

AMAZING GRACE

A BRIEF ACCOUNT OF MY LIFE IN CHINA AND VIETNAM

RUTH GOFORTH JEFFREY

EARLY YEARS IN CHINA

I was born in Changtefu, Honan, China, on January 1st 1898. Mrs. Cheng my Chinese nurse saved my life when we were attacked by Boxers in the summer of 1900. Mother tells of how Mrs. Cheng proved herself an untold blessing to us all throughout that terrible experience. There were fifteen missionaries and children in our party. "Twice she was tested as few have ever been, but how nobly she stood the tests". On the eleventh day, when it seemed all were to be massacred, this wonderful woman, when separated with little Ruth from the rest of us and attacked by men demanding the child, lay down, covering the little one and taking blow after blow upon herself. By the mercy of God, they were both saved, as their assailants turned to get their share of the loot.

"That night, about 2:00 A.M., our whole party was again facing seemingly certain death. Several Chinese came to Mrs. Cheng, begging her to leave us and save herself. They even promised to have her taken back safely to her home at Changte, but she refused. It was a very dark night. We had no lamp nor candles. Suddenly, I heard a sound of weeping outside. Following the sound, I found Mrs. Cheng sitting alone on a narrow verandah, weeping bitterly and moaning aloud: "I must go. I must go. Even if they kill me, I must go!" As I sat down beside her, we clung to each other in our distress.

"During the awful days that followed, when we almost starved, when sickness came first to one, then to another, when all were exhausted and tried to the last point of endurance, Mrs. Cheng, through it all, thought not one moment of herself but only of those she served". (1) She never left us until we were safe on the C.P.R. ship bound for Canada.

CHRISTMAS IN CHINA AND CANADA

Mrs. R. J. Fleming, the wife of a former mayor of Toronto, was a close friend of my mother. Through all the year of our sojourn in China and since, I have never ceased to thank God for giving my mother such a wonderful friend. She was like a fairy god-mother to the Goforth children.

Every Christmas, without fail, several large packages arrived in Changte from Toronto, in plenty of time for Christmas. The packages were placed at once on the top of a high cupboard where we children couldn't touch them but where we were allowed to feast our eyes on them, anticipating the marvelous toys they were sure to contain, because our dear friend Mrs. Fleming had chosen them for us. And, of course, she knew just what we wanted!

(1) Climbing. chapter VI

I don't remember our ever having a Christmas tree or a special family gathering in China because my father always celebrated Christmas at the street chapel, preaching to crowds of eager listeners, just as he celebrated every other day of the year.

But the most precious memory of Christmas in China was being wakened before dawn by the singing of carols outside my window. The carolers were a group of Chinese boys from our Christian school. It sounded to me like a heavenly choir.

Then after our escape from the Boxers in 1900 we stayed in the Flemings beautiful home in Toronto until we could find a house for the year, my parents were on furlough. Christmas Day that year was spent with the Flemings. For the first time I saw a beautifully decorated and lighted Christmas tree and a real live Santa Claus. I was so frightened at the sight of Santa Claus, whom I failed to recognize as our genial host, Mr. R. J. Fleming, that I wanted to rush back to our way of celebrating Christmas in the interior of China.

COUNTRY EVANGELISM

Before we were old enough to attend school, we children travelled with our parents from village to village on their evangelistic tours, for weeks at a time. We stayed in Chinese inns and slept on brick beds. The only heat in winter came from the open fireplace under our brick bed. Sometimes we found a pigsty outside our window. We children thought that was fun, but of course mother didn't. Mother gives a vivid description of one of our trips and the lesson she learned from it:

"When we were about a quarter of an hour from Tzuchou, the sky became suddenly darkened by dense clouds from the north. Just as the train reached the station, the storm in all its fury broke upon us with blinding clouds of dust and sand. We could scarcely see inches away and with great difficulty reached the shelter of the station, which would soon be closed. No evangelist or coolies were in sight. Our letter had evidently miscarried. There was nothing for us to do but face the long walk over rough plowed fields leaving our "boy" (servant) to watch the baggage. Dr. Goforth led the way, carrying the heavier child, while the amah and I followed as best we could with the younger one. Darkness had set in. The wind, with rain, seemed unabated. Stumbling, sometimes falling over the hard clods of earth, trying to keep my husband in sight, shivering with cold from the sudden drop in temperature of over thirty degrees, the amah and I, while sharing the burden of the child, groaned and wept all the way. Again and again I vowed that nothing, no nothing could, or would make me go out with the children again.

"At last we reached the mission, or rented Chinese compound. No time was lost in getting the coolies off for our baggage. In the meantime, Chinese bread and a tin of sweetened condensed milk were secured. (How often have I been thankful that these could usually be had from native stores!) With some boiling water soon all were warming up with bowls of hot bread and milk. On the arrival of our baggage, bedding was spread on the brick, platform beds, and the children were soon asleep. But still I kept vowing to myself that this touring life must cease.

"The following morning women began to pour in. One fine Christian woman, with a bright, shining face came in saying, "Mrs. Goforth, you don't know what a help it is to us all, your coming out as you do with your children. Everyone knows what a home and comforts you give up just for the sake of bringing the good news to us women".

"Oh, how my heart thrilled as she spoke! Little did she know what her works meant to me. The vowing of the night before vanished. Joy filled my heart, and I knew the Lord understood". (2)

Five of my little brothers and sisters died in China. It was hard on my mother having her precious children exposed to infectious diseases like smallpox and diphtheria, but she continued to live this kind of life year after year, in order to reach the thousands of women in our district, with the wonderful message of redemption through Christ.

LLANDRINDED WELLS CONVENTION IN WALES

After our parents furlough in 1910 we returned to China via Britain. My father who had been holding revival meetings in Manchuria, was one of the speakers at the Llandrinded Wells convention that year. After his message one afternoon the entire audience of Welsh Christians were on their knees, confessing their sins and crying to God for forgiveness. It seemed as though hell opened up in front of me and I too fell on my knees, calling on God for mercy and forgiveness. My father had pled with me before this, to get right with God, but I had stubbornly refused. A great joy and peace filled my heart as I rose from my knees and told my father what had happened. But I am sorry to confess that I didn't read my bible and pray every day as I should have. One of the earliest memories of my childhood in China, was seeing my father reading his Chinese bible beside a kerosene lamp long before day break. This was his daily habit.

GET OFF AT THE NEXT STATION

Those were the words our Chinese conductor said to my brother Wallace and myself as we told him that we had had no time to purchase tickets; but that our father would pay when we reached out station at Changte.

We were returning home for Christmas holidays from the China Inland Mission School (O.M.F.) at Chefoo. Since Chinese trains had no sleepers in those days we could only travel by day. At one place our father had arranged for a local missionary to meet our train and after entertaining us in his home over night he was to put us on the morning train the next day, the last day of our trip.

But as we hurried into the station that morning our train had already started. There was only time to dump us and our baggage on the last car of the train as it pulled out of the station.

My brother at once went up to a kindly looking Chinese gentleman and asked him the name of the next station. Then quickly tearing the fly leaf out of his New Testament, he scribbled a hasty note to father, telling him the name of the station where we were being forced to leave the train. Then he gave the note to our sympathetic Chinese friend who delivered it to father when the train reached Changte.

Father immediately phoned the station master where we had been put off the train, asking him to please allow us to stay in his room and then put us on the next train for Changte, which he did. I remember that we only had a few cash which we spent on peanuts. So we were shivering in the cold and eating peanuts when the station master welcomed us into his nice warm room and gave us each a bowl of hot Chinese noodle soup.

My husband still can't understand why I would rather wait an hour at the bus or station depot, than rush into the terminal just at the scheduled hour of departure.

RETURN TO CANADA

When I was eighteen, I returned to Canada with my parents. They had hoped I would be a missionary but I told them I had had enough hardships as the daughter of missionaries. One day before returning to China my father urged me to attend a Christian and Missionary Alliance missionary convention in the city of Toronto. He said he wanted me to hear a great preacher, but I wasn't interested. Although my parents were missionaries of the Canadian Presbyterian Church, they realized that Dr. A. B. Simpson was an outstanding man of God, and they wanted God to speak to me through him. Just to please my father, I went with him to the Alliance Missionary convention that day and God did speak to my heart in no uncertain terms. He showed me how selfish I was not to be willing to take the Gospel to the women of China as my mother had. Just before returning to Canada I had accompanied my parents on one of their evangelistic

tours and had seen how much their preaching and Bible teaching had meant to the Chinese people. The Lord reminded me in the meeting that day of the groups of weeping women I had seen clinging to my mother, begging her not to leave them. The message of salvation through Christ alone had transformed their lives. And yet, knowing all this, I refused to go back to China as a missionary. I kept wiping the tears from my eyes as God melted my hard heart. The speaker that afternoon was Dr. Walter Turnbull, not Dr. Simpson. How my father must have rejoiced as he realized his prayers were being answered and that his daughter sitting beside him had heard God's call to service in the Regions Beyond.

BIBLE COLLEGE

For the next two years I was a student at the Toronto Bible College. It was at this time that I earnestly sought the infilling of the Holy Spirit. While reading 'The Two-fold Secret of the Holy Spirit' by James McConkey, I realized I must make a number of things right with those I had wronged; and I did. Finally, after quite a struggle, I wrote a letter to a former teacher in the Chefoo School I had attended in China, confessing to her that I had cheated in an exam. As I returned to my room after mailing the letter, the Holy Spirit truly flooded my being and for days and weeks I was deeply conscious of His indwelling Presence. But, tragically, by not obeying the voice of the Spirit, I failed Him many, many times and caused others to stumble.

The secret of victory, I have found, is to continually, moment by moment, cast myself upon the Lord, in every circumstance, no matter how trying, and ask Him to live His life of love, patience and humility, through me. Nothing matters but love—Christ's love. He will speak through us and love others through us if only we are willing to stand back, so to speak, and yield Him the right of way. "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1).

BOUND FOR INDO-CHINA

Mr. Jeffrey and I met for the first time at a Youth meeting in Toronto in 1917. We were both on the program that evening. He was the speaker and I sang a duet with a friend. It was this friend who introduced me to my future husband at the close of the meeting.

Mr. Jeffrey was under appointment as an Alliance missionary to French Indo-China at the time. Not long after this first meeting I agreed to go to Indo-China instead of China. But before leaving for Indo-China I must spend a year at the Alliance Missionary Training Institute at Nyack, New York, in order to become better acquainted with Alliance Truth and Testimony. Dr. Walter Turnbull, the one through whom I had heard God's call to missionary service, was the dean at Nyack that year. His chapel messages were always a great blessing and inspiration to me.

Mr. Jeffrey reached Haiphong early in February 1919. A year and a half later I arrived in Tourane (Danang). We were married in Yunnanfu, China, on June 28, 1921. Today, fifty-two years later, this story is being written because of a request from a student in the Bible and Theological Seminary in Nhatrang, Vietnam. Each student is expected to write a paper on the life story of a missionary from Vietnam.

THE SAIGON GOSPEL TABERNACLE

After spending ten years in Tourane and Hue, we found ourselves, with our three children, in charge of the Alliance Receiving Home in Saigon, this was in June 1933. The Receiving Home was the last place I would have chosen in which to serve, but God placed us there, we now know, in order to build a Gospel Lighthouse for the Vietnamese people in that city of over two million souls.

Even though we had no funds and no promise of funds, we started looking for an ideal location for the large Gospel Tabernacle we knew God wanted in the heart of Saigon. It had to be large in order to accommodate the annual Church conferences. And it must be near the central market for the sake of travellers coming in by bus from the interior.

It wasn't very long before we knew the Lord had led us to the right place. The well known Christian General, Sir William Dobbie, who was in Saigon at the time, prayed with us as we stood together on the newly purchased church property. He poured out his heart in earnest supplication for the salvation of souls in that vast metropolis, and for God's blessing upon His Church throughout Vietnam.

As I look back to those days before we started building, my heart is once again deeply stirred as I think of the dear crippled woman, who hobbled several miles on her crutches each Sunday, to the Chinese Church in Cholon and back, so that she could save her bus fare for the building fund. She and all the Saigon christians who sacrificed and prayed were really the ones who built that Gospel Lighthouse. When I told what the Saigon christians had done, a lady from Wheeling, West Virginia, was so touched that she gave the entire amount we still needed.

JOHN SUNG

Before the Saigon Tabernacle actually got under way, John Sung arrived in Vietnam. This truly was the Lord's doing. From the time I had read about his meetings in Singapore, I kept praying that God would send him to us. I also kept urging my husband, who was the Mission chairman at the time, to write Dr. Sung. But Mr. Jeffrey didn't think such an outstanding evangelist could possibly find time to fit Vietnam into his busy schedule. However, in spite of his doubts, he wrote inviting him to come. And he came.

What a tremendous spiritual impact that man of God had on all of us. It was indeed an honour to be able to entertain him at the Receiving Home. The other missionaries who were there on their way to Vinhlong for the Conference, felt the same way. At the hotel in Vinhlong our room adjoined his. I couldn't help but hear him agonizing in prayer practically all night. Between meetings he dealt faithfully with all who came to him for counsel and prayer. Those who yielded to God and were filled with the Holy Spirit were greatly blessed in their ministry in the days that followed.

Some months before Dr. Sung arrived, a christian woman came to Saigon to see a doctor. She was a farmer's wife from a distant village. I took her to the hospital where she was told she had tuberculosis of the bone and must have her right arm amputated at once. The woman said she would return home and trust the Lord as she couldn't get along without both her arms. When she heard Dr. Sung was in Saigon she returned and was instantly healed when he prayed for her.

DAVID

After John Sung had come and gone and a year after the Saigon Tabernacle was completed, we said goodbye to our precious David. About a month before this I had a new and deeper revelation of what it meant to be seated with Christ in the heavenlies, than I had ever had before. It came to me while I was correcting Bible Correspondence exam papers sent in by pastors and young people from churches in Cochin China. It actually was a sentence in pastor Hien's paper that brought such blessing to my heart. Almost immediately I was filled with a great longing that this same Truth might be revealed to all the Christians in Vietnam. And that they in turn would lead multitudes to the feet of Jesus.

As I was praying and weeping before the Lord, it seemed as though Christ Himself spoke to me. He asked me if I really wanted what I was praying for more than anything else in the world. Without a moment's hesitation I answered, "Yes Lord". And then came the second question, "More than even David"? Not more than our beloved 12 year old David, surely! How could I ever give him up? But David was saved, I knew. And yet millions of precious Vietnamese children and their parents were without Christ and without hope. From a breaking heart I cried, "Yes Lord, I want the peoples of Vietnam to know You and be saved, even more than I want David".

The Japanese Army had already occupied Vietnam. An epidemic of Japanese encephalitis was spreading through the military camps in Saigon and hundreds were dying. David died of encephalitis on November 8, 1941. His last words were, "Mother, do children grow up in heaven?"

Just about a month before David left Saigon for his heavenly home, he had his picture taken by a downtown photographer for his passport to Canada. The Lord led in this for even though David didn't need that picture, his family did. We were greatly comforted also by the remembrance of his dream.

In March 1941, while playing at the Dalat school, David fell and broke his arm. It was a compound fracture, so he was sent to the Grall Hospital in Saigon to have it set. One night after leaving the hospital and before returning to Dalat, David dreamt that he was on his way to Heaven but when he reached the gate where he had seen others passing through, the gate didn't open for him. He woke up and came into my room weeping. When I asked him the reason he told me his dream, saying he was afraid he wasn't saved. In reply to my question: "What do you have to do to know that when you reach the gate of Heaven, it will open for you?" David said, "I know I don't have to do anything except believe in Jesus, because He has done it all, but I feel so wicked, mother".

Then he told me about a lie he had told one of his teachers at Dalat, that he had never confessed. Kneeling down by the side of my bed he confessed his sin to God and promised to confess to his teacher as soon as he reached Dalat, which he did.

I gave him John 5:24 to memorize. Before returning to Dalat he repeated this verse to me several times, rejoicing in the fact that he had already passed from death to life.

When the Dalat school closed in July 1941, David returned to Saigon with a large group of students and teachers bound for the States. We had forty or more during one or two nights, so there wasn't an opportunity for me to talk to David until most of our guests had left. Then he said with a radiant smile, "Mother, I've never forgotten my dream." I had forgotten it, but remembering, I said, "Are you afraid the gate won't open when you get to heaven, David?" "No, I'm not afraid anymore mother, because Jesus promised that if I hear His work and believe on Him that sent Him, I have everlasting life and will not come into judgment, because I have already passed from death to life".

The Lord did a wonderful thing for me just before I knew I must say goodbye to David. He took my burden and left me with a song. To my amazement I found myself singing, "Keep on praising God". The Lord gave me the words and the tune. I couldn't stop singing in my heart all through the difficult hours that followed. No wonder those who came to sympathize at the funeral were surprised to find me radiant. All I wanted to do after the funeral was to sit down at the organ and play and sing, "Amazing Grace". I tell this for

God's honor and glory alone. "For thou, O God hast proved us: thou hast tried us as silver is tried. Thou broughtest us into the net; thou hast laid affliction upon our loins but thou broughtest us out into a wealthy place." (Ps. 66:10-12)

PEARL HARBOUR

A month later, on December 7, 1941, when we heard on the radio that Japan had attacked Pearl Harbour, we immediately took our new Chevrolet car down to a garage where it was sold and the money used to finish the parsonage at the back of the Saigon Tabernacle.

Sometime before this, a friend in the States had written advising us not to waste any money building a church when the Japanese were about to take over South East Asia. And then he warned, our church would be used to stable their horses. Actually, services were held as usual in the Tabernacle all through the Japanese occupation. More than once groups of christian Japanese soldiers were seen to file up to the front on Sundays, after the Vietnamese service was over, and sing hymns and pray. They must have had their hymnbooks and bibles with them. How true that, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap". (Ecc. 11:4)

KURAMOCHI

The first Japanese to call on us was a business man by the name of Kuramochi. He spoke English fluently. This was a day or so after the attack on Pearl Harbour. At first I thought Mr. Kuramochi had been sent to spy on us. Instead he asked if we were christians and then proceeded to show us his Japanese New Testament, with pictures of King George V, the Queen of England and the two princesses. Kuramochi was a member of the Anglican Church. Ever since he had arrived to work in a Saigon bank, he had been looking for some English-speaking christians, and now how happy he was to have found some. Every Sunday evening after that we invited Mr. Kuramochi to have supper with us. He was a real born-again christian. We read a portion of Scripture and then prayed and sang hymns together each time he visited us.

HOMERA HOMER-DIXON

I was very grateful to Mrs. Homer-Dixon for helping me entertain the groups of Japanese soldiers who dropped in almost daily. We served them lemonade and cookies and tried to explain the Gospel to them. They didn't know much English and we didn't know any Japanese. Mrs. Homer-Dixon, however, knew some Chinese characters. She was very patient and enthusiastic as she tried to win those soldiers to Christ. When they heard she was very ill at the Grall Hospital, they came to see her. The Frenchman at the entrance to the hospital wouldn't let them in at first, but they insisted on seeing their Canadian friend who had been so kind to them.

Finally, the exasperated Frenchman came to ask me to send the Japanese away. But I told him that Mrs. Homer-Dixon would like to see them and to please allow them to come in. So in they came. They offered her some of their rations, tins of Japanese fruit, they hoped she would relish. But she was dying and could no longer speak. All she could do was smile and point upwards. I think they understood that she would be looking for them in Heaven. The men wept as they stood around her bed for they understood the language of love. Homera Homer-Dixon left us for her Home above on December 7, 1942.

As I write I am reminded of an incident that took place a few months before this, while Homera and I were teaching a Short Term Bible School class at Cantho. She received a scrap of paper one day from a Meo tribesman in the mountains north of Hanoi. On it was scrawled a few words that started Homera weeping and praying for the next few hours. He said something to this effect, "O Mother, when are you coming back? We are scattered over these mountains like sheep without a shepherd, with no one to teach us, no one to love us. Won't you come soon?" I wonder if someone else has gone to take Homera's place, or are those tribespeople in North Vietnam still waiting for a Messenger from God?

PUBLICATION WORK 1947-74

I know now that the Lord definitely led in my returning to Canada and the States on the second trip of the 'Gripsholm' in 1943. If I had waited for Mr. Jeffrey to be released from internment at Mytho, I would not have been one of the speakers at the Okoboji Jowa Conference in the Summer of 1944.

I had come to that conference with a great burden on my heart for Vietnam. Realizing the importance of the printed page, I had been praying for quantities of paper, ink and the support of a translator. I knew I couldn't count on my Mission funds. I must look to the Lord alone to supply the finances for the literature program I had in mind.

Dr. Don Falkenberg of the Bible Meditation League, now Bible Literature International, was also one of the speakers at the Okoboji Conference that year. To my great joy God led him to take on the support of a translator, the cost of a mimeograph machine and all the paper and ink I would need. For the past 25 years B.L.I. has continued to support our literature program each month. For the past five years they have published 44,000 copies of the magazine Rang-Dong each month, for distribution among men in the Vietnamese Armed Forces, prisoners of war, refugees and others. We are deeply grateful also for other friends who have continued to make it possible for us to print or purchase all the Gospel portions, booklets and other literature needed for work in Military Induction Centres, Military hospitals, refugee camps and prisons. Our two outstanding translators, Messrs. Do-duc-Tri and Nguyen-van-Van, are truly God's gift to the Church. I am deeply grateful to them and to Mr. Huynh-van-Lac for his valuable printing ministry.

DALAT

During our fifth term of service, from February 1947 to June 1951, our headquarters was at Dalat. Our 1947 missionary conference appointed me to prepare and publish literature for the Church, under the general heading of "Preacher's Helps".

Since the one and only commercial press at Dalat failed to meet our standards, we mimeographed, as clearly as possible, the literature we sent out. We were most grateful to the pastors and Christians who appreciated Dr. Simpson's messages and the other literature, even though it wasn't printed. I will always remember with deep gratitude those who so faithfully worked with me on this literature program.

NHATRANG

While Mr. Jeffrey was occupied with chairmanship duties at Dalat, I assisted in Short Term Bible School sessions at Nhatrang. I also made trips to some of the isolated churches and groups of Christians in virtually no man's land. Although this involved personal risk, it was an encouragement to the sorely tried believers.

On one of my trips to Nhatrang by train, I was told that the week before, a bridge on the steep mountain railway had been tampered with and the train had fallen over the embankment. After we passed over this same bridge, it collapsed completely. For an hour and a half before reaching Nhatrang our armored escort train kept firing cannon salvos to ward off guerilla attacks. I was in the coach filled with French soldiers so would have been in the thick of the fight had it broken out.

On another occasion while travelling by train back to Dalat, I noticed some fires here and there along the way. When I questioned a fellow passenger about the fires, he said it was a sign that the guerillas had an encampment nearby and those were the fires where they had done their cooking. Just then the train came to a sudden, jolting stop. We were in desolate, uninhabited country. Being the only foreigner on the train I wondered for a moment, what would happen to me if we were attacked. Then, picking up my Bible I went to the car where most of the passengers were and preached to them as though it would be my last sermon on this earth. Later, I was told that the engineer had seen a spiral of smoke rising from the tiny bridge we were about to cross. He realized at once that that meant guerillas had burned the wooden ties on the bridge. If he had not stopped, the bridge would have collapsed under the weight of the train and the guerillas would have attacked. The bridge was repaired in time and before dark we were continuing on our way in safety to Dalat.

Early one morning before the opening of Bible School in Nhatrang, a christian came running in to tell of the tragic death of a fellow believer. Two brothers from the little fishing village among the coconut palms, had been out fishing all night. They were on their way home when they ran into a French patrol. The older brother was killed instantly and only a miracle saved the younger one, by the name of Kinh, from a similar fate.

Since Kinh was under arrest, I was asked to go at once to seek his release. Both Mr. Houck and the local Vietnamese pastor were away at the time, so that afternoon I performed my first funeral service. I had spent the entire morning at the French fort trying to save Kinh from torture and imprisonment. He finally was turned over to me on condition that he attend our Bible School, which he did.

While our Bible School was in session, I was told very early one morning that 18 year old Em had been killed the night before. Em was the brightest and most spiritual of the young men in the Nhatrang church. At once I rushed over to their home where his body lay and where his mother was weeping inconsolably. The night before as Em opened his bible to study and pray, as he did every evening, a shot rang out from the nearby government fort. It pierced the mud and thatch wall of their home and entered Em's heart. He died almost instantly. The Vietnamese soldiers in the fort only intended to intimidate Em's mother, who had refused to give them the chickens they demanded. She wanted to sell them at a very low price, as raising chickens was her only means of livelihood.

As I cried to the Lord to comfort this dear broken-hearted mother in her hour of desperate grief, I felt constrained to urge her to forgive her son's murderers. She stopped weeping and bowed her head for a moment in silence. She knew she didn't have the kind of love that could forgive the man who had killed her only child, but she asked the Lord Jesus to give it to her, and He did. He filled her heart with His love. At the little cemetery over at Hon Chong, by the present Bible Seminary property, that dear wonderful christian lad, the Leader of the Nhatrang Young People, was buried. As I looked across the grave at his mother, and saw her radiant face, I thanked God for another miracle of Grace. From that day she has been concerned, as never before, for the salvation of souls in her community. Through her great loss the Lord has enlarged her heart and now she is running the way of His Commandments. (Ps. 119:32)

PHANTHIEP-PHANRI DISTRICT

While I was in Phanthiet, Hai, a young christian lad in a Phanthiet prison, was surprised one night to find himself singing:

"When peace like a river, attendeth my way
When sorrow like sea billows roll,
Whatever my lot, Thou hast taught me to say:
It is well, it is well with my soul"

It was the third night that forty men had sat crowded together on the floor of a stifling hot cell, with no light and no window or other means of ventilation. Those who had been tortured during the day were either sobbing or groaning aloud in their misery. Some grenades had been thrown in the section of town where these men lived, so indiscriminate arrests had been made.

Word had been passed around among the prisoners earlier that evening, that four of their number were to be shot at dawn. Hai knew he was ready to go to be with Christ but what of his companions? The Lord had given him "A song in the night", but what of these who were on the brink of hell? Hai pled with his fellow prisoners to believe on the Lord Jesus Christ and to repent of their sins e're it was too late.

Early the next morning on my fourth visit to the military Secret Service headquarters, I was told that Hai and his cousin had been sentenced to a year in prison, but because of my interest in the case the sentence would be reduced to six months. It seemed to be all I could do. My request to visit the boys and give them each a Gospel of John was then granted. In the few moments we spent together, Hai assured me of his innocence. He said he was holding no bitterness in his heart against his captors. While we were talking a messenger came from the French chief of the Secret Service asking me to return to his office. Standing at his desk with the boys' records in his hands, he said simply, "The boys are free, I have decided to pardon them!" With that he proceeded to tear up their papers. The boys and I walked out of the prison together that morning. Hai was one of our Bible School students at Nhatrang but hadn't been holding children's meetings or witnessing as he had promised to do. The Lord spoke very definitely to him through this experience.

It had been four years since the last missionary, Rev. Wm. C. Cadman, had visited this district. I travelled from place to place either by plane, horsecart, jeep, bus or armored train. There were four armored trains in one of our convoys. It took us six hours from Phanthiet to Phanri and then after a five day stop-over in Phanri I rejoined the convoy to Tourcham, another six hours ride. That was unusually fast time, I was told, as we had no breaks in the railway and no blown-up bridges to repair.

Shortly after an all-out attack on the village of Phu-lam, I visited the christians there. Ngo-Phuoc's house stood out like a beacon on a hill in the midst of utter ruin and desolation. More than half the brick houses had been destroyed, a cement bridge dynamited and five brick forts demolished. The church and all the christians' homes were intact and no christian had even been wounded in the fighting. I was the one who came very near being shot that day. As I walked through the ruins of that village with a group of christians, a trigger happy soldier fired his rifle in my direction. The bullet passed very close to my ears from the sound of it.

When the guerillas came to Ngo-Phuoc's door armed with grenades and machine guns, he opened it promptly while the rest of the family lay huddled in the trench under the thick wooden plank bed. When asked who he was and which side he was on, he replied calmly, "I'm a christian and a servant of the Lord Jesus Christ, I know you can't harm me because I'm in His care". No grenade was thrown in that house and no shot fired because Ngo-Phuoc had taken the Lord for his refuge and fortress. He was dwelling in the secret place of the Most High. Four of the young people from this area attended our Short Term sessions at Nhatrang.

Wherever I stayed on my trips, whether in the local parsonage or in the home of a christian, I was always under the shadow of a fort. It was impossible on account of the shooting to get enough sleep at night. I now know something of what it means to "walk through the valley of the shadow of death". It has given me a deeper understanding and sympathy for our dear Vietnamese pastors and their flocks who have been walking through this valley for many long years. Thank God they have not had to walk alone -- "For Thou art with me". No matter how long or how hard the way, they are singing from over-flowing hearts, "It is well, it is well with my soul".

"DON'T LET ME DENY THEE!"

April 3rd 1947 was a day of terrible distress and trouble for the Thanhloi christians, for it was on that day that an armed bank of over 300 men attacked their village. These men belonged to a fanatical religious sect that had done away with thousands of innocent victims, including many of our christians. They condemn and kill on any one of three charges -- wealth, refusal to join their organisation, and speaking against their leader.

A dear friend of mine, one of our former Bible School students, was alone in her home with her brother's children at the time of the attack. We will let her tell the story of her miraculous deliverance in her own words:

"Awakened suddenly in the middle of the night by terrifying shouts and screams, the entire village of Thanh Loi was thrown into utter panic and confusion. The people knew that their most dreaded enemy had finally come to their village and that humanly speaking there was no possible way of escape.

"Around 8 o'clock the next morning a neighbor rushed in to tell me that all who had been caught during the night had already been killed and that the men were coming back for more victims. Fifteen minutes later they were at my door, swarming into the house from every direction, and turning things upside down in search of men and loot. I thought of Jesus in the garden of Gethsemane and how the mob had come to arrest him with swords and knives. Looking into their cruel, inhuman faces, I realized that these men were under the control of Satanic forces, they were devils not men. Not finding my brothers in the house the gang dashed outside in search of them.

"Turning to my bible for a word of comfort and guidance. I cried to God for faith and strength that I might not deny my Lord in the hour of testing". "In the day of my trouble I will call upon Thee, for Thou wilt answer me".

"A few minutes later the men were back. I was forced at the point of their knives, to leave the children and follow them. All the way to their hideout I kept praying that if it was in God's will that I should live to serve him, he would deliver me, but if he wanted to take me home to Himself, I was happy to go. "But don't let me deny Thee", I cried.

"That night two of the men were sent to see to it that I renounced my faith and join them. They told me that it was useless remaining a follower of Jesus Christ as that religion was being exterminated by them, and if I refused to join them I would soon see what would happen. They became very angry and menacing when I kept silent. Just then the woman in whose charge I had been placed came to my rescue. She told the men to leave me with her and that I would soon come around, all I needed was a little time to consider. After they had gone this woman, who was probably a secret believer, begged me to pretend that I would give up my faith and follow this sect. She said: "God sees your heart and He knows you are a real christian, but to save your life, you can act as though you had yielded to the wishes of these men". My reply to these words was that no matter what happened to me I would never deny my Saviour who had said that "If we deny him before men, he will deny us before His Father in heaven". The woman then burst into tears and I wept with her, there wasn't anything else to do.

"Later on that night a dispute arose among the men, and while they argued back and forth among themselves, my guard stealthily released me, helping me to escape across the river to Cantho and safety".

"GET UP AND GO"

When the bus on which Mr. Tra, one of our christian printers, was travelling, was shot up and burned, he was blindfolded and taken to his captors' hideout. When he insisted that it was impossible for him to pay the ransom they demanded, he was told that he would be shot. Mr. Tra started praying audibly, calling on the Lord Jesus to save him. When he was commanded to keep still he said it was impossible as he knew of no other on whom to call.

Then instead of shooting him they decided to send a messenger to Longxuyen to contact his family. A few days later his wife arrived with all she could collect but it was only 300 piasters, a mere drop in the bucket. Only a miracle saved this dear couple at that moment. Instead of killing them then and there, Mrs. Tra was permitted to try once more to raise the required sum.

In the meantime her husband was kept in strict confinement between several guards for the next seven days and nights. He had had no food to speak of during this time and was very weak, but at 5 o'clock in the morning of the eighth day God told him to get up and go. He was overwhelmingly conscious of the Lord's Presence and guidance each step of the way. After running for about 2 miles he heard men calling and knew he was being pursued. At that moment the Lord reminded him of the children of Israel at the Red Sea with every way closed but the way up, and deliverance came to him in the same way, for at that moment as he looked up he saw the main French "poste" in that area just ahead. Then a burst of machine-gun fire from the "poste" came between himself and his pursuers and he was saved.

The French soldiers at the "poste" were amazed to find that Mr. Tra was a Vietnamese as they had intervened on his behalf thinking he was a Frenchman. As he told his story the wary soldiers stood around, their rifles pointing in his direction. It wasn't long, however, before they too were thanking God for the deliverance He had wrought. After cleaning and binding up his bleeding feet and outfitting him in some of their clothes (he had arrived in the briefest of underwear), the soldiers put him on a military truck just starting out for Longxuyen. When Mr. Tra walked into the parsonage, his wife had just risen from the breakfast table and was on the point of leaving once more for the hide-out but without the required ransom money.

SAIGON - DECEMBER 1953-MARCH 1958

There were seven large military hospitals in Saigon when we returned there from Furlough early in 1954. Since no one else was visiting the thousands of wounded soldiers, I applied for the job and was granted permission from high government officials. It meant doing visitation work seven days a week among many terribly mutilated but desperately needy soldier boys. Hundreds prayed the penitent's prayer. One lad who seemed to be dying from spreading infection in his amputated leg, was saved and healed as I explained the way of salvation and prayed with him. For many years now Mr. Phuong has been operating a successful printing shop in Saigon. He is publishing quantities of our christian literature each month including the popular periodical Rang-Dong.

I remember with deep gratitude the outstanding service Mr. Truong-phet-Dat and his wife rendered in military hospitals at this time, and later among the troops at the Quang Trung military camp. For the past few years pastor Dat has been in charge of the work among prisoners at Con Son penal colony. He has built a meeting place for the large number who attend weekly services.

When the Cease-fire was signed in the summer of 1954, Colonel Remy, the Frenchman on charge of political prisoners gave me written authorisation to visit all the encampments where political prisoners were being held. I had to hurry for in just three months thousands of men and women in these encampments would be sent up to North Vietnam. Since Mr. Jeffrey was busy in Saigon with chairmanship duties, I was most grateful for friends who helped me reach some of these encampments with gospels and tracts. In most cases though, I travelled alone by bus or hired taxis. The Lord was most definitely my Helper and Strength as I dashed from place to place. Only eternity will reveal how many were truly reached for Christ during those hectic days and nights before the 'prisoner exchange' took place.

PRISON WORK

In the Fall of 1954 I was granted authorisation by Mr. Tran-van-Lam, the Governor of South Vietnam, to hold a Gospel service each week in the large Chi Hoa prison in Saigon. It wasn't long before all the prisons in South Vietnam were wide open to the Gospel. I have greatly appreciated the co-operation of Pastors Phien, Phai and other Pastors and laymen in their dedicated prison ministries. Mr. Huynh-minh-Y is now holding regular services in the Chi Hoa prison with scores scold each week.

One of the most outstanding of the prison converts was Nguyen-thanh-Nhon of Rachgia. Mr. Tran-van-Quan who was working in the Treasury Department of the Government when Mr. Nhon was arrested and imprisoned, led him to the Lord. When we visited the Rachgia prison some months later, we met Mr. Nhon in the death cell. He had read the New Testament through several times already, and every man who was placed in the cell with him, he led to Christ. One after another the other men were executed, but not Mr. Nhon.

Later he was sent to the death cell at the Chi Hoa prison in Saigon where he was able to witness to many more men under sentence of death. There were between fifty and a hundred men in the same large cell with Mr. Nhon all the time. He was their unofficial chaplain. Even though none of those men could come to our services, and we couldn't visit them, many of them were led to Christ by Mr. Nhon. Copies of Rang-Dong and other gospel literature were sent to him regularly.

Then one day we heard he had been sent to Con Son. From time to time we received letters from him. The last letter arrived after his death at the Saigon market in October 1964. Word had reached Con Son the day before that five of the worst criminals were to be flown to Saigon at once for execution. Five stakes and sand bags were ready at the market when the men arrived. Catholic and Buddhist priests and one Protestant pastor (Pastor Phai), were there also. Everyone was amazed to find Mr. Nhon bubbling over with joy — the joy of the Lord. In the letter we received after his death he told us of

how Christ Himself had in a new and wonderful way flooded his heart with His love and joy. For seven years since he had become a christian, Nhon was truly a new creature in Christ Jesus, and he was so grateful for all God had done for him and in and through him. But suddenly, just before he was told he was to be executed, he had received this fresh and glorious manifestation of the indwelling Presence of Christ.

Instead of needing Pastor Phai to comfort and sustain him in that trying hour, Nhon was a comfort and blessing to Pastor Phai and a source of wonder to the lawyer and government officials who stood by. God promoted Nguyen-thanh-Nhon from a martyr's stake in Saigon to a pillar in His temple in Heaven. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out". (Rev. 3:12)

QUANG-TRUNG

Quang-Trung, the largest military induction center in South Vietnam, is just seven miles from Saigon. There are 40,000 recruits in training at this Camp all the time. As fast as a thousand or more are sent off to battle, they are replaced by the same number of raw recruits. Hundreds are dying each week, sometimes as many as 600 a week.

These men have come from every nook and corner of South Vietnam. Many have come from isolated villages where no one has ever yet gone with the Gospel message. They have come to us for three short months only and yet no one is giving full-time to reaching them for Christ.

We should be dealing with each man personally everywhere we can meet them -- in the park on Sunday mornings and in their individual camps and barracks in their free time each week day. Tens of thousands of these soldier boys have already died without Christ because no one took the time to lead them to Him while they were available.

THE PARK AT QUANG-TRUNG

It was one day in February 1964 that I received a letter postmarked 'Quang-Trung'. A former Danang English student of mine, by the name of Pham-Huong, had heard that I was now living in Saigon, so wrote me. He said that he was now in the army and so far from his home and loved ones in Danang that he was terribly sad and lonely. Would I come and meet him in the Park the following Sunday morning?

Mr. Jeffrey took me to the Park that first time only as he felt he should visit other churches on Sunday. We found not only one lonely soldier but thousands of them milling around in the Park that morning. When I saw

how eager they were to read our literature and hear what we had to say, I knew I would have to return every week and I did. The Lord wonderfully provided not only transportation week after week, but all the Gospel literature I needed as well.

The first thing I had to do, of course, was to see the Colonel in charge and get written authorisation to visit the Park, distribute Gospel literature, open a bookroom and hold evangelistic services. When permission was granted, Messrs. Garth Hunt and Jim Livingston volunteered to do the preaching. I was very grateful to them and to the former chaplain, Rev. Nguyen van Thai, for their help.

Each Vietnamese military chaplain deals only with the men who belong to his particular church or religion. A protestant chaplain isn't free to urge a Buddhist soldier to believe in Jesus Christ for salvation. But we missionaries are free to give the Gospel either by the spoken work or through the printed page, to every soldier who wants to hear or read the message we are longing to give them. Many thousands have prayed the penitent's prayer while at Quang-Trung but there were many who didn't understand what it was all about and who needed counselling. They hoped someone would come to their barracks, or to some quiet spot by the side of the road, to counsel them, but no one came. There was no missionary available.

CONG-HOA MILITARY HOSPITAL

Everytime I drove to Quang-Trung and back, I had to pass the large Cong-Hoa Military Hospital with its hundreds of wounded and dying soldier boys. I saw helicopters bringing the men in direct from the battlefield and funeral processions taking the dead out to the cemetery. My heart was deeply stirred.

One day I asked Chaplain Thai, in whose jeep I was riding, if he or any of the other protestant chaplains ever visited the wounded in that hospital. His reply was "No, we are all too busy. But we do have an arrangement with the hospital chaplain, a Catholic, that whenever a protestant soldier dies, he will take care of the funeral and burial arrangements".

After that I couldn't stop talking to other Saigon missionaries about the hundreds of wounded and dying soldiers in the Cong-Hoa hospital who were in desperate need of the Gospel. But, alas, no one could add Cong-Hoa to their busy schedules.

The next time I passed the hospital with Chaplain Thai, he said casually, "Two of our boys died in there a week or so ago. I was just notified today." I didn't need to hear anymore. I knew that now I must take on that hospital even if it meant cancelling other important commitments, and,

incidentally, being accused of spreading myself too thin. I at once turned to Chaplain Thai and said, "Please make an appointment for me with the Colonel in charge of the hospital, as soon as possible".

A few days later Chaplain Thai's jeep was at our door filled to overflowing with Gospel literature. The Chaplain was sick so sent his chauffeur to drive me to Cong-Hoa to meet the Administrator, Colonel Vy. I, too, had had a severe pain all night and couldn't walk. But someone had to go as we might never again have a chance to get into that hospital. And it had to be a foreign lady, I was told. After phoning one of our lady missionaries and hearing she was unable to take my place, I knew I simply had to trust the Lord, and I did. Step by step, in His strength I reached the jeep and got in. When we arrived at the hospital, every sign of pain had gone and I was able to walk with perfect ease through those crowded wards, handing out literature and talking to the men. Truly, it was one of the most wonderful experiences of my life.

But I hadn't yet met the Administrator, so the nurse who had led me through the hospital wards ushered me into his office. To my consternation, Colonel Vy said he had allowed me this one visit only so I could distribute my literature, but that was all. I couldn't come again. As the good Catholic Administrator he was, he just couldn't bring himself to turning this Protestant missionary loose in his hospital. But the Lord opened that fast-barred hospital gate for me. When I gave up trying to open it, the Lord took over. To my surprise I suddenly found myself saying, "Colonel Vy, since the Protestant Chaplains haven't time to visit your hospital, won't you allow me to come under their auspices?" At that the Colonel rose to his feet, terminating our interview. As we shook hands he said, "All right Mrs. Chaplain, tell Chaplain Thai to come back and see me, I have something to say to him".

A few days later the written authorisation signed by Colonel Vy, was in my hands. I and my friends, both Vietnamese and missionaries, could now visit Cong-Hoa patients any time, day or night.

Mr. Doan-trung-Tin, a son of Pastor and Mrs. Doan-van-Mieng, was a wonderful help and blessing in the hospital visitation work that we launched without delay. About two months later, after a number of patients had confessed faith in Christ, I started looking for a room where we could hold Sunday services.

The Catholic priest who was in charge of all religious matters, said we could meet in the 500 seat auditorium right next to his church. When I said something about it being a bit large he suggested that we hold our meetings Sunday evenings rather than Sunday mornings as far more of the men would be likely to attend.

We announced over the hospital intercom that a film would be shown in the auditorium the following Sunday evening at 6:30 and a special speaker would bring the message. By six o'clock the men started streaming from their wards towards the auditorium. Paraplegics were being carried on the backs of their armless buddies. Other hobbled along on crutches as best they could. By 6:30 the auditorium was filled with at least seven hundred patients. There wasn't even standing room left in the aisles.

The special speaker, Garth Hunt, with his PA equipment hadn't arrived, so I asked Mr. Tin to hurry over to my good friend the Catholic priest and borrow his loudspeaker. Of course he let me have it and Mr. Tin and I started the most memorable service I have ever attended. The date was November 8, 1964, the anniversary of our beloved David's homegoing. I was thrilled to be able to tell that vast audience of suffering humanity, some of the wonderful things God had done for me and our David. My text was John 5:24.

Garth Hunt and the Jim Livingstons walked in as I was speaking. Since this was the first time they had been inside the hospital gates, they were amazed to see what God wrought. That night both the Hunts and Livingstons added the Cong-Hoa Hospital to their busy schedules. We are grateful also for the Vietnamese pastors and laymen who have so faithfully ministered there since November 1964. Today, eight years later, after over 10,000 wounded soldiers have confessed faith in Christ in that hospital, I thank God for putting the desire and the determination in my heart to reach these precious souls for Christ at any cost.

When Dr. Bob Pierce first visited Cong-Hoa and asked Mr. Jeffrey what he could do to help, his answer was "wheel chairs". The 2,500 wheel chairs provided by World Vision since then have been of inestimable value to paraplegics throughout South Vietnam. A grateful "Thank you" to Dr. Pierce and World Vision friends from us all.

I HAVE PAID HER DEBT IN FULL

Last night I heard someone say over the radio that so much talk of Christ's death and resurrection turned people off! It was because of that astounding statement that I add the following:

It was early in 1944. I had just returned to Toronto, from internment in Vietnam, on the second trip of the 'Gripsholm'. Wishing to visit our daughter who was studying at the C & M A Missionary Training College at Nyack N.Y., I made plans to travel by train to New York where our daughter would meet me.

I was told by immigration authorities in Toronto that all I should take with me was five dollars and a Form H. If I had any other funds in my possession they would be confiscated by the Custom's officer after I boarded the train.

Shortly after the train started a Custom's officer came into our car and asked for my passport. When he saw that I had been born in China he said, "You must pay \$20.00 headtax". I tried to explain that I had been told that I should only take \$5.00 with me and that was all I had. But it was to no avail. The officer kept insisting that I had broken the law and that I must pay or get off the train. Finally he called the conductor and told him to put me and my baggage off at Hamilton, the next stop. It was late at night and I didn't know anyone in Hamilton. Besides my daughter would be waiting at the station in New York for me. I was desperate. Just then one of the passengers rose from his seat and came to me saying, "Madam, I would like to pay your debt. How much is it?" And he paid it in full. When I turned the money over to the Custom's officer he returned my passport and told the conductor I could continue on to New York.

The gentleman who paid my debt was a Jew from Yonkers, N.Y. I asked him for his address and later sent him a cheque for the amount he had given me. I have no words to express my gratefulness to my kind Jewish benefactor for making it possible for me to continue on my journey to New York.

But this experience keeps reminding me of something far more important and far more wonderful. I had broken God's holy law and deserved to die for my sins. My debt of sin was carrying me straight to hell, but the Son of God, was willing to become a man, the God-Man, in order to take my sins and the sins of the world in his own sinless body on the Cross and pay the penalty for our sins by dying in our stead. By receiving Him as my personal Savior and Lord, I could leave the road to hell and start out on the road to Heaven. How my heart thrills as I hear Him say those wonderful words, "She may go straight through to heaven because I have paid her debt in full". "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord" (Ro 6:23). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). Jesus said, "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgement, but is passed from death unto life" (John 5:24).

AMAZING GRACE

Amazing grace! how sweet the sound, that saved a wretch like me!
I once was lost, but now am found, Was blind, but now I see.

'Twas grace that taught my heart to fear, And grace my fears relieved;
How precious did that grace appear The hour I first believed!

Thro' many dangers, toils and snares, I have already come;
'Tis grace hath bro't me safe thus far, And grace will lead me home.

When we've been there ten thousand years, Bright shining as the sun,
We've no less days to sing God's praise Than when we first begun.

John Newton

JUL 30 1963

D. I. JEFFREY

CHURCH GROWTH IN VIETNAM

FILE

VN info

My missionary career began just after the First World War. With a desire to obey the Divine commission to reach those who were without the Gospel of Christ, the pioneer need in what was then French Indo-China was laid on my heart. Like many young missionaries, I was interested in the policy of establishing an indigenous church and was familiar with the writings of Roland Allen and others. Then as now, the familiar slogan was, "self-support, self-government and self-propagation." This aim may seemingly emphasize 'self,' but its purpose and principles are important.

After a pleasant voyage, we reached Hong Kong early in 1919. Among fellow passengers was a grandson of Titus Coan, early missionary to Hawaii. It was a privilege to be met by Rev. R. A. Jaffray, pioneer missionary in Quang Si, South China, and superintendent of the new Alliance Mission which began in 1912 in French Indo-China. Dr. Jaffray was known not only by his publication ministry in China, his Bible Magazine and his connections in Canada, but later he pushed on beyond the borders of Indo-China to open work in Indonesia and Borneo. He stood with the group who came out on the company launch to meet our ship at anchor in the lovely bay. I had no trouble picking him out in the crowd, even though I had not met him previously.

Chinese New Year, replete with noise, fanfare and pageantry, was being celebrated in the city. We spent several days in a Japanese hotel in Hong Kong. In spite of their holiday, Mr. Jaffray took me to Tak Cheong, the tailor, to be measured for a tropical suit. It was very cold, but weather would soon warm up farther South. At Tak Cheong's, I first learned to eat watermelon seeds after cracking the tiny shell between the teeth. This skill, like eating with chopsticks, had to be acquired. All day long and throughout the night, a shouting

conversation was maintained. Thousands of firecrackers, suspended in long strings from downtown buildings, were exploding everywhere.

We embarked for Haiphong on the French mail steamer ANDRE LEBON. When the sea was calm, Mr. Jaffray walked the deck in the evening-- sometimes with me, and frequently with a noted Chinese diplomat, Dr. Wong, who was en route to Versailles for the peace treaty. I recall that Dr. Jaffray had clear ideas of what should be done with respect to the Far East. When weather was rough, he worked constantly in his bunk preparing material for publication.

POLICY

During these days and later, Dr. Jaffray clearly stated his convictions on the subjects of Church Beginnings and Church Growth. We faced a unique opportunity in Indo-China. The Alliance was the only Protestant mission, except for the Swiss Brethren Mission in Laos, working in an area of responsibility that soon would comprise more than 25 million people. Situated between China on the north and India with its neighbors to the West, our location was strategic. Being familiar with missionary policy in China, Mr. Jaffray was desirous of avoiding the mistakes made there. Institutional work should take its proper place, with primary emphasis on the planting and growth of an indigenous church. Direct, evangelistic preaching of the Gospel, translation of the Bible into the vernacular, and the establishment of a Bible School for the training of native Christian pastors and evangelists should all be started and maintained. Publication of Christian literature should be given great emphasis. Mr. Cadman, already laying the foundation for our Publication Department, had originally come to South China as an experienced printer to assist Mr. Jaffray. Mrs. Cadman, a student of Greek and Hebrew, was deeply interested in the preparation of literature.

It is noteworthy that in the call and selection of Alliance missionaries, there usually are men and women available for special ministries. Thus when we extended missionary work to Cambodia, Thailand and Laos, Rev. G. E. Roffe in Laos, Rev. A. L. Hammond and others in Cambodia and Thailand, were available translators. Additional specialists have followed in their train.

BIBLE INSTITUTE

At our 1920 Annual Missionary Conference in Tourane, Dr. Jaffray urged that we begin our Bible Training School immediately. The small group of missionaries on the field was committee already to individual ministries and some felt it was not yet time to open the school. Rev. and Mrs. Wm. C. Cadman in the North and Rev. J. D. Olsen in the South were occupied with Bible translation in addition to station ministries. Rev. and Mrs. E. F. Irwin, Rev. I. R. Stebbins and Rev. R. M. Jackson were engaged in evangelism. I was left as the only available appointee. Messrs. Irwin and Stebbins were teaching classes of young men and some of these became the nucleus of our Bible School which was opened after my marriage to Ruth Goforth in June 1921. This institution had ambitious, though humble, beginnings. Mr. Irwin's horse stable, manger intact, was classroom for the dozen beginners. These young men represented students secretaries, artisans, and peasants. Some were educated in French schools; others had received the old Chinese classical training. We had the Scriptures in Vietnamese, Chinese and Latin. Today some of the original group are leaders in the Church of Vietnam. A striking contrast exists between what we had in those early days and the present beautiful Seminary compound farther South at Nhatrang. I taught four years, assisted by Mr. and Mrs. E. F. Irwin and Mrs. Jeffrey, and was succeeded

by Rev. J. D. Olsen and later by Rev. H. H. Hazlett and Mrs. P. E. Carlson. A competent staff of Vietnamese teachers was added:- Rev. Ong van Huyen, Rev. Le nguyen Anh, Rev. Doan van Mieng, Rev. Vu van Cu, Rev. Le heang Phu, Rev. Pham xuan Tin and Rev. Le van Thai. Rev. Ong van Huyen today is dean of the Seminary with a combined staff of Vietnamese and American teachers.

Our Bible School program emphasized the building of an indigenous church. Each student signed a paper indicating that he was being trained for a self-supporting church ministry. Even though he might have sold possessions to attend school, there was no guarantee of a job. It required serious effort and time in a colonial atmosphere for this to register. We persisted in the Bible School and in the districts to make effective the indigenous program. Dr. Jaffray sometimes used an illustration of a ladder with rungs. Each ten giving members should take care of one tenth of a worker's support. This was never applied literally, but it was used to challenge the men in achieving the goal. Churches became self-supporting long before they had one hundred giving members. One student, now a long-time pastor in a self-supporting church, was shocked when I asked that he eat at home in order to reduce expenses at school. "Do you mean to say," he inquired, "that I am going to be shut out from sharing in the grace of God?" In one sense he was right, for the fellowship of students on an austerity basis indeed called for grace. Until a breakthrough occurred, it was necessary to use constant heavy pressure to reach our objective. Some men preferred to be under missionary oversight than to work with and under their own local church committee. One pastor insisted that his church was unable to meet his support fully. When I talked with his committee, they said they were quite willing to meet his full support, but the pastor did not desire

to be fully obligated to them. Next week, he was. When worked out in love, the missionary's insistence on the right program does not promote discord. Once the Vietnamese church realized that it was truly an indigenous movement under the direction of the Holy Spirit, they assumed responsibilities in a delightful manner. For many years, no church program or conference has been carried on by missionaries, other than to cooperate as requested.

At first, the curriculum was arranged so that a student spent one year in school and one year in the work, until he had completed three years of study. There was a preparatory course for those who were not ready for the regular studies. Later the rule became two years in school, then one year in the district before the final school term. It was difficult to maintain our schedule, because missionaries were unwilling to release a valuable man after one year. It required much pressure to get the men returned, but it had to be, and the school succeeded in it.

Student preachers were sent North to Tonkin and South to Cochinchina. Originally, most of the men came from Tourane and nearby districts, but before long we had students from Tonkin and Cochinchina. This contributed greatly to the unity of the church. As in all countries, there are sectional rivalries and differences in dialect. We had several problems but these were solved by the grace of God.

It was a red-letter day when the first group of students came from Cochinchina, including a fine group from Rev. H. A. Jackson's and Rev. I. R. Stebbins' districts. They were enthusiastic and sometimes a bit aggressive. Before long, there was trouble between them and one of the student monitors. The Southern men claimed that the monitor was too severe and one day he broke school regulations himself. The Southern group came to me and insisted that the man in question be

dismissed from school because, according to their custom, he was guilty of immorality. While it was clear that he should be disciplined and removed from his position as monitor, there was no proof of immorality. I asked the men to pray about the matter, and to trust God to work things out. The leader, Mr. Le dinh Tuoi, came back in a few days and said that after much prayer their ultimatum was that I must dismiss the accused and, if not, they would return to their homes in the South. This was a serious problem, just when the field was increasing in unity. Finally I had to insist that unless the leader obeyed school regulations he would be sent home. Mr. Tuoi was adamant in his insistence, but during this time Mrs. Jeffrey continued to teach him the organ, and acted as though everything was quite normal. It was one of the hardest things I had yet experienced in the school. When the day came that Mr. Tuoi was to embark for Saigon, he asked permission to say a word to the students. As he stood up, the Lord came down on the entire group, and Mr. Tuoi broke down in weeping, confession and prayer. Years after he became president of the Vietnamese Church, Mr. Tuoi frequently reminded pastors that in order to serve God and be used of Him, we must yield wholly to His will. "It may be," he said, "like me, God will have to break you by the power of His love." He said he was deeply convicted by the fact that Mrs. Jeffrey showed such a spirit of sympathy and love, even though he was resisting school authority.

Another student came to us from Cambodia. One day in class, he stood up and showed the veins in each forearm where several gold needles were imbedded. They could not be seen, but we could feel them. "These needles," said Mr. Heng, "were put in my veins in the name of Satan to protect me from my enemies. The Lord has told me to have them cut out." So we went down to see the French doctor. At first, the doctor was

surprised and said the needles would cause no harm, but when he listened to Mr. Heng's testimony concerning his reason for having them cut out, he said to me, "You surely have a Gospel that changes the hearts of these nationals."

Later Homera Homer-Dixon, who had opened a number of street chapels in the city of Hanoi, began a Short Term Bible School. This developed into a splendid preparatory course for students who later went to Tourane. Homera was a gifted Bible teacher and a keen student of Vietnamese. She engaged also in literary work and ministered to a group of tribespeople in Upper Tonkin. Another short-term Bible school is being held regularly at Vinhlong, South Vietnam.

Publication Work

As mentioned heretofore, Mr. Cadman was an experienced printer and had begun to publish literature. At first, he had only a small hand press but later a larger machine was secured. Early publications included a catechism, a popular tract translated from Chinese entitled "True and the False." Then a Bible magazine, the Gospels, New Testament and finally the entire Bible in Vietnamese were printed. The Bible was translated and published under the Auspices of The British and Foreign Bible Society. Mr. Cadman and Mr. Olsen surrounded themselves with competent Chinese and Vietnamese translators. Assisting in Bible translation was a noted Vietnamese scholar who, though not a Christian, was deeply interested in the Scriptures. One of the young men who worked with Mr. Cadman is today a translation expert, active in getting out Christian literature. Others who worked with Mr. Cadman now have their own printing establishments.

While missionaries were interned for more than two years during the second World War, the Press continued to operate under the direction

of the Vietnamese Church president, Rev. Le van Thai and Rev. Tran van De, District Chairman in Tonkin. The young man mentioned earlier, Mr. Do Duc Tri, edited the Bible Magazine. The war situation forced the closing of the Press and, after Mr. Cadman's death, it was moved south to Dalat. Here again labor troubles necessitated our closing the Press and our use of local presses in Saigon. In order to keep within our budget and avoid excessive costs of French-owned presses in Saigon, it was necessary to use and train men who could meet our requirements. By diligent effort this succeeded, and quality work is being done. The objective of a privately-owned press with adequate space and equipment has not yet been achieved.

During several years before the Press was moved from Hanoi, publication work was undertaken by Mrs. Jeffrey through the mimeographing process. This was made possible by the Bible Meditation League who sent regular shipments of paper to the field. Many of Dr. Simpson's books were translated and mimeographed. The "Dawn" magazine for young people and non-Christians was begun in 1947. Bible Meditation League has continued to send regular funds for publication work in Vietnamese and for the Tribes. Several missionary couples have contributed to this development--Rev. and Mrs. James Fune, Rev. and Mrs. B. R. Houck, and Rev. and Mrs. R. F. Rexilius.

The development of a competent publication department since the war has been slow but steady. A recent Literature Conference (^{April}~~February~~ 1963) in Hong Kong, convened by Rev. L. L. King, Foreign Secretary of the Alliance, with delegates from several mission fields, laid solid plans for expansion. Many years ago the Vietnamese Church committee was urged to set apart a specialist to represent them in Publication work. Various things combined to hinder this; however, men with necessary qualifications are now in sight, although the present full-scale war

requires such men for military service. From the Mission standpoint, every effort has been made to avoid a Western slant on publications. Team-work between the Mission and the national church is bringing about improvement in the Sunday School publications, devotional books and Preachers' Library books and Helps. Not every preacher is a writer--be he American or Vietnamese--and we do rejoice that such men are being raised up. Among those who have been active in preparation of Vietnamese literature are Rev. Ong van Huyen, Rev. Doan van Mieng, Rev. Nguyen van Van, Rev. Nguyen thanh Hang, Rev. Pham xuan Tin, Rev. Le van Thai, Rev. Le hoang Phu and Rev. Tran thu Quang. Of these Mr. Tin, who for years has been a missionary among the Tribes, has carried on faithfully with very little support. Other talented young men are contributing and there are great possibilities for the future.

COLPORTEURS

One very important method of church extension has been through colportage. Sometimes men travelled alone and at other times they worked as a boat team. Many churches were established by these colporteurs, often in isolated locations. Some of the colporteurs became pastors of churches. Rev. Huyn van Nga, with his boat and book-selling team, was instrumental in opening many churches in Cochin-China. Men trained in pioneer work under Mr. Nga knew what it was to sacrifice. Rev. Doan van Mieng, now president of the Evangelical Church in Viet Nam, began his ministry as a young voluntary colporteur with Mr. Nga.

THE CHURCH UNIVERSAL

The Vietnamese Church profited by contact with national leaders and missionaries from China, India and other speakers from abroad. The memory of these meetings is fragrant with a spirit of unity, love and the absence of criticism. There were visiting evangelists--men like Silas Wong, Leland Wong, Andrew Gih, Timothy S. K. Dzaio and more

recently Pastor Chavan, Philip Teng, and others. Noteworthy was the arrival of Dr. John Sung in 1938. Mrs. Jeffrey had read of his campaigns in China and urged that he be invited to Indo-China. Dr. Sung's ministry still bears fruit. His choruses continue to be sung and witnessing bands have continued to this day. I believe his ministry had a great deal to do with establishing a desire for strong spiritual national leaders in the minds of Vietnamese pastors and Christians. Perhaps more than any other, he gave impetus to an indigenous church policy. Other European and American speakers have contributed to the spiritual development of the church.

OBSTACLES

An attempt was made in colonial days of 1926 to block the growth of the church. Protestants, supposedly, were permitted to work only in certain treaty ports and in Cochin-China in the South. A number of native preachers were imprisoned, including Rev. Ong van Huyen who is now dean of the Bible ^{Institute} ~~College~~ in Nhatrang. In the city of Nhatrang, Pastor Lieu was arrested and sent out to work with the road gang, sweeping the streets of the city where he had been a pastor. He witnessed to fellow prisoners and to his guards. He won converts and was soon promoted by them to be water-carrier and preacher. In his humorous fashion, Mr. Lieu wrote me one day and smuggled the letter out somehow. He asked if it would be all right if he baptized by effusion instead of immersion because he had only a pail of water. Also, would the use of a poor grade of tea for communion be in line with the constitution? His official board members were ex-criminals of every sort--even murderers. When news of the imprisonment of Vietnamese pastors reached France, Protestant members of the French Chamber of Deputies used their influence and the men were quickly released. Quite unexpectedly, I met Mr. Lieu in Tourane. "How did you get out?"

I asked. He replied, with his infectious smile, "I don't know; they just sent me out, but the group in prison wept when I left." This testing was in God's plan to prepare the church for greater trials that lay ahead.

GROWTH

It has been a joyful privilege to watch the development of maturity in church leadership. In early years, the workers insisted that we take the lead and we reiterated that they must do so. Today, no such situation exists. Again and again, by patience and good timing, problems were solved in their own conference sessions. The Vietnamese Church is respected for its integrity by government and other national agencies. A real victory was won when church leaders stood firm against intrusion in church government by youthful government zealots who insisted that each local church must have an official To Cao group--or an investigation committee against Communist propaganda. It was quietly, but firmly, pointed out that while all must be loyal, law-abiding citizens, the church must remain a spiritual body apart from any official government organization.

CONSTITUTION

The need for a church constitution was suggested by the Foreign Department of our society and the need was also recognized on the field. Dr. A. C. Snead, on behalf of the department, laid down the principle that the local church and its requirements should be basic. Everything must guarantee the freedom of the local church group. Our Vietnamese leaders had no definite suggestions to offer, so I took the constitution of the Presbyterian Church and our own Alliance constitution as a basis, adapting them to local, district and national church requirements in Vietnam. Considerable detail was added later which was strongly criticized by some. Approved by the Foreign Department, the constitution

was studied, revised and adopted by the General Council of the Vietnamese Church. Some attempts were made to misuse this document, but gradually a proper balance prevailed. Later, when a small dissident group tried to take over the church and imprison its leaders, the constitution was a bulwark to foil their plan. False charges were carried as far as the courts, but were completely disproved. Some have maintained that a constitution is a hindrance to spiritual development. Like any form of law, the trouble lies with the flesh rather than with the regulations. The church has sometimes paid too much attention to the 'letter' or taken an ultra-conservative stand; nevertheless, it has avoided grave dangers of lawlessness. The church constitution was and is helpful in furthering self-support and self-government. Only those churches that are self-supporting are entitled to all the privileges of the National Church.

Recently, some have wanted to abolish the present constitution and substitute another. It was suggested that instead of the local church being basic, everything should work from the top down. This would allow one leader and his assistants to bring everything under their control. This is an attempt at the concept of 'Big Government,' and it has been presented very persuasively. The Vietnamese National Church assembly thus far has stood strongly disposed toward the democratic procedure, in spite of pressure in favor of centralization.

ORDINATION

Ordination of pastors is provided for in the church constitution. It was necessary, and still is, to avoid delaying the ordination of qualified men who are pastors of self-supporting churches. Here the Occidental mind needs wisdom and patience when, it seems, the pace is too slow. The Holy Spirit alone can give true balance when unnecessary delay and "laying on of hands suddenly" are equally to be avoided.

INDIGENOUS

Because it was the only evangelical group in Vietnam, and entirely autonomous, the church was not organized as part of a Western denomination. Actually, the question of its being an Alliance Church did not come up for consideration as it has in some of our fields where there are other denominations already in existence. There are close ties with the Mission and with its doctrinal position, clearly expressed in the church constitution. Originally the ideal of the church, and of myself, was that any other group coming to Viet Nam would work with and through this United Gospel Church. This has not been realized, but the desire for true fellowship and unity is there. There could be, of course, a danger of developing along monolithic lines, but this need not be. With a membership of less than one hundred thousand, the Church in Viet Nam is still in its youth.

ECUMENICITY

Steps were taken by representatives of the World Council of Churches in Geneva to bring the Vietnamese Church officially into its fellowship. An official representative was sent to Viet Nam and considerable relief help was provided which was greatly appreciated by the church. Being committed to a clear-cut evangelical and Bible program, the Vietnamese church, while recognizing true fellowship, is not committed to membership in the ecumenical organization.

MISSIONARY VISION

Early in its history the church in Viet Nam developed a missionary vision. This desire was implanted by the Holy Spirit in the hearts of missionaries and Vietnamese alike. Rev. H. A. Jackson and Rev. G. H. Smith were leaders in this missionary thrust among the Tribes people inhabiting a large territory and presenting an urgent challenge. The Mission may have made a mistake in developing the Vietnamese missionary

program under Mission supervision rather than a church-controlled program. Important advances were, nevertheless, made by Vietnamese missionaries as well as by workers from among the Tribal groups. Vietnamese workers have served with distinction in areas adjacent to Saigon, Dalat, Banmethuot, Danang, Hue and Quang Tri. Now in re-settlement villages and strategic hamlets there is true missionary activity by young student workers. The pressures of war have added difficulties to the missionary program but the fire of love is still burning. A strong Tribes District under their own leaders is being developed, but there are still large sections of the country unreached with the Gospel.

The church missionary outlook has extended to Cambodia and Laos. Rev. Nguyen hau Nhuong and his wife, who for many years accomplished great things in Banmethuot area, have been sent by the church as missionaries to Laos. After attending the third Southeast Asia Missionary Conference held by the Alliance in Zamboanga, Philippines, Rev. Doan van Mieng, president of the Vietnamese Church, has constantly urged the church to move forward in its missionary effort. A substantial offering was taken at the General Church Conference in Saigon in June, 1963 for the support of a missionary among the Cham people in Viet Nam.

RELIEF AND SUBSIDY

Before the recent World War, the question of self-support in local churches was virtually assured. During more than two years of missionary internment, the churches carried on effectively. Later when fighting was savage between French and Nationalist forces, many congregations were greatly weakened materially. Congregations were dispersed and the economic situation deteriorated. One day, Rev. Le van Thai, president of the church, came to me and said, "Mr. Jeffrey, we must have some temporary help for the preachers--probably not for more than one year." We discussed the danger of permanent subsidy and the need for maintaining

the principle of self-support. Mr. Thai assured me that the men understood clearly that this was emergency relief--not subsidy--and that it was definitely a temporary measure. Mission headquarters approved, but this "temporary" relief lasted more than a year. In every district, a small group then gradually all of the men began to feel the pull of nationalistic propaganda. The church must be subsidized; America is well able to do it, and owes it to us. The older leaders understood the true position, but were helpless against the rising tide of nationalistic feeling. I met with the preachers--North, South and Central. Feeling ran high. The men said, "If you were not an old friend, we would not even meet with you." For days, during hours at a time, I was under great pressure. I insisted that neither those at our headquarters in America, nor the field could forsake the principle of an indigenous church. Its very existence depended upon being self-propagating. I was answered by the full weight of an emotional appeal and the charge that we were not acting in love. Finally, the crisis was surmounted. We relieved the pressure by forwarding their appeals to headquarters, but the Foreign Department stood firm. A few attempts were made to revive the issue, but the church had voted to take an immediate withdrawal of subsidy and not, as they said, "a gradual cutting off of the dog's tail." During the change from older to younger men in mission and church leadership, the church has continued to grow in grace.

It is sometimes claimed that missionaries on the field, especially as they get older, are unduly susceptible to emotional financial appeals. There is this danger, but constant administrative responsibility tends to produce the reverse effect. One handicap on our field was conference insistence that national workers be given an allowance for each child. This was praiseworthy on the ground of fair remuneration, but it did not fit in with a program of relegating responsibility to a functioning church

congregation. It was up to the church to set its own standard. It was beneficial, on the other hand, for congregations to understand that a preacher was worthy of his hire. From a spiritual standpoint, it is encouraging to note the steady growth of the church in realizing and assuming its financial responsibility.

CHINESE WORK

There are several thriving Chinese church congregations in Viet Nam. Originally, Chinese work began in Cholon, ~~It is now amalgamated with~~ Deleted Saigon) under supervision from Wuchow, South China and assistance from Rev. J. D. Olsen. Mr. Wai, the present pastor, was trained in Wuchow and is very popular with our Vietnamese pastors. Before him, other Chinese workers had been sent from Wuchow. This church is now officially linked with the Chinese Foreign Missionary Union. Another congregation was organized by Rev. Hua hong Long who was trained at Tourane. This group is chiefly from among those who speak the Swatow dialect. Alliance missionaries, transferred from South China, are carrying on a vigorous program among Chinese, ~~speaking Vietnamese~~ Deleted. A strong Alliance Chinese church in Saigon is working in full fellowship with the Vietnamese Church. Other Chinese-speaking congregations have been organized in Central Viet Nam and Cambodia and Chinese-speaking Alliance missionaries are working with them. The Overseas Missionary Fellowship of The China Inland Mission have also begun work among Chinese in Saigon. Although there is no United Chinese Church in Viet Nam, the several groups are working together in real fellowship.

YOUTH WORK

Youth work and a vigorous Sunday School program were stressed in Quang Nam District under the direction of Mrs. E. F. Irwin and later by other missionary ladies. This ministry has been developed throughout

the field by the church and by missionaries alike. Vietnamese leaders have been appointed by the church to develop witnessing bands, radio, childrens' and youth work. The Mission is assisting in the important program by allocating a number of younger missionaries to youth and radio work in many important centers.

In 1941, the first Youth Conference was held in the South in connection with the Annual Southern District Conference. The following year it became and continues to be a regular Youth Conference representing the entire field and fully organized on national, district and local levels. One of the greatest encouragements in church growth in Viet Nam is the vitality of youth activities under Vietnamese youth leadership in full fellowship with the overall church program. Without this thrust the church could easily have begun to shrivel. Quite a number of young and old are active in youth ministry including Rev. Nguyen son Ha, (a third generation Christian), Rev. Pham xuan Tin, and Rev. Pham van Hieu. Laymen also are taking part in youth extension work, including Mr. Huynh minh Y, a member of the Vietnamese National Assembly.

EVANGELISM

The Vietnamese have a vigorous program of evangelization and of reaching pioneer districts. When the church committed itself officially to the policy that each local church must be responsible for its pastor, even in times of emergency, it believed that stronger churches would help those weaker ones in times of distress. The Mission was requested to give some financial assistance in four areas: Bible School, Publication, Evangelistic teams and pioneer advance in areas totally unreached. Young student preachers have gone into settlements and strategic hamlets to establish churches under very difficult conditions. Evangelistic teams are penetrating new territory in constant danger and also are helping in local areas. In all districts, groups of churches are working

together in evangelistic effort with regular monthly programs. This is entirely a national church affair, except where missionaries are in a position to assist. The financial needs are great and whenever possible we share with them on a personal basis. We know that if every missionary were suddenly withdrawn the church would remain "steadfast, unmovable, always abounding in the work of the Lord." But this fact is no reason for our withdrawal, as long as it is possible to share with them in a struggle against overwhelming odds.

MISSIONARY CONTRIBUTION

Basic in missionary contribution to church growth are the regular district ministries. These include: teaching, preaching, visitation, Short Term Bible Schools, Daily Vacation Bible Schools, women's classes and other avenues of service. Some missionaries have been called upon to serve with the Bible Societies in the vital task of Scripture distribution.

Constant evangelistic effort was conducted by Alliance missionaries in Tonkin prior to World War II. We were greatly understaffed and when, in 1954, the country was divided at the 17th parallel, there were fewer Protestant Christians in Tonkin than elsewhere in Viet Nam. Approximately half the workers and believers moved to the south. In Saigon, Northerners frequently inquire about Mr. and Mrs. Pruett, Mr. and Mrs. R. M. Jackson ^{Mr. and Mrs. J. J. Van Hone} and Mr. and Mrs. Curwen Smith. Southerners often ask news concerning Mr. George Ferry. The list of missionaries in Viet Nam who have served with distinction in basic district ministry is too long to enumerate here. There is a day coming when the entire story will be unfolded. Without this major contribution to church growth by missionaries, national pastors, evangelists and colporteurs, all other special ministries would be largely ineffective.

The church in Viet Nam and missionaries are not unmindful of the

essential ministry of the Foreign Department of the Alliance with respect to church growth. In fact, all pastors, workers and prayer groups of the Society are vitally involved in that growth. Church membership abroad exceeds that of Alliance churches in America. That is a major reason for our existence as a Society.

SECTS

The church has maintained its doctrinal position in relation to national sects. One of the leaders of the Cao Dai movement was for a time in contact with Rev. J. D. Olsen, as an inquirer, but he did not go on. When Mr. Olsen was killed in an accident, this religious leader expressed his sympathy in a telegram. In Cochin-China, a sect named the "Banana Coconut Society," was founded by Mr. Bo Dai. 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 materialize, for 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.

INSTITUTIONS

For many years, the church has felt the need for high schools, and there is talk of a university. Had there been no war, it seems likely that the high school program might have materialized for subscriptions were taken in two districts. The orphanage at Nhatrang is a model of national efficiency. Originally sponsored by Rev. E. F. Irwin (then Field Chairman), this project has been developed by Rev. Le van Thai, and other such institutions are contemplated. Mennonite doctors, nurses and builders assisted in the Banmethuet Leprosarium. Under the auspices of the national church, they opened a clinic which may develop into a

hospital in Nhatrang. The growth of Christian institutions is normal procedure as the church grows and believers are able to contribute to the social and educational need of its own constituency and that of the community.

CHURCH BUILDINGS

The importance of attractive church buildings is sometimes minimized. For many years, church buildings in Viet Nam showed a sad lack of structural know-how. The Society had no sample plans so, on one furlough, Mrs. Jeffrey and I decided to secure a plan for a contemplated church building in Saigon. One day in Ohio we saw a Lutheran church that looked right, so we took a picture, and later a Saigon architect adapted the plan. As a result, almost all new churches built by the Vietnamese have basically followed this building plan. Today, in most of the world, there is no such thing as an absolute indigenous pattern. The world is contributing--sometimes its best and oftentimes its worst. It is just as true abroad as in America that an attractive, though unpretentious, building can be of great help in church growth. In Viet Nam, buildings are important in order to emphasize the permanence of the work as well as the true dignity of the church. Meetings in private homes are not permitted by the government because they fear political activity. There are dangers, of course, from undue emphasis on outward material growth which must be kept secondary to the building of the spiritual body of believers in Christ.

IN SPITE OF DIFFICULTIES

In the last issue of the "THANH KINH BAO," the Church Bible Magazine, there is a picture of nine of our pastors and evangelists in the Quang Tin area of Central Viet Nam, together with an urgent appeal for prayer. These churches are about 50 miles from Danang and in the foothills between Tamky and Tramy.

Many of the Christians in this area have lost everything due to the

war. They can't remain long in one place but must be constantly moving. Any food supplies they have are taken either by guerrillas or destroyed by government forces.

These nine workers have banded together to meet once a month in a different church. They visit the scattered believers, gathering them together for prayer and Bible study. Thus far, they have visited four churches and, as the Lord enables, hope to continue. Believers have been greatly blessed and encouraged, and the workers praise God for His protection and provision. They know that it is only as they dwell in the secret place of the Most High that they can claim the overshadowing Presence of the Almighty. Many of the national workers have been tested and tried in the fires of affliction for many long years, and have come forth as gold.

FAITHFUL UNTO DEATH

Many Vietnamese Christians have laid down their lives during years of bitter fighting. I do not refer solely to those who have been called to military service; many have been put to death because of their loyalty to Christ and His church. Without cause other than vague suspicion, men, women and children have been shot or beheaded by heavy hoes. They suffered with Christian courage and gave clear testimony of their faith in Jesus. One Christmas, three deacons from Truong An district set out with Bibles and hymnals for a reunion of worship and fellowship with many friends at Tourane. As they passed through French lines, they were halted, and without trial, were taken to the river bank and shot. They were given time only to kneel in prayer. In 1962 at Thach Ban, Mr. Truong Len, deacon of the local church, was beheaded with a hoe. When condemned to death, he requested time to pray, asking that word be sent to his wife and children urging them to be faithful unto death and never to swerve from their allegiance to Christ. Truly, the "blood of the martyrs is the seed of the Church" in every land.

TEAM MEMORIES.

The Planting and Growth of the Evangelical Church in South East Asia. Tribute to a great and growing team of nationals, missionaries, and those who sustain them. A Field Chairman's WITNESS.

"And they sang a new song, saying, "Worthy art thou to take the scroll and open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom and priests to our God, and they shall reign on the earth." Rev. 5:9-10.

As a young man I had no intention of becoming a preacher, or of following a missionary career. But I had a mother who believed that God answered prayer. At the beginning of the 20th century there were men of vision in the churches of Toronto. Dr Chambers of Parliament Street Methodist church was one of them. In his church there was a police inspector, Mr Brock, who inspired young men attending his bible class and who took us on week-end outings. Jack and Jeff McCombe, young evangelists fresh from Ireland, presented the Gospel with such earnestness and love that as a youngster I truly received Christ as my Saviour. But spiritual growth was slow and I was not committed to serve Him until later.

On the other side of the city, Bill Tait headed the Boys Department in Toronto West End Y.M.C.A. He dealt personally with each boy. Charlie Chapman conducted his boy's class early each Sunday morning before church services. I became the youngest member of a 'Y' team headed by Morden Neilson, son of Mr Neilson of the ice-cream family. We visited churches in a wide area. Dr John D Morrow, minister of Dale Presbyterian church, a well known athlete, was one of our favorites. My first appearance in a pulpit was to read the Scripture lesson, in fear and trembling, in Dr Morrow's church. Dr Oswald J. Smith later was assistant to Dr Morrow. In May 1917, speaking to the young people at Dale, I first met Ruth Goforth who with Ethel Roffe had been invited to sing. And that was not the last meeting with Ruth Goforth.

Our family was brought into fellowship with The Christian and Missionary Alliance through the ministry of Harold Stephens and then Dr Zimmerman. Here a challenge to missionary service was inevitable. Dr A.B. Simpson, R.A. Jaffray, Dr R.H. Glover, Walter Turnbull and many a missionary on furlough contributed, until I knew that Christ wanted me in His service.

I studied missionary methods, unevangelized areas of the world, read Roland Allen and others, listened to John R Matt, Sherwood Eddy and other Y.M.C.A. leaders. And in the providence of God it became clear to me that one of the greatest areas still in need of the Gospel message was French Indo-China. In February 1919, in Hanoi, I received a letter from Mr R.A. Jaffray, in Lung-Chow South China, which read in part:

"Last night I had a letter forwarded from Wuchow from Dr. Goforth. He speaks of the fact that Ruth has a knowledge of mandarin, and for that reason it might be worth while to consider your being appointed to that field where this language would be useful. It is a point worthy of consideration.....Personally I feel that the Lord has led in your coming to the Indo-China work, and inasmuch as you are preparing to preach Christ

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to perhaps the very neediest lands of the earth, I wonder whether it would be of Him to change?" Our Central China field also invited us but I agreed with Jaffray's final word. "I think, however, as I said above that you are in the right place in Indo-China and Ruth will be happy there too" We were happy indeed to be in the right place and I believe at the right time.

Roman catholic missionaries had been active in Indo-China since the 16th century. French pastors ministered to European Protestants in Haiphong and Hanoi beginning in 1884. The British and Foreign Bible Society sent Monsieur Bonnet to Tourane (Danang) in 1902. Swiss Brethren missionaries also began work in Southern Laos in 1902. Five of the early missionaries died and recently two young ladies, Miss Evelyn Anderson and Miss Bea Kosin, were martyred. Two young men, Sam Mattix and Lloyd Opper were taken as prisoners to Hanoi. Following release they plan to continue their work in Laos. There has been close fellowship through the years between the Alliance and Swiss missionaries, In the early days there was no other Evangelical Mission in Indo-China but Dr Taylor of the Presbyterian Mission made periodic visits and ministered in northern Laos.

IN THAILAND

The 5th Annual Conference of the Indo-China Mission of the C & M A was held at Tourane (Danang) Annam, November 12-16 1918, with Mr R.A. Jaffray in the chair. Among motions passed were the following:

That Messrs Olsen and Stebbins be appointed to study the language at Saigon, Cochinchina.

That Mr R.M. Jackson be appointed to Hanoi to study the language, and that it be arranged for him to live with a French family if at all possible.

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

That the Conference heartily endorse and will earnestly seek to carry out the policy of Self-support in the Indo-China work.

'Another man' was sent to join Mr. Jackson in Hanoi. It was my privilege to be that man. And that is the secret of all successful missionary work, 'Another man, or woman, to join' the team.

The policy of self-support was discussed by us then, as earnestly and as frequently as by others, today. 'Persistence is determination in action' and we needed plenty. We were working in a French Colony, in the South, and in French Protectorates, in the center and the north. To the Vietnamese, the idea of self-support was as foreign as we were. But under the leadership of Jaffray and our Foreign Department, we persisted. I have letters indicating that missionaries did not always keep in mind, ^{the fact} that national workers were colleagues and not employees of the Mission. Administratively from North America and collectively on the field, the compass always pointed to self-support and self-administration and national leadership. Although Self sometimes attempted to take-over, God brought us through into the full growth of the Church and the Mission of today, with a North American headquarters that has kept pace in a changing world.

Outstanding, has been the team-work of nationals and missionaries in Indo-China. We used to refer to the six-in-one-field, including Tribal areas and Chinese ministries, as well as East Thailand, Cambodia, Laos and Viet-Nam. One field to begin with and now four. Many gifts and talents in missionary and national personnel gave evidence that God was directing, in more than 48 years of ministry I thank God for the contribution of every missionary

IN THEIR SELECTION

and every national colleague. This spirit of fellowship prevailed also in inter-Mission relationships. In all parts of Asia I have met many missionaries and can recall no spirit of criticism. There was a job to be done and everyone was on the job.

The "S.S.China" sailed December 28, 1918, from Oakland, California bound for Hongkong via Honolulu, Yokohama, Nagasaki, Manila and Shanghai. It was a thrilling, peaceful voyage, apart from one big storm, with no thought in any mind of the war that would involve those cities a quarter of a century later.

I stood at the rail watching passengers embark, Americans, Chinese, a French nurse in uniform just out of military service, going to Manila to be married. I was thinking of another girl who might have been on this trip. Her turn was to come in less than two years. A gentleman joined me. After a while he said, 'I suppose we shall have a number of fanatical missionaries on this voyage?' I replied, 'Yes, they are a ubiquitous bunch. I wouldn't be surprised if we have some on board'. Later on he asked, 'By the way, what Company are you with?' With a grin, I answered, 'I'm one of those fanatics'. We got along fine. Later down in my bunk alone, I heard another inner voice. 'Well what about it. You don't have a university degree, the war prevented that. What do you think you will do? Are you really qualified? And then I remembered, "With God, all things are possible". And I slept. Missionaries on board included Mrs Crofoot, Dr Crandall (Lady) and Mr and Mrs Coan. Mr Coan's father had been a missionary in Persia and his grandfather, I believe, was Titus Coan well known pioneer in Hawai. The Coans, a lovely couple, were en route to India.

First impressions never leave a traveller going to the Far East. The auto trips in Honolulu and Manila with Lieut. Damon. Everything flew, chickens in particular, with Damon protesting. Intramuros, the old city in Manila and Bilibid prison. "The old city, Intramuros, dates back to the 16th century or earlier. It is at present surrounded by a thick and high stone wall with the ancient moat converted into flower beds or athletic fields. Inside, one imagines that he is in Spain and at any corner would not be surprised to meet Don Quixote clattering along on his nag. The buildings are practically all of stone, built out to the street line, with huge gates opening into courtyards and barred windows with senoritas looking out. The streets are narrow, single flagstones often forming the sidewalk. And here in the little shops are numerous boys, girls and women all occupied with something or nothing, while a good many of the men sitting outside on the sidewalk, are holding their fighting cocks, occasionally letting them fight when you stop to look at them. Here also are many old cathedrals and buildings which we visited and they were wonderful indeed.

" The old outpost, an abutment of the wall, is transformed into a very pretty little aquarium, not quite as large as that at Honolulu but much better situated. The colouring of these tropical fish certainly is lovely, delicate tints of blue, red and yellow, run into deeper shades and mix with other colours in beautiful designs. Some fish are ugly, others

4.
Later at the Zoo

queer or cute or anything else you might like to call them. I tickled a big python's nose but he wouldn't fight. They all seem to be lazy, even a Saigon leopard.

"Not far from the aquarium is the Manila Hotel overlooking the large and beautiful bay. All this section of the waterfront is well laid out and it is delightful to be there in the cool evening with the band playing in the grandstand. Crowds of white clad people are standing around and the sun is setting just back of the mountain on the right, often covered by a cloud resting upon its summit. Or if you wander around, here are crowds of students playing baseball or soccer. In the new city everything is modern and up to date although it is still mixed with some of the old Spanish styles. Out in the suburbs it is quite different and you are in the real Phillipino district with bamboo and grass houses built up on posts."

In the afternoon four of us went on an auto trip. The gorge road branched off some distance back as we hit the high spots! "This road is very pretty, through villages along the river. Many lovely views came into sight as we raced along. Chickens, dogs, pigs, boys and girls, carts and people, lost no time in getting out of our way. In the river, lazy old carabeos poked their noses above the water and along the banks women washed their clothes and beat them on the rocks. Through the Gorge it was beautiful as well as twisty riding, with signs every now and then, "Slow please", "Thank you". Coming back we went through Fort McKinley and then back to town, the Zoo and the ship."

Our next stops were Yokohama and Nagasaki. Concerning our visit from Yokohama to Enoshima and Kamakuru I wrote:

"By the time we reached Kamakura it was nearly sundown. On the trolley we met a lady missionary, (American) who was married to a Japanese gentleman. She was very helpful and being on the way to a night school which was in our direction, accompanied us part way and very kindly arranged for a real Japanese dinner in a Japanese hotel. Before eating, we visited the great image of Buddha (Daibutsu) and viewed it by moonlight. This was the very best sight of the day and we were the only visitors. You may imagine how mystic it all was in the brilliant moonlight as we moved around in the grove and viewed him from every angle. What a contrast! the stars and the moon, earth and sky, declaring the glory and majesty of the invisible God-- and the huge bronze motionless Buddha, the work of men's hands. Already one feels the awful chill of idolatry. 'God is light and in Him is no darkness at all'. Inside, the image was lighted by candles and after stopping a while longer, with a final meditation on light and gloom, we departed."

"At the hotel entrance the proprietor met us with a low bow. After discarding shoes which were exchanged for sandals, we were ushered to a room upstairs; Japanese maidens politely bowing as we passed. Here we sat on green cushions around our square table 1 1/2 feet high. The floor was heavily padded and matted. Two of the side walls were composed of a framework covered with rice paper. One end of the room was decorated with beautiful paintings--Japanese scenes. In one corner stood a screen. The other end also was decorated and contained a raised platform, small bureau and cupboard. Nearby were two China charcoal braziers which were quite welcome after the frosty night air"

"Presently a lady entered, bowed politely and seated herself between Mr Coan and me. Six other Japanese ladies entered, bowed, smiled and then left to bring in the various courses. We managed the chop sticks quite well. First came tea in small cups with cake. Then fish with a sweet sauce which was excellent. Next, ~~rice~~—four bowls for hungry me. Finally soup containing small fish."

"After bidding adieu and getting into our shoes we left the compound, passed the watchman and walked briskly to the railroad station, with the clink-clank of his stick, and its noisy attachment, sounding fainter and fainter in the distance"

In Nagasaki I visited with Anne Fleming, fellow student from Toronto Bible College. It was a treat to have a meal away from the ship, a quiet evening in a snug little Japanese house. I still recall the sound of the wooden clogs on the street outside, a rainy night with people constantly on the move. Shanghai is remembered by the fragrance of our visit with the Woodberry family.

We anchored in the Bay at Hongkong. It was a privilege to be met by Rev. R.A. Jaffray pioneer missionary in Quangsi, South China, and superintendent of the new Alliance Mission in French Indo-China. Mr Jaffray was known not only by his publication ministry in China, his Bible Magazine and his family connections in Canada, but later he pushed beyond the borders of Indo-China to commence work in Indonesia and Borneo. He stood with the group who came out on the Company launch to meet our ship. I had no trouble picking him out in the crowd even though I had not met him previously. He had a personality that attracted one.

Chinese New Year was being celebrated in the city with great noise and pageant. Huge strings of firecrackers were suspended in long queue's from the roofs of high buildings, making conversation possible only by shouting. In spite of it being a holiday, Mr Jaffray took me to Tak Cheong the tailor to be fitted for a tropical suit. It was very cold in Hongkong but weather would soon warm up farther south. At Tak Cheong's I learned to eat dry watermelon seeds after cracking the tiny shell between the teeth. This skill, like eating with chopsticks, had to be acquired. In later years Tak Cheong wanted to know if I were Jaffray's son. 'Yes indeed; I replied, 'a spiritual son'.

"Porthos".

We embarked for Haiphong on the French mail steamer Each evening Mr Jaffray walked the deck when the sea was calm, sometimes with me and frequently with a noted Chinese diplomat, Dr Wong, who was en route to Versailles for the peace treaty meetings. Mr Jaffray, I recall, had clear ideas of what should be done with respect to the Far East. When not on deck as I observed many times in later years, Mr Jaffray, particularly when weather was rough, worked constantly in his bunk preparing material for publication, from a suitcase filled with books.

in Haiphong

During these days and later, after we were met by Rev Wm C. Cadman and R.M. Jackson, Mr Jaffray clearly stated his convictions on the nature of Church beginnings and Church growth. We faced a unique opportunity in Indo-

China. The Alliance was the only Protestant Mission, except for the Swiss Brethren in Southern Laos, working in an area of responsibility that would comprise more than 25 million people. Our location between China to the north and India with its neighbors to the west, was strategic. Mr Jaffray was familiar with missionary policy in China and desired that we should avoid any mistakes that had been made there. Institutional work should have its proper place, as well as other means of christian service, but primary emphasis must be on the planting and growth of an indigenous Church. There must be direct Gospel preaching, with an aim to secure converts to Christ and the formation of a christian community. Work should begin in the provincial centers and in the cities, reaching out from there to the country districts. The bible must be translated into the language of the people. A Bible Training School should be established, as soon as possible, in order to train christian evangelists and pastors. Publication of christian literature must be given strong emphasis. Mr Cadman already was laying the foundation for our Publication Department. He had come originally to South China as an experienced printer to assist Mr Jaffray. Mrs Cadman was proficient in Greek and Hebrew and was deeply interested in the preparation of literature, particularly with Bible translation.

Dr William A. Smalley, Dr R.L. Phillips

It is noteworthy that in the call and selection of missionaries, there are men and women prepared for special ministries. Thus, when we expanded work to Cambodia, Thailand and Laos, as well as Tribal areas, translators were available, Dr. G.E. Roffe in Laos, Rev A.L. Hammond, the Ziemer brothers, Swain, Schelander, Helen Evans, Charlie Long and others in Cambodia, Thailand and the Highlands of Viet Nam. Additional specialists in teaching, administration and other fields have followed in their train. Now in the forefront are the increasing number of dedicated, talented national leaders with their special gifts. And yet, the fact remains that the backbone of any team are the regulars, those who carry on day after day, without whom success is impossible. In a real spiritual sense, every member of God's team is a specialist.

in Hanoi in 1916 with Mr San Chaffray, secretary to the Governor General.

Missionaries who worked with Dr Jaffray have happy memories of those days. For instance his interview

Our missionary work had been prohibited in 1915 because missionaries with German names were under suspicion, including Mr Hess the chairman, who lived in Wuchow. Hess, leaving for furlough, arranged for Jaffray to replace him. After noting similarity in names and musing that possibly he had a French background, Jaffray and the Resident Superieur discussed the battle of Verdun, which was then in progress. After an exciting discussion, with maps spread out on the desk, Mr San Chaffray announced concerning the enemy, "Ils ne passeront pas, jamais!" Then turning to Jaffray he enquired, "Now what is it you came to see me about?" Missionary work, as a result, was resumed.

one of

One day in Tourane (Danang) after our usual near-all-night committee meetings, we reached the river jetty ^{just in time} to see the launch returning and the French liner in the bay lifting the anchor. Requesting us to tip the 'chauffer' of the launch, Jaffray jumped in and began tooting the whistle. With the whistle sounding and the Resident's flag flying, the captain of the liner stopped the engines and lowered the gangplank once again. There must be an important message from the Resident! Jaffray mounted the steps, presented his third class ticket and disappeared to his cabin. I have a vivid idea of what was said by the captain and ~~of~~ ^{officers} of the steamer. Jaffray was on his way again.

Dr David Fant recounts some highlights in the life of Dr. Jaffray who was born December 16 1873, 'one hundred years ago'. "No young missionary who reported to Jaffray ever doubted who was commander-in-chief. He insisted on strict discipline and hard work. But he loved these young folks as a father loved his children. When my classmate Charles Lump reported for duty at Wuchow, he found an old upright piano nobody knew what to do with. When Jaffray learned Charles was a good pianist he was delighted. "Play something for us," he said, and Charles responded with Meyerbeer's "Coronation March". "That's fine," the chairman commented. "Now let's hear 'Onward, Christian Soldiers'".

Dr. Fant continues, "It was my high privilege to know Dr Robert A. Jaffray for some forty years, at times as a guest in our home with Mrs Jaffray and their daughter Margaret, but most of the time necessarily via correspondence from various mission fields. He must be recognized as one of the leading missionary statesmen of our century, a great man by any measurement--physical, intellectual or spiritual.

"Born into a home of culture and affluence (his father was owner and publisher of the Toronto Globe, one of Canada's most influential newspapers, and a Dominion senator), he turned his back on a lucrative business career to seek the greater riches of the kingdom of heaven. Soon after his conversion he succumbed to A.B. Simpson's impassioned preaching, enrolled in his New York Missionary Training School, and in 1896 became one of a missionary party which included Robert H. Glover to begin work in Kwangsi, South China. This was the center of his activities for thirty-three years.

"Years, age, success--nothing halted this modern apostle, whose eyes were on the cloud, not the calendar. The Alliance wanted to honor him and a General Council cabled him a request to become vice-president. Back flashed a polite refusal. A paraphrased rendering would be 'O no, I'm doing a great work. I cannot step down' (Cp. Nehemiah 6:2,3)" /

*IN ALLIANCE WITNESS
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Dr Jaffray's heart was on the field. He wrote me July 31 1924: "Thank you for yours of June 24 re: the Vice-Presidency of the Alliance. I cannot consider that this would be a larger ministry; in fact I feel as though I would rather be a chaplain to the robbers in the mountains than go home. (He and three others, Jaffray, Miller, Ray and Carne had been taken captive by robbers and 1924 had been a year of suffering and death for many in Quangsai). I would rather be out here feeding the multitudes than at home preaching about the loaves and fishes"

Another missionary colleague, Mrs Darlene Deibler Rose writes: "I remember an afternoon in 1942 when I saw an old man dreaming dreams. Sitting in the corner of the little house in which we were imprisoned in the mountains (of Celebes), the old man was intent in the study of a map of that great sweep of islands then known as the Netherland East Indies.

"How often we'd poured over that map and mentally checked off the cities and the islands as they were invaded and fell...Singapore, Sumatra, Java, the Celebes.

"These, lassie," he said as I knelt beside the chair, "are the areas we must enter as soon as the war is over"

"My thoughts were so full of the fears and the anxieties, separations and tales of atrocities which had become such a part of our daily life. Suddenly I realized that to him they were but passing events that never altered the program of reaching the unreached, events that never marred the dream!

"His finger traced a path through the Natuna and Anambas groups of islands, encircled central and southern Sumatra, passed over the haunts of the nomadic Punans in the hinterland of Borneo, caressed Bali with a prophecy that God would again open the door to the gospel, then moved on to Misool, the Isle of Demons, the Bird's Head of New Guinea, the Zwart and Mamberamo River Valleys, and at last came to rest over the Baliem Valley.

"This is our task", he said, "and I can hear the sound of a going in the tops of the mulberry trees, the noise of the marching feet of the mighty army of young men and women that God is preparing for the occupation of these areas"

The desire to bring the Gospel to unreached areas in the South burned in other hearts as well as Mr Jaffray's. Hammonds and Ellisons, Cambodia; H.A. Jacksons and G.H. Smiths, Tribes; Roffes and Grobbs, Laos. During a committee meeting in Cambodia, Paul Gunther mentioned that he and his wife were greatly burdened by the need in East Thailand. His colleagues pointed out that we still were extremely short handed in Cambodia but they said, "All right Jeffrey we will accept your decision and we will co-operate". We prayed together and with headquarters approval and that of the Presbyterian Mission in Thailand, work was commenced when the Gunthers located in Ubon. A wonderful group of missionaries have followed in their train. In all areas there have been martyrs, missionaries and nationals, who laid down their lives in service for Christ. In Thailand Paul and Priscilla Johnson

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Had we waited even a month longer we might never have entered East Thailand.

At times it might have seemed to our Home Board that we were biting off more than we could chew. They had to deal with the finances. But as the calls came, 'Come over and help us' the response became a great team effort of love and faith to respond. It began with the missionaries in South China and then kept growing. Team effort has been a major factor in the growth of the Mission and the National Church. And we have had good coaches.

M. Bonnet's house and property were purchased by the Mission and the house is occupied today by those who minister in the Lord's work. When I arrived early in 1919 Mr Hosler and others were no longer serving in Annam. The Tourane missionaries included Rev and Mrs E.F. Irwin, Miss Hartman and Miss Foster.

Life in Hanoi was interesting. Rich Jackson and I exchanged French-English with Gaston Laforge whose father had charge of the pepiniere (nursery). Each year the city of Hanoi provided a wonderful display of flowers in the gardens; tulips, hydrangeas and other varieties. Mrs Laforge was a wonderful cook and I had many a sumptuous meal at their home. I had to converse in French and any mistake or mispronunciation brought Mr Laforge into action. A wonderful way to avoid repeating mistakes! If I did not distinguish clearly between 'faim' and 'femme' or if I said 'Je suis' instead of 'J'ai faim, I had to explain just how I had managed to become a woman! My Vietnamese teacher was Mr Bui Tu. For my first Christmas in 1919 he insisted that I give a message in Tonkinese. We worked it out and for the most part I read it; it looks amazingly good today. There is nothing better than team-work.

One Saturday, I rode my bicycle along the dykes surrounding Hanoi city. Coming along a wide surface, overgrown, allowing only a narrow path, I saw a young man walking ahead with his back to me. I sounded the bell but he did not move aside, even though my warning was gradual. Reaching him, I dismounted and discovered a very angry young man about my own age. Speaking in French I introduced myself and started a conversation. He interrupted to enquire angrily why I had insulted him. I told him I was not a French official and that I came from Canada. Then I mentioned our culture which was to warn of my approach without alarming a pedestrian. I assured him I had no thought of racial discrimination, 'au contraire', I was out for fellowship. Soon we got along fine. This was my first contact with anti-colonial feeling and I knew that a foreigner must continually grow in understanding of the national mind. How tragic that this young man's resentment ^{had to end} in war instead of peace, in ^{MILITARY} confrontation instead of a better solution.

Another Saturday in the dry season as I rode the dykes, I saw well dressed people coming from all directions, converging toward a tree grown area. It proved to be a Buddhist temple. Behind the wall, in the spacious courtyard, a game, similar to chess, was in progress, but with living chessmen. A queen in her robes, sat on her throne at one end of the area used as chessboard, with a king in royal attire ^{sitting} on his throne at the opposite end. The pieces in the game were boys and girls sitting on stools, ^{each} in his or her square. Two elderly gentlemen, with straggly beards, with staffs in hand walked slowly among the squares, pausing from time to time. Moves were made by tapping a youngster on the shoulder, ^{with} and then indicating his or her new position. It was fascinating and I thought of the game of life, young people moved by Christ or by Satan. I rode home determined to move at His direction and to be on the winning team.

Hanoi summers are hotter than those of Saigon where the temperature is ~~less extreme~~ found it to be the same in the Yangtze valley in China, in contrast with areas farther south. French engineers had constructed a railway from Haiphong and Hanoi up through the mountains to Yunnanfu (Kunming), China. It was a great engineering feat with hundreds of tunnels as one climbed to 5,000 feet. We were married in Yunnanfu in 1921 but my first trip was in 1919.

Mr Collins was in charge of the Y M C A in Yunnanfu, a wonderful man with a lovely wife and young son Ralph. The father was seriously ill and I stayed up with him a few nights before his death. I still can see Ralph and his mother as I left to return to Hanoi. Once again I realized the significance of God's planning and purpose in our lives when I read in a Toronto paper that Ralph Collins had been appointed Canadian ambassador in Peking. I wrote him and found that his mother had passed away in Ottawa a few months earlier. I did regret that I had not been able to see her. In fact, I had thought that the Collins' were from the U.S. Memory was stirred again as I read 'Unglazed China' by J. Tuzo Wilson, with his appreciation of the hospitality of ambassador and Mrs Collins in Peking.

While in Yunnan I made a trip by horseback with Mr Graham Sr. of the C.I.M. to bring famine relief funds to needy tribes people of the area, including Lisu and Nosu. I wrote: "This is Sunday morning and I'm away up among the hills in a little Meo village, 120 li from Yunnanfu. Last night was one of the best I have yet had. We arrived about 7 p.m. having travelled since 6:30 a.m. Mr Graham and I were ushered into a mud house where a bright pine fire made our welcome vivid. Here we sat for a time talking and drying out. The family sat around making it a scene for an artist: bright eyed youngsters in picturesque dress; our boys talking and laughing over the adventures of the day; our solitary military escort almost played out from constant climbing. Brightest of all were our host and his wife--he a happy christian already three score years and ten, the patriarch of the village, with more than a score of children and grandchildren; and she, a bright faced, wrinkled old lady every bit as happy as her husband.

"The smoke got into ones eyes and throat and the whole setting of the room; mud, dirt and people, with flickering lights and shadows, presented a weird effect until one saw into the hearts, felt the welcome and realized the Presence and joy and peace of God. We were in a palace, a delightful place after a strenuous day.

"We are among the poorest of the tribes people, at rock bottom as Mr Graham puts it but they are rich. No smoking, gambling, wine drinking, immorality today in this house, as there was a few years ago. Then we went to prayer meeting in the chapel at the other end of the village--a pine torch procession with torches finally placed together on a flat stone, shedding a soft light over the benches, the mud walls and floor as well as the people. It was a delightful service filled with worship and song. You should hear these people sing, every note correct with the addition of a few trills peculiar to the tribes people."

It was inspiring to read in Reader's digest of those who continue to minister 'Beyond the Ranges', the condensing of Mr Eugene ~~Morse's~~ ^{book} 'Home to the Hidden Valley'; the same Lisu but forced to move from war torn areas. Memory recalls those hardy mountaineers and the C.I.M pioneers who ministered to them, men like Fraser, Nicoll and Graham.

Executive Committee met in Tourane, Nov. 24 1920. Item 19 reads: "Mr Jeffrey's letters relative to the opening of a Bible School were read and after a free discussion the Committee agreed as to the urgent need in our work of a Bible School for men and women workers as soon as possible. The Committee recommend that Mr Jeffrey prepare himself for that work with a view to receiving permanent appointment from the Conference at a later date. .. Committee agreed that the proper place for the School was probably Tourane and that the right man for the work was Mr Jeffrey if he can feel that it is the Lord's leading for him" Another item stated "The Committee is strongly of the opinion that as soon as the Lord opens the way we ought by all means to enter Cambodia"

In March 1921 Conference allocated Mr Jeffrey to be in charge of the Men's Bible School. Miss Foster ^{and} later Miss Frost, to be in charge of the Women's Bible School.

It was also voted "that inasmuch as Mr Rader is present and approves of the marriage of Mr. Jeffrey and Miss Goforth, and Mr R.M. Jackson and Miss Peebles before the two years are up, the Conference grants them permission to be married just before their vacation". This no doubt had something to do with my trip to Shanghai to meet Ruth Goforth and to visit her parents at Chi Kung Shan. It was an exciting trip all the way, beginning in Hanoi. 'I'm en route'.

"I got off alright but not without the usual little bit of adventure! We (Rich Jackson and I) left the house immediately after dinner and a few finishing touches in packing. The final articles were some hats, spitoons! and a monstrous brass plate about two feet in diameter. These articles were purchased some time ago by Jack for Mrs Jaffray--I don't know ^{to} what use # 2 is to be put! --and had been left in Haiphong for Miss Foster to take with her when she came up. However since I was going ^{overland} directly to Wuchow it was decided that I should take them. ^{En} consequence Mr Thu' was despatched to Haiphong yesterday with instructions to bring the packages back to Hanoi.

"Mr Thu came in about 10:30 a.m. very weary after the trip and said he didn't sleep a wink all night on account of the heat. I gave him a cup of hot milk and he went home to sleep the sleep of the just. That big platter and those little 'fern pots' looked too prominent ^{so} and had they stayed there this story would never have been told. But as they added so much weight I had visions of excess baggage and took them out again, back to their original position on top of the tray.

THE steamer trunk

"The next scene finds them safely in a poose-poose with Jack, while an iron tired rickshaw conveyed a trunk and pigskin box which had caught my fancy in Yunnanfu. The 'pig' however didn't like his company and fell off as the coolie rattled along regardless of the bumps. Jack took care of the pigskin and placed the other package behind the trunk. Then the fun began. We were now on a level road and the iron-tired chap kept well ahead of our rubber tired vehicles. The basket meanwhile danced madly on the tonneau of leading rickshaw. I began to wonder what was coming next and it happened at the street car tracks. The tram was at the corner and a stream of traffic was going by but that didn't hinder, the ^{man} in the lead. He dashed in and we after him. In and out we went at full speed with the tram after us. Of course the basket fell off in the middle of the track. I made a vain attempt at rescue but had to stop for fear of going under myself."

"It was good though that only the tray was smashed. The rest is still with me." ^{FASCINATING (STILL EXCITING)}
^{AFTER THE CHINA TRIP} in a rose filled room
 Before our lovely wedding in Yunnanfu, June 28 1921, Ruth was busy in Tourane and then Hanoi with French and Vietnamese language study. Then came the Bible School.

BIBLE SCHOOL

I did appreciate the Conference invitation to begin the Bible School and would have desired to continue a teaching ministry had not Conference voted later on for chairmanship ministries. Others have done a better job in the School--I was followed by J.D.Olsen, ^{and} H.H.Hazlett. E.F.Irwin, H.C.Smith and ^{HOANG THONG} Thua had assisted me. Later Ong van Huyen and Le dinh Tuoi were on the staff until Mr Huyen was appointed as Dean. Today the leadership is entirely composed of Vietnamese, Ong Van Huyen, Dr Le hoang Phu, ^{REV VAVAN CU} ^(Vc) with other Vietnamese and missionaries on the staff; a better team than ever.

Our course of three years included regular Bible College subjects with some additions and was geared to acquaint the students with every book in the bible during that period. I had thought of including Greek but decided against it as not yet being a basic need. There has been criticism that I did not include English but it would have been misunderstood by the French authorities. To begin with there was a good deal of suspicion against us. Later we added a course in French.

The students came from various levels, university, secretaries, farmers, artisans and represented a wide segment of Vietnamese society. A number were proficient in the Chinese classics. Some of these at first did not make as high marks as those whose studies had been along French lines but they soon reached the top in more ways than one. A few had attended Mr Irwin's and Mr Stebbi's daily bible class. Today as I read over missionary letters describing the applicants with all their handicaps, yet with confidence that God was leading them to apply, and then consider that these are national church leaders today, I am deeply humbled. ^{HONORED}

To begin with we faced some particular problems. There was no lack of applicants but not all had the same motivation. Missionary correspondence with the School was voluminous. Missionary co-operation and encouragement was heart warming and each applicant was carefully screened. Finances was quite a problem and most had a difficult time securing the cash. Each applicant signed a statement that he was a voluntary student and the Mission had no responsibility whatever to assign him as an evangelist upon completion of his studies, unless he showed himself fully qualified spiritually as well as intellectually. But what would happen in a local church if a student from that area was not assigned? Or a missionary might say, 'I sent this man, he must return to my area'. Another might insist that a worker remain with him regardless of what Bible College rules might be for that student's return to complete his studies. I had many a struggle with missionaries over District urgency School urgency but with committee help we reached agreement.

Uchalla

Mr. Cadman in Hanoi was deeply interested and concerned with our problems. He perhaps more than any other missionary knew what was being said in French circles, Protestant as well as Roman catholic or non-religious. Cadman was concerned because some students referred to themselves as theological students. He wrote: "Have read through your slip as to the objects of THE BIBLE SCHOOL, NOT THEOLOGICAL SEMINARY. It really annoys me to receive, ^{letters} now and then, the writers of which sign themselves as theological students in Tourane. Also I notice the names suggest the flavor of, theological seminary. They need putting right along this line. Ours is a Bible School and cannot rightly even be called a theological school." In another letter he wrote: "As to the term Theological Seminary any one who compares a Bible School curriculum with a standard Seminary fully appreciates the wide difference. Bible School teaches: "Thus saith the Lord", the Theological School teaches about "the Science of God" and in its moralizing and philosophising creates "modernism". No, I feel that it is a matter of false pride for our students to refer to themselves as theological students and here in Hanoi our people would call them sharply to task. As also our newspaper editors." Mr Cadman had strong convictions on SEVERAL MATTERS.

The Vietnamese, however, coming out from colonial rule and challenged by it, are ambitious for the best in all areas. Back in 1921 I could not envisage the number of Vietnamese Evangelical Church christians who today are studying in universities and seminaries all over the world. Some plan to return as laymen, others to work with the Church. There still are seminaries whose standard is "Thus saith the Lord" and one of them is in Nhatrang. The danger of unbelief remains with us and must be contested until Christ Himself returns. In the meantime we can unite in complete allegiance to, "Thus saith the Lord".

Mr Jaffray had some wise advice. He insisted on a high standard but somehow or other was led to believe that I did not favor a full three year course. I assured him that this was not so. He wrote: "I know, to hurriedly graduate your students in response to the pressing need in these early days is a temptation, but I trust that if some of your students have to leave

school before their course is completed you will insist upon their appointment being considered temporary, that it will be understood with them that they are expected to return and complete their course in the School. The awarding of diplomas only in the case of the Course having been completed will help you and help the students also to a real desire to return to the School and finish their course."

Jaffray went on to explain how they had faced this problem in the early days in South China. And then he adds: "There is one matter further suggested from your letter about which I would like to make a remark. The fact that a certain missionary supports a student in School should not entitle him to have the entire say as to where he should be appointed and when. It must be clearly understood by all that the students in our Bible School are under the direction of the Mission. The fact that the supporter supplies the rice for the student does not by any means entitle him or her to any right with regard to his future work. The Committee would naturally of course be considerate of the supporter in such a case, but it would be wrong to allow the supporter to have anything like the privilege of directing the future of the student. The School is Mission property, and the expense of the School throughout is borne by the Mission, the support of the student being a comparatively small item".

Early School Experiences.

Early School experiences are memorable. I sat in our converted stable, where we began classes, with all possible translations in front of me. We had some Vietnamese Scripture portions from our own translators as well as the entire Roman Catholic Vietnamese bible, combining the latin vulgate in one column and its equivalent in Annamese in the opposite column; A very literal translation. Since ^{some of the} ~~the~~ students were familiar with Chinese or French, we had those bibles for reference and if necessary I could refer them to the Greek New Testament. My Vietnamese, Annamese as we called it then, of course was far from what it ought to be but my ambition was unbounded. My wife would have added that my nerve was colossal. At any rate we had a glorious time. We were discussing 'duc tin' (faith). Pham Thanh, former sorcerer, well versed in the Chinese classics, muttered, 'Ductin, Duc tin, what in the world is that? It just wasn't the vocabulary he was used to. Later I shall describe what a marvelous evangelist and team-mate he proved to be when I travelled in his church district. One day in class I happened to mention the frozen

Permitting

lakes in Canada, a team of horses to draw a heavy load across the winter surface. And that we skated and played hockey on such a surface. Pham Thanh objected. "Tell us another one Teacher. I don't accept that tale!" A few days later Pham Thanh informed me before the class that there were fish in the ocean nearby that became birds and then turned back into fish when they desired, I said, "Do you mean the flying fish who, when pursued by larger fish can fly sometimes nearly a kilometer to escape". 'Oh no' he replied

'I know about them but this is quite different". Then it was my turn, while the students laughed to say "Tell me another, Mr Pham Thanh. I cannot accept that tale". Tiep, ^{the university student} seemed very troubled one day and said he had serious doubts about inspiration. When I enquired why? he said. "If we all come from Adam and Eve how come that there are so many types of noses in the world--long, flat, wide narrow? We discussed it for a while. Then I asked him. "Tiep what evidence do you have to prove that Adam's nose and Eve's nose were exactly the same? And after all no two blades of grass are alike". Someone had already suggested that flat noses might have commenced by bumping against a tree. The questions were truly sincere and more and more the students realized that the, "Word of God is living and active". The men grew in faith, love and hope and in the knowledge of the Word, both written and Incarnate. There were a few dropouts and failures and even then I believe each one eventually met God. Le dinh Tuoi had been recommended by H.A. Jackson

as follows: "Tuoi is single. He is one that is not ashamed of Jesus and the world. ^{knows} it, This lad will not be fooled. He is not easily moved and sticks to what he believes, God's word is his standard. The christians want to help and I can almost promise you they will support him, If its a case of funds don't let him be held up. We'll pray it in."

Tuoi came up from the south with three others all of them very promising students and Tuoi was the leader. Before long they deeply resented what they believed to be the excessive authority of one of the men from the north, who had been appointed as one of the School monitors. Matters came to a head one day when visitors were allowed. Dormitory regulations were very strict and during visiting hours a young lady, relative of the monitor, had entered his ^{room} room. All doors were open but the Southern group came to me and said that entering the room was against rules and was immoral. I investigated and ruled that depriving the monitor of his job, with an apology from him, was enough, since there was no evidence of immoral conduct. The southerners were adamant. I did not understand their culture and he must be expelled. I replied that while I did want to fully observe Annamese culture, we were a christian school and truth would prevail, if we looked to God. The men asked time off to pray and returned a day or so later to say that the Lord had shown them that I was wrong and they were right. I was heart broken. To lose these men would be a calamity that would disrupt unity in the Church. And in the South it would be a disaster. I prayed but finally informed Tuoi that with deep regret I would have to let him return home. During all this Mrs Jeffrey had continued to teach Mr Tuoi the organ and acted as though everthing was the same as ever. The day before he was to leave by ship Mr Tuoi asked permission to say good-bye to the students. He stood up and said, 'Men I could fight it out with Mr Jeffrey but I cannot fight the love that Mrs Jeffrey has shown in not taking sides in this matter. And he broke down and wept, with each of us joining in. What a triumph of God's love and grace.

Years later when Le dinh Tuoi was president of the Vietnamese Church I have heard him tell students and ^{how basic it was} pastors to yield our wills to God's will. Tuoi, a close friend of mine, taught in the Bible College, was pastor of the Central Saigon church. During building operations no task was too menial for this servant of God.

Bible Colleges were established as early as possible in each of our South East Asia fields. Cambodia in Battambang () later moved to Ta Khmau. East Thailand () then a School among those who had had leprosy. Tribes at Dalat () and Banmethuot (). Laos in Luangprabang () Xieng Khoang and Vientiane. The story of these Schools and those who ministered would require volumes.

In addition to these, sometimes preceeding them, mssionaries and nation-als conducted Short Term Bible Schools in numerous areas. They were not co-ordinated with regard to the courses, nor were they officially linked with the Seminary, as is the case today in the very effective Theological Education by Extension program. But these Short Term Schools were of a high standard and were very effective. One that was close to being a full time School was conducted by Homera Homer-Dixon in Hanoi.

Homera came from a well to do family. Her father was a high government official and aristocratic. Homera was appointed as matron in the Missionary Children's School at Dalat but her heart desire was to reach the Tribes people in the northern part of French Indo-China. While on a visit to Hanoi, ostensibly for dental work, committee yielded to her urgent plea to remain there. Before long Homera, an excellent student with great literary ability and a real go-getter, was operating a number of street chapels in Hanoi city, not one but a number of them, staffed by her students under the direction of the Vietnamese pastor Rev Le van Thai. Then she reached out to the highlands, the tribal areas of Upper Tonkin. It is well worth noting that in every city our work began by the renting of street chapels, with constant preaching. Sometimes the chapel was available to us because it was supposed to be haunted, This was the case when Faifoo (Hoi An) was opened. We secured an excellent location because it was feared to be haunted. And with us there people were not afraid to attend services.

One day following evacuation from the north, Homera and Mrs Jeffrey were conducting a Short Term Bible School in Cantho. They had a terrible time with mosquitoes, I recall, and when they could obtain no incense sticks they tried burning cigarettes! Non-smokers but ready to try whatever might prove effective. Am not sure that the cigarettes did the job. One day Homera received a letter from the north. Mrs Jeffrey wrote me:

(See p.17)
insert here

Homera ministered to Japanese soldiers in Saigon after they had taken over and before we were interned. She was on her death bed in Grall hospital and received those Japanese soldiers who knelt in tears as they offered her their food rations. Before leaving Canada for Indo-China, Homera had written a poem; based on Psalm 119:49 'Remember the word unto thy servant, upon which Thou has caused me to hope' and Ps 116:16 'O Lord truly I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds'

Homera, the slave of God
That is all I am dear Lord.
Just to be Thine
Is joy Divine
Just to obey Thy beloved Word.

And will love Thee while life shall
last

Homera, the slave of God
I've nothing, no, nothing my own.
Thy slave I am
Thou Holy Lamb
Thou reignest upon my heart's throne.

Homera, the slave of God
My heart, Beloved, is Thine alone
I'm at Thy feet
In love complete
I'm only and all Thine own.

Amen: 20 years later.

Homera, the slave of God
O Christ, how I love and adore
My Precious King
In everything
I'm Thy slave for evermore.

Homera, the slave of God
It is love that binds me so fast
I only know
I love thee so

*Herb Jackson wrote from Chaudoc in 1924:
"Please tell Mrs Jeffrey that I just came in
from Binh Long where everyone inquired
for her. If you mention Binh Long to Mrs Jeffrey I
dare say she will begin to scratch. Its a great
life, Ivory, after one da quen roi (gets
used to it). Mrs Jeffrey thinks of bed bugs
the same as she does of saloon keepers. It
isn't that she has anything against
the unfortunate chaps--its the way
they get their living".

Dr Jaffray was burdened all through his ministry by the need for
national leaders in the Church. He wrote me in August 1926 from Muskoka,
Canada.

"Well, our plans are changed again. We were booked to sail on 30th
Sept, but we have had to cancel this booking and will not get away now till
on toward the end of the year, I fear. The Board are planning a great
Special Executive Conference of as many of the Chairmen and senior mission-
aries from all the fields that it is possible to get together at this time,
for the consideration of the great policies of the work for the future. It
is the best move they have made for many a day, Pray that it will mean much
for the advance of the Gospel in all the world.

"In a word--If the Alliance could get its native Churches to take
on self-support and set itself to the training in Bible Schools in all of
our fields of many many more native workers and get the present existing
work over onto them, then the bulk of the men and money from America could
be used for real advance work and entering new parts of the world where no
witness of the Gospel has yet been given,--this would do more toward the
evangelisation of the world than anything else I know. We have now but two
native workers to every missionary. We ought to have at least ten to every
missionary. We need missionaries all right, but we need many many more native
missionaries too. We need an army of native workers to do the work. It is
this pioneer work that will please Him, and it will appeal to His people too
and please them, and they will give to such an aggressive work on pioneer
lines, I am sure"

Today national and missionary specialists are active in the work of revision and keeping things up to date. In March 1974 the United Bible Societies with the Bible Society in Viet Nam, organized a Bible Translator's Seminar at Dalat. "Seventy were present--including staff--and all were engaged in putting the Scriptures in many different languages. Lectures were given in French and English, while the workshops used Vietnamese and Tribal languages." (Newscaster). Seven nations were represented.

Evangelism

Evangelism has been the insignia and the driving force of the Mission and the Church in South East Asia from the beginning. The commission of Christ was and is paramount. "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt 28:18-20). Missionaries and nationals have been equipped spiritually to be effective disciple-makers and disciple-teachers.

In addition to local preaching by missionaries and nationals with constant visitation and receiving of visitors, there were three main thrusts in evangelism; Colporteurs, local evangelists as well as those from abroad, and Bible Conferences of every description. In collaboration with the British and Foreign Bible Society, we early took steps to use colporteurs who had Bible School training. They received some help from the Mission but I know of no more self-sacrificing group than those early colporteur-evangelists who planted many a church. A very few failures cannot dim the brightness of their work. Many of the church leaders began their ministry in some form of colportage work. Some missionaries and pastors like Irving Stebbins used a boat ministry with great effectiveness. Many country churches were planted as a result of colportage efforts on land or by water. Rev.

Nga was an outstanding example in the delta area of South Viet Nam. Other retired Vietnamese pastors and laymen continue boat evangelism today in areas not available to missionaries. I recall Rev Diem's testimony, who when a young colporteur had to sell his shoes in order to keep going. He later pastored large congregations in the country. God has some marvelous jewels who began as colporteurs.

Chinese and other evangelists and teachers from abroad have had a decisive influence in establishing the Church in South East Asia. I can only begin to list them all but the record is in heaven. Always there was a spirit of revival in the Church, renewed again and again. Beginning with pastor Chao from Wuchow in..... and continuing with Hinkey, Wong, Dr John Sung, Jonathan Goforth the flame continues to burn. Apart from revival emphasis I know the Vietnamese church could not have grown nor maintained true spiritual unity in the face of pressures from within

and attacks from without. And this movement continues. Orrel N Steinkamp in his book, "The Holy Spirit in Viet Nam". talks of "another Upper Room-Classroom number 5 at the Biblical and Theological Institute in Nhatrang, Viet Nam--where revival began more than two years ago." And its roots go deeper still, in the hearts of intercessors and faithful witnesses to the grate of God.

FIRST NATIONAL CHURCH COUNCIL

The Vietnamese church has a vigorous program of evangelization and of reaching pioneer districts. When the church committed itself officially to the policy that each local church must be responsible for its pastor, even in times of emergency, it believed that stronger churches should, in times of distress, help those that were weaker. The Mission was requested to give some financial assistance in four areas: Bible School, Publication, Evangelistic Teams and pioneer advance in areas totally unreached. Student preachers have gone into settlements and strategic hamlets to establish churches under very difficult conditions. Evangelistic teams are penetrating new territory (in constant danger) and also are helpful in local areas. In all districts groups of churches are working together in evangelistic effort with regular monthly programs. This is entirely a national church affair except where missionaries are in a position to assist. This is being accomplished in the very important team-work of Evangelism Deep and Wide with its effective training program.

There have been obstacles and opposition to the Gospel and this was to be expected even though it might be caused by misunderstanding.

In 1926 it was claimed that Protestants were permitted to work only in certain treaty ports in the north and center, and in Cochinchina in the south. A number of Vietnamese preachers were imprisoned including Rev Ong van Huyen now dean of the Biblical and Theological Institute in Nhatrang. In the city of Nhatrang pastor Lieu, now retired, was arrested and sent out to work with the road gang to sweep the streets of the city where he had been a pastor. He witnessed to fellow prisoners and to his guards. Converts were won and soon he was promoted by them to be water-carrier and preacher. Always possessing a keen sense of humor Mr Lieu wrote me one day and smuggled the letter out somehow. Would it be all right he asked if he baptized the new believers by effusion instead of immersion because he only had a pail of water? Would the use of a poor grade of tea in serving communion be in line with the constitution? His official board comprised ex-criminals and even murderers. When news of the imprisonments reached France, Protestant members of the French Chamber of Deputies used their influence and the men were quickly released. Quite unexpectedly I was met in Tourane by Mr Lieu with his infectious smile. 'How did you get out?' 'I don't know, they just sent me out but the group in prison wept when I left'. This testing was in God's plan to prepare the church for greater trials that lay ahead.

Mr Lieu originally was a school teacher and an actor. He came with a group of cronies to break up a Gospel meeting. When Mr Thua had finished his message, Lieu innocently ^{requested} permission to ask a few questions. Lieu began quoting the confucian classics. Thua also was well versed in the classics but no match for Lieu in an argument. So instead of answering Lieu as a Confucian scholar Thua quoted from the Chinese bible in classical Vietnamese. 'The word of God is living and operative' and Lieu was won to Christ. Years later when travelling on a French plane a Vietnamese Buddhist priest saw me reading my Vietnamese New Testament. The plane was noisy, one from Canada, and the French passengers were startled to hear the shouting match between us. 'I see you belong to the Tin Lanh. Do you know pastor Lieu?' 'I surely do he is a great friend of mine.' Well we are all going the same road. His church is next door to my pagoda. He also is a friend of mine'. 'Well please read this book and you will find that there are two ways, the one I try to make and the one God has made. 'Jesus said, 'I am the way'. A letter from Curwen Smith tells how he and Lieu were singing: and Lieu instinctively copied everything that Curwen did. It was a hot night and each man was using a fan. Lieu copied everything that Curwen did without realizing it. Curwen ended in laughter but Lieu ^{remained} without a trace of a smile. "Oh that is nothing you should have heard Ong Jeffrey laugh a while ago when we were holding a meeting up in Faifoo!" And Lieu's poetry like many Vietnamese is superb.

I used to listen to him repeat it in the moonlight.

A while back I mentioned Mr Pham Thanh's unwillingness to accept my stories of ice in Canada. Pham Thanh was an evangelist and was also well versed in the classics. While visiting in his district we took a copy of the newly published Vietnamese bible to present to the district judge. Reaching his office after passing through a number of courtyards I began the conversation and told him the purpose of our visit. For the first and only time I met a really scornful Vietnamese official. He said, 'There is nothing worthwhile that does not come out of China. All this Western stuff is rubbish. If I had my way I would decapitate all westerners! My attempt to explain that the Bible was not a western book but came from the east and also was published in China was to no avail. The judge was adamant. Then Pham Thanh began. 'Mr judge I am not fit to attach your sandals but..' Then he soared off into the classical language, like a professor using latin. I got the gist of it but not all the words by any means. How the atmosphere changed. The judge accepted the bible with deep appreciation. Not only so he escorted us to the door walking with us through the several courtyards.

I always worked with Vietnamese colleagues. In my own mind I thought of the organ grinder with his monkey, nicely dressed with cap and cup for the collection. I was like that monkey (or that monkey if you like). It helped the national preacher to have his missionary along. My first trip with Vong began in his parsonage where he had served me tea and then poured cold water in it. 'Mr Vong I don't like cold tea'. 'Well I don't like hot tea' We kept that up from that time on. I would preach ten or fifteen minutes and then Vong would follow. He always took my outline and produced a message that was out of this world. He lasted up to an hour and never lost his audience. Those are the days I like to remember.

Another time when living in Saigon Mrs Jeffrey and I were called late at night to go to the hospital where a christian lady was in serious condition.

Arriving at the hospital we were met by the young husband and three doctors. His wife lay on the hospital bed and one doctor said, 'She has just died. There is no pulse. They all agreed.' The young man replied. 'That's all right. My missionaries are here and she will not die.' I went off to a corner to call on the Lord. My wife evidently had more faith. We prayed and anointed the lady. Within a few minutes she sat up and lived many years longer. I do not attempt to explain many cases of healing I have seen but God does meet the simple faith of earnest believers. He does work miracles.

To begin with we did not have Dr Donald McGavran's penetrating studies on what is called 'the third stream of evangelism, Church Growth'. But the principles of Church planting and Church growth were all in operation in Viet Nam, as well as what is now described as crusade and saturation evangelism. I believe we were alert to these principles. Again and again we were able to advance because of group movements in Tribal areas and also in many instances in Vietnamese situations. The Vietnamese church includes a large number of men, women and children who though suffering severe persecution or ostracism because of their faith in Christ, persevered until they won the family and neighbors. The real backbone of the church in Vietnam are these who stood true and were determined to win those who opposed them. It was a lovedetermination. We did disagree with the policy often used of assisting a village in law suits or other legal matters as a means of church growth, in order to instruct the children even though the parents might only be nominal christians. At one point I failed by not keeping a complete detailed record of each local church congregation; financial as well as numerical. This would have provided important information in relation to church growth. And it would have enabled us in some instances to deal earlier with problems of location or assistance.

The Church has maintained its bible doctrinal position in relation to national sects. One of the leaders of the Cao Dai movement was for a time in contact with Rev J.D.Olsen as an enquirer but he did not go on. When Mr Olsen was killed in an accident this religious leader expressed his sympathy in a telegram. In Cochin China a sect was founded by Mr Bo Dai and named 'The Banana Coconut Society'. 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 with Christ. I spent a long time trying to show him that God had permitted his natural gifts and leadership but that only in Christ could he be used or God. He was a remarkable man but quite tied up to his own claims. Many of his followers continued to read their bibles and sing our hymns but still held to their own peculiar beliefs. One former colporteur spent some time witnessing to these people.

The long drawn out war situation in Viet Nam brought evangelism into sharp focus. Literature must be provided for soldiers, prisoners, hospitals, induction centers, refugee camps and new government settlements in jungle areas. Ruth Jeffrey was deeply burdened to meet these needs with financial assistance, and personal involvement with Vietnamese colleagues and Gospel teams. This required Gospel films, meetings wherever possible, book-rooms, hospital and prison visitation and military chaplains. There were many obstacles to be overcome. Garth Hunt and Jim Livingston joined in this vital ministry and have been followed by Glen Johnson and Barbara Ferguson, as well as others. Untold thousands have been reached with the Gospel message through these channels. Nothing could stop Ruth Jeffrey and others in their attempts to meet the needs. My wife gave herself to the utmost and has given a brief account of her life and ministry in her testimony of "Amazing Grace".

In 1929 Ed Roffe arrived and we were ready to fulfill Conference appointment of Ed to northern Laos which had been decided after consultation with the Presbyterian Mission in Thailand. I had the first model A Ford in Viet Nam. It was given by Mr Harvey of the Christie Biscuit Co when he saw a picture of me on a tribal horse with feet dangling not too far from the ground. He knew that the Goforth's were to visit Indochina and Mr Harvey did not want Mrs Goforth to travel in that manner. We left the car at Tha kek in care of a young American engineer working with a French mining company. He left it in the company garage but someone forgot to turn off the ignition! I discovered this later.

Travel up the Mekong by river steamer was wonderful. I had travelled up river previously from Phnom Penh but now we were on our way to Vientiane where we would secure horses for the rest of the trip overland, much faster than following the winding river. It always was relaxing to get away from the city work to travel in the interior. Our journey north was uneventful but full of interest and variety. We followed the road right over the mountains instead of going around the base which would have been easier. I wondered why so many villages were named 'Tin Tok' until Ed told me years later that this meant "Foot of the mountain". We had carriers but usually were far ahead of them; most of the men were addicted to opium. In fact, on the return trip they dumped my luggage on the trail and went home. But it was passed on from village to village, with silver dollars in one small case, and I received it in Vientiane with everything intact and not a dollar missing. At night we sometimes slept in a Buddhist temple compound. Ed was an expert at imitating a hen or a rooster. He drew a crowd with his performance so we had no difficulty securing our meals. Mountain rice was available and khao niu for the horses as well as delicious milk from green coconuts. I left Ed in Luangprabang to begin a long and great missionary career. He met important government officials after I had left but soon came down with a real attack of malaria in spite of our use of quinine. Ed went on to serve as administrator, ^{and} teacher and translator during his many terms on the field.

Word had come by telegram that I must hurry back to Cambodia, so instead of floating down the Mekong to Vientiane on a huge : lumber raft, as I had planned, I returned to the village where we had left our horses. None was available because an epidemic had necessitated their speedy evacuation. So early next morning I started down the homeward trail. There was a song in my...

heart and I could shout to my heart's content. Monkeys were plentiful, there were countless deer, small black bears and beautiful birds. By late afternoon I came to a rest house "sala" where a traveller could put up for the night to shut him away from tigers. Nearby was a cool flowing stream where I enjoyed a refreshing dip. By this time the carriers had arrived and I sent them on to the next village. I would take care of my meal and they would join me early next morning. I was hungry! The aluminum chop box contained a loaf of bread secured from a Chinese baker in Luang Prabang, a box of cream of wheat purchased in Haiphong, cocoa and sweetened milk. It was the first time I had seen cream of wheat in Viet Nam so I bought it on impulse. I kept dried raisins in my pockets, to munch along the way. Even with a good fire it took longer to boil water in the higher altitude. Opening the cream of wheat I found it crawling with 'vitamins' but it would soon cook up. The loaf of bread was completely blue inside when I cut it, so it went into the bush. The sun had now set and my lantern was burning beside the fire. Suddenly I heard the sound of horses coming up the trail and two Vietnamese appeared. Instinctively I cried out in Vietnamese, 'Hello, where can I get a horse?' The older of the two seemed very tired but was courteous and informed me that a day or two later I would find a horse available. Then I invited the men to share my meal which invitation they accepted. They tethered their horses and sat down with me. I gave the older man quinine and aspirin for his fever and we talked. The older man wanted to know how it was that I a foreigner had invited them to eat together, it was rather unusual. 'Well, I'm a foreigner from America and not from Europe and I'm not here in business or in government service.' In fact I am here with a message from heaven concerning God's heavenly trail which He wants each of us to follow." I gave them some literature in their own language and quoted John 14: 'Jesus said I am the way the truth and the life' How come he asked that you know our language? Do you have a Vietnamese wife? No I replied, my wife was born in China but her parents came from Canada with the same Gospel message. Then the older chap very politely began to quizz me on the meal and before long I had a vague feeling that I was on the defensive. Don't you Westerners usually serve quaker oats in the morning? He had never seen cream of wheat. "And coffee rather than cocoa?" Yes I replied but I don't have any other menu up here.' With some hesitation but kindly he said, 'I deeply appreciate your invitation and your sharing with us and I want you to accept my invitation to dinner tonight'. I just knew I had to say yes and Psalm 23 came to my mind immediately, 'a table in the wilderness' But where was the food? I had horse meat in France but not here they needed the horses. So we kept on talking and I took the 'vitamins' off the fire, never to be seen again.

It was now dark and we continued our conversation in the light of the fire and lantern. Then a file of Kha tribesmen came up the trail, each man carrying a lighted torch and a large basket with arm loops for each man's back. The baskets were deposited, the carriers

It now was dark and we continued our conversation in the light of the fire and lantern. Then a file of Kha tribesmen came silently up the trail, each man ^{holding} a lighted torch and a large basket with arm loops, ^{was} carried on the back. The baskets were set down, the carriers began animated conver-

sation as they went off to prepare their own food from segments of bamboo which they also carried. Then the two Vietnamese went into action and what a feast was set before me! It was comparable to the best hotel meal in Saigon. White tablecloth, napkins, cutlery, hors d'oeuvre, omelet, beef steak, crisp French bread, butter, French fries, steaming hot coffee and a delicious dessert--and Even water instead of from the stream. I did not need the wine. Following custom, I love French hospitality, I was the guest of a French mining engineer via his cook. No wonder I had been wondering! Early next morning before daybreak we were on our ways. The torchlight parade was on its way north to find the engineer. I waved good-bye and told them to try to find Mr Roffe but above^{all} to find and follow Him who says, 'I am the Way..'

I arrived in Vientiane after other interesting experiences including an early breakfast at a French plantation where the hominy was delicious. On the steam launch from Vientiane to Thakek malaria caught up with me and a kind Roman Catholic priest insisted that I take his bunk while he slept on the floor. In the lower bunk beneath me was the mother of a French doctor and when I was burning and shivering during the night I decided to get some water. Fearing I might step on the lady I jumped and landed right on the priest! What a predicament but he really was a good man or else I completely knocked the wind out of him. Later they all treated me as one of the group, the only Protestant among them, and I shall always remember their hospitality.

At Thakek it took most of the village to push the Ford until it started. Still feverish I drove south to Savannakhet over a road that was no more than a trail. I had wired for Herman Hazlett to come up from Tourane to meet me which was a great help. After a series of injections I have never had a return of malaria.

French Officials.

Working in French Indo-China under French Colonial and Protectorate rule we were, as a matter of conscience, entirely non-political. On our part there certainly was no colonial identity, even though we were completely loyal to our non-political identity. Nor did any individual missionary paternalism (or maternalism) ever hinder the national church and mission development of national missionaries. I do rejoice that we did not fall into those pitfalls which national leaders have observed elsewhere.

French officials on the upper level were of a very high caliber. I believe they were personally respected by the Vietnamese leaders even when totally opposed^{by them} as enemies of Vietnamese nationalism. Undoubtedly we missionaries were viewed with suspicion by the French and our dossiers were bulky. It required years of patient and persistent Christian conduct to win our way. I never relied on American or British influence. We were solely under local administration. In fact one American official remarked that we could secure an interview with the Governor General much faster than he. There were times when we were under attack by politicians and in newspaper articles. And once in a while I was deeply ashamed of minor French officials but never in 48 years did I ever come up against what one writer describes as "bitter antagonism against the Alliance and National Church", at least on the part of higher officials. That at least is the way I found it.

Only once did I meet with strong opposition and that was on the part of a French Protestant official. Mr Irwin had gone on furlough and I was paying an official visit to the Resident at Faifoo (Hoi An). I did not know it at the time, otherwise I would have begun with an apology, but it seems the Resident had been stopped rather abruptly by an elderly American wearing army fatigues, who requested a ride. The American was a retired U.S. army chaplain, ~~name~~ who had accompanied his wife a well known botanist as she collected specimens. They were staying with us in Tourane. So for the first time I was confronted by an angry Resident who immediately ordered me to stop all activity in his territory where we had several churches. His position was a legal one. I pointed out that the Resident Superieur in Hue was fully aware of the situation and a proved of the way we were conducting our work. 'That makes no difference' he replied. 'I say no and I will have you arrested if you continue". So, somewhat disappointed I returned to Tourane. Next day, just to keep things in line, I returned to the district and called at the churches but did not conduct any meetings nor did I enter the tribal area. No one stopped me. But a French scientist on an official trip from France, a friend of ours who later was killed at Dien Bien Phu, did go into the tribal area and he was arrested. I don't know what happened but the Resident was soon recalled to France and I have always felt sorry for him.

One day Monsieur Le Fol then Resident Superieur at Hue, requested that I call to see him. He had a wonderful collection of stuffed birds and was a well informed ornithologist. For a time we talked and I admired his collection. Then Mr Le Fol came to the point and informed me that he had received new and strict regulations concerning our work in the area around Hue. This was ostensibly on orders from the Vietnamese secret service. We were being linked with another group considered to be subversive. This was not good news and seemed to bring us to a standstill. Finally Mr Le Fol said, 'Is that clear?' 'Yes indeed' I replied. 'Now please tell me how I am to get around it?' With a twinkle he warned me that any violation brought to his attention would result in swift punitive action on his part. But he also showed me how, if I were really careful, we might continue on a basis of mutual understanding.

In dealing with the highest authorities, French or Vietnamese, we never wrote letters requesting authorisation unless we had met with that official in a personal interview. A written refusal on file might block projects for many years. And usually when I was assured by a French official that a written application would receive a favorable reply, I quickly made notes of what that official suggested as to the proper wording. In this connection Governor General Pierre Pasquier, a specialist in education, treated me like a son. His death in a plane crash in France was tragic and a great loss.

In Hanoi, visiting the Resident Superieur, Monsieur Robin, I was received with coolness. Monsieur Robin gave the appearance of being a military officer. It was clear to me that he must have received word from the Surete that Mr Cadman was suspected of being in contact with Vietnamese revolutionary leaders, including Ho chi Minh. I assured the Resident Superieur that any contacts Mr Cadman might have would be spiritual and non-political. Here was I facing a stern ^{and imposing} official who was seated behind a huge French desk. Complete silence on his part did not help my French pronunciation. I do better in French when stirred up, not when on the defensive. So I left hoping for better days in the future.

Next time it was different. I believe I took Mr Cadman with me. French friends had told us that Monsieur Robin was in line to be the next Governor General. So I began by extending sincere congratulations and we were off to a good start. Later when our Conference sent the usual telegrams of greetings, the reply from Monsieur Robin was as cordial and longer than any we ever received.

Expansion.

Very early in the program of Church Growth came the printing and use of a catechism. This was a translation of what already had been used in China. For a time there was undue delay in baptizing converts until they had mastered the catechism and proved themselves to be true believers. No christian could partake of the Lord's supper until he was baptized. Then the Bible Magazine was published in line with what Mr Jaffray was doing in South China but Mr Cadman wanted it to be more for popular reading than that in South China. Permission for this magazine was refused at first by the French authorities but finally in _____ I received permission. Enlarged and improved it is now the official church publication. Other publications like Rang Dong (The Dawn) are also a means of growth. Then came the matter of a church constitution.

The immediate need for a Church constitution was suggested by the Foreign Department of our Society and also was recognized on the field. Dr. A.C.Snead on behalf of the department urged that the autonomy of the local church should be basic. Our Vietnamese leaders had no immediate definite suggestions to offer so I took the constitution of the Presbyterian Church and our own Alliance constitution as a basis and adapted it to local, district and national church requirements in Viet Nam. This was in English which I turned over to Mr Olsen who with Vietnamese made a Vietnamese draft. This was sent to every missionary and Vietnamese worker and finally to the Foreign Department and national church committee. It was approved finally by the General Council of the Vietnamese Church.

Due to the fact that considerable detail was added to the original draft, some of it really by-laws, there was strong opposition from some of the missionaries. There were attempts to mis-use this document but gradually a proper balance prevailed. Later when an attempt was made by a small dissident group to take over the Church and imprison its leaders, the constitution was a bulwark to prevent the attempt. False charges were carried even to the court but were completely disproved. Some have maintained that a Constitution is a hindrance to spiritual development but like any form of law the trouble lies

with the flesh rather than the regulations. The Church sometime has paid too much attention to the 'letter'. Nevertheless it has surmounted serious dangers of lawlessness. The Constitution was and is helpful in furthering self-support and self-government. Only those churches that are completely self-supporting are entitled to all the privileges of the National Church.

An attempt was made to abolish the present constitution and to substitute another in its place. It was suggested that instead of the local church being basic, everything should work from the top down. This would allow for one leader with assistants having everything under their control. This seemed to be an attempt to introduce 'big government' and it was presented very persuasively. The Vietnamese National Church Council has thus far stood strongly in favour of the democratic procedure in spite of pressure in favour of more centralisation. The latest draft for revision of the constitution includes a. committees to supervise and to criticize.

In his valuable and revealing 'History of the Evangelical Church in Vietnam (1911-1965) Dr Le hoang Phu makes the following comment, on the constitution. (His viewpoint concerning the constitution is very good but he was puzzled by one item)--'In one curious reference, the constitution committee, obviously under the influence of some slavery conscious American missionaries, added slavery...this reference had little meaning in the Vietnamese society where slavery was practically nonexistent". When I first read Dr Phu's comment I also wondered but later it came back to me vividly that I had asked Olsen why such a reference was there. Olsen informed me that it originated with one of the Vietnamese who strongly insisted that often when children were 'adopted' by payment to the parents or by taking care of the child that it meant slavery for that child. Personally I agree with Dr Phu that the danger as far as I could see was 'practically non-existent' but evidently there must have been an instance which influenced the one who wanted slavery in the constitution.

Beyond Martyrdom.

Many Vietnamese christians and pastors laid down their lives for Christ during the fighting between the French and the Viet Minh and later between the forces of the north and south. None of these was engaged in military or political activity. Although later, christians in the armed forces were to suffer death. Missionaries also were in places of danger, particularly in the highlands. And when they too were called to sacrifice their lives, they were ready even though death came suddenly and unexpectedly. Those of us who shared years of fellowship with our Ban-methuot colleagues and others have unforgettable memories of wonderful, down-to-earth friends, triumphant in life and in death. James C. Hefly writes in Christianity Today-'Beyond Martyrdom'.

Quote. 1968 ?

2 4 Saigon Oct 11/29
My Dear Father
and Alice:-

I am a few days
late in announcing
the arrival of David
Tony at 5 a.m. Oct 7th.
Weight 9 lbs. Both
Ruth & Baby are well.

Ruth & Paulie are
very proud of their
younger brother

Ruth will be
in the hospital, prob-
ably, until the 20th.

We will be back again
in Louane by the end
of the month. Ruth will
go by boat with David
and the Amah.

Last week was a very
busy one with Committee
meetings, which accounts
for the delay in writing.
Laura and Gordon are
here with little Douglas.
My we are glad to
see them. Douglas looks

for all the world like
mule George. He is a
fine baby.

Gordon & I are leaving
this afternoon for Pnom Penh
to visit the Resident
Superieur in regard to
Gordon & Laura being located
at Kratie, Cambodia.
I plan to be back here
d.v. tomorrow afternoon.

Trust this finds
you well father. Thank
Alice for the clip-
pings and papers
much love,

Jony.

1920

Hikung Shan
S. Honan.

Nov 30th

My dear David,

You have been many
many times in my heart
these weeks and months since
I heard of your great sorrow.

You will wonder I am sure
why I have not written to you
specially at such a time when
you should receive all the
comfort & help others can give.

But dear David, the fact is
I have not been well & have
found every time when a real

tax. I will not take time to
further excuse my delay
in writing but must just
ask you to have faith in
me & believe that I have
truly & sincerely sorrowed
with you in your great
loss. For it is a loss - for time
though not for eternity.

Thirty ^{four} years have
passed since my precious
mother died but I can still
feel the awful sense of
loss - of voice when I think
she was with us no more.

It seems how you loved your
dear mother & can under-
stand a little of what it

must have meant to her
after death. I know Rich's
love and sympathy at such
a time will be some help to
you.

Your sister has written me
such a nice letter and I
hope to answer it soon. She
told me a little of your
mother's last moments had
a look of joy come in
her face just at the end.
This also came upon my
dear mother's face. It was
such a comfort to us all later.

I trust your dear mother's
home-going will but draw
you & our dear Rich still
closer to - gether.

I do wish it were possible for you

Ruth to be married next
Summer.

And now dear David I just
want to add, how truly you
won our love last summer.
I think of you as my own
dear David. Don't ask me
to call you anything else. I
love the name David & you
must always be David to me.

God bless you my dear boy,
Amen high! Make the most
of the Moments! Live by the
grace & power of God up to
your own Ideal of a missionary
and I shall (with Ruth) soon
be ashamed of you as our
own son. I pray God will
keep you always to live your
best! With much love
from
your mother & father
Rosaline & George.

LOUIS JULLIEN

LANG-SON (TONKIN)

Lang-son, le 24 June 1900

Ruth Deane! - This is where you find me tonight and I have just finished eating. There are other folks here but I was at a table all alone and couldn't help wishing that you were at the other side. However, just to think I'm en route.

I go + off alright after dinner but not without the usual little bit of adventure - when I'm alone it's usually tame but if folks are along it may be different. We left the house immediately after dinner + the finished touches on packing. The final articles were some hats, spittoons! and a monstrous brass plate, about 5' in diameter. These articles were bought some time ago by Jack for Mrs. Jaffray (I don't know what use #2 is to be put to.) and had been left in Staiphung for Miss Foster to take with her when she came up. We expected that she would have been the first to pass

through. However it was thought
best to change since I was going di-
rectly to Waihou et par consequence
Mr. Phi' was despatched to Staiphay
last night yesterday with instruction
to bring the package back to Hanai.

It came in about 10:30 a.m. tired
and very weary after the trip and said
he so didn't sleep a wink all night
on account of the heat. I gave him
a cup of hot milk and off hands he
went to sleep the sleep of the just.
That big platter and those little
fun-pots looked too prominent for
the ship so into his steamer trunk
they went and had they stayed there
this story would never have been told.
But as it was they added so much
weight that your Mr. Missionary man
had visions of so much excess baggage
that he quietly shipped them out
again; and back they went to their
original position sur la tête de
Monsieur Panier.

The next scene finds them safely
in a pook-pook with Jack, while a Sayai
enjoyed a trunk and pigskin too which
caught my fancy in German for.
However the pig' didn't like his

Langson, ~~by road~~

company and fell off as the wheels ^{settled} long regardless of tempo. Jack took care of the pig skin and placed the other packages behind the trunk. Then the ^{gan} - We were now on level road and the iron-tired chap kept well ahead of our rubber-tired ^{xi's}. The basket all the while danced the high land flim on the ~~by~~ ^{by} ~~means~~ ^{means} of Mr. ~~xi~~ ^{xi}. I began to wonder what was coming next - and it happened to be the street car-tram. The tram was at the ~~end~~ ^{end} and a stream of traffic going by that didn't hinder the chap in the lead. In he dashed and we after him. In & out at full speed we went and the tram after us. Of course the basket fell off in the middle ~~of the track~~. I made vain attempt at rescue but had to beat it for fear of going under myself. ^{the} was good though ^{the} plate was smashed. The seat is still with me. Jack will sell ^{the} remains

and we'll buy a new plate and our
fun will cost us a couple of dollars
each perhaps. Jack was quite discour-
aged and we both felt bad for
a bit. - I owe Jack a real vote of thanks
for his assistance in arranging some
of our financial matters and without
him I would not be able to start so
soon. He is also going down to meet
Miss Foster Saturday morning and
sails for Rouane 30th.

The scenery of today's trip is beaut-
iful, ever getting higher and more mountainous.
We pass military outposts and the
people change a little but the language
is still the same. However it's easy to
see we are getting nearer to Chien.
Only a couple more hours on the
train, leaving here at 7 a.m.

I met a chap first thing who knew
Mr. Cadman and also one of our ^{Christians}
here. He came up this morning and
we had a little prayer together before
supper.

This is a fast scribble tonight sweet
heart but I'm writing under diff-
iculties. With mountains of love from
your boy who is one day nearer.
- David.

Lungchow, June 29/20

Dear!:- This is my third day here and
we are expecting to leave for Nanning
tomorrow morning and shall probably
arrive in Weichow Saturday afternoon.
The river is high and travelling
ought to be rapid.

Friday morning at 7⁰⁰. I left Lungson
and by 9⁰⁰ we had reached the
end of the line. A French officer who
with was the only passenger who
went that far with me - also an
official. There is no station nor
anything for that matter and so
I had to wait while a coolie went
over the border to get some carriers
for my baggage. The scenery from

Lungson on is most tame and very
pretty. After waiting 20 minutes or
so the train left and a little later
my friends came back and bargained
to take my baggage to Nam Juan
for 7⁰⁰. No one stopped me at
the gate so I marched in and then
visited an official and had a

little chat with him - in French.
Then I got a cart - two wheels.
After walking a couple of miles
I got another and off we started
for a place that sounds like
Up-side-down. The trip was in-
teresting and hot. I fed on rice and
mien and always found someone
who knew Annamese. The scenery
was delightful and one town built
by a Dutch in wails was very nice
but I'll not go into all the details.
About 300 in the afternoon it
rained heavily but cleared after
an hour and a half. I only had
to change boots and socks and
was then all right. Later our
cart, horse and all capsized
but without any serious damage
and it was fun. A little after
6⁰⁰ we arrived at Up-Side-Down.
I paid off my carts and after
a wordy battle bargained for

a boat to take me to Luynchow.
Then I had a few hours by moon-
light. They wanted to stop half
way and take me the rest of the
way in the morning but I wanted
to get in the same night. When
I arrived I left my baggage in
the boat and set out with the
foss to find someone. He took
me to a Chinese who spoke
French who knew Mr. Worsnip
so after a few minutes delay
I arrived at my destination for
that day.

Since then I have been having
a very enjoyable visit with Mr.
& Mrs. Worsnip. Saturday we were
setting up bicycles. Sunday we
spoke. Yesterday we were out
around the town and in the
evening went to see some ^{moving} pictures.
Not a regular show but a chap
passing through. However I'm
not much struck on them.

So day will be my last here and
then perhaps I'll be able to
write on the boat. There was
a gunboat expected to arrive
but it will not be in until
tonight. - with lots & lots of love
Doan

Wuchow, July 6/20

My Deon Ruth! - Perhaps it's
because I'm getting closer to
the day but certainly I'm happy
in the strength & blessing of
your love. Perhaps too I've heard
a few things that have given
cause for more love & happiness.
Whatever it is I'm rejoicing in
Him and in Victory

I have promised to stay here
until the end of the week and
believe it to be best altho it
really is a little & sometimes more
than a little hard. The days
are very full & and of blessing
too. It is nice to meet the
So. China workers and well

mean a lot in coming days. We
are gaining some good points also
for our next Indo China con-
ference. (Olsen & Dodds are here you
know).

My heart is really full Ruth
and I do feel confident that God
has been and is leading me on
from an experience that was so
filled with failures thro' un-
belief into one that is deep in
Himself. I had a talk with Olsen
the other day and he is right
up against the same proposition
and I think all our Indo China
missionaries feel more or less the
same. But I'm much encouraged
to think what it will mean as
we all press on in a faith that
is really victorious.

They say I'm looking rather
thin and I guess I am down some-
what but these days ought to
do wonders. Folks seem to think

too that I must be somebody
to be engaged to Dr. Goforth's
daughter but I soon dispel
these ideas, altho' I'm trying to
be as good as I can. I think
I feel a bit shy tho' or some-
thing with so many ladies
around.

Each day and each stage
of the way I find that truly
He has gone before. Our last
month's allowance came to over
\$130⁰⁰ so that there was 60⁰⁰
more waiting for me here. And
Mr. Jaffray is helping me also
in back discounts etc. so that
my way looks quite clear. I
expect to sail from H. K. the
13th or 14th on a P.O. boat.
I may leave here Saturday or
on Monday. If Sat. Miss Rolley
& I will go down together

but if we can wait till Monday
Mrs. Jaffray and some other
will be going down.

Before leaving Hanoi mail
was a way behind and now I'll
not receive any until I reach
Chi Kay. (Roster mt'm is it not?)
But just imagine should I
meet you in Shanghai!!

Last Wed. we left Lungchow
and reached Nanning Thursday
about 11⁰⁰ a.m. I couldn't stand
upright in that first motor boat
but had a jolly time. Naturally
you know I like China and
you will have company in not
always liking Indochina so well
and yet there are some things
that do make up.

We didn't have much time
at Nanning but the customs
officer held the boat for us and
we had a little extra time. We
visited Dr. Clifts but they were
in H.K. and we had afternoon tea
with the other ladies and

a Mr. Wood. Mrs. Wood + I had
fun talking French. - I like
nanning as a city.

We were late getting in here
as the last couple of days there
was a very strong wind against
us. However the trip was very
enjoyable and I felt quite at
home in my little bunk. In
fact on this last boat I was
much better off than the
Worms in their cabin as
it was stuffy.

Mrs. Jaffray tells me to
send this letter to Shanghai
so I don't know where it
will go in its travels - you'll
soon have me too. Keep pulling.
I have lots more to write
but I'll save it to say

I'm the happiest boy
in this world Ruthie
with love + kisses and a
really big that's coming soon
I love you.

1320-111

Wed 20/11/54

Wed 20/11/54
Wed 20/11/54

Wed 20/11/54

Wed 20/11/54
Wed 20/11/54

Star brought love blessing
framed in ruffling happiness
(And now I tell of your parkers)
of love that clouds and dark-
ness cannot change

The glory of the day is light
bright, clear, penetrating
The glory of the night is light
starlight, moonlight, soft radiance
The glory of the soul is love,
warm, throbbing true
Deeper than ocean depths
and boundless
Holier than midday sand
and endless
Steeper than heaven's span
and limitless
True love that loves as you
Boy love
Is God's own gift eternal
from above.

Dearest Southerner Miss! - I
really do apologise for the poet
idea but not for the look
that is in it. It is only for
you and I know you'll take
it from your own Boy. It's
the best I could do in the time
I had and I wasn't born a
poet - I'm only your lover
that is miles ahead of being
a poet.

I would love to be with
you this birthday, and I love
so much for the first one
with you. I wish I had been
with you every one of the 23.
But to make up for it I
am going to put them all
in one and love you that so
much.

I saw only his your picture
and wish you an airplane to
I'm coming fast?
your own I love Boy, with
miles + ocean of love.

of other one may be and
by lives in love eternal
12/2/19

807 Wynnewood Rd.
W. Philadelphia, Dec. 19/18.

My Dear Ruth:-

It does seem rather late to be writing a letter at 11:30 Sunday evening but such is the case. I shall likely arrive in Toronto not long after this epistle as we intend leaving here to-morrow night about 6:30. However you should get this word first and I trust that it will find you the same happy girl. - Perhaps too there will be a little note for me at the office in the morning and then I'll know all about wintery Toronto down here where it is quite mild.

^{3.}
router will be via Chicago. The boat is not "Empress of China" but S.S. "China". Certain restrictions re baggage will mean that part of my outfit will have to go by freight - a party for India were to leave on this boat but will probably be unable to, not having received their permits yet from Washington.

at 12.00 we were ready to leave Penn. station for Phila. but a wreck kept us one hour late, and we arrived in here about 3.30.

First we visited the office of my uncles and last night stayed with one of them and

^{2.}
my but there seems to be plenty to write about so I'll just continue along in a sort of log-book strain. We managed to get away from N.Yack all right yesterday morning and soon were making our path up 8th Ave. New York. - The information at 690 was rather interesting. I am to leave Toronto by the 17th so as to be in San F. - 5 days ahead in order to have my passport in the hands of various consuls in time; my

to-night as with the other? They certainly have given us a good time and to-morrow promises to be very busy also. I'll just give a brief outline of what we've done to-day.

Dr. Wylie of St. Paul's Pres. Chh. gave a splendid message to us this morning on Zacchaeus. To-day I must abide at thy house. The rest of our "visiting" might not be so interesting so I'll not go into any further detail.

You will find an enclosed clipping from the "New York Globe" It struck me as being very good. I have been seeing

a few things and more and
more am I satisfied with
Him the unseen Companion and
God. There are big men and great
plans both in and outside
of the church but it is grand
to know in whom we have
believed and to be persuaded.

Pray for them here. Some do
see but oh how blind some are
yet to the great realities of
God and His kingdom and His
love.

I am kept close to Him too
when I think of you. If I look
too intently at things seen it
reminds me of what I should
do for Ruth Goforth, but in

looking to ⁶Stim - This love is
far better than gold - You'll
be calling me down for writing
in this strain though so
I'll quit and close with
good-night - dearest. (quite
a sweet word is it not)

I love you.

P.S. How is your sister
getting along? - trust she is
gaining strength

P.S. may not be
home till Tues.



S. S. CHINA

Monday 9. M. 20/1/19

Dearest Ruth:-

We are now travelling up the West coast of Japan in a rough sea and expect to arrive in Nagasaki early this afternoon. Up on deck the breezes are far from balmy but I enjoy them 'beawed up' and am feeling great. - Was just wondering whether you would receive my 'Hawaii' letters Sat or Mon, and guessed Monday so you atitt do not know perhaps how much fun I am enjoying.

Yesterday morning I took the service as most of the other speakers were a wee bit shaky. Enjoyed it alright but would rather listen to some of the older men. Instead of attending the song service in the evening I stayed up in deck and enjoyed a good sing along with only a couple of Chinese to criticise - Perhaps I don't miss your singing.

Now I must not forget to mention a little of our stay in Yokohama. You will not need some of the details I

The country is beautiful alright altho
as the rice fields were all bare we
saw only winter vegetables growing.
Changing at Fujisawa we crowded into a
little Downville trolley and before long were
on the beach and walking from the
car line over the sand and across the
long wooden bridge to the island. At the
other end they charged us 3 sen admis-
sion. Some others from the boat passed
us here and as it was rather late
in the afternoon we did not stay
very long visiting the temple etc.
Mrs. Coan had quite a time with
the children teaching them to curtsy
and repeat English - (They left the boat
at Yok. and are visiting Japan, Korea,
& China and I may meet them again
in Hong Kong if I'm delayed there a bit.
Mrs. Coan's father was a miss'g in Persia
and he has travelled quite a bit. I
miss them now quite a bit)

X By the time we reached Ham-
akura it was nearly sundown. On
the trolley we had met a lady
missionary (American) who was married
to a Japanese gentleman. She was very
good and being on the way to a night

have to send to those at home but I
can say that it was all most inter-
esting. Just think I didn't get back to
the boat until 12:00 P.M. with two lady
missionaries. Let me give you a brief
outline of the day and then you will
appreciate my position. In the morning
I wandered around Yokohama, using
a rickshaw at first but as it was hot
I soon fired Mr. Coolie, being overcharged
of course and was free to go in whatever
direction I pleased. The mixture of East
& West afforded quite a study in con-
trast and I like the Japs very much
but can't say I'm anxious to live in
Japan, after completely losing myself
I managed to arrive back to the
ship for lunch with a very keen
appetite.

In the afternoon a few of the folks
from our table, Mrs. Crofoot, Dr. Cran-
dall (lady), Mr & Mrs Coan (Y. M. C. A. for
India), met at the Y. W. C. A. and then
commenced a little trip to Enosh-
ima and Hamakura.



school which was in our direction she
accompanied us part way and very
kindly arranged for a ~~Chinese~~ ^{real Japanese} dinner
in a Japanese hotel. Before eating
we visited the great image of ~~Shakti~~
~~Shakti~~ ^{Buddha} and viewed it by moon-light.

This was the very best sight of the
day and we were the only visitors.
You may imagine how mystic it all
was in the brilliant moonlight as
we moved around in the grove and
viewed him from every angle. What
a contrast! the stars and moon - earth
and sky declaring the glory and maj-
esty of the invisible God; - and the
big bronze motionless Buddha the
work of men's hands. Already one
feels the awful chill of idolatry.
God is light and in Him is no dark-
ness at all. Inside, the image was
lit by candles and after stopping
a while longer and with a final
study and meditation of light
and gloom we departed.

at the hotel entrance Mr. prop-
rietor met us with a bow that
landed his head on the floor - it



S. S. CHINA

didn't come off though! After discarding
my shoes which were exchanged for
sandals, and left - huge I imagine
the Japs - at the entrance.
~~Passing on~~ we were ushered to a
room up stairs; Japanese maidens
politely bowing we passed. There
was a table on golden cushions about one
square table 1 1/2' high. The floor
was heavily padded and matted.
Two of the side walls were composed
of a framework covered with rice
paper. One end of the room was
decorated with beautiful hangings -
a Japanese scene; in one corner stood
a screen. The other end was also
decorated and contained a raised
platform, small bureau and cup board.
Near us were two China-charcoal
braziers which were quite welcome

We must have shocked the polite Japanese after bidding adieu and getting into our shoes we left the compound passed the watchman and walked busily to the station with the clink-clank of his sticks with its noisy attachment sounding fainter and fainter in the distance after leaving Mr. & Mrs. Coan and being directed all around the city by intelligent? street car conductors we reached the boat 12.00 P.M.

In leaving we were unable to see Fushiyama but had a good many views during the day and especially the first morning. We were so much looed,

Joony.

after the frosty night air. Presently a lady entered politely bowed and seated herself between Mr. Coan & I. The ladies called it 'discrimination' and as such it continued until the end of the meal - ladies first' apparently unknown. Several other Japanese ladies entered bowed & smiled and then left to bring in the various courses. We all managed the chop sticks quite comfortably. First came tea in small cups with cake. I enjoyed some of the cake and the tea. Then fish which was very good with a sweet sauce. Next rice - four bowls for hungry me - Again - soup composed of peas, fish etc. It was very good being containing also about two dozen small fish head eyes fin tail + all. Then we finished with a cup of another sort of tea. - Puri Yen. Mr. Coan had some difficulty in getting up as his legs were paralyzed and for about 20 m. I was just about paralyzed with laughter.

S. S. CHINA

Wed. Jan. 22/19.

Dearest Ruth:-

We are now in sight of China and will
be in the muddy water of the Yangtze. I
was getting ready to write you about how
an hour ago when my new room mate
- since Nagasaki came in and we had
quite a little conversation, when I told him
that I was a missionary. He does not believe

that and has quite an imposing
array of difficulties but they didn't appear
to me to be very strong. I enjoyed the
chat but guess we'll not be able to con-
tinue as he leaves us at Shanghai. He
is quite a nice chap and we didn't have
any arguing so are on the best of terms.

It is now about 11:30 A.M. and I expect
that we shall dock about 3:00 or a little
later. Our pilot is already on board having
come right on to Japan with the last boat
as the sea was so rough. I am hoping
to buy a few books visit Woodberry's of
the (C. M. S.) also the (S. M.) but do not ex-
pect to have much time as we shall
likely leave early tomorrow.

I certainly did not enjoy the Japanese mess,
an ladies their job of cooking the ship
which continued all through the night
1:00 P.M. Lunch finished later

We are going up the river now so
shall go up on deck after finishing the
letter and have a better glimpse of your
China and mine now. I know we are
simply going to have a grand time
in this great work of preaching the gos-
pel.

It seems rather hard to imagine
that in a few more days we shall
be sitting out on deck again enjoy-
ing those good tropical breezes. Cer-
tainly this travelling is most enjoyed

Here is a little piece of your Chin-
ese punk sold in Japan. It suits me
better in a stuffy stateroom than
a lamp. — Your Lovey,
3:00 P.M.

We are just about in now and
it has been very interesting while
coming up the Yang-ralle. It is
rather cool even if the sun is shining
brightly. Don't you wish you were
here? Good-bye dearest little girl I'm
thinking of you quite a lot in
all this good work. — X460

On Monday 27th about 5⁰⁰ we steamed into Mag-
asaki harbor the coldest spot that we had
found to date. It was rather pretty though
to see the terraced hills covered with
snow; and as we moved up from quar-
antine rows of fish hawkers circled around
and above us pouncing upon every thing
that looked eatable to them. We moved
to our buoy just alongside the Empress of
Japan which was then backing out and
trimming for Canada, and it was quite a
welcome I assure you to see the Can-
adian ensign at the stern. After a rather
short passport inspection I got away
in the first launch away from the coal
barges gathering alongside, past sampans, &
towards the wharf. We stood with our
collars up facing the cool breeze and a
light snow flurry. Miss Fleming was on
the wharf having seen the boat coming in
and before long I was in a snug little
Japanese house beside a kerosene stove.
It was quite a treat alright to spend the
evening with a P.B.C. grad. and to have
a quiet little meal away from the ship.
About 10 I left and my coolie hauled me
along thro' those twenty + narrow streets
of Nagasaki landing at the Bund about
10:26. Here I found on the launch a crowd
of shivering fellow-mentals and was con-
fident with them when we reached the
China.

Date

28/11

Nov

Nov. 29/18



S. S. CHINA Friday, Jan. 31st /19.

Dearest Ruth:-

This is my last day on board and altho' the trip has been very pleasant I'm not sorry to. We are due in Hong Kong early to-morrow morning and in the midst of Chinese New Year - they were quite a happy looking crowd on board yesterday. I don't know I'm sure what

boats are very crowded at present and I would rather like to make the river trip on go by rail up to Wuchow - still the sooner the better for Ind. C as winter does not last forever. - I posted the last letter in mandala and don't know which will arrive first or whether both this one and that will get there together. There is plenty to write about those three days in the Philippines but I only wish you might have had a share of the good time in reality instead of on paper. - You're just the dearest girl in the world anyhow whether in America or the Philippines or anywhere else - I wish I had a pen

look at them. Here also are many old cathedrals + buildings which we visited on Tuesday and they were wonderful indeed.

The old outpost, an abutment of the wall, is transformed into a very pretty little aquarium not quite as large as that at Honolulu but much better situated. The coloring of these tropical fish is certainly lovely - delicate tints of blue, red, yellow run into deeper shades and mix with other colors in beautiful designs. Then some are ugly others queer or cute or anything else you like to call them. I tickled one big python in a net but he wouldn't fight - they all seem to be lazy even a Saigon leopard whom I hit when the keeper wasn't near but that's taking me on to the Zoo.

Not far from the aquarium is the Manilla hotel overlooking the large and pretty bay. All this section of the waterfront is well laid out and it is delightful to be there in the cool evening with the band playing on the grandstand, crowds of white clad people standing around, and the sun setting just back of a mountain on the right which was of ten covered by a cloud which settled upon its

instance.

After docking at 9:00 on Monday I looked around a bit by making a few short car trips. And on Tuesday and Wednesday visited places of interest both in the city and out in the country.

The old city is called now *Intramuros* and dates back to the 16th century or earlier. It is at present surrounded by a thick and high stone wall with the ancient moat converted into flower-beds or athletic fields. Inside one imagines that he is in Spain and at any corner would not be surprised to meet the *Phue* musketeers or crazy *Don Quixote* clattering along on his nag. The buildings are practically all of stone built out to the street line with huge gates opening into courtyards and banded windows with pretty *seranitas* often looking on. The streets are narrow, single flagstones of ten forming the sidewalk and here and in the little shops are numerous boys and girls and women ^{all} occupied with something or nothing while a good many of the men are holding their fighting-cocks and sitting on the walk - occasionally letting them fight when you stop to

top. Or if you wander around,
are crowds of students playing bas-
ball - foot-ball etc. And up in the
new city everything is modern and up
to date although it is still mixed
a good deal with the old Spanish
style. Out in the suburbs it is quite
different and you are in the real
Spanish district with ^{bamboo} grass houses built
up on posts.

On Tues. Lieut Damon & I visited
a cigar factory in the new section
and then went over to Belabid ^{factory}
and looked around. It is a great place
with many farms etc + teaching trades.

The show-room contains much beautiful
wood-work, wicker work, lace etc
which goods are quite famous out
here. Afterwards we rode in a 'cales' (a
little cart) down to the Y.M.C.A. where
we had a good swim before going
back to the boat.

Wednesday was the last and
the busiest of the three days. In
the morning Lieut Damon & I rode
on street cars having quite an inter-
esting time making connections etc.
We also tried to buy a filipino



S. S. CHINA

that but as they have such small heads we couldn't find one large enough. - We learned a good deal about prices though. - In the afternoon four of us went in an auto trip to Antipolo and Montalban Gorge outside the city. Our car was a new Dodge and part of the time we made up to 95 km. per hour on the good roads (11 km = 5 7/8 mph. mile) - that meant about 60 m. an hour all the time. I doubt if we went much over 55. At the Antipolo end was an old cathedral which we inspected also viewing - our Lady of Good Peace, ^{reputed} to be decked with \$150,000 worth of jewels & robes. (I saw brass safety pins like that & would n't pay over \$10 for the whole outfit.) Then we climbed a shabby old ladder of a water tower near an old hotel and could Manila Bay

letter from the old "China". Now
we'll see what the new China
will bring.

With ever so much love

Joony

Enc. find leaf of sensitive plant,
perhaps you've seen it but it
puts a little more color into
the letter which may camouflage
some of the writing which has
been done on a rather shabby
table and on a warm day.

Happy Chinese New Year to you
Feb. 1st A.M.

This has been a rather busy morn-
ing, packing etc and we have been
lost for about an hour, however
we are on the move again &
will soon be in port. Cool weather
again & I'm feeling fine - Joony.

from this elevation. The scenery was
beautiful and at this place I picked
some leaves of a sensitive plant
which folded at the least touch.

The Gorge road branched off
some distance back and we hit
the high spots. This road was
very pretty, through villages, along
the river and many pretty views
came into sight, as we raced
along. Chickens, dogs, pigs, boys & girls,
carts & people lost no time in get-
ting out of our way. In the river
large old carabao poked their nos-
es above the water, and along the
banks women washed their
clothes and beat them out on the
rocks etc.

Through the Gorge it was beautiful
as well as twisty riding with signs
up every now & then - "Slow please"
- "Thank you". Coming back we
went thru Fort McKinley and
then back to town - the Zoo -
and the boat.

Weren't you tired of all this
description? Well this is the last



S. S. CHINA

Sunday.
Hong Kong Feb. 1/19.

Dearest Ruth:-

Chinese New Year certainly makes no room for Sunday as we can hardly think with so many fire-crackers banging continually. This morning after breakfast and a long walk I dropped into the "Gospel Hall" (Brethren) and was blessed by the message and partook of the Lord's Supper with them. - the best meeting since leaving Toronto. Mr. Jeffrey stayed in while I went out this a.m.; he having some study to finish before leaving for Indo China. We are at the Pokes Hotel on the waterfront but get our meals over. This is not a bad old spot but best fitted for back-cloves as we are at present. It is a treat to be with Mr. Jeffrey and I'm having a very good time. - To-morrow we expect to leave on the Portchariot a French boat (if she arrives) for Indo-3. so I'll not get to Wuchow & la present.

Yesterday I learned quite a

4 o'clock). Yesterday afternoon we
visited Mr + Mrs Anderson of the
Bible Society who gave us a
good time (she is French) and
during the conversation I had
a good opportunity to gather
some impressions of conditions
there. Mr. A. is head of Bible Society
work in Indo China. I'll not write
of them but it will be interesting
later on. Mrs. Attwell also was at
Andersons but being a young chap
connected with a business concern
down there - he was quite dis-
gusted not having gotten on
well with the French.

Mrs. Jaffray had a letter
from your father a short while
ago telling him of our engagement
and also that he could come south
in November for meetings. Mr. J.
is also trying to arrange for Dr. Thomas
& Dr. Parr to give special talks at
various summer resorts at a future
date - a little uncertain yet but
it would be great all right.

Now while I haven't got lots

of concerning our new field - I know
you're really anxious to know where
I'm going to be stationed and perhaps
I'll tell you before finishing - I re-
cognized Mrs. Jaffray on the launch and
came out to the boat and before long
we had baggage all fixed and were
on shore. (I'm eating Nelsons chocolate
just now and they are splendid - they
ought to be a very sweet letter.) Mrs.
Jaffray gave me some very helpful
suggestions & information in the work
(Just now he tells me from his
very comfortable position in the bed
not to let my wife go home alone
after being married 18 yrs. as it is
no fun getting on alone out here).
- To get back to Annam I'm to be
stationed at Stansi with Mr. Jackson
who is a splendid chap. - Mr + Mrs
Caldman will return shortly on free-
lough and we'll be alone with
a printing press & perhaps having
to supervise building operations as
well. Two other chaps are getting a
good start down in Saigon, while
the rest (Mr + Mrs. Brown, Miss
Dooler & Miss Harlman) are at

you all about - my dear
you know anyhow - you have
some idea of how God has worked
matters out and it is fine is
it not?

Yours with ever so much love

Ivory

Tuesday July 29/19.
Yunnan and feet.

Dearest Ruth:-

I'll copy a few lines that I commenced in a mead village on Sunday - I only had one sheet of paper and had to write with a hard pencil which made the letter short and dim.

"I am away I can hardly read it myself - This is Sunday morning and I'm away up among the hills in a little mead village, 90 li from Yunnan fu. Last night was one of the best that I have yet had - we arrived about 7³⁰ P.M. having been travelling since 6³⁰ A.M. Immediately we - Mr. Graham & I, were ushered into a mud house where a bright pine fire made our welcome more vivid. Then we sat for a time talking and drying our feet. All the family sat around and it was a scene for an artist; bright yet youngsters in picturesque dress; our boys talking and laughing over the adventures of the day; our solitary military escort almost played out from continual climbing, and brightest of all our host & his wife - he a happy Christian already

three score years and ten. the patriarch
of the village with more than a score
of children and grand-children. & she
a bright faced wrinkled old lady &
very bit as happy as her husband.

The smoke got in our eyes and throat
and the whole setting of the room -
mud and dirt and people, with flicker-
ing light and shadows presented a
weird effect until we saw into the
hearts & felt the welcome and realized
that the Presence & the joy of peace of
God was there. We were in a palace
& a delightful spot after a strenuous
day. (We had just called down for
a bowl of tea & I'm sitting up on
the hillside with a long valley
beneath and towering hills about.)

We are among the poorest of the
tribe's people at dock bottom as Mr.
Graham puts it but they are rich.
No smoking, gambling, wine-drinking
immorality to day in this house as
there was a few years ago.

Next came supper at ^{one of} the son's house
next door. How we did eat and ^{keep}
the chop sticks moving. The scene here
was quite picturesque too - more
dust & cats & dogs & ^{with} cattle in the mess
room, but not so vivid as the first
impression. Our light came from pine
torches held by boys at our backs.

Then we went to prayer meeting
in the chapel at the other end of
the village - a pine torch procession
with torches finally placed together
on a flat stone shedding a soft light
over the benches & mud walls & floor
& the people. It was a delightful
little service filled with worship and
with song - you should hear these
folks sing, every note correct and
with the addition of a few little
turns in the voice peculiar to the
tribe people, which sounded nice.
The prayer meeting this morning
was the same and in a little while
the chapel will be filled with people

coming from all directions including a
little village on the mountain opposite.
- After service was called to church
in the midst of my country. There
were about 150 out and we had
Communion with about 75 taking
part. Now I'm sitting in a room
- the original - with people talking,
flies everywhere and dirt in abundance
but with much happiness.

What about sleeping quarters?

Real feather beds you may be assured
even tho' they they consisted of boards
an attic or prophet's chamber + all
sorts of other things. Really this
has been a wonderful time.

However did I get all that on one
small sheet of paper? And if I can re-
member all that should be a good bit
more to put in about going & coming
and a few other things. Your letter of
June 8 an' is in hand to accompany
me. It was in a slightly different
spot than Center Island this time.

We had to keep a walking pace as it was pretty well up one mountain and down another or twisting through valleys. The scenery was superb. I was a little tired the first day but last night felt as fresh as when we started! It was fun to wake with the cook crew (watchers were left at home) dress & climb down the ladder like a big buckwheat biscuit full of grit and start on our journey, down a hill & up another very very steep & about 500 feet, then along a path for miles with very little climbing. This Friday August 1/19.

Dearest!! - I had better not go into any more details of our trip altho' I did wish that you could have been along to see some of the early morning scenery - mountains near & in the distance, valleys & mists. You would have had a good laugh at many little incidents along the way as well. However

of your letter
And dearest ~~all~~ & all the rest, are to me just
like those pine torches bright & warm &
heavy. The old Zoroastrian worshipped fire
but we have a God & Saviour who kindles
a fire in our hearts of purity and love.
It's repetition I know to tell you so
but I like to add a few more chips
me in a while.

I had quite a vicious looking little
miao ho-lar when we left here Saturday
morning - he lived up to his reputation
also but we got on well together. He
ran away once when I left him for a
minute & he kicked me & chips in the
stomach & also had about 10 fights
with the other ho-lar while we were
walking. Coming back I had a shy
fellow nice & fat though. He jumps
at every thing and we had a regular
picnic on some narrow paths I'm
not wonderfully expert with nags
but I think I can stick on these
chaps pretty well. Haven't tumbled
yet.

plucky about it too Miss Parker
of the L.M.S. was also along and
gave first aid. Dr. Bradley is the
L.M.S. doctor up here & a very fine
man, his wife is very nice too a
sister of Mrs. Alexander & one of the
Caddells. I guess I need some nurse
training too for I felt a little
funny with the chloroform &c. -
rather silly wasn't it?

I'm certainly not studying these
days but have time to feel anyhow
with letters from them too French
letters take longer to route than
others?

Had a letter from Jackson telling of
his safe arrival & one from Geo. Booth
of his.

Will close the mail for
a few more days with very
very much love

Dorothy

Sunday a.m. Aug. 3

Dearest :- This letter is certainly

the days are slipping quietly along and
so are we. Miss Bates wrote that about
year & a half that she did not see
George went by quickly and well ^{made}
by grace days of fatness & thinness. This
morning I was along to the P. Office
with young Jean to post some
letters that I managed to get off
yesterday. There were a no. of us out
riding yesterday afternoon. Mr. Ande-
son of the B. & H. for the first time
did splendidly. Miss Connelly of C. D. M.
who is staying here was along &
Miss Heant of the L. M. S. Miss
Heant came over on the Montague
with your father & mother. A very
unfortunate accident occurred to
Miss H. as she was getting off her
horse. She had a ^m pair of golfing
shoes & the nails caught in a little
hole in the stirrup. In falling her
wrist was sprained & with a rap
found to be broken. It was very ^{simple}
but rather painful. She was quite

late already but I know you'll forgive me as so many things piled up there last couple of weeks. - I had quite a lot of work to do.

Yesterday was the only day last week that we weren't out riding - Jack & I. In the afternoon we had prayer meeting and I spoke on Annam. This afternoon Mr. Anderson of the B. F. speaks at the English service. Tomorrow I expect to have Gaston Laforgue here for the day. I should mention also that yesterday I commenced the barber trade by first assisting Mr. Anderson in cutting Jack's hair & then cutting Mr. Graham's & Mr. Nicoll's. Mr. Nicoll wears Chinese dress & is out among the tubes most of the time. He is quite a ^{fine} man.

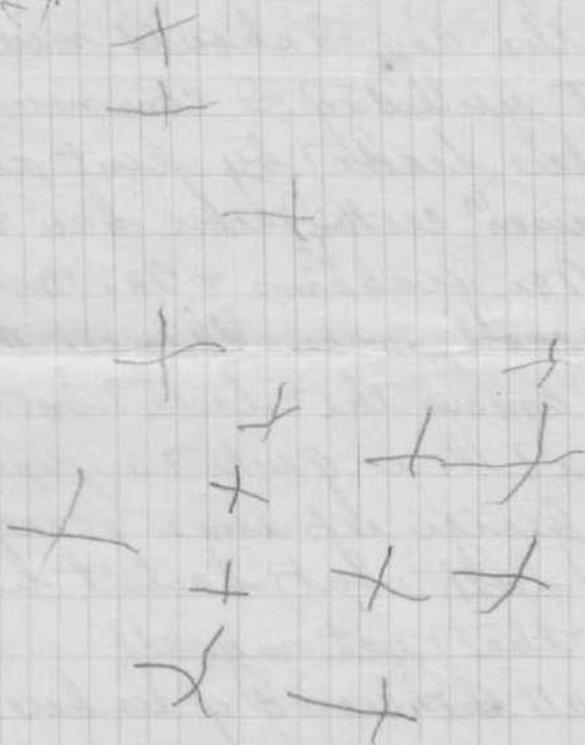
I sent George up some forceps to pull some teeth but haven't had a chance at that yet myself.

With all the crowd of us here we do have some jolly times as well as

much blessing. There are always so
many anecdotes & things to laugh
over.

The enclosed is a snap that
Gus took one day over at Allen's
when I happened to be over.

These are kisses from Jean
and with very many more from
your own boy with much love
Daddy.



FIELD POLICIES AND PROBLEMS

1938

3 copies
J.V.M.
11/23/38

FRENCH INDO-CHINA.

We were particularly favored at the beginning of our work in French Indo-China by having an experienced Superintendent, Rev. R.A. Jaffray, who was also a missionary statesman; and by our being under a Board that has kept up-to-date with missionary administration. Mr. Snead's visit to the field in 1927 as representative of the New York Board gave great impetus to the development of policies, which we shall enumerate, and to the organization of the Annamese Church. From the outset, three major principles were set forth:

1. Governing Principles.

1. Rapid and extensive evangelism.
2. Formation of Bible Schools at the earliest possible moment.
3. Self support and organization of the Indigenous Church.

The operation and development of these policies in Indo-China and East Siam may be briefly summarized as follows:

1. Evangelism. We planned the occupation of all main centers as rapidly as possible. Not only so, but we occupied adjacent unevangelized mission fields even when we were barely getting under way in areas already occupied, e.g. occupation of Cambodia, East Siam, Laos, and Tribes areas. From strategic centers, we are pressing out and on to the vast areas that are as yet unreached---there are still scores of such areas in Indochina.

The principle of team work, District unity, and co-operation is important in the development of unevangelized areas. Sometimes it has been necessary for a missionary in one district to surrender a valuable native helper in order to buy up the opportunity in another district, where there was a particularly urgent need for a key man.

This principle applies not only to Native workers but to missionaries also, as in the case of the Gunthers leaving Cambodia in order to open East Siam. Had we waited even another month the doors might have been closed in East Siam as far as our Mission was concerned. Giving up the Gunthers meant a real sacrifice on the part of the missionaries and work in Cambodia. Similar sacrifices have been made by those in Annamese work in order to release missionaries for work among the Tribes.

Whenever this principle is not observed it almost invariably affects the area where there is unwillingness to co-operate, as well as the loss suffered by failure to meet the urgent need in the other district.

District subsidy is indispensable for rapid advance. This calls for the pooling of our resources in order to carry out a definite program. These funds are administered by the Executive Committee.

The spirit of revival and entire consecration is the secret of evangelism. In Indochina we have had many gracious manifestations of Divine favor, each advance step has been made by prayer and revival effort. Outstanding help from visiting evangelists was realized through:

Wilson Wong-----1923
Dr Goforth-----1928

Timothy Dzaio-----1937
Dr. John Soong----1938

Following Dr. Soong's visit to Indochina last May, our workers and christians were broken and humbled before God and have gone forth in a new spirit of revival. Hundreds have been won to Christ during recent summer months. But the subject of revival is a separate study.

2. BIBLE SCHOOLS. We have now eight Bible Schools with at least 250 students. These are located as follows:

Annamese Schools	1.	Tourane	Annam	over 100 students
	2.	Hanoi	Tonkin	
	3.	Cantho	Cochinchina	
Cambodia	4.	Battambang		
Siam	5.	Khon Kaen		
Laos	6.	Vientiane		
Tribes	7.	Dalat	Annam	
	8.	Barmethuot	Annam	

Courses in our Annamese Schools follow the regular Nyack curriculum, and in other areas the standard is being raised gradually. It must be kept in mind that in Indochina, we have a variety of races from the lowest aboriginals who inhabit the jungles and plateaus of the hinterland, to those whose minds are quite equal to students in this country.

3. SELF SUPPORT.

(a.) In the churches. The method of self support which has proved most successful in Indochina is that of a temporary subsidy which is gradually withdrawn. We have tried and are still trying other methods; each region is studied separately and each case is judged on its own merits. Immediate self support has been possible in a few instances but the main thing is to bring the church to self support as rapidly as possible using the method best fitted to the particular situation. A few years ago, in our enthusiasm, the emphasis was self support but to-day without any let-up in our efforts towards self-support, the main emphasis is prayer, revival and evangelism. There are over sixty fully self supporting churches in Indochina, about one half of the total number of organised church groups.

In general, we have followed a scale where 10 members give a certain sum towards the pastor's support, say seven piasters out of twenty-five. Each additional 10 members must increase their gifts until a membership of 100 brings the church to full self-support. Rice is sometimes given in place of money. Boosting members and pastors up the self-support ladder was no small problem and only after 10 years of persistent effort were we enabled to lay the foundation for an organised indigenous church, with Districts and General Assembly.

(b) In the Bible Schools. Self support was realised in the Tourane Bible School, and there is still a large measure of it but we had to ease up when we found that too many students were coming whose parents or relatives could afford to support them, while some poorer students who ought to come were left out. It is very difficult for the majority of prospective students in Indochina to secure a job which will give them enough money to support themselves in school, or to work their way through school.

II FIELD GOVERNMENT.

Before we mention some of our Problems, it is necessary to give a resumé of field government.

1. MISSION GOVERNMENT.

a. Field Chairman. The six fields of Indochina meet annually in one Conference. At

each conference the nomination is made to the New York Board of Field Chairman, who is appointed by that Body. Thus far, the term of a Chairman has varied from three to four years but a nomination is required each year.

b. General Executive Committee: The General Executive Committee is elected annually by Conference, with representatives from the following areas---one member for each area: Tonkin, Annam, Cochinchina, Cambodia, Siam, Laos, Tribes; with the Chairman, a total of eight members.

c. Sub-treasurer for Siam. Conference also nominates to the New York Board a sub-treasurer for Siam, who is usually the representative on the Executive Committee.

d. Annamese sub-committee. Two additional foreign missionaries from the Annamese field are elected by Conference to serve on the Annamese sub-committee which handles routine Mission business in the three Annamese fields. This committee is composed of members from Annamese fields on the General Executive Committee and the two additional representatives appointed by Conference.

e. Joint Executive Committee. The Annamese sub-committee (foreign) meeting jointly with the General Executive Committee of the Annamese Evangelical Church (native), is known as the Joint Executive Committee. This Joint Committee handles all important Church business. Its value as a spiritual and administrative force cannot be overestimated.

f. Regional Conferences. During the year Regional Conferences are held in Cambodia, Siam and Laos, where all the missionaries of each country meet ~~once~~ with the Chairman for prayer and fellowship and to discuss local business.

2. NATIVE CHURCH GOVERNMENT. In discussing Native Church Government we deal particularly with the Annamese Church, organized as the Annamese Evangelical Church. The same principles apply to the organization of the Church in Cambodia, Siam and Laos and among the Tribes, but there are important differences in the application of principles of government in the last named areas. We will speak more of this when we come to the discussion of Problems.

The general organization of the Annamese Church is three-fold:

Local Church-----with pastor, Executive Committee and Board of Deacons
District-----with Executive Committee and District Chairman.
Synod or General Assembly-----with Committee and President.

The entire Annamese area is at present divided into three Districts: Cochinchina, Annam and Tonkin.

The setup of the Annamese Church is patterned after the Alliance Home Organisation but is more definite and detailed. The situation in America that called for the formation of Alliance Branches which have now become a combination of Branch and Church, does not, of course, exist in Indochina. But we do believe there is a broadness of missionary outlook and fellowship with all true Believers regardless of denominational affiliations in the Alliance Branch, that should characterize the Church in Indochina. Thus far we do not have any other ^{Evangelical} Denomination in our Annamese field but we do have the missionary program to the 80 Tribes and to millions of Annamese who are still unevangelised. We trust also that in the development of the work in America, Alliance Churches will never cease to be Alliance Branches.

Each local church is guaranteed full liberty in local church matters but the Constitution calls for a certain amount of uniformity and provides for efficient administrative management.

The local church calls its own pastor but this call must be approved by the District and General Executive Committee. Appointments are made by the District or General Committee. No church is required to accept a pastor whom it does not want but on the other hand, no church is ever left without a pastor. If the local committee does not find one, the District makes a temporary appointment.

A local church calls a pastor for a period of two years by a majority congregational vote but after that a pastor must receive an 80 per cent vote by the congregation. Otherwise, he is moved to another church.

Foreign missionaries are not members of the Annamese District Conference or General Assembly. Their relationship is purely advisory and spiritual. We rejoice at what God has done in the lives of our Annamese leaders. The wisdom, love and spiritual unity manifested in the business sessions at Conferences is a miracle of Grace.

III

PROBLEMS.

This is a vast subject and here again we can only summarize. Happily it is easy to forget past problems.

1. Church Discipline Annamese by nature are severe and their discipline is sometimes harsh but a deeper experience of the love of Christ is giving them the right balance. There have been a few cases of a serious nature, where missionaries have been a great help by their counsel. One brilliant young Annamese leader, who became president of the Church, wielded an unusual influence over workers and christians who almost idolised him. For years the missionaries feared that this young man was headed in the wrong direction but it seemed impossible to bring any definite charge against him. Pride and self will are very ~~elusive~~ elusive in church councils. Finally he went too far and was called upon by his own committee to change his attitude. Instead of humbling himself, this young leader attempted to split the work and for a time things looked very serious, but God gave victory and the whole church was strengthened. Today a greater emphasis is being placed by our Annamese christians on spiritual qualifications than was the case before this problem had to be faced.

Discipline has been necessary in one or two instances where moral lapses occurred. Restoration ^{to service} has only been made after a long interval and where there is satisfactory evidence of repentance and consecration.

Divorce questions have brought many problems in a land where there is so much infidelity. Only the Scriptural ground for divorce is recognised and the influence of the Church is gradually being felt throughout the land. A great deal of ^{teaching} has been necessary on this subject in the churches because of attempts by some ^{weak believers} to make exceptions.

There has been a tendency on the part of some preachers and committees to be hasty in the matter of ex-communication, instead of taking disciplinary action in an attempt to win the party who has sinned. Sometimes preacher and committee are more concerned with their own honor than with the Lords.

2. Self support. For many years, self support was a great problem. Pastors and Christians alike opposed it. They said it was not at all consistent with the doctrine of Grace. We were accused of being cruel and heartless in our attempts to make them stand by faith without Mission subsidy. But the effort was well worth while and great spiritual blessing came, when the Churches found the abundance of God's supply as they trusted Him. New problems arose during the financial depression. The Mission and missionaries gave some help through the District committees in self supporting areas where there was a great shortage. Did this spiritual New Deal bring them back from self support to the old dependance on the Mission? By no means! they were encouraged to move forward and help was only temporary. This spoke well for the spiritual growth of the Annamese church. Of course our new deal did not involve billions!

3. Problems in Buddhist Fields--Cambodia, Laos, Siam.

Severe Government opposition in Cambodia has been a great obstacle to the evangelisation of that land, nevertheless in some areas a large tolerance has been manifested. For a time we attempted to locate preachers by supplying them with a small capital which enabled them to run a farm or a jitney but more and more we realize the importance of support by the offerings of believers.

In all Buddhist areas the problem of self-support is difficult because of the passive attitude of the people. There is a great deal of laziness and poverty but the standard of wages is high. We are seeking a native ministry that will start with a small enough subsidy to make self support possible. ~~There are many who will not stand~~ Only revival will bring us through in these countries.

4. In Annam our Annamese leaders were enthusiastic when it was suggested that churches be endowed by gifts of rice fields, ^{from native villages} but we have steadfastly held before them the goal of a Heavenly Organisation where all support is voluntary.

5. Many villages in Tonkin are communal i.e. the land is owned jointly by all members of the community. Often an entire village offers to become christian provided they are assisted in some legal matter. Christian groups in some Tonkinese villages have used their share of the land formerly used to support temple worship, for the construction of churches. This has caused much feeling in some instances particularly where some enquirers were far from being true believers.

6. Relationship between missionaries and native workers. Ten years ago, when Joint Executive Committee met, it was customary for Annamese members of that committee to politely assent to almost every suggestion made by the Foreign Committee. This assent was sometimes only apparent, ~~an~~ ^{an} outward politeness while real feelings were hidden beneath the surface until they met by themselves. To-day the situation is changed, Annamese and missionaries meet on a basis of equality in every sense of the word. Our Annamese brethren are as polite as ever but with deeper spiritual experience and discernment they do not hesitate to show initiative and ofttimes we missionaries find it necessary to follow their advice.

There has been no disposition on the part of the Annamese to claim the right to administer foreign funds. In principle it is recognised that foreign funds are administered by the Foreign committee and Annamese funds by the Annamese committee but in practise the Mission has often found it best to confer with our Annamese brethren regarding the use of Foreign funds and to administer them through the Native Church.

Apart from a deep experience of sanctification and death to self, it is difficult for most missionaries to give real precedence to their native brethren and to act as spiritual advisors in the background rather than missionary dictators. There is no greater avenue for the furtherance of fellowship and unity between foreign and native workers, than the ever deepening manifestation of the crucified spirit on the part of the missionary. When the Annamese leader recognizes this spirit in his foreign co-worker there are no bounds to the loyalty and devotion of that worker to the cause of Christ among his own Annamese brethren. On the other hand, if a missionary manifests a severe or selfish attitude towards a native worker or leader and insists on his rights instead of yielding a matter that was not of vital importance, serious prejudices arise which could have been avoided and which break the unity of the Spirit.

7. On all Missian fields there are differences of viewpoint between missionaries and Indochina has been no exception but we do praise God for victory in every case where there has been difficulty and for an ever increasing unity under the leadership of the Holy Spirit that is enabling us to go forward as one.

hold our own, in fact, we will surely slip back but with revival and the power of the Holy Spirit, we shall yet see many thousands won to the Lord ere He returns.

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OFFICE OF THE FOREIGN SECRETARY

PHONE BRYANT 1943
 CABLE ADDRESS "PAROUSIA"

September 10, 1918.

Mr. D. I. Jeffrey,
 25 Afton Avenue,
 Toronto, Canada.

My dear Mr. Jeffrey,

I am sorry for the delay in bringing your application before our Board. This has been due to the long series of summer conventions, during which we can never get fully together.

I am glad to tell you that at last meeting the Board considered your case, and having heard from the referees given, heartily voted your acceptance, conditionally upon all details being fully understood and accepted. That is, they rely upon me to make sure about health, your acceptance of our Manual of Principles and Rules, etc., etc. It is very seldom we thus accept a candidate before having a personal interview, but in your case several of us know you so well, and are fully assured that you are an outright Alliance man in every respect.

We would very much like to send you still this year to Indo-China, as one of our three men appointed to that field had to drop out, and very important plans there require another man or two at earliest possible moment. I note the family difficulties you cite in your letter of July 1st, and we cannot of course press you unduly. Yet if God wants you to go this year he can work out these matters which do not involve much money after all. Will you prayerfully consider it, and write me as soon as possible?

The Board also feels it very desirable for you to come down, if possible, and spend a little time, even two or three weeks if longer is impossible, at Nyack, for closer mutual touch and acquaintance before you go. Please let me know also whether this seems possible. We shall meanwhile look to the Lord for His guidance and working.

You no doubt know that the sending out of all new missionaries is conditioned upon their outfit, passage money and first year's support being secured from special sources without tapping our regular revenue. We stand together with the accepted candidates in faith and every consistent effort for this. And I have no fear about all necessary finances being provided by the Lord in some way if He has clearly called you to Indo-China at this vital time and with such pressing need as exists there.

Dictated but not read, Prayerfully yours in Him,
 RHC.G.

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OFFICE OF FOREIGN SECRETARY

December 14, 1918.

Rev. D. I. Jeffrey,
 25 Afton Avenue,
 Toronto, Canada.

Dear Mr. Jeffrey,

As yet we have no further word from you, but as Mrs. Jaffray wrote me the other day that your farewell was to be on the 13th, there would really not be time to hear from you until Monday, after that meeting, and of course you would want to report about that.

I am enclosing copy of the covenant which all our outgoing new missionaries sign. Please sign and return it when next writing.

I asked my brother about address for freight. You may have gotten information from Mrs. Jaffray regarding that, or may not require any information from us owing to information received from either Eaton's or Montgomery Ward & Co.. But in case you have not gotten any advice I will say that the only thing we can think of is to consign it to yourself c/o of Banker & Co. Shippers, Hong Kong. Then you will have to get information later from Mr. Jaffray as to what to do. We do not know whether Banker and Co., ship to Annam, but our people have used them in shipping to Wuchow, and it is a safe Company. If Mrs. Jaffray has given you any information it will be more reliable than this, I am sure. And even Montgomery Ward & Co. ought to know better than we, as they have shipped for our missionaries so much.

It is more than likely you have, or will, receive, sufficient money in Toronto to cover your ticket to Frisco, but as this is our last chance of reaching you before you will have to leave, and we do not want you to be short, I am enclosing a cheque for \$75. which will cover cost of ticket, including Pullman to Chicago and Tourist sleeper Chicago to Frisco. If you have received sufficient for your ticket already, you need not cash the cheque, but hold it meantime. It is good anywhere in the States at par, and in Canada ought to bring you more than face value (only you would have to change the money again later if not used there). Please write us as soon as you can make full report of moneys received. You may not be able to do this until you actually start, for I know how busy you will be at the last, but if you write on the train and post back at once, it will give us time to reach you at

D.I.J. -- 2.

Oakland with any further instructions. When we know what money you have in hand, we will know whether you have sufficient to carry you through to French Indo-China. Or if the friends have provided you with sufficient to cover all, then you can return our cheque, and make any other adjustments. We mailed your steamer ticket order to you on Thursday. Trust it reached you safely. We have paid \$195. for that here.

When you were here I spoke of your going to see Mr. Underwood in the C.P.R. office in Toronto about your ticket. It has occurred to me since that you might prefer to go Grand Trunk to Chicago. If you have not already purchased your ticket, I do not know but what I would advise your going Grand Trunk, as that line used to make better connections. However, if you have your ticket, and have found out that you can leave Tuesday evening and make connections with the outgoing train Wednesday, 10.30 A.M. (if you go the route suggested here), it is alright.

If you should have to be any length of time in Chicago, Rev. H.D.Campbell, formerly our Chairman in Congo, is there now. His address is 504 Belden Avenue, Phone Diversey 3514). He would be glad to help you in any way, as he is glad to meet the missionaries.

I believe I overlooked telling you that Mrs. L.M.Anderson, 117 East Idaho Street, Boise, Idaho, has sent in a cheque covering your first year's support. In her letter she says "I would like to hear from Mr. Jeffrey once in a while". I am sure you will be glad to comply with her request. If you have not already written her, it would be nice if you could send a line before sailing.

Please send a card at once to Rev. Herbert Dyke, 463 - 29th Street, Oakland, Calif., telling him just when you will arrive, unless you have already done so.

This is probably the last word we will send to Toronto, but you will hear from us at Oakland, and we will hope to hear from you early next week.

May He give you strength for these last days, and great joy as you start out on your long journey to needy Indo-China.

Yours faithfully,

G.A. Glover,

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f
Dec 27
December 21, 1918.

Rev. D. I. Jeffrey,
463 - 29th Street,
Oakland, Calif.

Dear Mr. Jeffrey,

Your letter of 18th is received. Glad all has finally worked out alright and that you were ready to start, but sorry you had so much trouble about passport. It will give you a little idea of what we have been working against for the last two years with almost every missionary who has gone out.

As you mentioned in your letter, Mr. MacArthur had written us the day before, and mentioned that "all your expenses had been met". We rejoiced to hear that, but in the light of the letter you have written, it does not seem as though quite as much has come in as we were led to understand by Mr. MacArthur, unless something is going to be forwarded us from Toronto by some other party. We are glad you had sufficient to enable you to start on your journey, though we would not have held you back for lack of funds, for we felt sure these would come in from some source.

From your letter we understand that you have paid for your own railway expenses, and have \$100. draft on Hong Kong. Unfortunately you did not mention whether you had other money for use en route. Nor did you mention whether there was anything coming to us to cover the \$195. paid here for your steamer ticket. Perhaps you will be good enough to write us before sailing letting us know more definitely just what amount you received on transportation, and then we will understand better how matters stand. Also mention whether you know of any amounts to come in to us from Toronto on your account.

Not knowing, as mentioned above, whether you have money on hand for incidentals of your trip before reaching Hong Kong, where your draft is payable, and not wanting you to be handicapped for lack of funds, even though our accounts are not quite clear, I am enclosing a cheque for \$25. You will have a \$5. war tax to pay before leaving Frisco, then there will be baggage transfer, tips, landing expenses on baggage in Hong Kong, and other incidentals. If you have sufficient funds on hand to meet such expenses, then please return this \$25. and I will just destroy it as I have done the \$75. cheque, and cancel my entries.

D.I.J. -- 2.

I trust you may have found some good travelling companions, and that your berth may be a comfortable one. Going First Class on an intermediate ship is usually very satisfactory indeed, and we think it will prove so for you.

My brother is still absent from the office, but on his return he will receive your letter to him, and will take up the matter with Mr. McNicol and Miss Goforth.

With very best wishes, and hoping to hear from you regarding transportation matters, also letting us know how you got along with baggage, customs, etc.,

Yours faithfully,

W.A. Glover.

P.S. You might also let us know later what your expenses amount to from Hong Kong on. Of course it may be some time before you go into Annam, but keep this in mind, please. C.

They Know the Sound of War

1969

By STEVE RUEDIGER
Fort Myers Bureau Chief

PUNTA RASSA — Rev. and Mrs. David Ivory Jeffrey, who moved to Lee County in June, love Vietnam and wish the war wasn't preventing them from going back.

They left Vietnam two years ago after having worked there as missionaries since 1919.

For the past 20 years, Mrs. Jeffrey said, "We were never without the sound of artillery at night." But they grew used to it and paid no attention to it.

However, it has grown more dangerous and, Rev. Jeffrey said, "sometimes we don't realize we are not young anymore." He is 73 years old and she is 70. However they say, "We can go to 90."

Mrs. Jeffrey said she believes what they are doing from here may be more important in spreading Christian teachings than field work would be.

She writes missionary literature and arranges for the distribution in Vietnam of missionary literature written by others. The pamphlets are either printed in Saigon or printed in California and shipped to Vietnam.

Both of the Jeffreys are fluent in Vietnamese.

They live in Apartment 235 of Shell Point Village at Punta Rassa.

They were missionaries for the Christian Missionary Alliance, which is supporting the construction of Shell Point Village.

Having spent all their money on Vietnam projects, the living expenses of the Jeffreys are provided by friends who prefer to be anonymous.

Rev. Jeffrey says the climate here is similar to the climate in Saigon. However, he says, Vietnam is more beautiful than Florida.

One of their last projects before leaving Vietnam was teaching religion at Quang Trung, the big training center for the Vietnamese army near Saigon.

The Jeffreys were responsible for the construction at Quang Trung of the first Protestant chapel to be built on a Vietnamese army base.

Before the chapel was built the Jeffreys would distribute Christian literature to the soldiers waiting for their relatives in Quang Trung Park on Sunday.

Mrs. Jeffrey described this experience in an article written for a church magazine in late 1966 before she knew she wouldn't be able to return to Vietnam:

"When we enter the park each Sunday morning with our load of gospel portions, tracts and booklets, we are overwhelmed by the sight of those thousands of faces watching and waiting for a



Rev. and Mrs. Jeffrey Hold Picture of Saigon Church

relative, hoping against hope that someone will come to visit them. But hundreds wait in vain. Perhaps their relatives live too far away and can't come. We'll never be able to forget the hopeless, desperate look on the faces of most of those soldier boys.

"About a mile down the road from Quang Trung is a large military cemetery which is almost full now. After the battle of Dong-Xoai two hundred officers and men were buried there in one day. Helicopters fly the dead direct from the battlefields to this cemetery where they are kept in a large freezing unit for relatives to come and claim them.

"We must do everything in our power to reach these young men for Christ while they are still waiting for relatives to come and visit them in Quang Trung Park on Sunday mornings. To this end we are continuing work on the preparation of literature for the field while we are home."

Mrs. Jeffrey, whose maiden name was Ruth Goforth, was born in 1898 in Honan, China, the daughter of missionaries. Rev. Jeffrey was born in 1894 in Toronto.

They are both Canadian citizens.

They both studied missionary work in Toronto. He met her there and, in 1918, proposed to her.

In 1919 he left for Vietnam. In 1921, they were married in Vietnam after she joined him there to help him in his work.

In the 1930's Rev. Jeffrey served as chairman of the alliances work in Thailand, Cambodia, Laos, Vietnam and China.

Rev. Jeffrey was interned by the Japanese during World War Two. Mrs. Jeffrey was allowed to return to Canada during the war to care for their children, Ruth and Paul. Another child, David, who was 12 at the time, died of encephalitis in 1941.

Rev. Jeffrey said the Japanese treated him well. But he saw bad treatment given to some prisoners.

Services continued to be held each day in the Protestant church in Saigon during the war because the alliance had put native Vietnamese in charge of all churches and the Japanese did not disturb religious practices by the Vietnamese.

The Jeffreys worked in both the north and the south.

When Vietnam was divided in 1954 they gave the church in Hanoi to those of its congregation who wanted to stay in the north. About half the congregation went south with the Jeffreys.

The Hanoi church is still in operation although under numerous restrictions, according to Rev. Jeffreys who says he still gets letters from members of its congregation. However, all the worshippers there are now old people, he adds.

Rev. Jeffrey says, "Even the Communists respect the Protestant church" because it has stayed out of politics.

In the late 1950's the Jeffreys did a lot of work in military hospitals.

Although Rev. Jeffrey says, "I always avoided the Cong," he adds that he and his wife used to be able to go into the countryside because the people would know them and know they were not involved in politics. But now all foreigners are shot on sight in the countryside, he said.

RV Jeffrey said, "we are fighting a Communist government in the north with its political arm in the south." He said an end to the fighting must be brought about, but just pulling American forces out is not the answer.

He said, "Even the demonstrations might be contributing to peace by keeping the administration from dragging its feet."

According to Rev. Jeffrey, the Roman Catholics have been the leaders among the Vietnamese as a "very, very kind people when they are not stirred up to something. However, they can be fanatical." He said North Vietnamese are more aggressive than the southerners.

"I know every inch of that country," said Rev. Jeffrey somewhat sadly, "and we hope to be able to go back someday."

Parkview, Box 910
Stouffville, Ont. Canada. LOH 1LO
March 18 1977.

Dear John and Woneta:

I am late in answering your letter of Jan. 27. This is due to several matters, including an attack of stomach flu. In any event, one never catches up with delayed correspondence!

I was invited to bring six messages at the Hội Đồng Tu-Nghiệp Muc-sư Truyền-Dao in Chicago, March 21-25. This has been postponed, due in part to finances. Preparation for this has taken up much of my time and has been a great spiritual blessing. It is a high honor to receive this invitation from old and new colleagues.

It was requested that I speak on the general subject of Muc-sư sâu-nhiệm trong lời Chúa. That I develop sâu-nhiệm trong tung-trai thuộc-linh, chức-vụ thành, tuong-giao với nhau. With this secret, including so much depth and mystery, I suggested that it would give me more freedom if I had a good translator. So Ông Đỗ-dục-Tri was appointed. My messages will cover: the general theme of Knowing God. His greatness, His way of knowing, knowing the greatness of his redemption purpose, His redemption Presence, the greatness of his power for service and fellowship in fulfilling his program, God's purpose for the future. So pray for me. This week I also have a Vietnaese wedding and a wedding feast to enjoy. (I hope to use a great deal of Vietnamese background material, particularly when dealing with service and fellowship).

Now with regard to your letter:

Mrs Irwin will give you full details concerning early missionaries. She has it all in detail. Also the names of students in the classes held by Frank and Irving from 1918-20. Not more than three of them, I believe, entered the Bible School in 1921. This included Le van Thai and his brother Long. (Phu's father).

I do have many pictures and slides, and the names of students at the beginning.

I had previously noted Dr McGavran's emphasis on conversion through families, which is true. It was particularly true in Viet-Nam. I would say that ~~85%~~ 95% and perhaps more of the conversions in Viet Nam deeply involved a family relationship. And I believe this applied to other areas as well. It is part of their culture. And yet I cannot recall one instance of a convert waiting until his family agreed before accepting Christ. I know they talked it over but in scores of instances it was the decision to choose Christ, in spite of persectioñ, sometimes severe, that constituted the very backbone and present strength of the Vietnamese church. I cannot emphasize this too strongly, from a wide personal experience. But as Dr McGavran stresses, the converts were deeply loyal to their families and in most instances eventually won them to Christ. And even though others have a deeper acquaintance with the Tribal areas, I believe that group decisions there were more pronounced. But that called for a close follow up. I have read a good deal of these, in other areas of S.E. Asia where there were mass conversions and mass turning away. The R.C's of course in Tonkin used the group movement exclusively, often through political influence. They counted on winning the children even though the original

converts might be semi-pagan. It was in Quang Nam province where the group movement was very clearly evident. And to begin with it was through the influence of important women in the family, like Ba Ban and Co Tuan. So to sum it up I do not think that we knew any other method than that of trying to reach the family through whatever individual means that was available.

You mention 'memoirs'. I do not know whether or not this includes what I sent to Reg Reimer. I do need a copy of this for my personal files.

I have read with interest the letter from Grady giving Reg's data. I have also met recently with ^aMCC representative. And have their report on visits to Hanoi, Danang and the South. Also have slides from them which we will show here next week. Was also on TV last week preceeding Quakers and the young chap who worked with the shoe-shine boys in Saigon. I had a great time. The slides ^{show} Mr Long, one of the three who, possibly with the best of intention, tried to take over the Church but they did not succeed. I knew Long well in earlier days as well as the other two. Reg gives the first indication that Ong Long has passed away.

Cordial greetings,

Doan

P.S. I have recently sent cash to Ong Bui hoan Thu in Hanoi. Ong Ma phuong Minh in Danang, talking with MCC seemed to indicate that the re-opening of the Seminary depends on the church north and south getting together. I have had greetings from Huyen, Ming, Mao, Trinh, and Hi in Saigon. A letter from Mr Mieng to Canh in Montreal indicates that our David's grave in Mac dinh Chi cemetery ~~is~~ has not been disturbed. We are trying to get MS Hi (Truong phan Hi) as pastor in Toronto. It will be a great step forward if this is accomplished in the Lord.

CHURCH GROWTH IN VIETNAM.

D. I. J. story/account
as a missionary 1.

My missionary career began just after the First World War. With a desire to obey the Divine commission to reach those who were without the Gospel of Christ, ~~was~~ ^{WAS LAID ON MY HEART.} ~~balanced~~ by the pioneer need in what was known as French Indo-China, like many young missionaries I was interested in the policy of establishing an indigenous church and was familiar with the writings of Roland Allen and others. Then as now, the familiar slogan was, 'self-support, self-government and self-propagation'. Although this ~~can~~ ^{we} say over-emphasize 'self' its purpose and principles are important.

^{We were on the way}
We reached Hongkong early in 1919 after a pleasant voyage on the 'S.S. China'. Among fellow passengers was a grandson of Titus Coan, ^{EARLY MISSIONARY TO HAWAII.} it was a privilege to be met by Rev. R.A. Jaffray pioneer missionary in Quang Si, South China, and superintendent of the new Alliance Mission ^{WHICH BEGAN IN 1912} in French Indo-China. Dr Jaffray was known not only by his publication ministry in China, his Bible Magazine and his connections in Canada, but later he pushed on beyond the borders of Indo-China to open work in Indonesia and Borneo. He stood with the group who came out on the company launch to meet our ship which was anchored in the lovely busy bay. I had no trouble picking him out in the crowd, even though I had not ~~met~~ ^{PREVIOUSLY} met him.

Chinese New Year was being celebrated in the city with great noise and pageant. We spent several days in a Japanese hotel in Hongkong. In spite of it being a holiday Mr Jaffray took me to Tak Cheong the tailor to be measured for a tropical suit. It was very cold ~~in Hongkong~~ but weather would soon warm up farther South. At Tak Cheong's I first learned to eat watermelon seeds after cracking the tiny ^{shell} ~~shell~~ between the teeth. This skill, like eating with chop sticks had to be acquired. All day long and throughout the night, conversation was maintained by shouting due to the din ^{of thousands} ~~of millions~~ of fire crackers suspended in long strings from downtown buildings.

We embarked for Haiphong on the French mail steamer ^{PORTAUS} 'Andre Lemaire'. ^{Each} evening Mr Jaffray walked the deck when the sea was calm, sometimes with me and frequently with a noted Chinese diplomat, Dr Wong, who was en route to Versailles for the peace treaty. Mr Jaffray, I recall, had clear ideas of what should be done with respect to the Far East. Many times in later years I observed that Dr Jaffray usually travelled with a suitcase ^{of} books and when weather was rough he worked constantly in his bunk preparing material for publication.

^{Policy.}
During these days and later, after we were met in Haiphong by Rev Wm C. Cadman and Rev R.M. Jackson, Mr Jaffray clearly stated his convictions on the nature of Church Beginnings and Church Growth. We faced a unique opportunity in Indo-China. The Alliance was the only Protestant mission, except for the Swiss Brethren Mission in Laos, working in an area of responsibility that soon would comprise more than 25 million people. Our location between China on the North and India with its neighbors

to the West, was strategic. Mr Jaffray was familiar with missionary policy in China and decided that we should avoid any mistakes that had been made there. Institutional work should take its proper place, with primary emphasis on the planting and growth of an indigenous Church. There must be direct Gospel preaching with an aim to secure converts to Christ. The bible must be translated in the vernacular. A Bible Training School should be established as soon as possible in order to train christian pastors and evangelists. Publication of Christian literature should be given great emphasis. Mr Cadman already was laying the foundation for our Publication Department. He had come to South China originally as an experienced printer to assist Mr Jaffray. Mrs Cadman was a student of Greek and Hebrew and was deeply interested in the preparation of literature.

It is noteworthy that in the call and selection of Alliance missionaries, there usually are men and women available for special ministries. Thus when we extended missionary work to Cambodia, Thailand and Laos, translators were available, Rev G.E.Roffe in Laos, Rev. A.L.Hammond and others in Cambodia and Thailand. Additional specialists have followed in their train.

BIBLE INSTITUTE

At our annual missionary conference held in Tourane 1920, Mr Jaffray urged that we begin our Bible Training School immediately. The small group of missionaries on the field was committed already to individual ministries and some felt it was not yet time to open the School. ^{Rev.} ~~Mr~~ and Mrs WmC.Cadman in the North and Rev. J.D.Olsen in the South were occupied with bible translation in addition to station ministries. Rev and Mrs E.F.Irwin, Rev. I.R.Stebbins and Rev R.M.Jackson were engaged in evangelistic ~~work~~ ^{work} and I was left as the only available appointee. Messrs Irwin and Stebbins were teaching a class of young men and some of these became the nucleus of our Bible School which was opened after my marriage to Ruth Goforth in June 1921. This institution had humble though ambitious beginnings. Mr I^Awin's horse stable, with manger intact was classroom for the dozen beginners. These young men represented students, secretaries, artisans and peasants. Some ^{were} ~~had been~~ educated in French schools others had received the old ^{CHINESE} classical training. We had the Scriptures in Vietnamese, Chinese and Latin. Today some of the original group are leaders in the Church of Vietnam. There is a real contrast between ^{WHAT WE HAD IN} those early days and the present beautiful Seminary compound farther South at Hhatrang. I taught four years and was succeeded by ^{and Rev + Mrs P.E. Carlom} ~~and~~ later by Rev.H.H.Hazlett. A competent staff of Vietnamese teachers ^{was} ~~was~~ added, Rev. Le hoang Phu, Rev Phan xuan Tin ^{and} Rev. Le van Thai. Rev. Ong van Huyen, Rev. Le nguyen Anh, Rev. Doan van Mien ~~and~~ Rev. Vu van Cu. Today Rev. Ong van Huyen is dean of the Seminary with a combined staff of Vietnamese and American teachers.

Our Bible School program emphasized the building of an indigenous church. Each student signed a paper indicating that he was being trained for a self-supporting church ministry. Even though he might have sold possessions to attend school there was no guarantee of a job. It required serious effort and time in a colonial

*and
W.C.
J.H.*

he was guilty of immorality. We dealt with the matter and while it was clear that he should be disciplined and removed from his position as monitor, there was no proof of immorality. I asked the men to pray about the matter and to trust God to work things out. The leader, Mr Le dinh Tuoi came back a few days later and said that after such prayer their ultimatum was, I must dismiss the accused and if not they would return to their homes in the South. This was a serious problem, just when the field was increasing in unity. Finally I had to insist that unless the leader obeyed School regulations he would be sent home. Mr Tuoi was adamant in his insistence but during this time Mrs Jeffrey continued to teach him the organ and acted as though everything was quite normal. It was one of the hardest things I had yet had to go through in the school, and when the day came that Mr Tuoi was to embark for Saigon he asked permission to say a word to the students. As he stood up the Lord came down on the entire group and Mr Tuoi broke down in weeping, confession and prayer. Frequently in years after he became president of the Vietnamese Church Mr Tuoi reminded pastors that in order to serve God and be used of Him, we must yield wholly to His will. 'It may be' he said, 'like me God will have to break you by the power of His love'. He was deeply convicted, he said by the fact that Mrs Jeffrey showed such a spirit of sympathy and love even though he was resisting school authority.

Another student came to us from Cambodia. One day in class he stood up and showed the veins in each forearm where several gold needles were embedded. They could not be seen but we could feel them. 'These needles' ~~he~~ said Mr Heng, 'were put in my veins in the name of Satan to protect me from my enemies. The Lord has told me to have them cut out'. So we went down to see the French doctor. At first the doctor was surprised and said the needles would cause no harm but when he listened to Mr Heng's testimony concerning his reason for having them cut out, he said to me, 'You surely have a Gospel that changes the hearts of these nationals'.

PUBLICATION WORK

INSERT
YA

I have already mentioned that Mr Cadman was an experienced printer and had begun to publish literature. At first he had only a small hand press but later a large machine was secured. Early publications included a catechism, a popular tract translated from Chinese on the 'True and the False'. Then a bible magazine was added, the Gospels, New Testament and finally the entire bible in Vietnamese. ~~The bible~~ ^{were printed.} was translated and published under the auspices of The British and Foreign Bible Society. Mr Cadman surrounded himself with Chinese and Vietnamese translators. ^{Mr also also had competent helpers.} ~~As~~ ^{the} assisting Bible translation was a noted Vietnamese scholar who though not a Christian was deeply interested in the Scriptures. One of the young men who worked with Mr Cadman is today a translation expert active in getting out Christian literature. Others who worked with Mr Cadman now have their own printing establishments.

While missionaries were interned for more than two years during the second World War, the Press continued to operate under the direction of the Vietnamese Church president, Rev Le van ~~Tuan~~ ^{THAN} and Rev Tran van De District Chairman in Tonkin. The

Later ~~Homer~~ ^{Homer-Dixon} who had opened a number of street chapels in the city of Hanoi began a Short Term Bible School. This developed as a splendid preparatory course for students who later went to Tourane. ~~Mrs. Dixon~~ ^{Ho-Mera} was a gifted bible teacher and a keen student of Vietnamese. She engaged also in literary work and ministered to a group of ^{Upper} Tribes' people in Tonkin.

Another important Short Term Bible School is being held regularly at Truhalay, South Viet Nam.

Vinh-Lang, South Viet-nam

young man mentioned in the preceding paragraph, Mr Do duc T_pi, edited the Bible Magazine. The war situation forced the closing of the Press and later after Mr Cadman's death it was moved South to Dalat. Here again labor troubles necessitated our closing the Press and our use of local presses in Saigon. In order to keep within our budget and avoid excessive costs of French owned presses in Saigon, it was necessary to use and train men who would meet our requirements. By hard work this succeeded and competent work is being done. The objective of a private owned press with adequate space and equipment has not yet been achieved.

During several years before the Press was moved from Hanoi, publication ~~work~~ was undertaken by Mrs Jeffrey doing mimeograph work. This was made possible by the Bible Meditation League who sent regular shipments of paper to the field. Many of Dr Simpson's books were translated and mimeographed. The 'Dawn' magazine for young people and non-christians was begun in 1947. Bible Meditation League has continued to send regular funds for publication work in Vietnamese and for the Tribes.

The development of a competent publication department since the war has been slow but steady, and a major effort is now being made to reach this objective. A recent Literature Conference, February 1963, in Hongkong convened by Rev L.L. King Foreign Secretary of the Alliance, with delegates from several fields has laid solid plans for expansion. Many years ago the Vietnamese Church committee was urged to set apart a specialist to represent them in Publication Work. Various things combined to hinder this but now men with necessary qualifications are in sight although the present full scale war requires such men for military service. From the Mission standpoint every effort has been made to avoid a Western slant on publications. Good team-work between the Mission and the Church is opening the way to improvement. This applies to Sunday School publications, Revotinaal books Preacher's Helps and books for a Preacher's Library. Not every preacher is a writer whether he be in America or Vietnam and we do ~~xxx~~ rejoice that such men are being raised up. Among those who have been active in preparation of Vietnamese literature are: Rev Ong van Huyen, Rev Doan van Mieng, Rev Nguyen van Van, Rev Nguyen thanh Hang, Rev Phan xuan Tin, Rev Le van Thai, Rev Le hoang Phu and Rev Tran thu Quang. Of these Mr Tin who for years has been a missionary among the Tribes has carried on faithfully with very little support behind him. Other talented young men are contributing and there are great possibilities for the future.

Colporteurs.

One very important method of Church extension was by the use of colporteurs. Sometimes men travelled alone and in other cases they worked as a boat team. Many churches were established by these colporteurs, often in isolated locations. Some of the colporteurs became pastors of churches. Rev. Huynh van Nga with his boat and team of colporteurs was instrumental in opening many churches in Cochin-China. Men trained in pioneer work under Mr Nga knew what it was to sacrifice. Rev Doan v van Mieng ~~xxx~~ now president of the Evangelical Church in Viet Nam began his ministry

Several missionary couples have contributed to this development. Rev. & Mrs. Jean Fume, Rev. & Mrs. R. R. Hoover, Rev. & Mrs. R. H. Rankin.

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as a young voluntary colporteur working with Mr Nga.

The Church Universal.

The Vietnamese Church profited by contact with national leaders and missionaries from China, India and other speakers from abroad. The memory of these meetings is fragrant with a spirit of unity, love and absence of criticism. There were visiting evangelists, men like Silas Wong, Leland Wong, Andrew Gih, Timothy S.K. Dsao and more recently Pastor Chavan, Philip Teng and others. Noteworthy was the arrival of Dr John Sung in 1938. Mrs Jeffrey had read of his campaigns in China and urged that he be invited to Indochina. Dr Sung's ministry still bears fruit. His choruses continue to be sung and witnessing bands have continued ~~until~~ to this day. I believe his ministry had a great deal to do with establishing a desire for strong spiritual national leaders in the minds of Vietnamese pastors and christians. Perhaps more than any other he gave impetus to an indigenous church policy. Other European and American speakers have contributed to the spiritual development of the Church.

Obstacles.

An attempt was made in colonial days in 1926 to block the growth of the Church. It was claimed that Protestants were permitted to work only in certain treaty ports and in Cochinchina in the South. A number of ^{Vietnamese} preachers were imprisoned, including Rev Ong van Huyen now dean of the Bible College in Nhatrang. In the city of Nhatrang pastor Lieu, now retired, was arrested and sent out to work with the road gang and to sweep the streets of the city where he had been a pastor. He witnessed to fellow prisoners and to his guards. He won converts and soon was promoted by them to be water-carrier and preacher. Always possessing a keen sense of humor Mr Lieu wrote me one day and smuggled the letter out somehow. Would it be all right he asked if he baptized by effusion instead of immersion because he only had a pail of water. Would the use of a poor grade of tea in serving communion be in line with the constitution? H's official board comprised ex-criminals of every sort including murderers. When news of the imprisonment of Vietnamese pastors reached France, Protestant members of the French Chamber of Deputies used their influence and the men were quickly released. Quite unexpectedly I was met in Tourane by Mr Lieu with his infectious smile. How did you get out? I don't know, they just sent me out but the group in prison wept when I left. This testing was in God's plan to prepare the Church for greater trials that lay ahead.

Growth.

It has been a joyful privilege to watch the development of maturity in Church leadership. In early years the workers insisted that we take the lead and we equally insisted that they must do so. Today no such situation exists. Again and again by patience and good timing problems were solved in their own conference sessions. The Vietnamese Church is respected for its integrity by Government and

other agencies throughout the country. A real victory was gained when Church leaders stood firm against intrusion in Church government by zealous government youth leaders who insisted that each local church must have an official Te Cao group--- investigation group against communist propaganda. I* was quietly but firmly pointed out that while all citizens must be loyal and abide by government regulations yet the Church must remain a spiritual organisation apart from any official government ~~name~~ ~~existence~~ organisation.

Constitution.

The need for a Church constitution was suggested by the Foreign Department of ~~the~~ our society and ~~the~~ also was recognized on the field. Dr A.C. Snead on behalf of the department laid down the principle that the local church and its requirements should be basic, everything ^{must} guarantee the freedom of the local church group. Our Vietnamese leaders had no definite suggestions to offer so I took the constitution of the Presbyterian Church and our own Alliance constitution as a basis and adapted it to local, ^{later} district and national church requirements in Vietnam. Considerable detail was added, and this was strongly criticised by some as going too much into detail. Approved by the Foreign department the constitution was studied, revised and adopted by the General Council of the Vietnamese Church. There were some attempts to mis-use this document but gradually a proper balance prevailed. Later when an attempt was made by a small dissident group to take over the Church and imprison its leaders, the constitution was a bulwark to prevent the attempt. The false charges were carried even to the courts but were completely disproved. Some have maintained that a constitution is a hindrance to spiritual development but like any form of law the trouble lies with the flesh rather than with the regulations. The Church sometimes has paid too much attention to the 'letter' or taken an ultra conservative stand. Nevertheless it has avoided grave dangers of lawlessness. The Church constitution was and is helpful in furthering self-support and self-government. Only those churches that ^{are completely} self-supporting are entitled to all the privileges of the National Church.

By all
V.N.
photo
or W.

^{was made}
A recent attempt to abolish the present constitution and substitute another in its place. It was suggested that instead of the local church being basic, everything should work from the top down. This would allow for one leader with assistants with everything under their control. This is an attempt to introduce the idea of 'Big Government' and it has been presented very persuasively. The Vietnamese National Church assembly thus far has stood strongly in favor of the democratic procedure in spite of strong pressure in favor of excessive centralisation.

Ordination.

Ordination of pastors is provided for in the Church constitution. It was necessary and still is, to avoid delaying the ordination of men who are qualified

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and who are pastors of self-supporting churches. Here is where the mind needs wisdom and patience when it feels the pace is too slow. The Holy Spirit alone can give true balance when unnecessary delay and 'laying on of hands suddenly' are equally to be avoided.

Indigenous.

Because it was the only evangelical group in Vietnam and entirely autonomous the Church was not organized as part of a Western denomination. Actually the question of its being an Alliance Church did not come up for consideration as it has in some of our fields where there are other denominations already in existence. There are close ties with the Mission and with its doctrinal position clearly expressed in the Church constitution. Originally the ideal of the Church and of myself was that any other group coming to Vietnam would work with and through this United Gospel Church. This has not been realized but the desire for true fellowship and unity is there. There could be of course a danger of developing along monolithic lines but this need not be. With a membership of less than one hundred thousand the Church in Vietnam is still in its youth.

Ecumenical Ecumenicity

Steps were taken by representatives of the World Council of Churches in Geneva to bring the Vietnamese Church officially into its fellowship. An official representative was sent to Viet Nam and considerable relief help was provided which was greatly appreciated by the Church. Being committed to a clear-cut evangelical and bible program the Vietnamese Church, while recognizing true fellowship, is not committed to membership in the ecumenical organization.

Missionary Vision.

Early in its history the Church in Vietnam developed a missionary vision. This desire was implanted by the Holy Spirit in the hearts of missionaries and Vietnamese alike. Rev H.A. Jackson and Rev G.H. Smith were leaders in this missionary thrust among the Tribes people inhabiting a large territory and presenting an urgent challenge. The ~~Mission~~ may have made a mistake in developing the Vietnamese ~~missionary~~ as under Mission supervision rather than a Church controlled program. Nevertheless important advances were made by Vietnamese missionaries as well as the work carried on by workers from among the Tribal groups. Vietnamese workers have served with distinction in areas out from Saigon, Dalat, Banmethuot, Danang, Hue and Quang Tri. And now in re-settlement villages and strategic hamlets there is true missionary activity by young student workers. The pressures of war have added difficulties to the missionary program but the fire of love is still burning. A strong Tribe's District under their own leaders is being developed but there are still large sections of the country unreached with the Gospel.

The Church missionary outlook has extended to Cambodia and Laos. Rev Nguyen

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hau Nhuong and his wife who for many years accomplished a great work in Ban-methuot area have been sent by the Church as missionaries to Laos. After attending the third South East Asia missionary conference held by the Alliance in Samboanga, Rev Doan van Mieng president of the Vietnamese Church has constantly urged the church to move forward in its missionary effort. A substantial offering was taken at the General Church Conference in Saigon in June 1963 for the support of a missionary among the Cham people in Vietnam.

Relief and Subsidy

Before the recent World War the question of self-support in local churches was virtually assured. During more than two years of missionary internment the churches carried on effectively. Later when fighting was savage between French and Nationalist forces, many congregations were greatly weakened materially. Congregations were dispersed and the economic situation deteriorated. One day Rev Le van Thai president of the Church came to me and said, 'Mr Jeffrey we must have some temporary financial help for the preachers, probably not for more than one year'. We discussed the danger of permanent subsidy and the need for maintaining the principle of self-support. Mr Thai assured me that the men understood clearly that this was emergency relief and not subsidy and that it was definitely a temporary measure. ~~Headquarters~~ ~~approved~~ ~~Head~~ Mission headquarters approved but this temporary 'relief' lasted more than a year. In every district a small group and gradually all of the men began to feel the pull of nationalistic propaganda. The Church must be subsidized, America is well able to do it and owes it to us. The older leaders understood the true position but were helpless against the rising tide of nationalistic feeling. I met with the preachers, North, South and Center. Feelings were very intense. The men said, 'If you were not an old friend, we would not even meet with you'. For days during hours at a time I was under great pressure. When I insisted that neither those at our headquarters in America, nor the field could forsake the principle of an indigenous church, its very existence depended its being self-propagating, I was answered by the full weight of an emotional appeal and the charge that we were not acting in love. In the end the crisis was passed. We did have to relieve pressure by forwarding their appeals to headquarters but the Foreign Department stood firm. A few attempts were made later to revive the issue but the Church had voted to take an immediate withdrawal of subsidy and not, as they said, 'a gradual cutting off of the dog's tail'. During the change from older to younger men in Mission and Church leadership the Church has continued to grow in grace.

It is sometimes claimed that missionaries on the field, especially as they get older, are unduly susceptible to emotional financial appeals. There is a danger but ~~this~~ constant administrative responsibility usually works the other way. One handicap on our field was conference insistence that national workers be given an allowance for each child. This was praiseworthy on the ground of fair remuner-

ation but it did not fit in with a program of turning things over to a church congregation as soon as it came into being. It was up to the Church to set its own standard. It was beneficial on the other hand for congregations to understand that ~~they must~~ a preacher was worthy of his hire. From a spiritual standpoint it is encouraging to note the steady growth of the Church in realizing its financial responsibility.

Evangelism

The Vietnamese have a vigorous program of evangelisation and of reaching pioneer districts. When ~~in~~ the Church committed itself officially to the policy that each local church must be responsible for its pastor, even in times of emergency, it believed that stronger churches would help those that were weaker in times of distress. The Mission was requested to give some financial assistance in four areas: Bible School, Publication, Evangelistic teams and Pioneer advance in areas totally unreached. Young student preachers have gone into settlements and strategic hamlets to establish churches under very difficult conditions. Evangelistic teams are penetrating new territory in constant danger and also are helping in local areas. In all districts groups of churches are working together in evangelistic effort with regular monthly programs. This is entirely a national Church affair *as in the 50-70 W. program.* except where missionaries are in a position to assist. The financial needs are great and whenever possible we share with them on a personal basis. We know that if suddenly every missionary were withdrawn the Church would remain, 'Steadfast, unmoveable always abounding in the work of the Lord'. But this fact is no reason for our withdrawal as long as it is possible to share with them in a struggle against overwhelming odds.

Sects.

The Church has maintained its bible doctrinal position in relation to national sects. One of the leaders of the Cao Dai movement was for ~~ina~~ a time in contact with Rev J.D.Olsen as an enquirer but ~~he did not go on~~ ^{expressed} When Mr Olsen was killed in an accident this religious leader ~~showed~~ his sympathy in a telegram. In Cochinchina a sect was founded by Mr Bo Dai and named the 'Banana Coconut Society'. 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 ~~trying to~~ witnessing recently to members of this group.

Institutions.

For many years the Church has felt the need for High Schools and some are beginning to talk of a University. Had there been no war it seems likely that the

Missionary Contribution.

Basic in missionary contribution to Church Growth is the regular district ministry of the missionary. Teaching, preaching, visiting, Short Term Bible School session, Daily Vacation Bible Schools, Classes for women and many other avenues of service are included. Some also have been called to serve with the Bible Society in the vital task of Scripture distribution.

Constant evangelistic effort was conducted by Alliance missionaries in Tonkin prior to World War 2. W^m were greatly understaffed and when in 1954 the country was divided at the 17th parallel, there were fewer Protestant Christians in Tonkin than elsewhere in Vietnam. Approximately half of the workers and believers moved to the South. In Saigon Northerners frequently enquire about Mr and Mrs Pruett, Mr and Mrs R.M. Jackson, ^{Mr & Mrs VAN ANE} and Mr and Mrs Curwen Smith. And Southerners often ask news concerning Mr Ferry. The list of missionaries in Vietnam who have served with distinction in basic district ministry is too long to enumerate here. There is a day coming when the entire story will be unfolded. Without this major contribution to Church Growth by missionaries and by national pastors, evangelists and colporteurs all other special ministries would be largely ineffective.

The Church in Vietnam and missionaries are not unmindful of the essential ministry of the Foreign Department of the Alliance ^{with respect} ~~to~~ to Church Growth. In fact all pastors, workers and Prayer Groups of the Society are vitally involved in that growth. Church membership abroad exceeds that of Alliance churches in America. And that is a major reason for our existence as a Society.

High School program might have materialized. Subscriptions were taken in each of two districts. Other programs have been carried forward. The Orphanage at Whatrang under the sponsorship of the Christian Children's Fund is a model of national efficiency. Rev Le van Thai has been the key man in developing this orphanage which was originally sponsored by Rev E.F. Irwin, field chairman at the time. Other such institutions are contemplated. Mennonite doctors and nurses and builders assisted in the Leprosarium at Bannethuet. Later they opened a clinic at Whatrang under the auspices of the Vietnamese Church and this may develop into a hospital in that area. The growth of christian institutions is normal procedure as the Church grows and believers are able to contribute to the social and educational needs of its own constituency and of the community.

Church Buildings.

The importance of attractive church buildings is sometimes minimized. For many years church buildings in Viet Nam showed a sad lack of any sort of architecture. The Society had no sample plans, so on one furlough Mrs Jeffrey and I decided to secure a plan for a contemplated church building in Saigon. One day in Ohio we saw a Lutheran church that looked right so we took a picture and later a Saigon architect adapted this plan. As a result almost all new churches built by the Vietnamese have basically followed this building plan. Today in most of the world there is no such thing as an absolute indigenous pattern, the whole world is contributing, sometimes its best and sometimes its worst. It is just as true abroad as in America that an attractive though unpretentious building can be of great help in Church growth. In Viet Nam buildings are important in order to emphasize the permanence of the work as well as the true dignity of the Church. Meetings in private homes are not permitted by the government because they fear political activity. There are dangers of course from undue emphasis on outward material growth which must be kept secondary to the building of the spiritual body of believers in Christ.

Faithful unto Death.

Many Vietnamese christians have been called to lay down their lives during years of bitter fighting in Viet Nam. I refer not only to those who have been called to military service. Many have been put to death because of their loyalty to Christ and His Church. Without cause other than vague suspicion men, women and children have been shot or beheaded with the heavy hoes used in the country. They suffered with Christian courage and gave clear testimony of their faith in Jesus Christ. One Christmas three deacons from Truong An district decided to meet for worship at Tourane where they would meet many friends whom they had not seen for a long time. They set out with bibles and hymnals but as they passed through French lines they were stopped and without trial were taken to the river bank

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and shot. They were given time to kneel in prayer. Several factors including in one instance husband, wife and son have been put to death by anti government forces. In 1962 at Thach Ban Mr Truong Len deacon of the local church was beheaded with a hoe. He had remained in the area to encourage and strengthen local believers even though others had left. When condemned to die he requested time to pray after which he asked that word be sent to his wife and children urging them to be faithful unto death and never to swerve from their allegiance to Christ. Our Lord said, 'Upon this rock I will build my Church and the gates of hell shall not prevail against it'. Truly the blood of the martyrs is the seed of the Church. in every land.

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Chinese Work (Add 10 a or somewhere)

There are several thriving Chinese church congregations in Vietnam. Originally Chinese work began in Cholon, now amalgamated with Saigon; under supervision from Wuchow ^{South China} and assisted by Rev J.D.Olsen. Mr Wai (check his full name) the present pastor was trained in Wuchow and is very popular with our Vietnamese pastors. Before him other Chinese workers had been sent from Wuchow. This church is now officially linked with... (see official name of Leland Wong's group. This organisation really was established by Dr Jaffrey....) Another congregation was organized by Rev Hua hong Long who was trained at Tourane. This group is chiefly from among those who speak the Swatow dialect. (Or Chieu Chieu?) Alliance missionaries transferred from South China are carrying on a vigorous program among Chinese speaking Vietnamese. A strong Alliance Chinese church in Saigon is working in full fellowship with the Vietnamese Church. Other Chinese speaking congregations have been organized in Central Vietnam and in Cambodia and Chinese speaking Alliance missionaries are working with them. The Overseas Missionary Fellowship (Check official name of C.I.M) have also begun work among Chinese in Saigon. Although there is no United Chinese Church in Vietnam, the several groups are working together in real fellowship.

Youth Work.

Quang
Youth Work and a vigorous Sunday School program were stressed in ~~Quang~~ Nam
District under the direction of Mrs E.F.Irwin and later by other missionary
ladies. This ministry has been developed throughout the field by the Church and
by missionaries alike. ^{VIETNAMESE} Leaders have been appointed ^{by the CIP/PCA} to develop Witnessing Bands,
Radio, Childrens' and Youth Work. The Mission is assisting in the important
program by allocating a number of younger missionaries to Youth ^{and Radio} work in many
important centers.

In 1941 the first Youth Conference was held in the South in connection
with the annual Southern District Conference. The following year it became and
continues to be a regular ^{is} Youth Conference representing the entire field and
fully organized on ~~Sixty~~ National, District and Local levels. One of the
greatest encouragements in Church Growth in Vietnam is the vitality of Youth
activities under ^{VIETNAMESE} youth leadership in full fellowship with the overall Church
program. Without this thrust the Church could easily have begun to shrivel.
Quite a number of young and old are active in Youth ministry including Rev
Nguyen son Ha a third generation christian, Rev Pham xuan Tin and Rev Pham van
Hieu. Laymen also are taking part in Youth extension work including Mr Huynh
minh Y who is a member of the Vietnamese National Assembly.