The missionaries held differing views regarding the question of French nationals serving as missionaries. The Foreign Department at their January 9 meeting took this action.

1. Approved two or three French couples when available.
2. Candidates would first be examined by a committee in France including Pastor Saillens of Pastor Blocher's Tabernacle and possibly Mr. Bayer of Switzerland (Nellie Van Hine's father).
3. A Board member would go to France and a missionary returning from Vietnam would then interview potential missionaries.

At the same time (January 10) Mr. Jeffrey wrote a bit more regarding missionaries. There was a fear among some missionaries that, if a French missionary society opened a mission in Vietnam, they might send persons of liberal theological views. This could be damaging to the young Vietnamese Church. But, so far as I can determine at this point, the French Protestants made no sustained effort to send missionaries to Vietnam.

A repatriation deposit with the French government became a problem during 1930. It happened so soon after Circular 757 was rescinded. The government enacted the decree on June 30, 1929, but the Mission lacked the funds to make the deposit. Various options were tried. One was to exempt the missionaries from the decree, but the Governor-General, Mr. Pasquier, was unable to grant the request. He could accept a guarantee from the American Consul, but the Consul refused. Later, Mr. Jeffrey offered Mission property as a financial guarantee, but the French turned this down. D.I.J. letter, June 29. In October E. F. Irwin suggested obtaining a loan of \$18,000. piastres on the Saigon house to meet the repatriation demand but this was rejected by the Mission. In November the Governor-General suggested a solution. Missionaries currently residents in Indo-China and who arrived prior to June 30, 1929 would be exempted for three years from a repatriation deposit. All others, including those returning from furlough, must make the deposit. D.I.J. letter, Nov. 19

Financial shortages hampered the work throughout 1930 and required juggling of funds to meet obligations. Allowances and the General budget were reduced and this effected travel, pastor-evangelist's subsidy in non-independent churches, the moving of missionaries to their stations, repairs on property, the completion of the Dalat School property, etc.

In spite of the stringency the work went on. The Chairman carried a heavy load. Besides preaching and office work he traveled as far north as Lang-son, Tonkin, south into Cochin-China, west to Cambodia and north again to Vientiane, Laos. Sometimes travel was convenient and comfortable, other-times it was in crowded boats and logging trucks with unsheduled overnight stops in the jungle by the roadside. His was often a hardy life. Early furlough in 1931 was almost to be expected. Also the Field Chairman didn't have the help of a secretary. Herman Hazlett helped as time afforded him, but most of the load the Chairman bore alone. Interestingly, D. I. Jeffrey reported that some members of the Field Conference were prejudiced against sending a lady secretary, but he favored one.

Aug. 21, letter

The Sixteenth Field Conference - Thursday, May 1 - Tuesday, May 13

The Annual Conference met for the first time at Dalat. (see picture of missionaries, The Call, No. 31, p. 3) Cottages were rented to accommodate the missionaries on the Dran Road at \$80. piastres a month. Twenty-four Vietnam missionaries attended plus other Indo-China missionaries. Three Vietnam missionary wives were absent for health reasons, - Mrs. Carlson, Mrs. Homer-Dixon and Mrs. Van Hine. The Stebbins and the Pruetts had left for furlough in March and Mr. Robinson had not been approved to return to Vietnam with his new wife.

Fellowship with each other, the exchange of information, the ministry of the Word and prayer highlighted the gathering. The Conference welcomed three visiting Presbyterian missionaries from Thailand, Mr. and Mrs. Paul Fuller and Mr. Graham Fuller. Seven of the missionaries preached at the daily devotional times and missionaries from each station read reports of their activities during the previous twelve months. These reports were later printed in the April-June edition of The Call, No. 29, which edition numbered eighty-four pages. Conversions, healings, church planting, church growth, the supply of needs, the solution of problems, the training of workers predominated the reports, and that in spite of a diminution of funds. The depression was now being felt and unfortunately followed so soon after the government's restrictions on Gospel ministry. We note here some of the special items of interest enacted by the Conference. -

Conference: -

1. Approved the teaching of French at the Bible School.
2. Approved the erection of a dining room for the Bible School students at a cost of \$500. U.S. They asked New York to provide the funds.
3. Requested the Board to require French missionary candidates to attend the M.T.I. at Nyack at least one year.
4. Approved the establishment of an evangelistic committee and an evangelistic campaign fund. They wanted to

purchase a large tent and the equipment for evangelistic meetings. The Executive Committee was asked to serve as the evangelistic committee. Halls and theatres would be rented wherever available. The purpose was a new thrust to reach "the vast number of souls still in darkness."

5. Rejected a motion to ask the Board to send a secretary-bookkeeper.

6. Requested \$5,000. U.S. to construct suitable living quarters at Dalat to accommodate the Annual Field Conference.

7. Examined and ordained to the Gospel ministry G. E. Roffe and G. H. Smith. D. I. Jeffrey gave the charge to the candidates.

8. Requested five new missionary couples for the following places:

- 1) Southwestern Tonkin - the Muong people
- 2) Southeastern Tonkin - Thai-binh province
- 3) Banmethuot - the Rade people
- 4) Vinh - Tonkin
- 5) Qui-nhon - Annam

The missionaries were enthused to expand though finances were limited. See The Call, No. 29, p. 9

9. Requested New York for \$3,000. to build a bungalow missionary residence in Laos. Suitable rentals were not available.

10. Requested New York for additional funds to purchase autos. There were only six autos in the Mission, two each in Tonkin, Annam and Cochin-China or six autos to serve eleven main stations. Itinerant ministry was a "must," and autos were the most efficient means of transportation.

11. Requested a \$400. monthly increase in the General budget to be used in evangelism. Vietnamese would "pioneer" in new areas.

Observation: Although already operating with reduced income, the missionaries wanted to expand and believed that the Lord could and would meet the needs.

Field Conference

Allocations

Tonkin

Annam

Hanoi

John Fune  
The Cadmans  
Mrs. Homer-Dixon

Hue

The Jeffreys  
The H. A. Jacksons  
Armia Heikkinen

Dalat

Lang-son

The Van Hines

Tourane

The Hazletts  
Edith Frost  
John Olsen

Haiphong

The Curwen Smiths

Thanh-hoa

The R. M. Jacksons

Nhatrang

The Travises

Cochin-China

Saigon

The Irwins

Vinh Long

The Carlsons

Bac Lieu

The Ferrys

Observation: Cochin-China had the least number of missionaries, but had the most baptisms, church members, churches, pastors and workers.

Conference elected the following Vietnamese missionaries to the Executive Committee, - W. C. Cadman, H. H. Hazlett, E. F. Irwin and H. C. Smith. D. I. Jeffrey was nominated Field Chairman and later elected by the Board of Managers. He received 18 votes at Conference and Frank Irwin 7 votes.

D.I.J. letter, May 22

The Dalat M. K. School was not in full swing, opened in February 1929. In August of 1929 construction of the "foyer des enfants" was begun. On February 10, 1930 the home was dedicated though not fully completed. H. A. Jackson served as "entrepreneur."

Armla Heikkinen's report to Conference recounts an interesting story. The first house was the "Mai Grammont." Here they lived and held classes. The servants quarters served for classrooms until the rainy season. Then these quarters became cold and drafty, so during the day a bedroom was converted into a classroom. Armla designed the school furniture and local carpenters made it. Local life, - plantations, the jungles, animal wild life, etc. offered fascinating study material outside the classroom. The School was an obvious joy and success.

The Call, No. 29, p. 54

Executive Committee Meetings

The Committee met four times during the year:

April 21 - 24 at Tourane

May 13 - 14 at Dalat

June 14 at Vinh-long

Aug. 15 - 17 at Tourane

The Joint Committee also met during the first and third meetings of the Executive Committee. The Vietnamese members of the Joint Committee in April were:

Duong nhu Tiep	Bui tu Do
Doan van Khanh	Huynh van Nga
Tran xuan Phan	Le van Thai

In June, Le Dinh Tuoi was added to the Committee and Doan van Khanh and Le van Thai were dropped.

Significant actions by the committee(s) were:

1. Authorized in April the printing of 5,000 copies of two tracts that exposed the errors of the 7th Day Adventists. Their workers had come to Saigon.
2. In May approved the motion that Bible School students serve as pastors and evangelists for two years (previously one year) before returning to Tourane for the third year.
3. In May authorized the publication of the Thanh Kinh Bao, (Bible Magazine) to begin in January 1931. The first issue came off the press in December 1929. Subscription rates: \$1. piaster per year or .15 cents per copy.
4. In August issued a special Call to Prayer for funds to liquidate the deficit of \$4,422.27 dollars in the General Fund.

The Joint-Committee Minutes for April listed 54 cities and towns and an equal number of men who served in them. Missionaries resided in ten of these cities. Four men were serving in colportage work, - two in Tonkin and two in Cochinchina. Thus 58 men were engaged in Christian work in the various Districts. This number does not include teachers at the Bible School.

Also in April the Joint-Committee approved for ordination the following men:

Ong van Trung  
Tran xuan Hi  
Tran vo Tu

The June Joint Committee appointed 56 Vietnamese pastor-evangelists to communities in Vietnam (many were re-appointments) one to Pnom-Penh, Quoc Foc Wo, and two for colportage work in Tonkin, - a total of 59 men. A list of these men and their appointments occurs under "Statistics." Three more men were approved for ordination in June -

Kieu cong Thao  
Nguyen chau Thong  
Huynh kiem Luyen

The Minutes also had a statement which offered pastors a free subscription to the Bible Magazine if they obtained 25 subscriptions from other people.

Districts - Tonkin

The missionaries in Tonkin took advantage of their new liberty and submitted requests to open new chapels. Quickly the Resident-Superior, Mr. Robin, authorized chapels at Hai-duong, Ha-dong, Tu-nhien, Giang-vu, Bac-ninh and Gia-thuong. At some of the places services had been conducted without authorization. With the authorization, Mr. Robin warned that if any suspicious persons attended the meetings, the authorization would be withdrawn.

D.I.J. letter, Jan. 4

Tonkin experienced a new burst of activity in 1930. Homera Homer-Dixon was becoming more skilled in the Vietnamese language, was enterprising and energetic and found one of like mind in Rev. Le van Thai. Metropolitan Hanoi, as well as Tonkin, had vast unevangelized areas awaiting the messengers of the Grace of God. What did these two do?

In the early 1930s Mr. Thai gave a series of lectures to the Bible School students at Nhatrang entitled 'The Way to Build the Church!' He illustrated his teaching material with experiences from his own ministry. He records that in May, 1930 he and Mrs. Homer-Dixon started Bible classes for Christians. They lasted for four months and they conducted two sessions a year - maybe a forerunner of the Short Term Bible School. Many of those who attended became witnessing Christians and is one of the major reasons that during the next years groups of believers sprang up in the area surrounding Hanoi. Le van Thai pages 77 and 78.

D. I. Jeffrey in his memoirs Church Growth in Vietnam states Homera Homer-Dixon "began a Short Term Bible School in Hanoi. This developed as a splendid preparatory course for students who later went to Tourane." p. 4 He adds, "Homera was a gifted Bible teacher and a keen student of Vietnamese." ibid.

The R. M. Jacksons not only held meetings in the chapels for adults and children, but also went to many towns and villages witnessing and distributing literature. Several articles in the Alliance Weekly describe these experiences. The articles also relate the customs and habits of the Tonkinese. (see bibliographic sources). The story of some wonderful con-

versions to Christ are also told. Headquarters Library and the College Libraries have copies of these Alliance magazines.

Jean Funé, a missionary of French nationality, now spoke Vietnamese sufficiently to engage in some itinerating ministry. He pioneered for the first time in Thai-binh province by auto. He went north from Nam-Dinh across the Red River into the province which was rich in rice fields, but poor in bridges. Almost every waterway had to be crossed by ferry. About one million people lived in this geographically small province. Jean witnessed, sold literature and slept wherever he could find a place. The Call, No. 30, p. 20. It was just a beginning and churches would come later.

#### Districts - Annam

Annam had recently experienced so much opposition and suffering, what a joy to have a feeling of freedom and liberty. With one exception all the preachers had written permission to prosecute their ministry.

In the summer one student-pastor, Mr. Do Phuong, moved to the village of Phu-thu in Que-son district. He was the first preacher to live there. A young man from the village had heard the Gospel in Tam-ky and had become a Christian. In his village he faithfully witnessed and within three months about 60 people had accepted Christ. These folk built both a house and chapel for the prospective pastor. "All the timber used in these two buildings had to be carried by Christians themselves about three miles across a mountain ... and not one cent of Mission money was used." The Call, No. 29, p. 42  
V.N.A.R., p. 7.

Nineteen of the converts had been baptized, more were ready. These Christians of Phu-thu were aiming at full self-support in 1931. Even the local mandarin was sympathetic, read Christian materials and may have secretly believed. At Christmas time the church received permission to hold evening services for a week. The joy of the Christians and pastor was heightened by 15 new converts. The Call, No. 31, p. 14

In the village of Cam-long, 20 miles from Tam-ky, a wealthy man heard the Gospel and was converted. The Tam-ky preacher, Doan van Khanh, visited in his home. The man's testimony and the preacher's explanation of the Gospel led 20 other people to confess Christ. These converts pledged \$150. to build a chapel and Mr. Hazlett asked government permission to build it.

The Travises were busy people in souther Annam. In January they took Evangel and some other children to Dalat for school, spent a few days relaxing in the cool climate and then plunged again into the work. First they went to Phan-thiet to help Rev. Pham dinh Lieu. A larger chapel was needed as people attended in large numbers. Among those saved was a man over 80 years of age. The Travises lived and ate with the preacher and then moved north for more meetings at Phan-rang.

A.W., Aug. 23, 1930, p. 550

In May at Conference they spoke of the present contrast of conditions compared to the restrictions of 1929. Now there were chapels and preachers in four provinces, - Song-cau, Nha-trang, Phan-rang and Phan-thiet, and they could preach virtually anywhere.

The Call, No. 29, p. 47

Rain and floods hit Annam late in 1930. Hundreds were drowned. After the waters subsided the Travises started out from Nha-trang on a five week trip to preach, comfort and encourage the people. Of this experience he wrote:

'We had just repaired the old second-hand Ford, ready to make our final round for the year to the district stations, when the clouds opened and began to pour floods on the dry ground of Southern Annam. Such rains we had never seen before! The water rose so high that the whole country looked like a great lake, dotted with little islands, house tops and trees.

'One man, who had lost his house and all that was in it, saw from the hill on which he was standing, his poor old cow being carried away in the rushing waters. He plunged in and grabbed her by the tail, thinking he could turn her back to safety; but he was carried with his cow out to sea, never to be seen again. When preaching to crowds that gather to hear the Gospel, we often use the above incident to illustrate how so many hang on to their

worthless heathen religions like the poor old man hung on to the cow's tail, only to be carried out into eternity without God and without hope.

"After the floods had subsided, and the roads were repaired so we could get through, we loaded the old Ford till it looked like a moving van and started out. We intended to get back before Christmas, but later decided to stay where God was working. At Phan-thiet the crowds gathered by the hundreds and continued to come every night for three weeks. When we told them the special meetings were over they continued to come just the same. Over forty souls professed faith in Jesus before we left. Our last letter from there said there were still good crowds and many seeking the Lord.

"After this we came back to Phan-rang, where we helped the preacher in similar meetings for two weeks. Many were saved. Our Christmas holidays were spent in the Vietnamese preacher's home, sleeping and eating Vietnamese style. Late hours every night, board beds or sleeping on the floor, Vietnamese food, etc. does not seem hard when buoyed up by the experience of seeing heathen people come and kneel down and accept our dear Lord as their Saviour."

The Call, No. 31, p. 6

Annam - Tribes

Near Dalat the Gospel was preached in several villages of the tribes people (Koho) and several were converted. Herbert Jackson reported to Conference that since 1926 he and Lydia had felt a tug towards the "tribes." After the 1929 Field Conference the "Resident" vetoed a request to open work among the Koho. The Chief of Police said that the Bible was a revolutionary book and he would hinder any attempt to evangelize the Koho. Then an edict was posted in the market prohibiting anyone becoming a Christian. That was in 1929. When "liberty" came, Mr. Jackson began to study Koho. He also opened a chapel and in May of 1930 one Koho and five Vietnamese had been baptized. All this time Mr. Jackson's preoccupation was the construction of a "foyer" (home) for the M.K. school, but God also blessed him with conversions to the Saviour.

Annam - Hue

The Gospel entered Hue, the city of the "kings" for the first time in 1930. The Jeffreys moved the chairman's office there in July, rented a street chapel that seated 150 people, took Pastor Thua with him to Hue and began nightly evangelistic meetings in October. Children were barred entrance at night, but they had their own meetings during the day. Attendants averaged at least 200 the first two months and over 250 men prayed the penitent's prayer and were enrolled as enquirers. V.N.A.R. p. 7 The Alliance Weekly has a picture of the first baptized converts in Hue, May 23, 1931, p. 332. The Jeffreys, baby and two children are included in the picture. Rev. Thua, the pastor, stands in the middle of the second row.

Miraculous events encouraged and thrilled the missionaries and the Church in Annam. A drunkard husband in Phan-rang indulged so much that his wife and children often went hungry. When they dined without wine he would often vomit all that he ate. "God saved him and took away every desire to drink." V.N.A.R. p. 8

In the same town a man was healed of leprosy. At Ninh-hoa a man 22 years old was completely delivered from "fits and spasms." An old lady, a Buddhist, sick for years

and close to death, believed in the Lord, was saved and immediately healed. To attend church, she walked 3 miles every Sunday. These and similar miracles were reminiscent of the Acts of the Apostles.

### Bible School

The Bible School at Tourane enjoyed another profitable year. The 1929-1930 school year completed eight years of the School's ministry, - 1922-1929. At graduation time, April 27, 90 students had been enrolled, 56 men and 34 women. Christians from Tourane and near-by villages, as well as French friends, attended the graduation ceremonies. Eight students received diplomas, all of them men. (See picture, A.W. Sept. 20, 1930, p. 605. Three teachers stand behind the graduates. Page 612 has a picture of the entire student body.)

In September the enrollment increased to 98 students, - 62 men and 36 women. This was the largest number of women to date. The Hazletts, John Olsen, Edith Frost taught at the School as did two nationals, - Ong van Huyen, and Le dinh Tuoi (he was also the Church treasurer). It seems incredible that after less than 20 years of missionary activity such a School could exist. Since 1921, 138 students had attended the School. Thirty-two had graduated and 24 were ordained before the end of 1930.

The graduates by years are as follows:

1927	=	7	
1928	=	11	- 18
1929	=	6	- 24
1930	=	8	- 32

Districts - Cochinchina

Zealous workers as well as people ready to respond accounted for the enlargement of the Church in Cochinchina. I. R. Stebbins "gives word vignettes of three young men," pastors, active in church growth. A. W. Sept. 1930, p. 584 Phan van Tu opened Tra-on, Tam-binh and Cai-ngan before he completed his last year at Bible School. Rev. Le van Ngo was a "little short man with a big voice" who led his entire family to the Lord within a week after his conversion. Rev. Ong van Huyen came from Bible School to Cochinchina, "led 150 souls to the Lord," built a church and returned to the Bible School to teach. Mr. Stebbins led the first two men to the Lord and the third came south to work with him.

Saigon continued to be a "bee-hive" of activity. Services were held every night across from the "market" and at Conference time in May, 550 people had prayed and 100 believers baptized. Many of the converts had come to the city from a distance and returned home with a fantastic story. The bookstore was open every day and literature carried far and wide. The Call, No. 29, p. 56

Rach-gia was quite productive during the Conference year. There were 99 baptisms. On the other hand Chau-doc, entered and occupied by missionaries in the early 1920s, had been rather unfruitful. ibid, p. 60

Waterways in Cochinchina considerably outnumbered roads. H. A. Jackson constructed a boat to ply the waterways, but never used it. He was transferred to Dalat. However, an enterprising pastor (possibly Huynh van Nga) solicited funds, found some helpers, including a Bible colporteur, and itinerated in the boat. Gospel literature, Bibles and Scripture portions were put on board and the good seed was sown in areas inaccessible in any other way. Thousands thus learned of the Gospel and many believed.

Ninh-thuan could be reached by boat from Vinh-long. Some folk from there had heard the Gospel (in Vinh-long?), became Christians and one of them opened his home in mid 1928 for a chapel. The missionaries and national pastor made periodic

visits to Ninh-thuan and more people accepted Christ. The Carlsons and Pastor Tram made such a visit near the close of 1930. Mrs. Carlson held services for the children (the Christians had built a chapel) while the men visited in homes and explained the Gospel. Then the men held a preaching service and "eight people turned from idols to the living God." Church membership numbered forty adults. Some of them were quite well-to-do and some of them were members of the Village Council. Other Council men were apprehensive of so many men leaving Caodaism and becoming Christians. They feared so many conversions would lead to insufficient funds and men to maintain the temple in good repair. The Christians were planning to build a new chapel and hoped to have their own preacher. What an example of village work in Cochinchina!!

Paul Carlson started something new when travel money was scarce. He typed his sermons and sent them to various pastors for their use.

Miracles also honored the Lord in Cochinchina. Some examples: The 12 year old daughter of a pastor-evangelist, Diep van Can, had lost most of her upper lip and part of her nose from a form of cancer on her face. In the hospital at Vinh-long she became worse and the doctor said she would die. Her father took her to his mother's home, prayer was made, the child completely healed and the old grandmother converted to the Saviour. Another one: An epidemic of paralysis hit Go-cong province and many citizens died. "Some Christians were stricken, but all were delivered in answer to prayer." V.N.A.R., p. 5

Pastor-evangelist Le thanh Loi pioneered at Ba-tri. His two children became sick. He and the only other Christian at the time prayed for the children's healing and God answered. The miracle of healing "was noised abroad and within a short time 77 men and women accepted the Saviour." ibid.

Phenomenal conversions also occurred. Three men rowing a boat along a canal escaped a severe storm by taking shelter in a deacon's house near Long-xuyen. After the storm they emerged from his home believers in Jesus Christ and later joined the church. An opium addict tried for eight years to be freed from his habit. Finally he heard the Gospel, trusted the Saviour and for ten months walked ten miles to attend church.

At Mytho a Roman Catholic, many Caodaists, a Buddhist priest, the leader of the Banana Coconut Society and many of his followers confessed Christ. Members of this Society also lived in Go-cong and Saigon.

A further word about this Society:

The Society appeared in the 1920s in Cochln-China. Rev. Bui tu Do, pastor in Mytho and District Superintendent of Cochln-China during 1930 wrote about this sect to D. I. Jeffrey who passed on his information to A. C. Snead. Mr. Do wrote:

"Since the closing of our District Conference held in Saigon, seventy have prayed and accepted the Lord at Mytho. These new converts are former members of a sect called the 'Coconut Banana Society'. Among them is the leader of the cult. As soon as they prayed they immediately put away all their idols and instruments of worship including a great number of bells and rattles. There are 2000 members of this sect and we expect they will all shortly follow the Lord. They have promised to give their pagoda at Kinh Nuoc Man, Cholon province, to be used as a chapel."

Mr. E. F. Irwin added the following information:

"There is a remarkable movement going on in Mytho, Go-cong and Cholon provinces. During the last few years there was a peculiar cult that came into existence in that region. It is called the 'Banana Society,' a vegetarian sect whose devotees live largely on bananas. It was originated by an old Vietnamese who claimed to have had a vision from heaven. His followers speak in unknown tongues when moved upon by some mysterious power. The leader of this cult was saved at Mytho and some fifty of his followers have prayed. Seven came to Saigon a week ago Sunday and accepted the Saviour here. They seem to be sincere and the leader expects that all his following will become Christian. He was at Saigon for the District Conference. He wants to give a large pagoda to the Mission and to turn it into a chapel, and make that Rev. Do conduct Christian services there. I am going with Do next week to investigate. Pray that if this movement is of the Lord, Satan may not be allowed to hinder, but that if it is not of God, we make no mistake."

Later D. I. Jeffrey in his "memoirs," Church Growth in Vietnam identified the founder of the Society as Mr. Bo Dai, a quiet, gentle man, old, but quite active. He continued:

"This group was vegetarian and the members used to go into trances and speak in tongues. Mr. Bo Dai and his group of several hundred asked to join the Church as believers in Christ. This did not work out because Ong Bo Dai claimed to be a prophet of God quite apart from his relationship to Christ. He was a remarkable character, but quite tied up to his own claims. Many of his followers still have their Bibles and hymnals and still hold to their own peculiar beliefs. A former colporteur has been witnessing recently to members of this group."

Mr. Jeffrey told me recently that during this time he met for two days with Bo Dai in an attempt to show him that he was not a prophet commissioned by God. He explained to Bo-Dai that service for God started with faith in Christ in response to the work of the Holy Spirit. But Bo Dai insisted that he was a prophet of God before he met Christ or heard about Him.

Laos

The account of missionary activity in Laos in this history will conclude with this year, 1930. Henceforth Laos will be recorded in its own volume.

In October the Franklin Grobbs arrived in Vietnam. Their assignment was to join the Roffes in Laos, but financial stringency kept them in Tourane until January of 1931. Then they moved to Vientiane. D. I. Jeffrey helped them get settled.

The official decree that authorized religious liberty in Laos was executed in Luang Prabang on March 11 by order of His Majesty, Sisavang-Vong, and approved in Vientiane on March 29 by the Resident-Superior, J. Bose. However Mr. Roffe didn't see a copy of it until he returned from Field Conference the end of May. It resembled those executed in Tonkin and Annam. The substance is as follows:

"Article 1. The exercise of worship and evangelistic work by Catholic missionaries and French Protestant pastors shall be unhindered in our Realm.

"Article 2. All foreign missions and foreign missionaries of any and all sects must be officially authorized.

"Article 3. Applicants will transmit their applications to the Resident-Superior of Laos. These applications will be examined by the Council of Hosenam-Luong and submitted for Our approval.

"The decision reached will be qualified by the Resident-Superior.

"Article 4. His Excellency the Director of Religion is charged with the execution of the present Ordinance."

A.W., Jan. 10, 1931, p. 24

The Roffes had been busy during the year learning the language and the people among whom they would serve for many years. Articles that they wrote of their impressions of the people are listed in the bibliographic sources.

### National Church

Duong nhu Tiep had served the Church as President since the National Conference at Mytho in 1928. He also pastored the church in Saigon. The Mission and the Church both wanted him released from the pastorate so that he could devote full time to direct the affairs of the Church and to engage in evangelism. This desire was realized the last few months of the year. His first efforts at evangelism took him to Hue, Thanh-hoa and Vinh. He had a good hearing and a large response. The Church contributed part of his allowance and the Mission paid the balance.

In 1930 the National Church Conference was held at Sadec in Cochin-China in June. The two District Conferences were held later in the year, - Cochin-China, October 14-16 at Saigon and Tonkin-Annam, Nov. 25-27 at Tourane. I found no reports of these Conferences.

### Publications

The Hanoi Press maintained a busy schedule during the year although the volume of printing was reduced. Employees numbered twenty-three. In addition to the twenty-one printing technicians, two men served on the library staff. They were translators, Mr. Tram, who translated from Chinese to Vietnamese and Mr. Tri from French to Vietnamese. The Cadmans translated from English to Vietnamese.

The Hanoi Press published Cambodian and Laotian literature in addition to Vietnamese. The first edition of Genesis in Laotian was published during the year.

The depression and consequent lack of funds was the reason for reduction in printing, but over 6,000,000 pages did come from the press. Two new publications made their appearance, 1) The Bible Magazine and 2) a new hymnal with music. The first issue of The Bible Magazine - Thanh Kinh Bao was dated January 1930 although it was distributed in December 1929. Subscriptions to the magazine totaled 665.

The Sunday School Times gave the Vietnam Mission a boost when it published the following:

"The mission press of the Christian and Missionary Alliance at Hanoi is issuing literature for the Vietnamese Church. Among the books published are The Daily Light with Morning Meditations, by Evan Hopkins; Pierson's Key Words to the Books of the Bible; Simpson's Wholly Sanctified; Murray's Holiest of All; Bunyan's The City of the Soul; Fullerton's The Practice of the Presence of God; a Life of Livingston; and several miscellaneous salvation booklets for the heathen. A sixty-four page booklet in Vietnamese, The Torch in the Night, which discusses different aspects of salvation is now on the press."

Quoted in the A.W. Jan. 3, 1931, p. 3;  
The Call, No. 29, p. 29.

The Bible Society sales were also less in 1930 than in recent years. Sales were as follows:

	<u>Vietnamese</u>	<u>Chinese, et al</u>	<u>Totals</u>
Bibles	541	153	694
New Testaments	266	140	406
Scripture portions	16,544	14,590	31,134

These sales were "about one-fifth the sales of two years ago."

The Call, No. 30, p. 8

1930

STATISTICAL and OTHER INFORMATION

1. New Missionaries

October 21 - Franklin and Lorna Grobb to Tourane  
from France  
they went to Vientiane in January.

2. Missionaries on the Field at end of Year - 31

3. Missionaries on Furlough at end of Year

March 19 - The Stebbins  
" - The Pruetts

Wm. Robinson dropped from list of missionaries  
on furlough.

4. Missionaries Returned from Furlough - None

5. Ordinations

May 13 - G. H. Smith  
- G. E. Roffe

D. I. Jeffrey gave the charge.

6. Marriages - None

7. Births - 2

July 3 - Ralph Nathaniel Carlson  
Nov. 24 - Dorothy Louise Hazlett

Dedications - 3

May 11 - David Jeffrey Sunday  
- Elizabeth Jackson  
May 13 - Ivan Travis Tuesday

3. Church Statistics 1930

(Thanh Hoa is included in Tonkin statistics)

Category	Tonkin	Annam	Cochin-China	Laos	Total
Missionaries	10	11	6	4	27 (Laos not incl.)
Main Stations occupied by Missionaries	4	4			11
Ordained pastors	2	10	12		24
Unordained pastors	7	13	18		38
Colporteurs	4	1	4		9
Self-supporting churches	1	4	14		19
Outstations	8	15	36		59
Baptisms	65	259	884		1,247
Church members	190	ca. 1,400	ca. 4,200		ca. 5,790*
Church offerings - U.S.\$					\$8,343.
Sunday Schools					39
Sun. School Scholars					ca. 1,700
Students at Bible School	Men 63	Women 35			98
Teachers at Bible School	Miss. 4	V.N. 2			6

\* ca. 65% were baptized in last 7 years. Maintaining contact with many members became difficult because of wide areas where no church existed. V.N.A.R. p. 2 Some did backslide. (The Chinese Church, Cholon is not included in these statistics. There were ca. 100 baptized members.)

8 a. Ordained pastors to date

1922 Sept. at Tourane - Hoang trong Thua

1927 May Nat'l Church Conf. - Doan van Khanh  
Tourane - Duong nhu Tiep  
Dr. A.C. Snead present - Le van Long  
- Nguyen huu Dinh  
- Nguyen huu Khanh  
- Pham trung Thanh  
- Quoc Foc Wo\*  
- Tran Dinh  
- Tran xuan Phan

1928 Nov. 28 at Hanoi - Le van Thai

1929 at Dist. Conf.s - Bui tu Do  
- Huynh van Nga  
- Le van Ngo  
- Le dinh Tuoi  
- Le van Tram  
- Ong van Huyen  
- Phan dinh Lieu

1930 - Huynh kiem Luyen  
- Kieu cong Thao  
- Nguyen chau Thong  
- Ong van Trung  
- Tran vo Tu  
- Tran xuan Hi

\* Of the 24 ordained men, Mr. Quoc Foc Wo was still living in December 1979 and at least the following men -  
Le van Thai, Ong van Huyen, Phan dinh Lieu and Huynh kiem Luyen.

8 b. Self-supporting churches

	<u>Tonkin</u>	<u>Annam</u>	<u>Cochin-China</u>
<u>1925</u>		Tourane	Cantho Sa-dec
Total = 3		1	2
<u>1926</u>		Faifoo	Ben-tre Cao-lanh My-tho
Total = 7		2	5
<u>1927</u>		Dai-an	
Total = 8		3	5
<u>1928</u>	<u>Hanoi</u>		Vinh-long
Total = 10	1	3	6
<u>1929</u>			Ke-sach O-mon Rach-gia Saigon Tan-an Tra-on
Total = 16	1	3	12
<u>1930</u>		Tam-ky	An-thai-dong Binh-tri-dong
Total = 19	1	4	14

3 b. Self-supporting churches

	<u>Tonkin</u>	<u>Annam</u>	<u>Cochin-China</u>
<u>1925</u>		Tourane	Cantho Sa-dec
Total = 3		1	2
<u>1926</u>		Faifoo	Ben-tre Cao-lanh My-tho
Total = 7		2	5
<u>1927</u>		Dai-an	
Total = 8		3	5
<u>1928</u>	Hanoi		Vinh-long
Total = 10	1	3	6
<u>1929</u>			Ke-sach O-mon Rach-gia Saigon Tan-an Tra-on
Total = 16	1	3	12
<u>1930</u>		Tam-ky	An-thai-dong Binh-tri-dong
Total = 19	1	4	14

8 c. Pastor's Assignments by the Joint Committee, June 30, 1930

Note: They are listed 1) by Districts  
2) by the place of the assignment.

An \* beside the place means an independent church,  
beside the pastor, that he is ordained.

TONKIN

<u>Place</u>	<u>Pastor</u>
Bac-ninh	Le Chau
Ha-dong	Nguyen van Thin
Hai-duong	Dao Thuc
Haiphong	Le ngoc Anh
Hanoi *	Le van Thai *
Ha-tinh	Hoang trong Nhut
Lang-son	Nguyen huy Tri
Nam-dinh	Nguyen xuan Diem
Thanh-hoa	Duong tu Ap and Le Thi
Tu-nhien	Nguyen Dich
Vinh	Nguyen huu Dinh *

ANNAM

Bai-an *	Huynhkiem Luyen *
Dalat	Tran vo Tu * (tribes work)
Fai-foo *	Le van Long *
Hue	Hoang trong Thua *
Nha-trang	Duy cach Lam
Phan-rang	Nguyen Ung
Phan-thiet	Phan dinh Lieu *
Quang Ngai	Pham trung Thanh *
Que-son	Do Phuong
Qui-Nhon	Tran Tung
Song-cau	Nguyen Tan
Tam-ky *	Doan van Khanh *
Tourane *	Tran xuan Phan *

Bible School Teachers

Ong van Huyen \*  
Le dinh Tuoi \*

COCHIN-CHINA

<u>Place</u>	<u>Pastor</u>
An-thai-dong *	Nguyen chan The
Bac-lieu	Nguyen van Nhung
Baria	Phan Lang
Ba-tri	Le thanh Loi
Ben-tre *	Nguyen huu Khanh *
Bien-hoa	Tran-van Chuong
Binh-long	Le van Hien
Binh-tri-dong *	Nguyen chau Duong
Cai-ngan	Diep van Can
Ca-mau	Nguyen Sang
Can-tho *	Le van Ngo *
Cao-lanh *	Kieu cong Thao *
Go-cong	Tran Dinh *
Ke-sach *	Huynh van Huan
Loc-thuan	Nguyen thanh Thiet
Long-xuyen	Le van Que
My-tho *	Bui tu Do *
O-mon *	Phan van Hieu
Rach-gia *	Huynh van Nga *
Sa-dec *	Nguyen Dang
Saigon *	Duong nhu Tiep *
	Le van Duon
Soc-sai	Nguyen chau Thong *
Soc-trang	Le van Chu
Tan-an *	Tran xuan Hi *
Tay-ninh	Do van Tuu
Thu-dau-mot	Le van Cam
Thu-thua	Ngo van Lai
Tra-on *	Ong van Trung *
Tra-vinh	Phan van Tu
Vinh-long *	Le van Tram *
Vu-ban	Nguyen van Nguru

Independent churches numbered 14.

CAMBODIA

Pnom Penh

Quoc Foc Wo \*

Colporteurs

- |                     |               |
|---------------------|---------------|
| <u>Tonkin</u>       | - Kieu Le     |
|                     | - Nguyen Tieu |
| <u>Cochin-China</u> | - Le van Dieu |

9. Location of Missionaries at the close of the year.  
V.N.A.R. 1930

(4 on furlough)

Tonkin

- |                  |                           |
|------------------|---------------------------|
| <u>Thanh-hoa</u> | - The R. M. Jacksons      |
| <u>Hanoi</u>     | - The W. C. Cadmans       |
|                  | - Mr. Jean Funé           |
|                  | - Mrs. Homera Homer-Dixon |
| <u>Haiphong</u>  | - The H. C. Smiths        |
| <u>Lang-son</u>  | - The J. J. Van Hines     |

Annam

- |                  |                      |
|------------------|----------------------|
| <u>Hue</u>       | - The D. I. Jeffreys |
| <u>Tourane</u>   | - The H. H. Hazletts |
|                  | - John D. Olsen      |
|                  | - Edith M. Frost     |
| <u>Nha-trang</u> | - The C. E. Trivises |
| <u>Dalat</u>     | - The H. A. Jacksons |
|                  | - Armia Heikkinen    |

Cochin-China

- |                  |                      |
|------------------|----------------------|
| <u>Saigon</u>    | - The E. F. Irwins   |
| <u>Vinh-long</u> | - The P. E. Carlsons |
| <u>Bac-lieu</u>  | - The G. C. Ferrys   |

10. Significant information - 1930

January

- a. The evening of January 3, the newly-wed Roffes arrived at Luang Prabang. They left Hue on December 10, 1929.

D.I.J. letter, Jan. 4

- b. December 31, 1929 the first Cambodian New Testament came from the Press in Hanoi. ibid

- c. The Van Hines moved to Lang-son. They had rented a house the end of 1929.

The Call, No. 29, p. 23

February

- a. The Dalat School staff and students had lived at 'Maison Grammont' until their building was completed.

D.I.J. Letter, Feb. 6

- b. The Wm. Robinsons hoped to minister in Ontario. Their allowance to be continued to April, 1930.

F.D., Feb. 5

March

- a. The government authorized the publication of a Bible Magazine.

- b. The government rejected the request of the Church to own property.

D.I.J. letter, March 14

April

- a. Authorization granted to preach in Nam-Dinh (Funé) and in Lang-son (Van Hines).

D.I.J. letter, April 16

April cont'd

- b. Authorization granted to open a chapel in Lang-son,

The Call, No. 29, p. 25

- c. Easter Monday afternoon, April 21, witnessed the first Sunday School picnic in Vietnam. Mrs. Homera Homer-Dixon filled eight rickshas with children; others came by bicycle to the 'Jardin Botanique,' - usually off-limits to Vietnamese children, but open to French children. The Caucasian lady apparently intimidated the police.

Letter No. 2, p. 22

- d. April 24 "the papers terminating the building operations for this children's 'foyer' were signed."

The Call, No. 29, p. 52

May

- a. Field Conference met at Dalat for the first time, May 1-13.
- b. Conference asked N.Y. Board for a secretary-bookkeeper and for a grant of \$5,000. "to construct necessary accommodations for Conference."
- c. Eight students graduated from the Tourane Bible School.

June

- a. The Vietnamese General Conference was held June 11-15 at Sadec, Cochín-China. The political disorders in Tonkin had spread to the South and evening meetings were prohibited.

D.I.J. letter, May 22

- b. Old charges were trumped up against Rev. Phan dinh Lieu and he was forbidden to preach anywhere in Annam. He moved to Cochín-China.

D.I.J. letter, June 29

July

- a. The Jeffreys and Rev. Thua moved to Hue July 21, - the first missionaries and pastor to reside in Hue. Their house backed up to the Perfume River on the Vietnamese side of the River. Vietnamese officials and their neighbors, the Resident-Superior lived on the same side of the River, not the French side.

Letter, Aug. 21

Hue was a Catholic stronghold, - 4 churches and a large seminary.

Letter, Aug. 11

- b. Letter from J. D. Williams disapproved the return of the Wm. Robinsons to Vietnam.

F.D. July 8

August

- a. The Chairman requested a High School teacher for the Dalat School. George Irwin would complete the 8th grade in June, 1931.

D.I.J. letter, Aug. 21

Foreign Department noted this request in a November 5 Minute. They hoped to send a teacher in 1931, ready for classes in January 1932.

September

October

- a. The Tu-nhien church, Tonkin, dedicated October 1.
- b. E. F. Irwin in Saigon organized the first Vietnamese Missionary Society. The Society sent Pastor Tran vo Tu to Dalat to work among the Koho with H. A. Jackson. The churches took monthly offerings to support him.

A.W. Feb. 7, 1931, p. 88

October cont'd

- c. The Board was considering a bachelor French-man for missionary service.  
D.I.J. requested:
- 1) he at least be engaged to marry
  - 2) take his military service elsewhere than Indo-China and
  - 3) take a year's work at Nyack Missionary Training Institute.

Letter - Oct. 3

- d. D. I. Jeffrey began services in his home. Sunday mornings and Wednesday evenings.  
Permission not yet granted to meet in the chapel they rented.

Letter - Oct. 3

- e. The Cochín-China District Conference met in Saigon, October 14-16.

November

- a. District Conferences (Annam and Tonkin) met in Tourane the 25th to 27th.
- b. The Vietnamese Church president released from Saigon pastorate to devote full time to administration and evangelism. D. I. Jeffrey asked the churches to pay one half of his salary.

V.N.A.R. p. 3; Letter Nov. 24

December

- a. The Press produced the first issue of the Bible magazine, Thanh Kinh Bao, although it was dated January 1931.

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Field Committee Minutes

Foreign Department Minutes - virtually no record of persecution situation.

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Alliance Witness articles -

- March 2 - p. 135 Sowing the Seed in Indo China (distribution of Scriptures & tracts)  
Mrs. R. M. Jackson
- March 2 - p. 136 Can Automobiles & Launches Preach?  
(good transportation reaches more people) editor
- May 15 - p. 314 A letter - opening new stations in Bac-lieu, Ca-mau, et al  
H. A. Jackson
- May 15 - p. 314 Opening New Stations (near Vinh-long)  
I. R. Stebbins
- May 25 - p. 329 Giving the Gospel to Annam - preaching in cities & villages to the Cham people  
Mrs. C. H. Travis
- May 25 - p. 331 Evangelizing the Large Cities of French Indo China - the account of the Gospel Hall in Saigon  
I. R. Stebbins

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- June 8 - p. 362 Aggressive Efforts in Indo-China  
preaching in Saigon's new Gospel  
Hall  
Mrs. R. M. Jackson  
I. R. Stebbins
- July 6 - p. 432 Adventures in Colportage Work in  
F. I. China - distributing Scriptures  
& tracts in Tonkin  
Mrs. R. M. Jackson
- Aug. 17 p. 539 Healings in F. I. China - miracles  
to substantiate the Gospel  
H. A. Jackson
- Aug. 31 p. 568 Letter from the Field Conference,  
1929  
H. Homera-Dixon
- Sept. 7 p. 584 Cadmans Trip to Northern Tonkin and  
Laos Grace Cadman
- Sept 14 p. 600 Cadmans Trip to Northern Tonkin and  
Laos cont'd Grace Cadman
- Oct. 12 p. 666 The Moi of F.I. China - the de-  
graded position and ostracised  
condition  
H. Homera-Dixon
- Nov. 2 p. 705 Advance in Indo-China - his initial  
experience in Laos  
G. E. Roffe
- Nov. 2 p. 715 New Developments in Cochin China -  
a trip visiting all the stations in  
his district  
I. R. Stebbins

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- Nov. 23 - p. 758 Another Salient Captured - dedication  
of church and meetings at Tam-ky  
H. H. Hazlett
- Nov. 23 - p. 759 Sweeping Forward in Indo China -  
progress of the Church in Cochín-  
China I. R. Stebbins
- Nov. 23 - p. 760 Visiting Moi Tribesmen - a visit to  
Koho villages while at Conference  
in Dalat Mrs. R. M. Jackson
- Dec. 7 - p. 794 Finding a Way to Tell the Gospel  
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opening a chapel is prohibited  
Mrs. R. M. Jackson

1930

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picture of daily missionary life  
Mrs. I. R. Stebbins
- Feb. 1 - p. 74 Viet Nam Christians Show a Spirit of  
Cooperation - progress in self -  
support I. R. Stebbins
- Feb. 8 - p. 91 New Advances in Cochín-China - how  
the churches are expanding  
I. R. Stebbins
- Mar. 1 - p. 137 The Printed Word in F.I. China - the  
history of press work, publications  
I. R. Stebbins
- July 19 - p. 460 Problems & Progress in F.I. China  
a summary & quotations from the  
V.N.A.R. for 1929  
A. C. Snead

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- Jan. 2, 1929 Evangile et Liberté, Bordeaux  
Article: Indo-china Affairs  
(The Gospel & Liberty - a weekly newspaper)
- Jan. 4, 1929 La Vie Nouvelle (The New Life)  
Louis Lafon, editor.  
An exchange of letters with Pastor L. de Saint-Andre
- Jan. 10, 1929 Le Christianisme au XX<sup>e</sup> Siècle (20th Century Christianity)  
Article: In Indo-china. A pro-religious liberty expose of the situation.  
Also August 22, 1929
- Jan. 19, 1929 La Solidarité Sociale (Social Fellowship)  
Argues for liberty for the Vietnamese, addressing the French Protestant Federation.
- Jan. 25, 1929 La Vie Nouvelle - renews the debate for liberty in the face of persecution of Vietnamese Christians.
- Feb. 2, 1929 La Solidarité Sociale - argues with the French government because of their failure to act in regard to religious liberty and being 'lackeys' of the Vatican.
- March 28, 1929 A magazine article (unidentified) recording some of the debate in the House of Deputies regarding religious liberty in Indo-China.
- April 6, 1929 La Solidarité Sociale - Extracts of Deputy Marc Rucart in the House Deputies, March 28. It's 'cutting' and contains many incidents of persecution. He argued that the 'Treaties' carry the signature of France and that the 'Treaties' must be deposed not modified.

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An article from the Presbytery Council which reviewed the situation in Indo-China. They intervened with the Government and Mr. Pasquier to end persecution and oppression.

May 8, 1929 Evangile et Liberté  
Article: Indochina Affairs - takes issue with the remarks of the Minister of Colonies on March 28, 1929 and asserts that the "Treaties" were forced on the Emperor of Annam and were not of his own desire.

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stories of early 1930

Mrs. R. M. Jackson

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- revolt in Tonkin against the French  
- evangelistic ministry in Saigon

Mrs. R. M. Jackson

I. R. Stebbins

May 17 - p. 305 Gossiping the Gospel in F. I. China  
- account of village witnessing

R. M. Jackson

- p. 313 Pioneering in F. I. China  
- a historical review of missionary  
work in F.I.C. and Thailand

I. R. Stebbins

July 5 - p. 430 Soul Saving in Thanh Hoa  
- experiences of Christians and  
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Mrs. R. M. Jackson

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- a summary and quotes from the 1929  
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- a summary of Conference blessings and  
challenges.  
H. H. Hazlett
- Aug. 23 - p. 550 Everyday Life in Annam - preaching at  
protracted evangelistic campaigns.  
Chester & Mary Travis
- Sept. 6 - p. 584 Progress in Self-Propagation in F. I. China  
- story of 3 ordained men Messrs Tu, Ngo,  
& Huyen  
I. R. Stebbins
- Sept. 20 - p. 605 Commencement Day at the Vietnamese Bible  
Institute  
- picture of the graduates & students 1930  
Mrs. R. M. Jackson
- Sept. 27 - p. 628 Encouragements in Faifoo, Annam  
- progress and condition of church and  
its outstation - photo of church.  
H. H. Hazlett
- p. 631 Self-Administration of the Church in  
F. I. China  
- portrayal of maturity of the Church.  
I. R. Stebbins
- Nov. 1 - p. 717 Self-Support in the Church of F.I.China  
- account of how self-support developed.  
I. R. Stebbins

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- a list of current publications from  
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- the King on March 11, 1930 issued a  
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