

# The CALL

## of French Indo-China

AND EAST SIAM

No. 32

April-June, 1931

### FORWARD MARCH!

**F**ORWARD march, oh host of God!

Linger not in camps of ease,  
Swift the days will speed away,  
Soon our chance to labor cease.

Nations, tribes, and tongues, alas,  
Without God are dying still,  
On the lonely mountain heights,  
Fertile plain, and wooded hill.

Thai and Tho, Lao and Muong,  
Moi and Meo are waiting, longing,  
For the Messengers of peace,  
For the Heralds of the morning.

Hearken to our Lord's command,  
"Go and preach" that all may hear  
How He lived and died for them—  
Heirs to all heaven's glory dear.

— G. H. C.

Speak unto the children of Israel that  
they go forward (Ex. 14: 15)

GOSPEL PRESS, HANOI, TONKIN

## PRAISE AND PRAYER

**MISSIONARIES:** — PRAISE God for the general good health of the missionaries, yet there are several who are weak in body, notably Mr. Jeffrey, Mrs. Van Hine and Mr. and Mrs. Gordon Smith. PRAY that these and the others may receive the «life more abundant» of Jesus for the daily missionary labours.

**PIONEER WORK:** — PRAISE God for some generous offerings received for advance pioneer work, but much PRAYER is needed for the further supply of funds to send five or six well-trained native evangelists and their families into some of the twenty-one unoccupied provinces of Annam and Tonkin.

**HANOI PRESS:** — PRAISE God for the second edition of 3,000 Annamese Bibles just off the press, also for a further order from the Bible Society for 20,000 Annamese Gospel portions. PRAY for the \$700 gold still needed to replace the roof of the old section of the Press buildings, also that this, the only Gospel Press in Indochina, may be loyally supported both by prayer and gifts, and so its God-blest ministry continue undiminished.

**BIBLE SCHOOLS:** — PRAISE God for the graduates and students of the Annamese and Cambodian Bible Schools now out on active service for the Master. PRAY that the coming school year may be a banner one in the number of students and spiritual blessing. Also pray for Mr. Hazlett in the Tourane Men's Bible School and Mrs. Hazlett in the Women's Bible School, for the first time taking full charge since the departure on furlough of Mr. Olsen and Miss Frost. Also pray that the new students may be men and women of God's choosing.

**EAST SIAM:** — PRAISE God for the numbers who have accepted the Lord in Ubon and Khon-Ken, East Siam; and PRAY that Mr. Yimsanita, the first Siamese evangelist of our Mission there and a student from the Bible School of the Oriental Missionary Society in Shanghai, may have a fruitful ministry as he labours in this new and difficult field.

**ANNAMESE BIBLE REVIEW:** — PRAISE God for the 855 paid subscriptions for 1931, and for the many kind letters of appreciation received from the readers. PRAYER is requested that there may be a much larger number of subscriptions for 1932, and thus the loss in publishing be reduced; also that each monthly issue of this Review may be so saturated with prayer that the Holy Spirit may use it increasingly to the glory of God among the Annamese people.

## EDITORIAL

Speak unto the children of Israel that they go forward (Ex. 14: 15)

**T**HIS oft-quoted verse comes to us with a new force, a new aptness, when we refer to the dictionary renderings of the Hebrew word for «go forward»: *nasa*. The first meaning given is «to pull up the tent pins in order to take down a tent for moving.» We notice in the first verse of the chapter that the Lord told the children of Israel to encamp by the sea. But now they were to pull up the stakes. This is a graphic picture of modern missionary methods—at least of our Alliance Mission. First we are to encamp in some strategic centre of heathendom. There we are to live and labour, ever remembering that «here we have no abiding city,» and therefore as soon as a church of «called-out-ones» has been established, we are to pull up our stakes and, according to the second meaning of *nasa*, we are to remove, migrate to pastures new, for are we not truly a «nomadic» people, pilgrims and strangers on the earth?

**T**HE special form of the verb here used means to go up, ascend, go forward. So in this year we have seen hitherto closed doors in this land marvellously opened to the preaching of the full Gospel. A year or two ago our missionaries were in much the same position as the Israelites when encamped with Pharaoh's host behind and the Red Sea before. We were truly in a tight place and there seemed little chance of going forward! But praise God, in answer to prayer He divided the waves before us, and so in the past three months we have been able to establish an evangelistic centre in each of the following provinces in Tonkin: Thai-binh (913,357), Quang-yen (66,000), Son-tay (258,075), Ninh-giang (sub-province of Hai-duong), Kien-an (331,625), Hung-yen (403,960), and also open an Annamese work in Vientiane, the government centre of Laos.

**B**UT, «There remaineth much land to be possessed.» In Tonkin there are still **seventeen unoccupied provinces** with a total of over **two-and-a-half million souls**; in Annam there are still **four unoccupied provinces** with a population of almost **three-quarters of a million**; and we can but barely

mention the vast territories in Cambodia, Laos and East Siam waiting, yes, still waiting for the Gospel! Then there are the most interesting tribespeople, the Muong, the Moi, the Man, the Meo, etc., who will each need at least one consecrated missionary couple to bring them the Gospel.

**O**H! may God grant us missionaries the courage of faith to continue to boldly go forward, trusting God to supply the necessary money for paying the rents of new Gospel Halls and the support of the well-trained native evangelists, ready and eager to occupy these populous provinces for Jesus. And, dear reader, in Jesus' name we would plead with you to loyally back us up, by your prayers and offerings, in this forward movement, one of the greatest our Alliance has ever been privileged to make. Jesus is Coming soon, and has not every race and tribe in this dark land the right to at least a chance to know of His redeeming love?

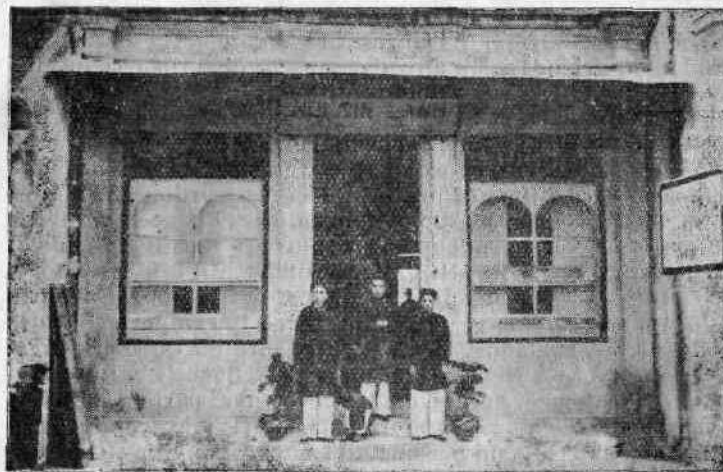
**A**N item of interest which should spur us on to greater endeavour in giving the printed Word of God to these people, recently appeared in the local newspapers. It was as follows: «The Buddhist Institute is using «Library-Autos» for the distribution, in the common language of the people, of prayer books and other literature among the villages, etc.» Newspapers abound, cheap and tawdry novels are in many hands, even communistic propaganda gets through the official vigilance. Why, oh why, should the Church of Christ be less zealous to spread clean, wholesome, soul-saving books, tracts, periodicals? However, unless supporters are raised up for the Hanoi Gospel Press, it may soon have to retrench its activities, and its output of Gospel literature be much reduced.

**A**S on this terrestrial globe shadow and sunshine are ever intermingled, so from the Travis' family comes the following joyful news item: «Arrived (April 7th, 1931) another 'Male,' Adrian Paul, on the 'Travis Heir Line.'» May little Paul later emulate the noble example of the first and greatest missionary.

**W**E hear of the recent arrival in Saigon of Mr. and Mrs. Stebbins and family, accompanied by Miss Kemp, a new missionary. May their ministry in this land be made a blessing in the winning of many souls.

**A**TTENTION is respectfully called to the booklet on the **Moi Race**, written by Mrs. Homera Homer-Dixon, and presented by her to the readers of the «Call» for their prayerful reading and consideration.

## SHALL THIS PIONEER ADVANCE CONTINUE?



**TWENTY DOLLARS MONTHLY PAYS THE EXPENSES OF THIS GOSPEL HALL AND ITS EVANGELIST!**

**T**HIS picture of the present Gospel Hall in Bac-ninh (capital of a province of over 400,000 people), brings to mind various episodes during the past few years in the struggle for religious liberty. Several times native colporteurs were driven from the city. Once a missionary and his wife, selling Gospels from the mission auto, were insultingly treated by the police. Again when holding a meeting in a village of the province, where there were a score of converts, soldiers came with a French officer and threatened legal proceedings because the missionary had dared to continue preaching services.

**NOW CHRIST HAS TRIUMPHED**, and we are officially authorized to open Gospel Halls in both places! Praise God for His wonder-working in Bac-ninh, and throughout Tonkin and Annam, where during the past year all requests by our mission for permission to open work have been granted. **HAS NOT THE VICTORY BEEN WORTH THE FIGHT?**

This soul-saving station is manned by a Spirit-filled evangelist (seen standing in doorway) and his gentle wife. Together they are making a noble witness for the Lord, and winning precious jewels for His crown. Two days ago he

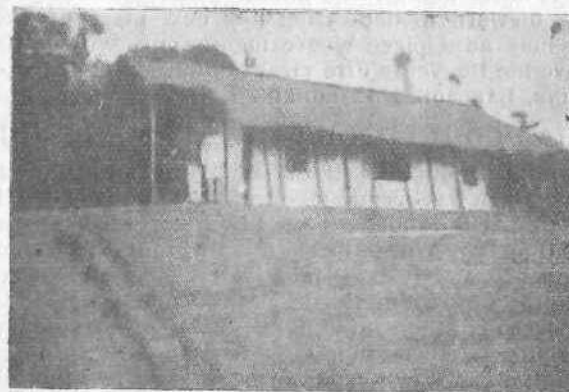


came to us with a tale of persecution incited by the arch-enemy of souls. Several have been gloriously saved, but as usual in the Orient, their families violently opposed any member breaking away from the ancestral religion. These relatives and their friends had already caused disturbances in the meetings, and were threatening further trouble tonight (July 8). Being still young in years and experience the evangelist was fearful of results, wondering whether the missionary himself should not go there, or whether it was not best to inform the police. After a time of prayer, he left us trusting God to give him the necessary wisdom and patience to deal with the situation—«not by might nor by power» but by His Spirit. **IS NOT SUCH AN EVANGELIST WORTH SUPPORTING?**

Note the man standing on the left. He is one of the trophies of redeeming grace, won through the colportage work. A well-known laundry man, with a store on the main street near the Gospel Hall, he and his wife frequently entered and heard the Gospel message. However the parting of their ways came when he was baptized last Christmas. She refused the Saviour's call and became his enemy, giving way to violent fits of temper during one of which she gathered together his Bible and Gospel literature, and burnt them in the middle of the store. At other times she viciously beat her husband, publicly jeered at him, and generally made life miserable. All this was borne with a Christ-like patience. She is now stirring up family and friends against the 'Jesus Way' which has wooed her husband away from heathenism and idolatry, making of him a meek and lowly follower of Jesus, «Who being reviled, reviled not again.» **IS SUCH A MAN WORTH SAVING?**

The last is the young barber standing on the right. On a recent Sunday we called at his home and listened to a spirited speech from his old mother, setting forth the reasons why her son should not follow the Gospel. «Yes,» said she, «He has reformed his evil ways, drinks and gambles no more, but if he does not worship the spirits, evil will befall us. Therefore his father beats him, and his young wife weeps and mourns.» In spite of all this he continues to be a zealous, witnessing Christian. Others there are in Bac-ninh, such as a revenue officer, a government surveyor, and their wives, who we trust have set their feet firmly on the «Jesus Way.» **Will you then help us establish at least one such Gospel Lighthouse in each unoccupied province, to guide many such dear souls to the «Way everlasting?» WHAT INVESTMENT RETURNS BETTER DIVIDENDS IN HEAVEN'S COINAGE? — C.**

## THE FIRST THO CHAPEL TWICE SET ON FIRE!



THE THO CHAPEL AMONG THE HILLS AT CAO-KIỆT

**O**UR first chapel at Cao-Kiệt in the Tho district was just recently completed, and we were joyfully looking forward to the dedication service. But the old devil got busy and tried to destroy it! The evangelist and his family were in the chapel, which is made of wood, bamboo, straw and mud, when suddenly they noticed the roof burning. They did their utmost to extinguish the flames, but only after calling for help, to which many villagers responded, were they able to do so. About one-third of the roof was destroyed, but the evangelist continued living in it just the same.

Two days later another fire broke out, and again a third of the roof was destroyed, the remaining third being stripped off, in their excitement, by the Tho villagers. Thus we had a new chapel, but without a roof!

The evangelist and his family, determined not to be defeated and desert the place, managed to put up a temporary roof until a new one could be made. The villagers got busy worshipping the fire spirit and feasting in order to appease it and save their homes from destruction. I tried to explain to them it was useless, and that our Heavenly Father had more power to protect them than the evil spirits, if they would only trust Him and believe in His Son Jesus Christ.

The villagers claimed an evil spirit had put the chapel on fire, but I felt that the spirit was in a certain villager, so I visited him and we had a good talk together! Since then he

and everyone else whom we met have been telling us that the chapel is never going to be burnt again! We are once more looking forward to dedicating this new place of worship, that it may be a place where many souls will meet Jesus and have the Heavenly Fire cleanse their sinful hearts.—J. J. VAN HINE, LANGSON, N.E. TONKIN.

### ANNUAL COUNCIL OF THE ANNAMESE CHURCH

THE Annual Council in Hanoi of the Annamese Church, May 15-19, 1931, was greatly favoured in having the Rev. Philip Hinkey to give the addresses in Cantonese,—ably translated by Pastor Quoc-Fok-Wo,—during the five morning sessions of the Council. Mr. Hinkey is a veteran missionary of the Alliance in South China, and has been much used of God in conferences held there for the deepening of the spiritual life.

His addresses dealt chiefly with «sin» in its subtle phases cropping out in the life of the believer, hindering his usefulness in God's service, and entailing sorrow and suffering to himself. Mr. Hinkey's apt use of the blackboard helped to impress these much-needed lessons on the native mind, and the heart-searching effect was evident in the sobbing prayer-confessions of sin from many a pastor and evangelist.

We would covet the prayers of our readers for the new chairman (Pastor Trần-xuân-Phan, Tourane) and the executive committee of the Annamese Church, that God may grant them the gifts of leadership, together with a humble and teachable spirit which is of so great price in the sight of God. Pride, which caused the fall of an archangel, might almost be called the besetting sin of the Oriental leader of men. We should therefore surround them with our prayers, that the spirit of the meek and lowly Jesus may rule in them, and that thus this Annamese Church may grow daily in numbers and spiritual power to the glory of God and the salvation of many souls.

### AMERICAN PASTOR IN LUANG-PRABANG!

THE above was the title of a notice published in the daily «Official Bulletin»:—«By royal ordinance of the 9th June, 1931, His S.M. SISAVANG VONG has authorized the American pastor, Mr. Roffe, to evangelize in the Kingdom of Luang-Prabang. This is the first time that a foreign missionary has received permission to work in Luang-Prabang. Mr. and Mrs. Roffe have been established in Luang-Prabang since 1929.» Thank God for this widespread official recognition of Protestant missionary work in northern Laos.

### NEW GOSPEL CENTRES IN EAST TONKIN

SURELY the prayers and supplications of many Christians on behalf of the unsaved millions of Tonkin are being answered these days. Our hearts are full of praise to God for opening doors of opportunity which for years have been fast-closed. The fact that these doors have been opened and entered at a time of almost unprecedented financial stringency proves that God's ways are not man's ways. True, there has not been a surplus of money, but since our aim is to build up a strong Annamese Church, the preachers are learning in a new way what it means to trust God for the supply of every need.

#### PIONEER NATIVE EVANGELISTS

Only two short years ago there were but two main stations in Tonkin. In several places chapels had been rented and evangelists appointed, but officially no preaching was allowed, and fear prevented many from becoming enquirers or buying books which explained the Gospel. Today there are four main stations with resident missionaries and outstations. We call them «outstations,» but as a matter of fact they are all large and populous centres where a resident missionary could find plenty to do. God has been pleased to lead the Annamese Church into a full sense of their responsibility, so instead of multiplying foreign missionaries the Annamese brethren are taking hold. They have their failings, but with practical training and loving exhortation from the missionary they will do far more effective work than any foreign worker.

#### THREE NEW POPULOUS PROVINCIAL GOSPEL CENTRES

In the Haiphong district there are now four sub-stations: **Kiên-an, Hai-duong, Quang-yên and Ninh-giang.** God is already blessing, though three of these have been but recently opened. At Quang-yên there lives a brother of one of the Hanoi Christians. This man has been a slave to opium for thirty years, and is looking to the Lord for complete deliverance from the drug. He is having a real struggle, as he has but recently acquired a good position and fears to stay away from work for fear of dismissal. His heart is right, and we feel sure that he will gain the victory as we stand with him in prayer.

#### TRAVELLING CINEMA GIVES WAY TO GOSPEL

Ninh-Giang is very promising. The people, though in constant touch with the larger cities of Haiphong and Nam-dinh, are the real country folk who live simply and happily.

Though one of the largest towns in Tonkin there is no jail! A travelling cinema visits the town periodically, but on the last tour had to close down as the people came to the Gospel Hall rather than to the pictures. The native preacher is having a splendid ministry in witnessing and selling Gospel literature, and many who have heard the Gospel before but failed to understand are having the Old Story repeated, and their minds are being enlightened to the truth thereof.

Hai-duong is the half-way mark between Haiphong and the capital city of Hanoi. Opposition is strong and though there are many secret believers few are courageous enough to openly confess Christ. One man who was an opium addict for twenty years has been delivered from the habit and from all desire for the deadly drug. His testimony has been used of God to convince others that the Gospel is the power of God unto salvation.

#### PRAY FOR OPENING OF OTHER POPULOUS CENTRES

Keep on praying for Tonkin. The work has just begun, but as friends in the homeland stand with us in prayer we know that many will be turned to righteousness. Our hope is that as soon as workers are available we will be able to open up another chain of stations which will comprise several other populous centres, until every strategic point in Tonkin shall have a Gospel Hall where souls can come to know the Saviour.  
—H. CURWEN SMITH, HAIPHONG, TONKIN.

### TEMPORARY GOSPEL TABERNACLE IN HANOI

IN ORDER to accommodate the Annual Council of the Annamese Church, the Hanoi Church secured special city permission to erect a large, temporary bamboo tabernacle with a palm leaf roof. A ten days' series of evangelistic meetings preceded the Council, and were continued for five evenings during the Council. It was most inspiring to see the attentive audiences of from three to four hundred people drink in the Message of Salvation as given by various native pastors. About fifty decisions were made for Christ.

It was with keen regret that this tabernacle had to be pulled down, and a desire was put into many hearts for a permanent tabernacle. Already over five hundred dollars have been pledged by various ones in Hanoi towards this object. With such a large plain tabernacle continuous, city-wide, soul-winning campaigns could be successfully conducted. To erect such a tabernacle will cost at least five thousand dollars.

### FORWARD IN THAIBINH PROVINCE!

IN a previous number of the *Call*, I wrote concerning Thaibinh, a province of Southern Tonkin, one of the most thickly populated parts of the world. Last Fall we did some colportage work there, but our hearts were burdened for this million of souls living and dying without Christ.

I remember in one village seeing a tomb that a certain big man, still alive, has built for himself. There is a good size garden around, and right in front of the gates, on the side on an artificial little rocky mountain, is a huge tiger which seems ready to devour some one. In other places in the garden are other animals looking just as wild. These animals are symbols of fear, of terror, for there is nothing a native fears like a tiger, and near the tomb, are they not a symbol of the fear of death in which every man lives... He fears because he goes toward the unknown, he fears because he knows in his own soul that he will have to meet a Judge when he comes to the end of life's road. Praise God! Jesus has come to deliver those who are in bondage and in the fear of death.

#### TONKINESE PASTOR AS A PIONEER

In the month of March the Committee appointed Mr. Tiép to go to Thaibinh. It was an answer to prayer, for though there are still two other untouched provinces in my district, I felt that Thaibinh was the place to occupy immediately. In April we got busy buying furniture and, after the native Conference, at the end of May, it was our joy to start services in our new province.

Our chapel looks very much like a foreign house, a two storey one. We never thought of renting such a nice looking place! We had looked for three hours all over the town for suitable quarters, when at the end we saw this house for rent. We entered and lo, the inside was exactly what we were looking for! The owner had made it for a photographer, so the living quarters are downstairs, and the upstairs is one big room where we can easily seat 150 to 200 people. The rent was more than the amount allowed by the Committee, but Mr. Tiép bargained so well that he got it for a price we could afford. We went home rejoicing that the "good hand of our God had been with us."

#### ENCOURAGING OPENING SERVICES

On the evening of May 31st we held the opening service. Before time there was a crowd at the door and, when we opened, they rushed in so that it was difficult to keep order.



I suppose they thought they were in for a good time, a kind of a cinema or something....., but they had to keep quiet, not talk, not smoke, etc. And what about those who came in only to disturb the meeting and make trouble? We could see in some of them the spirit that is working in so many today, that spirit that wants to rise against all order, discipline and law. Several of those had to be sent out so that others could listen. After a day or two it was much easier, the Spirit of God working with us so that **at the end of the week forty-one had prayed the penitent's prayer.** Among these are a few who seem really in earnest. Pray God to keep their souls and save them thoroughly.

Thaibinh is an educational centre next to Namdinh in importance. It is a strong Catholic fortress, but we trust that we shall be able to win trophies of grace for the Lord Jesus. What a joy it is to hear the organ giving the tune, and to sing songs of glory to Jesus for the first time in a country where the Gospel has never been preached before in simplicity and in truth. There must have been joy in Heaven too, for another step was taken toward the fulfilment of the Lord's command: "Go... preach... teach... every creature."

#### PRAYER HELP NEEDED

Pray for Pastor Tiép who is perhaps the most gifted native evangelist we have, a college man, inferior to none of us as a preacher, that he may be filled with the Power of God. His wife can play the organ quite well, and we would like to give them a little portable one. Won't you pray that the Lord will make it possible? Pray for Mr. Tiep's little boy, three years old, very weak in body. Pray for the young converts that they will stand true to God in the hour of trial. I would specially commend to your prayers a certain good Christian, Mr. Súc by name, who is chief secretary in the office of the highest mandarin of the province. His wife is strongly opposed to the Gospel. Almost every time he comes to the meetings she comes to get him, and shouts on the street at the chapel door so that all the town can hear her complaints. Yet he stands true, and we dare to hope that some day she will also turn to the Saviour,

#### THE LORD IS CALLING:

«Pray; and I will give the heathen for thine inheritance,  
«Preach; and to the sinner I will give deliverance,  
«Go; and with thee I will work day by day,  
«Give; and I shall help the sin-sick soul by the way...»

#### WHAT IS YOUR PART?

—JEAN FUNÉ, NAMDINH

## «THE GLORY OF THE LORD» IN CAMBODIA!

#### THE ANNUAL CONFERENCE

OUR Cambodian conference was held in Pnompenh the middle of April. A goodly number of Christians gathered from the different outstations, also the native workers. Mr. Irwin brought a series of messages on the yielded and Spirit-filled life. They were simple and heart searching and many saw Him in a fuller light, leaving for home with a greater determination to seek and do His will at all times. Mr. Quoc of the Annamese-Chinese work here also gave us splendid messages. These were God's channels, and opened the Word in such a way that all should have seen the Lord Jesus Christ in His marvelous fullness, but we regret to say that the Spirit was hindered by a few who came. Our hearts were burdened as we heard things said which were not glorifying to Him. Please pray for all the Christians and workers that their hearts shall be humbled before Him!

#### PRAYER AND INTERCESSION ON THE MOUNT

After conference closed we left for Dalat. Here on the mountain, away from the terrific heat, we found a goodly number of missionaries had gathered. During the two weeks that we were there, we met for daily prayer and intercession for a mighty Holy Spirit revival all over Indochina. Many promises from His Word were brought anew to our hearts, and we were bold to claim all He promised. O! the blessing we received, and how near He was. «If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.» We believe that a real revival is coming.

#### DYING FATHER HELPS BRING SON TO JESUS

Since returning home we continue to pray and believe Him for a mighty ingathering of souls. The work here in Pnompenh seems to go so slowly. There is a good crowd out to Sunday School each week, the children are learning His Word, and many of them truly love the Lord Jesus. But it seems so hard to reach the grown folks. Praise the Lord! the drops are beginning to fall and we are looking for an abundance of rain. Four splendid young men have been saved the past month, one of whom is our translator. Another is the son of a Christian Cambodian who has already gone on to meet his Saviour. The son tells an interesting story. His

father who was a soldier, went to France to serve in the army. He was taken prisoner by the Germans. While in the prison camp a French Christian used to come and hold services. The love of God and the love and sacrifice of the Lord Jesus touched his heart, and he was truly born again. After the war he returned to Phnompenh and died a few years ago. Before his death he had witnessed to his family. This son was deeply impressed. He travels a great deal, and has been in the chapels in different places in Cochinchina. Two months ago he started coming to the Cambodian chapel here in Phnompenh. Now he is saved and rejoicing in the Lord!

#### A KIDNAPPER SAVED

Another new out-station has been opened just below Takeo as the result of a kidnapping. «All things work together for good to them that love God, to them who are the called according to His purpose.» On another station lived a young Christian girl who was to be God's instrument of blessing. She was stolen from her home by a young man who took her to his village over twelve miles away. He forced her to become his wife. She began witnessing for her Lord, and many became interested. The evangelist went to the village, and the missionary came the next day, finding a good crowd to preach to. The Lord blessed and eight souls were saved.

An insane man has been saved and healed, and is able to go to work again. To the Lord belongs the glory! In another district the native official, who was most unkind to the evangelist and Christians, has become very kind and courteous. Pray that he will be saved. From the stations of Kratié and Battambang also comes the good news of souls being saved. We continue to rejoice in Him, and believe Him for a great working of the Spirit, throughout all of Indochina, for the advancement of His kingdom and the hastening of His glorious return. — ESTHER HAMMOND, PHNOMPENH, CAMBODIA.

#### SOUL SAVING STARTED IN KRATIÉ

**M**R. Gordon H. Smith writes on June 8th: «In spite of the definite restrictions placed upon us, we have felt the Lord leading us into the work. We are therefore holding little meetings and selling books, also making trips into the country. We are delighted with the prospects of winning souls, and in the last couple of weeks about a dozen have prayed the penitent's prayer. They seem hungry for the Gospel. We are praying earnestly for a chapel.»

#### SPREADING THE GOSPEL IN EASTERN SIAM

**T**O reach the multitudes of people throughout the interior country regions of East Siam is a task that will challenge every resource of our faith and abilities. To begin the evangelization single-handed, without native helper or Christian, of this one province of nearly a million souls, not to mention other provinces round about, is a problem that almost dismays me. Were it not for the knowledge that we are doing God's work with God's help, the task would seem hopeless.

#### WITNESSING TO PASSERS BY

But we are beginning to publish the Glad News. The following lines give briefly a typical trip to a country village. In the morning we saddle the pony and with a small canteen of water hanging from the shoulder, a picture roll tied to the back of the saddle, and a bag of Gospels and tracts held tightly in the hand, we start out for a neighboring village. For an hour we trot along as fast as a small pony can carry a heavy man, when we see an ox cart stopped by the roadside to rest. At the same time we see a group of men coming along the path, so we stop a moment to give them the message. The occupants of the ox cart are from a distant village having traveled since three o'clock in the morning on their way to the city. They are interested, so we dismount, unroll the picture roll containing the scenes of the birth, trial, death, resurrection, and ascension of Jesus, and begin to tell the old, old story,—but new to them! Soon the men coming along the path arrive, others come from another direction, until a large group are listening to the message. After listening, not without many questions, to a short but complete message on Christ and our need for a Saviour, they accept the Gospel portions with a promise to read them. They then proceed on their way and we proceed on ours.

#### WITNESSING UNDER THE VILLAGE TREES

In a little while we come to the village, but on riding among the houses find that the occupants of most of them are absent, many of them being out in the rice fields. We ride over towards the pagoda, one or more of which is found in every village. Here we meet a large group of twenty or more men gathered together to rest under the large shady trees. Again we unroll our picture roll and once more repeat the message of Salvation. But the message is so new and strange to them and so different from their own religion of salvation



by self-gained merit that at first they do not understand, but gradually the message becomes clearer and they begin to ask questions which show that they are beginning to understand. Most of these cannot read, but those who can, take Scripture portions followed by our prayer that the seed sown may be watered by the Holy Spirit until it bears fruit unto eternal life in many of these darkened hearts.

#### WITNESSING TO BUDDHIST MONKS

Soon the Buddhist monks in the pagoda hear about our being there, and they all come out in a group to hear about this Creator-Saviour God. And so we start all over again and repeat the story to them in detail. There is no argument or discussion, just the simple preaching of the Gospel. We give them the last of our Gospel portions and return home hoping and praying that the Word sown will bear much fruit. In the day's work we have reached one village and perhaps a hundred people. This village, along with scores and hundreds of others, is accessible by car during about eight months of the dry season. With a Gospel car we could reach several villages in one day where we reached one by horse. An auto would double the territory that one missionary could cover. In other words an auto and one missionary can do the work of two missionaries without cars. We could take a supply of Scriptures, enough for several days, touring from town to town using the car to sleep in at night. The time is short; the end is near; we must hasten the work of giving out the Gospel message in every way possible, and this is one very useful and practical way.—PAUL GUNTHER, UBON, SIAM.

#### «THE DRINKING OF HOLY WATER» IN SIAM!

**A**LTHOUGH socially we are quite isolated; that is, we are the only white people who reside in this section of Siam, yet at times we have occasion to view the social side of Siamese life and to witness customs rather strange and interesting. One of these occasions presented itself on the third of April. The new year of the Siamese does not occur on the same date as the new year of the white people. Siamese time is reckoned from Buddha's era and not from Christ's era. Therefore, according to Siamese time they entered the year of 2474 on the first of April.

Since the Siamese Government is an absolute monarchy, there is a real nobility as there was in Europe during the «Middle Ages.» As there, so here, the nobility is the party

which has all the advantages of a monarchy and the peasants benefit but little. However, I would not leave the impression that the peasants are exactly downtrodden, but they live as their forefathers lived perhaps a thousand years ago; whereas, the nobility are beginning to take on some of the things offered by modern civilization.

#### THE YEARLY OATH OF ALLEGIANCE

Once a year it is necessary for all the officials to take an oath of allegiance to the king, and it is this ceremony to which I refer. From the governor and judges down to the latest recruit in the police force, and even the boy scouts,—all have to take this oath of allegiance. This ceremony is named «The Drinking of Holy Water.» The costumes of the higher officials on this occasion were indeed striking. They wore coats of spotless white with collar and cuffs in black and gold. The trousers were black with a gold stripe down either side. At their left side hung a sword whose handle and sheath were in black and gold. Their white gold-topped helmets had somewhat the appearance of German war helmets. I am told this costume costs about one hundred and fifty dollars gold. Incidentally, it is interesting to note that this sum is sufficient to buy food for a peasant for over six years!

#### AN IMPRESSIVE BUT STRANGE CEREMONY

The «drinking of the holy water» took place at the governor's offices on the third of April about noon. Up against a wall on a platform were seated eleven yellow-robed Buddhist priests. To their right was a small idol of the Buddha, and above the idol a large portrait of the present King of Siam. Around the Buddha a number of candles were burning. In front of the platform where the priests were seated was a table with an enclosure around it and several jars of water on it. A burning candle had been attached to each jar of water, while strings leading from the jars were fastened to the Buddha. Just before noon the ceremony began by serving the priests with food. This must be done before twelve o'clock, for Buddhist priests never eat in the afternoon. After their hunger had been satisfied they began to chant. During their monotonous chanting a certain official took a sword and dipped it into the water in each of the jars three times. This he repeated with three different swords, after which he performed the same act with two spears, and then with a gun which had a bayonet attached to it. Upon inquiry I learned that the significance of this part of the

ceremony is as follows: In Siam capital punishment is administered by severing the head from the body by means of a sword, and often they need to strike three times before the guilty one is killed. To instill fear of the consequences of unfaithfulness, they are reminded during this ceremony of this dread punishment.

#### THE TEXT OF THE OATH

One of the officials then took a book which contained the text of the oath, and stepped up before the Buddha and the portrait of the king. All the other officials then arose, faced the Buddha and the portrait of the king, and made obeissance. The official with the book would read a sentence and then all the others would repeat it. The text of the oath covered at least fifteen pages, so that by the length of it one would think that no acts of injustice would occur during the ensuing year. However, people say that bribes are quite generally accepted by the officials. How true this is I would not be able to ascertain. The text of the oath could be summarized thus: «I swear allegiance to the King of Siam and His Majesty's Government; I swear that I will perform all the duties of my office faithfully and justly, and that I will not swindle or accept bribes or do anything that would not be just and right. I intend to fulfill this oath by the power I derive from my religion, namely Buddhism, and if I do not live up to this oath, may I go to hell where there is fire that cannot be quenched, but if I live up to this oath may I have riches in heaven.» Then they all drank a little of the water from the jars, and poured a little on their heads. Thus, according to their belief, they are assured of another year of honest and just administration of laws and policies.

#### BUDDHISM THE RELIGION OF STATE

At all government ceremonies Buddhism has its part to play, so that one is readily conscious of the fact that Buddhism is the state religion and has a very strong hold on the people, making it very difficult to win them to Christ. But Buddhism has utterly failed to lift the Siamese from sin. Hence the necessity of taking Christ, the only One who can lift people from sin, to these souls who are still living in spiritual darkness. How happy we shall be when some of these same people shall give their allegiance to our Saviour and to the King of Kings! Will you, dear friends at home, pray much for us while we endeavor to perform the task to which we have been called.—PETER A. VOTH, KHON KEN, SIAM.

## A TESTIMONY OF GOD'S HEALING POWER

The Lord is my Shepherd, I shall NOT want.—Ps. 23.

THIS Psalm of David's has meant so much to me during these past months. I would just love to write to every one on the field personally, but that is impossible; and so perhaps through the «Call» you may learn of how marvelously the Lord has kept us, and with us praise His matchless Name.

Since our arrival in the homeland God has led and kept every day. We sought medical aid, but doctors seemed unable to help, and felt I would never walk again. However God kept our hearts, and while many times it seemed all blackness ahead of us, we were not discouraged. Truly His grace has been sufficient to keep our hearts free from care and undue anxiety.

Late in August (1930) I started to sit in a wheel chair, and then in October I started to walk a bit with the aid of crutches. Now praise God I can walk alone! Isn't it just like Jesus? I still limp, but He who has performed such a good work in my body will truly perfect it. So we would request that you continue to remember us in prayer. Our hearts are burdened for our work,—no not our work, *His work*,—for our share in the seed sowing. He is able to make it possible for us to return in the near future. Let us not limit Him by doubt, but rather believe and pray on until complete victory is ours!

So many precious people have told me they prayed for me. It has been a real source of encouragement to our hearts. We would take this opportunity to thank you for your interest and faithfulness in prayer for us, His unworthy servants.

More than ever before in my life can I truly say I know our God is a prayer hearing and answering God. How much more we ought to realize this in every detail of our work! Prayer time is not lost time, and it would be well worth our considering to give more of our time and prayer for the problems that confront us. Above all may we be found faithful in intercessory prayer for this world's millions of souls who are dying without a knowledge of Jesus Christ. Whether we go as missionaries, or stay at home as co-workers, we must remember that missions are not optional, neither charity, but our duty.—E. H. CRESSMAN, 1033 MONOCACY ST., BETHLEHEM, PA.

Ed.—In a letter from Mr. Cressman dated May 30, 1931, he asks prayer for Mrs. Cressman who, as a result of an auto accident, was in hospital with a fourfold fracture of the right ankle.



## FRENCH INDO-CHINA

### ALLIANCE STATIONS :

**Tonkin** (pop. 7,574,522)

Hanoi  
Haiphong  
Langson  
Namdinh

**Annam** (pop. 4,933,426)

Dalat  
Tourane  
Hue

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

Saigon  
Vinhlong  
Cantho

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

Phnompenh  
Battambang  
Kratie

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

Luang-Prabang  
Vientiane

### EASTERN SIAM

Ubon (pop. 2,500,000)  
Konken

#### HAIPHONG : — TONKIN

Rev. and Mrs. H. C. Smith

#### HANOI : 1, Rue Nguyen-Trai

Rev. and Mrs. Wm. C. Cadman  
Mrs. Homera Homer-Dixon

#### LANGSON :

Rev. and Mrs. J. J. Van Hine

#### NAMDINH :

Rev. Jean Funé

#### DALAT : — ANNAM

Rev. and Mrs. H. A. Jackson  
Miss Armia Heikkinen

#### HUE : (HEADQUARTERS)

Rev. and Mrs. D. I. Jeffrey  
Miss M. E. Kemp

#### TOURANE :

Rev. and Mrs. H. H. Hazlett

#### CANTHO : — COCHINCHINA

Rev. and Mrs. G. C. Ferry  
SAIGON, 329 Rue Frère Louis:  
Rev. and Mrs. E. F. Irwin

#### VINHLONG :

Rev. and Mrs. I. R. Stebbins

#### BATTAMANG : — CAMBODIA

Rev. and Mrs. D. W. Ellison

#### KRATIE :

Rev. and Mrs. Gordon H. Smith  
PNOMPENH, B<sup>e</sup> Doudart de Lagrée:  
Rev. and Mrs. A. L. Hammond

#### LUANG-PRABANG : — LAOS

Rev. and Mrs. G. E. Roffe

#### VIENTIANE :

Mr. and Mrs. F. G. Grobb

#### UBON : — EAST SIAM

Rev. and Mrs. Paul W. Gunther  
Rev. and Mrs. R. M. Chrisman

#### KHON KEN :

Rev. and Mrs. Peter A. Voth

#### ON FURLOUGH :

Rev. and Mrs. W. A. Pruett  
Rev. and Mrs. F. C. Peterson  
Rev. and Mrs. N. M. Cressman  
Rev. and Mrs. P. E. Carlson  
Rev. and Mrs. C. E. Travis  
Rev. and Mrs. R. M. Jackson  
Rev. J. D. Olsen  
Miss E. M. Frost