

1929

# The CALL

## of French Indo-China

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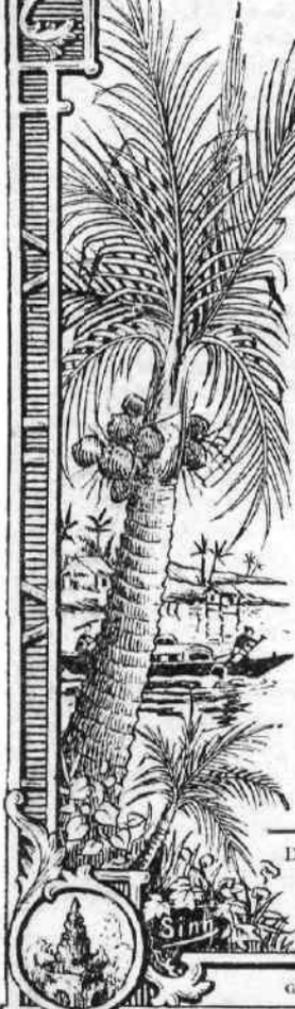
### THE SHEPHERD'S QUEST

THERE were ninety and nine that safely  
 At ease in the delta land, [dwell  
 But one was out on the mountain bleak,  
 'Midst dangers on every hand.  
 So many are those, so few are these  
 But the Master yearns that all,—  
 The Thai, the Kha, the Tho, the Meo,—  
 Shall hear the Savior's call.  
 Then who will come to these regions wild,  
 To the lofty mountain range,  
 Where dizzy depths flank tow'ring heights,  
 Where tigers and panthers range?  
 Oh, who will come, so dauntless of heart,  
 Sure footed and sturdy of limb,  
 To tramp the paths up the mountain crest,  
 And down in the valleys dim?  
 No guerdon or crown will be your reward,  
 But the Master's word «Well done.»  
 At the great glad day of the Harvest Home,—  
 Earth's hard-fought battle won!

— G. H. C.

Doth he not leave the ninety and nine,  
 and goeth into the mountains, and  
 seeketh that which is gone  
 astray? Matt. 18: 12.

GOSPEL PRESS, HANOI, TONKIN



## PRAISE AND PRAYER

**P**RAY for the Annual Conferences of the missionaries and Annamese Churches, to be held at Tourane May 19-26 and June 2-7, 1929, respectively,—that special unction may be granted Rev. R. A. Jaffray and the other speakers as they bring the message to both conferences, and that the consequent blessing may radiate throughout Indochina.

PRAISE GOD for the class of six students graduating from the Men's Bible School in Tourane,—and PRAY that they shall receive a gracious anointing with divine power as they take up their appointments.

PRAY for the special summer work of the students of both the Tourane and Battambang Bible Schools, that many souls may be brought to a saving knowledge of JESUS.

PRAISE GOD for the commencement of the children's «foyer» in a rented house at Dalat,—and PRAY that efforts being made to secure land from the government may be brought to a successful fruition.

PRAISE GOD for increased allowance granted by the Home Board for new advance work throughout Indochina,—and PRAY that the monthly funds may be sent in to the Home Board to meet this additional expenditure.

PRAISE GOD for an auto for Haiphong,—and PRAY that four other autos, urgently needed, may soon be provided.

PRAISE GOD for the cordial reception given to the Annamese Church Committee by the Governor General,—and PRAY that the Constitution presented may speedily be authorized and thus the Annamese Church not be limited in its activities.

PRAISE GOD for answer to prayer in that today there are no Christians in prison for their faith in French Indochina,—and PRAY that the efforts of our fellow French Protestants in *Indochina and France to obtain full religious freedom, may be crowned with complete success.*

PRAISE GOD for the placing of a resident missionary in Luang-Prabang, Northern Laos,—and PRAY that Mr. Roffe may speedily acquire an efficient knowledge of Laotian.

PRAY that special funds may be provided for the purchase of Laotian type for the printing of the Scriptures and religious literature in that language.

PRAY that the way may speedily be opened for the publishing of an Annamese Bible Magazine.

## EDITORIAL

How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?—Matt. 18: 12.

**J**ESUS here tells us the thrilling story of the Good Shepherd, who was not content, though there were ninety-nine in the shelter of the fold. One of His sheep was lost, astray on the mountains, and for this one He goes on a perilous and fatiguing quest till He finds it, and brings it home to the fold with great joy.

Shall we, who are His disciples, not be willing to follow in His footsteps, over mountain and vale, thus keeping true to the vision of our founder, Dr. A. B. Simpson, who wrote:—

«To the hardest of places He calls me to go,  
Not thinking of comfort or ease.»

Centuries have sped away, generations of people have been born, have lived and died,—in isolated villages and huts hidden away amongst the majestic mountain ranges, along the rushing rivers,—hearing the ceaseless roar of the rapids, but never the sound of a human voice to tell them of JESUS and His love.

North Laos and Upper Tonkin are calling us to fulfil the purpose for which our beloved society was founded,—to go «to the regions beyond,» to the wild and lonely places, to seek for the Master's lost sheep, though comparatively few in number and scattered far. «Whom shall I send, and who will go for us? Then I said, Here am I, send me. And He said, Go, and tell this people.» (Isa. 6: 8, 9). Has any one, reading this, heard the voice of the Lord speaking thus?

**A**S a Mission and as individual missionaries, we extend our heartiest welcome and most cordial wishes to the new Governor-General of French Indochina, M. Pierre Pasquier. By his long and able career as an administrator in this land, and by his habitual courtesy and kindness to one and all, M. Pasquier has well merited this distinguished position. May his term of office see this fair land—the land of our adoption—advance greatly in riches, in culture, and in loyalty to «La Belle France,» which guarantees to all law-abiding citizens, «Liberté, égalité, fraternité.»

## TRAIL TRAVELS IN TONKIN AND LAOS

PICTURE to yourself a boundless expanse of mountains, range upon range, as far as the eye can see, forest-clad and mysterious, the home of innumerable elephants, tigers, panthers and other of the wild denizens of the wilderness. Then think of the quarter million odd immortal souls, who live in these vast solitudes, without one missionary, Catholic or Protestant, to tell them of the only Saviour of mankind! Is not your heart «moved with compassion» like that of our Lord who looked upon the multitudes and saw that they were «as sheep without a shepherd»?

### OVER HIGH MOUNTAINS TO PHONGTHO

Such was the scene that our eyes looked upon for most of the sixty-six days of our journey, by horse, by canoe, and on foot, with one day from Hanoi to Laokay by train, and an occasional short distance by auto on the rare auto roads. From Laokay to Laichau, via the military post of Phongtho, we had our first five days of real horseback travel, during which we climbed over a high mountain pass, the *Col des Nuages*. Eight kilometers up a path like a stairway of huge stones and thirteen down, so steep that we walked much of the way. The *Col des Sangues*, travelled the next day, was not so difficult, but far more dangerous, because of the narrow, wet and slippery path, bordering immense precipices.

### SHOOTING THE RAPIDS ON THE WAY TO LAICHAU

From Phongtho, tiny canoes, one for each of us, took us swiftly down the river, full of dangerous rapids, in two days to Laichau. This is a strong military post, with a company of Annamese soldiers in garrison on the top of a high hill, commanding the surrounding valleys, where Chinese, Annamese and the «White Thai» have separate settlements. On the same hill as the garrison, but on a lower altitude, are the homes of the Commandant, his officers, the officials in charge of radio and post office, etc. Here also is a large penitentiary where some hundreds of prisoners are kept, mostly Annamese who are considered dangerous criminals. Residents still have a vivid memory of the tragic events of two years ago, when a band of prisoners killed two Frenchmen, then escaped into the surrounding jungle. Both Phongtho and Laichau are very unhealthy, the «forest-fever» being very prevalent.

Ed.—The next article will give some of the interesting events of the sixty-six day trip in Upper Tonkin and North Laos, and later ones describe the splendid opportunity for young pioneer missionaries, willing to endure real hardships, among the neglected Thai, Kha, Meo and Pu-noi races, etc.

### CROSSING THE «ZONE DESERTIQUE» TO PHONGSALY

Our next objective was Phongsaly, and so we hired a new set of horses—one for each of us—and one to carry the irreducible minimum of baggage. Here we were obliged to buy saddles, and so invested in two decrepit affairs—the only ones obtainable—mended with bits of wire and string! The route usually followed the crests of the lofty mountains, thus avoiding the innumerable ravines and valleys lower down, but oh, the giddy heights, from which we hardly dared look down into the awe-inspiring depths, often hidden by a sea of foamy cloud! Four days of this trip we travelled through uninhabited country, and had to carry food with us, while in this «zone desertique». Several nights spent in the lonely «salas» (rest huts), with the ravenous beasts of the forest so near, made us realise how we needed God's protecting care.

Christmas day spent at Phongsaly, a town with a few hundred native houses, a military post, schools, and the inevitable pagodas! How far away we seemed from our Hanoi home! Yet would we gladly come and live in this distant little town in order to bring to the ten thousand odd Pu-noi, who live in this district, a knowledge of Jesus and His love. This race has its own peculiar language, only one of the thirty-six languages said to be spoken in Laos! We trust some brave young couple will consecrate their lives to giving the gospel to the Pu-noi.

### DOWNSTREAM THROUGH THE RAPIDS TO LUANG-PRABANG

Leaving Phongsaly high up among the mountains, we descended to the Hou river, *en route* for Luang-Prabang. Seven days of travel in a canoe some forty feet long and four feet wide, terrifying rapids, turbulent waves threatening to swamp the boat, evening meals cooked and eaten by a campfire on the sandy bank, and at last we reach the historic city of Luang-Prabang. Founded centuries ago, conquered and reconquered by successive invasions of various peoples, but little of its former glory is left besides a few interesting pagodas, giving evidence of an artistic development now lost. The present cleanliness and order, the well-made roads, the fine government buildings, and the schools, are the result of the beneficent French occupation. However Laos still has its king, who lives in a modern palace in Luang-Prabang, and has a considerable share in the government of the country. We rejoice that our mission last month was able to send to North Laos the first resident missionary, Mr. Roffe, who has settled in Luang-Prabang.

#### PUNTING UPSTREAM TO XIENG-KHOUANG

From Luang-Prabang to Xieng-Khouang was a similar canoe journey, this time more difficult in being punted *up* the rapids of the River Khan for six days to Muong-You, from which four days by horse brought us to the pretty little town of Xieng-Khouang. Here as in Luang-Prabang the French civil administration holds sway. The valleys near here are more populous, and full of fertile ricefields. The town, situated near the vast Tran-ninh plateau, has only a few hundred native houses, the usual French official buildings and homes, and schools for the natives, but *no mission or church*. God grant that soon here also someone may go to be a «light unto the Gentiles.»

#### HORSEBACK EXPERIENCES ON WAY TO SAM-NEUA

The trail from Xieng-Khouang to Sam-Neua took us, for eight days, over some of the worst experiences and the worst paths yet! The horse carrying our baggage packs twice rolled down a ravine, once to a depth of some seventy feet! Pushing our way through the long, sharp grass over-shadowing horse and rider; crossing rushing rivers; making one's bed and sleeping on the floor in dirty, crowded houses of the Tho and Lao people; a badly scalded foot making walking and riding painful; the daily packing and unpacking of one's meagre belongings, and the cooking of meals on smoky fires, with an inquisitive crowd looking on—all became more and more trying. However we reached Sam-Neua safely, and much appreciated the invariable kindness and hospitality shown us by the French, here as in all the «posts» and towns visited. Sam-Neua has only sixty native houses, and a dozen or so brick houses. It also has its tragic stories of rebellion, piracy and assassination, but all is now at peace and under strong native guard.

#### FOLLOWING MOUNTAIN TRAILS TO SONLA

During the five days by horse from Sam-Neua to Sonla we saw more native villages than on any other part of our trip, and we trust that the Tho and Lao people (both of the Thai race) living in the valleys, the Kha (slave) people living on the mountain slopes, and the Meo on the mountain tops, here as in other parts of North Laos and Upper Tonkin, will soon each have their own special missionaries. There is only a mixed population of a thousand or so living in Sonla, as most of the people live in villages hidden away in the vast primeval forests, which still cover many of the mountains.

Three days by canoe down the Black River to Hoabinh, a few hours by auto, and we were home again in Hanoi, praising God for His protecting care.—MRS. WM. C. CADMAN, HANOI.

#### PROTESTANTISM IN FRENCH INDOCHINA

WITH the kind permission of M. Th. Calas, the pastor of the French Protestant Church in Hanoi, we give the following extract from the *Bulletin Paroissial* for April, 1929.

«During the first quarter of 1929 our Church Session convened three times: January 14, January 22, and March 11, in order to consider the important question of Protestantism in Annam.

«On January 26, 1928, the Royal Privy Council of the Court of Annam sent to the Mandarins the Circular No. 757, in which they classed Protestantism with Caodaism, in order to banish them from the Kingdom. This circular has occasioned, as much in France as in Indochina, justifiable alarm, and a painful impression in Protestant circles. During the latter half of 1928 regrettable incidents occurred: the work of the American missionaries was hindered, and some Annamese Christians were imprisoned. It became necessary to make a respectful but firm protest to the Government-General. Thus, on August 14, 1928, we were called upon to intervene. Unfortunately we had not been informed with sufficient precision, and we thus risked compromising any future action which we might have to take. On January 25th, 1929, as soon as M. Pasquier, the Governor-General, arrived, a written note was remitted to him, in consequence of which the circular No. 757 has been modified, the word «Protestant» being eliminated. But although this first concession accorded to us by the Governor testifies to his willingness to solve the question, yet it can only be considered as a first step, for it does not change the spirit or the motive of the circular.

«The 'Federation Protestante de France,' acting concurrently with what has been done in Hanoi, is making further representations to the French Government at Paris... For the moment let us trust to the tact and broadmindedness of our new Governor, and pray God to bless and aid the representations being made to the Government in France by the «Federation Protestante.» We would add that, since the arrival of M. Pasquier in Indochina, there is no longer any Annamese Protestant in prison, and that quite recently the Governor has, with kindness and cordiality, granted an audience to Mr. Jeffrey, the chairman of the American Mission, and later to the delegation from the independent Annamese Evangelical Churches.»

## SOME RESULTS FROM SEED SOWING

**G**OD'S Spirit has wonderfully worked in Gia-lam, a village near Hanoi. Last summer two evangelists visited there several times. One man by the name of Mr. A. became interested in the Gospel, but could not make a definite stand because of his old father being bitterly opposed. A few months later the two evangelists returned to Bible School.

One Sunday, not so very long ago, Mr. A. came to church and said he wanted us to visit him. The following Sunday we went with the native preacher and a few Christians from the church. When we arrived in his village we noticed preparations had been made for a funeral feast, so we eagerly enquired who had died. Mr. A. told us it was his father. His father knew the Gospel but rejected it, and hindered those in the village that wanted to believe. Now the big hinderance was removed! The whole village was there waiting for the feast, even a few Buddhist priests. An opportunity like this was not to be missed, so the Gospel was plainly given forth and Scriptures sold.

Then we visited Mr. A. in his home because he wanted to see us, and we sat in front of the family altar talking about the Lord. What a great contrast it was to see their heathen religion all on the outside and giving them no hope of the future, and ours all on the inside with a glorious future. We knelt near the altar asking our Heavenly Father to bless him in this trying hour that he would make a bold stand for the Lord and be a true witness for Him. On our way out of the village we noticed three Buddhist priests squatting with a group of villagers reading a portion of the New Testament.

The next Sunday, when we entered the house of Mr. A., we noticed the family altar half gone. The third Sunday it was entirely gone with a table in place of it, on which was placed the Bible and Gospel literature. The man invited all the villagers to come to his home to hear the Gospel, so now every week there is a meeting there.

A few weeks ago Mr. A. interrupted a conversation between the native preacher and a few men of the village. He said to the men, «You can believe every word these folks are talking about, for they tell the truth. Before they came I was living a bad life, I was a gambler, a drunkard and was very wicked; now I am very happy.» Since holding meetings in this village fourteen people have prayed expressing the desire to follow the Lord Jesus-Christ. We praise God for this open door. —  
J. J. VAN HINE, HANOI.

## ADVENTURES IN COLPORTAGE IN THANH HOA

Go hide thyself (I Kings 17: 3). Go show thyself (I Kings 18: 1)

**W**E have been living in Thanh-hoa for one year. During the first eight months we «hid ourselves» in the ministry of prayer. When you have read the following lines, you will see how literally we have obeyed the injunction of the second verse. During the past four months, we have been going from market to market, selling Gospels and tracts, in order to lead lost souls to the seeking Saviour. There have been many interesting, and occasionally, thrilling experiences, which we feel we should share with others.

### GOD'S GOOD GUIDANCE

This province of Thanh-hoa, for which we are responsible, has a population of two millions. What is the best and quickest way to reach them with the word of God? There must be thousands of villages. Most villages have a market place, where the people gather on stated days to buy and sell. Some of the markets are very large. Hundreds of people gather from many villages for miles around «to do business.» It is to these markets that we resort on «market days» to sell our books and publish the glad news of salvation. In this way, our literature must have already entered many scores of villages. We frequently meet those who have bought elsewhere.

Once we happened to stop the car right at the door of a certain house. On the verandah we saw a woman who had come several times to our home in Hanoi. We were so surprised to see her, having heard nothing of her for about two years. In this, as well as in many other cases, we realized that God was guiding and directing our every step.

Another time, when we came to a place where two roads met, the guide post was not clear, so we took the better road. We soon found that it led only to a railroad station. We witnessed and sold books to men who were working around the yard. Presently, the Station Master, a fine type of man, appeared on the scene. He was very friendly, bought two New Testaments, one in French, and one in Annamese, and promised to visit us. We thanked God for permitting us to take the wrong road.

### A BROKEN FAN BELT

The ferry had just taken us across a river. Feeling that something was wrong, my husband investigated, and soon

discovered that the fan belt had broken. While waiting for him to repair it, I took a bag of books over my shoulder and proceeded on foot to the first village. I had not gone far when I met a man who had just bought a book. He was squatting by the roadside reading it to several men who could not read themselves. He said: «Why not go to village X..., I will show you the way.»

As he led me through the narrow lanes, the crowd that followed us kept getting larger and larger. Not only the children, but many men and women followed this new «pied-piper.» We led them on and on until we came to a little open space. Standing on a mound and using a copy of «God Hath Spoken» (a tract composed only of Bible verses), I proceeded to explain the way of salvation to my open-air audience. God gave liberty in speaking. Many understood the message and explained to those who did not. Thus we thanked God for the broken fan belt. It was finally repaired, enabling us to proceed on our way.

#### BESIDE ALL WATERS

From the markets, our literature has gone into scores of villages, but we frequently sell in other places, in fact almost anywhere we see a crowd.

On the way to our servant's village, we had to leave the auto by the road side and walk for some distance across rice fields. I always think of that village as the orange village, for the trees were laden with that delicious and health-giving fruit.

We had parked our car in front of a hospital, the only one we have seen on our book-selling trips. It is a Government hospital with a French-trained medical student in charge. He came out to greet us and invite us in. Having bought several books himself, he urged the patients to do likewise. Before we left, we presented the hospital with a New Testament, asking our friend to read it to the sick. He, also, promised to visit us.

We have sold numbers of Gospels and tracts to the students of the many schools we see everywhere. We try to reach them during recess or noon hour. Many of the teachers have been very friendly. The prayer and hope of our hearts is that these bright young students may be led to God through reading the books they have purchased. Pray for the conversion of the directors of schools. What an influence for their children.

During the native New Year holidays, there were big gatherings in heathen temples. On several occasions, seeing the crowds, we stopped at a respectable distance. Usually,

their curiosity got the best of them. They would leave their drum-beating and chanting to buy our books, and then sit in or around the temple reading and discussing the new and strange doctrine. They always claim that they are very poor, yet they spend considerable money (frequently borrowed) for their heathen worship. For instance, a pair of elaborate paper shoes, worn when bowing before the idols, costs ninety cents—quite a sum to them; and a special style of paper hat costs sixty cents. On the altar, which extended the entire width of one temple visited, were placed five huge platters of cooked rice, these being surmounted by large roasted chickens. After they worship and offer this food to their gods, the chief men of the village sit down and enjoy a real feast. They seem to think a lot of feasting out here. Even a funeral is used as an occasion for feasting, the relatives of the deceased having to provide lavishly for all who come to mourn.—MRS. R. M. JACKSON, THANH-HOA.

(To be continued)

#### SPECIAL GOSPEL CAMPAIGN IN SAIGON

A LARGE Gospel Hall in a most prominent location opposite the City Market has been rented in Saigon. Daily evangelistic meetings are to continue indefinitely. The opening weeks of the campaign have been most encouraging, and many souls have prayed the penitent's prayer. Pray for this new venture in aggressive evangelism.

#### REPRESENTATIVES OF ANNAMESE CHURCH GRANTED AUDIENCE BY GOVERNOR

A NEPOT making event in Annamese Protestantism was the audience accorded by the Governor-General at Hanoi, the 28th February, 1929, to the Committee of the Annamese Evangelical Church. The Governor-General received them cordially, accepted the copies—in French and Annamese—of the Church Constitution, and expressed the desire that the Annamese Evangelical Church should enjoy the same liberty of worship as the Catholic Church.

The Chairman of the Committee thanked the Governor-General for his gracious words of encouragement and counsel, and presented him with a copy of the Annamese Bible, «on which,» said he, «the faith of the Annamese Church is founded.» The Governor-General expressed his appreciation of the gift, and promised to favourably consider their request for incorporation as an Annamese Evangelical Church.

## AN EXPERIENCE AND A TESTIMONY OF A BUSINESS MAN

EARLY this year I found myself stationed at Saigon, the commercial capital of the richest colony that France possesses. I was happy to have the opportunity to see a strange and little-known country, to widen my experience in the commercial world and to acquire a knowledge of the French language. But He who over-ruleth all things went before me, and took me through another kind of experience, too, and showed me something of what He can do for men and what He wants men to do for Him.

### VISIT TO A VILLAGE CHAPEL

I recall with pleasure my visits with Mr. Carlson to a little village a few kilometers from Saigon. A little buggy with hard wooden seats and drawn by a tiny, sturdy horse, from whose neck hung a tinkling bell, took us over the country roads, passing by rich fields and vegetable gardens where the natives stood deep in the mud tending their crops. I was never more impressed than at the old and simple-looking peasants who came running out of their thatched homes with Bibles in their hands, at the sight of our horse carriage as it jingled down the muddy road and halted outside the chapel which stood close by the highway. I was glad to alight after sitting in cramped quarters for nearly an hour, and upon entering the little wooden structure I was surprised to observe a great drum hanging from the ceiling. Mr. Carlson explained to me that it possessed a wonderful carrying sound, and after one of the natives had struck «tum-tum-tum-tum» several times on the old drum, the Christian villagers were soon gathered at the house which they themselves had erected, at their own expense, to worship God and hear the Good News re-told. They were all clad in the poorest of garments, were bare-footed, and some of them were aged and worn. The women were no less wretched in appearance or ignorant in look. They seemed to have a peculiar fondness for setting their feet on the rough wooden benches, while the tan-colored children, many of whom were naked, lay about the empty seats or stood outside the doorway, eyeing the stranger within. I marvelled at the eagerness the natives displayed to learn more about the Man who died for them, and I must confess that I wondered how God could love and care for such miserable, dirty and ignorant creatures.

### THE OLD SAIGON CHAPEL

I visited Mr. Carlson's chapel in Saigon many a time. It was a rough shack that looked more like a barn to me than a house of worship. Mr. Carlson had taken great pains in training the Annamese Christians to sing the hymns to Western music, but in spite of his long efforts and Mrs. Carlson's cooperation at the organ, I often had to sing with both voice and heart in order to keep the broken chords of my native brethren from discouraging my enthusiasm in the only part of the service which I could understand and properly appreciate. It was strange to see some of the men wearing long hair which they curled into a knob at the back of the head. It was an odd sight to see them come to church in loose clothes which, I often remarked, looked more like pyjamas than «glad rags,» while many of them were clean-shod or wore heavy wooden sandals. Two or three of them wore European clothes, and I shall not forget the wrinkled-up old fellow who always wore a medal over his breast (for what act of gallantry I never enquired). The little slim women with their many-hued bonnets and parasols, their dainty silk, long-flowing garments which reached almost to their naked feet, gave a colorful touch to the room whose rough interior seemed to cry aloud for a little sympathy.

Many a lesson, however, have I learned within that place. There I saw a radiant face, I saw a radiant life, whose glad countenance preached many a sermon to me and made me feel ashamed of my own Christian testimony. It was the joyous, over-flowing, overcoming look of Mrs. Carlson's native Bible woman, who found her noble and wonderful reflection from a close contact with the Sun of her soul.

But one day I wandered from the Lord. «As for me my feet had almost slipped,» but the Lord had hold of me, and then He showed me that I was no better, but infinitely worse, than the poor, ignorant, Christian, yellow-skinned natives of the village nearby for whom Christ came to die.

### THE NATIVE CONFERENCE

I went to hear Dr. Goforth, the great evangelist from China, speak at a native Christian conference at Mytho at the end of June. Such a wonderful gathering I have never witnessed. Four hundred native Christians sat packed within a large assembly hall, despite the almost unbearable heat which prevailed. During the course of one address, some one threw

a stone into the crowded building, striking a native woman. The Spirit of God moved me that day as I had never been touched since my acceptance of Christ as my Saviour nine long years before. Many men and women stood up and prayed after Dr. Goforth spoke, and upon enquiring the explanation of their prayers, I was told to my surprise that they were in fact making open confession of sin and wrong doing. Such a wonderful demonstration of God's dealings in men's lives was new to me, and an experience which time shall never erase from my memory.

#### THE 'HAPPINESS' OF SERVICE

But I have seen more than all this. I have seen men and women who have given up everything, who have sacrificed everything, for these ignorant, dirty and strange heathen. I have seen them in their work and I have seen them in their homes. I have seen them in hardship, when funds were running low, when sickness prevailed, when the climate became depressing, when the heat became hardly bearable, when the rain had taken the brightness out of the skies, when problems of the home and problems of the mission perplexed them, when disappointments overtook them, when men despised them and persecuted them, and in the midst of it all, I have seen happiness. Happy because they were enduring trials, happy because they were suffering afflictions, happy because they were «losing their own lives» for Him whom they love, and for those ignorant, blighted souls whom they have grown to love.

God so loved that He gave..... these workers so love that they have given.... and I too, then, must so love that I may give.... ALL.—Mr. B.

#### OUR PIONEERS IN EASTERN SIAM

*A missionary couple recently entered*  
I recent letters from Mr. Gunther we learn that he and his family arrived in ~~Osborne~~ *Osborne* the 18th February, after seven days of difficult travel from Pnompenh. They have a lease on a house for six months. Mr. and Mrs. Gunther are studying Siamese in order to be able to converse with the Siamese officials, and later will study the Laotian, the same language as in French Laos, north and south. Pray that all needed strength and wisdom may be granted them, the first resident missionaries in Eastern Siam, and that ere long many souls will be saved.

## PERSONALIA



THE missionary parents in Indochina are keenly interested in the plans now nearing fruition for a children's «foyer» in the bracing climate of Dalat. We therefore heartily welcome to our missionary circle Mrs. Homer-Dixon and Miss Heikennen. They are at present living in a rented house at Dalat, and will together care for the physical, intellectual and spiritual welfare of the children entrusted to them, thus giving the parents greater freedom for the LORD'S work.

MR. Funé, whom we are glad to welcome to Indochina, is temporarily detained at Dalat, arranging for the purchase of land for the children's «foyer.»

AFTER many years of hopes and prayers Northern Laos at last has a resident missionary. Mr. E. Roffe is living with Prince Souvannaphalom, a devoted Christian, in the ancient capital, Luang-Prabang, and is now studying Laotian.

MR. and Mrs. Carlson announce the glad news of the birth, on December 13th, 1928, of a baby girl who «has dark curly hair and weighs three kilos and six hundred-and-fifty grammes.» Her name is Joyce Merilyn. Mr. and Mrs. H. A. Jackson have also joyfully welcomed a little baby daughter—Elizabeth Evans—to their home. How embarrassing if the baby had been a boy, no name for a boy having been decided upon beforehand! She arrived February 12th, 1929.

IT is not good that the man should be alone,» therefore we heartily rejoice that we may congratulate Mr. Robinson who was married in Ireland on January 2nd, 1929. He writes from Nyack: «The people here are very kind to us. When we arrived we found Merrill Cottage well stocked with all kinds of good things. Mr. Snead was the responsible party.» GOD grant that their joint lives shall be increasingly blessed.

MR. and Mrs. Cressman are very happy and busy in caring for the work in Battambang till the arrival of Mr. and Mrs. Hammond who are expected back soon to take charge of the Bible School there.

MR. and Mrs. Ellison and son John have departed for a well-earned furlough. May their ministry in the homelands quicken the interest of GOD'S people in the work in Cambodia.



## FRENCH INDO-CHINA

### ALLIANCE STATIONS :

**Tonkin** (pop. 6,850,453)

Hanoi  
Haiphong  
Nam-dinh

**Annam** (pop. 4,932,426)

Thanhhoa  
Tourane  
Nhatrang

**Cochinchina** (pop 3,795,633)

Saigon  
Vinhlong  
Bienhoa  
Cantho  
Longxuyen  
Mytho

**Cambodia** (pop. 2,402,585)

Pnompenh  
Battambang

**Laos** (pop. 818,755)

Luang-Prabang

### EASTERN SIAM

Ou Bon

**HEADQUARTERS :** Chairman, Rev. D. I. Jeffrey, Tourane, Annam

#### BATTAMBANG :

Rev. and Mrs. N. M. Cressman  
BIENHOA, Rue Palasne Champeaux  
Rev. and Mrs. W. A. Pruett

#### CANTHO :

Rev. and Mrs. H. A. Jackson

#### DALAT :

Mrs. Homer-Dixon  
Miss Heikennen

#### HAIPHONG :

Rev. and Mrs. H. C. Smith

#### HANOI, 1, Voie N° 85 :

Rev. and Mrs. Wm. C. Cadman  
Rev. and Mrs. J. J. VanHine

#### LONGXUYEN :

Rev. and Mrs. P. E. Carlson

#### LUANG-PRABANG :

Rev. E. Roffe

#### MYTHO :

Rev. and Mrs. G. C. Ferry

#### NAMDINH,

Rev. H. H. Hazlett  
Rev. Jean Funé

#### NHATRANG :

Rev. and Mrs. C. E. Travis

#### PNOMPENH, B' Doudart de Lagrée :

Rev. and Mrs. F. C. Peterson

#### SAIGON, 329 Rue Frère Louis :

Rev. and Mrs. E. F. Irwin

#### THANHHOA :

Rev. and Mrs. R. M. Jackson

#### TOURANE :

Rev. and Mrs. D. I. Jeffrey  
Rev. J. D. Olsen  
Miss E. M. Frost  
Miss C. M. Ailshouse

#### VINHLONG :

Rev. and Mrs. I. R. Stebbins

#### EASTERN SIAM (Ou Bon)

Rev. and Mrs. Paul W. Gunther

#### INDEPENDENT NATIVE CHURCHES

BENTRE : Pastor Ng-Huu-Khanh

CANTHO : Pastor Ong-Van-Huyen

CAOLANH : Pastor Pham-Thanh

DALAN : Pastor Tran-Xuan-Phan

FAIFOO : Pastor Hoang-Trong-Thua

HANOI : Pastor Le-Thai

MYTHO : Pastor Le-Van-Long

SADEC : Pastor Doan-Van-Khanh

TOURANE : Pastor Ng-Huu-Dinh

VINHLONG : Pastor Le-Dinh-Tuoi

#### ON FURLOUGH :

Rev. and Mrs. A. L. Hammond

Rev. and Mrs. Wm. Robinson

Rev. and Mrs. D. W. Ellison