

«The Call of  
French Indochina and East Siam,»  
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# OUR GREETINGS FROM AFAR



## THE HIDDEN STAR

FOR you the dreamy snowflakes fall  
Where Christmas trees grow green,  
And dancing in the wintry sky  
The radiant stars are seen.

For us the bamboo and the palm  
Bow in the breathless heat;  
For us the Christmas skies are dull  
Above the native street.

Yet clear and dear to hearts that see,  
In north and southern clime,  
There shines the Star of Bethlehem,  
In ageless light sublime.

And in your Christmas prayers, dear friends,  
O think of those afar,  
Where shades of fear becloud the Star,  
Where mortal sorrows mar.

— H. HOMER-DIXON



Fear not; for, behold, I bring you good tidings of  
great joy, which shall be to all people.—Luke 2: 10.

GOSPEL PRESS, HANOI, TONKIN

## PRAISE AND PRAYER

**P**RAISE God that at this time the Hanoi Gospel Press is being privileged to print the Bible, or portions, in three distinct languages: Annamese, Cambodian, and Laotian.

**PRAY** for the ministry of the Annamese Bible Magazine, that the number of subscriptions for next year may be doubled and thus the Hanoi Press not need to publish it at such a great loss; also continue to **PRAY** that the seven hundred dollars needed for most urgent repairs to the Press buildings may be sent in during the present dry season.

**PRAISE** God for the recent splendid, annual district conferences of the Annamese Churches in Cochinchina, in Annam, and in Tonkin, it being most encouraging to note how well the native leadership is taking hold, and the Christians going on in the Lord.

**PRAY** for the native leadership of the national, district, and local Annamese churches, that God will grant them all needed wisdom, grace and humility.

**PRAISE** God for restoring Mr. Hammond and Leslie, the son of Mr. and Mrs. G. H. Smith, to full health and strength.

**PRAY** especially for Mr. Hazlett, who has had an attack of pneumonia, that he be completely healed, and his work in the Tourane Bible School not be unduly hindered.

**PRAISE** God for the splendidly attended opening meetings in Luang Prabang, and **PRAY** that souls may soon be won from among the Lao.

**PRAISE** God for the authorization given to hold meetings among the Annamese in Vientiane, and **PRAY** that the missionaries in North Laos may soon be efficient and fluent in the Lao language.

**PRAISE** God for the noble sacrifices being made by our loyal supporters in the homeland, making possible the continuance of this great soul-saving work in this land.

**PRAY** that in spite of the universal financial depression, yet the Lord will send us the means to send forth the waiting native evangelists into the two-score or more provinces still without a true Gospel witness.

## EDITORIAL

«Fear not: for, behold, I bring you good tidings of great joy,  
which shall be to all people.» Luke 2: 10

**O**NCE again the message of the angels is borne across the centuries to a storm-tossed, sin-burdened, anxious world. How cheering the words to a Christian's heart: «Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people.»

Perhaps never in the history of the world has there been such varied and universal reasons for fear. Millions in many nations have hearts full of fear for the morrow, as they ask: «What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?» Others who have much treasure stored up for many years, are anxiously asking: «What will happen to my possessions if the hydra-headed monster of Communism should become rampant in our land, as in Russia?» Others, remembering the horrors of the great war, are filled with foreboding as they read of new and more terrible instruments of destruction to be used in the next war, which looms like a dark cloud over the near future. Yet others, especially the youth of the nations, are filled with despair because the universities, the schools, and even the theological seminaries have insidiously stolen away their faith, until «God is not in all their thoughts.» For them there is no longer any «Thou shalt not,» spoken with divine authority, and many have therefore plunged into a mad orgy of pleasure-seeking and vice.

While the world and its devotees are thus floundering in the morass of doubt and fear, to us there comes the glad message of the angel voices ringing out on the still night air: «Fear not.» As the haunting melody of a «motif» will appear again and again in a musical masterpiece, so this thought winds its cheering way through the Gospels and the Epistles, and is brought to us in these dark days preceding our Lord's return.

To us as missionaries, unto whom is committed the transmitting of the message of «Good tidings of great joy» to the millions of this heathen land, the angels' «Fear not» is also timely. How easy it is to fear that the «depression» will increasingly curtail the Lord's work in this land! The time seems so favourable for the swift advance into new territory, the opening up of new provinces to the pure Gospel message, the training and equipping of the many available native young men and women to be evangelists to their own people, the evangelizing of the almost untouched tribes of the hinterland. Dare we fail them?

We have been deeply moved by the noble devotion and great sacrifices of our loyal supporters in the homeland, who are so nobly upholding our hands during these crisis days. But as at this Christmas-tide the great joy of His salvation shines out of the faces of our prayer-helpers, may they remember that the angels' message is for «all people.» We are saddened as we remember the two-score provinces of this land, with their many millions of perishing souls, still waiting for the Messengers of Peace. God has marvellously opened these doors, consecrated native evangelists are waiting to enter, but—the paltry sum of twenty dollars monthly required for the rent of a Gospel Hall and the support of an evangelist for each province is still lacking. God grant that we may really awake to our privilege and responsibility!

Ours is practically the only Protestant Mission in Indo-China which is in a position to reach the many «tribes, and tongues, and peoples» scattered throughout its mountains, and valleys, and deltas. May God speak to all our hearts till we shall gladly by prayer, by sacrifice, and by going, bring this «great joy» to «all people» in Indochina and East Siam.

HOW our hearts praised God as we recently heard the hundred or more,—preachers, their wives, and Christians,—at the First Tonkin District Conference, held in Nam-dinh, joyfully sing the Songs of Zion. There was a sweet spirit of Christian fellowship. We have faith to believe that this is but an earnest of the time when in Tonkin we will see not a hundred but thousands meeting together to thus praise God. Will you help us to bring this to pass?

## NEW MISSIONARY STATION IN CAMBODIA

IT is good to have a furlough, but it is better to get back to the field once again! It was with hearts full of joy that we returned to Indo-China the middle of September. As we crossed the border into Cambodia, we couldn't help breaking out into praise to God for bringing us back.

### LORD'S LEADING—FIFTEEN SOULS SAVED

Although we were appointed to open Siem Reap, near Angkor, God seemed to be definitely leading toward the south of Cambodia. About a week after our arrival we made a trip down to the outstations near the border of Cochinchina, and soon it was evident that the Holy Spirit was working in a real way in that section. Our evangelist in this district took us at once to a new village where several Cambodians had recently prayed. He had made an appointment for us to meet with them that day, so we went on about fifteen miles farther and found a happy group waiting by the roadside to greet us. They immediately started working on the road that led to their village in order to make it passable for the car. It even taxed a Ford to get in there, but we got in safely and were soon having a meeting. God worked upon hearts, and fifteen who had received previous instruction through the evangelist, accepted the Lord as their Saviour.

### LOCATING IN KOMPONG TRACH

We went on our way the next morning rejoicing over the new-born souls, and feeling more and more that GOD was leading us to settle in this district. Living quarters are difficult to find in the interior, so we definitely asked God to prepare a house for us in the place where He wanted us to locate. We stopped at several places along the way, and toward evening, rather discouraged at not finding a house, we came to KOMPONG TRACH, a small village about ten miles from the Gulf of Siam. Almost immediately we found a most desirable house, with a place for a chapel downstairs and living quarters upstairs. Kompong Trach is about in the centre of the large district that we will have to cover down here, so surely God

prepared the way before us. «Blessed be the Lord who daily loadeth us with benefits.»

There are many souls in this part of Cambodia who are still in the darkness of heathenism, and only God through His Holy Spirit can bring them into the light. Therefore we are looking to Him for an outpouring of His Spirit, and we trust that the coming year will see a real harvest of precious souls for the honor and glory of Jesus.  
—F. C. PETERSON, KOMPONG TRACH, CAMBODIA.

### CHANGING THE FIELD CHAIRMAN

AT a special meeting of the executive committee, held at Dalat in July, the following minutes were passed:

«Moved that in order to enable Mr. Jeffrey to regain his health as speedily as possible so that he can continue his ministry in Indochina, Mr. and Mrs. Jeffrey be appointed to immediate furlough.

Moved that we express our appreciation of Mr. Jeffrey's services as Chairman, with the prayerful wish that while on furlough God may grant unto him strength and vigour to resume his ministry in Indochina.»

Mr. E. F. Irwin was nominated by the missionaries as the new Chairman, and later the Home Board appointed him to this responsible position. We earnestly pray that the Lord's anointing may rest upon our brother, and the Mission be increasingly blessed in the winning of souls and the forming of the "Body of Christ" in this needy land.

The following is a part of a circular letter sent by the retiring chairman, Mr. Jeffrey, on the eve of his departure:

«In leaving at this time for furlough it is with deep consciousness and full assurance that God is in full control. Not only do I have evidence of God's guidance in my personal experience, but it brings added joy to see how matters have been arranged with regard to the entire field.

«It is my deep conviction that God's program for our field calls for a great increase in the revelation of His power to sanctify and to revive until we shall see many thousands of new Creations in Christ Jesus our Lord every year. It would seem that this is going to be a banner year in the number of baptisms. May God grant also that it may be a banner year in our own spiritual pilgrimage.»

### MANY CONVERSIONS IN CENTRAL ANNAM!

PRAISE God for the timely arrival back on the field of Mr. and Mrs. Pruett with their three bonnie boys! They had a most excellent voyage, and testify «there surely is no joy like that of serving the Lord in this great harvest field.» They are stationed in the port city of Quinhon in central Annam, the district for which Mr. Pruett is now responsible. Mr. Pruett has been visiting the eight churches in his district, in addition to the places where there are groups of Christians without a church. He summarizes the results of the first half of this itinerary as being twenty-five conversions, and ninety-five baptisms. Surely a most blessed trip, auguring well for the future!

Mr. Pruett writes as follows: «After our wonderful three-day Annamese District Conference at Tamky, where leaders and laymen seemed to come into closer contact with God and the little church each night was jammed with outsiders wanting to know the reality of this «new» religion, I went back to Tourane to rest a couple of days, because I was still quite weak from my attack of dysentery.

#### THE NEED OF A MISSION AUTO

«Sunday morning, upon the invitation of the local native pastor, I preached to a splendid congregation in the Tourane Church. Immediately afterwards I left on a crowded native bus for Tamky again, which was to be my point of departure for visiting several places. We surely feel handicapped in this great district by not having a car. Although only about forty miles from Tourane to Tamky, and with a Ford car one can easily make it in an hour, yet it took five hours on this native bus, stopping every few minutes to squeeze in another passenger, or something going wrong with the machinery. Twice we got flat tires, the second time having to repair the inner tube. After waiting an hour for this, I finally got on to another passing bus for the remaining ten miles. That evening the Tamky Church was again over-crowded, and God gave us three splendid men who turned from darkness to light.

«The next morning God answered prayer in that He enabled me to rent a car for one week without a chauffeur.



Of course it was a very old, rickety-rickety, tumble-down affair, rusty, holes in the top, and the tires patched and re-patched until some of them had whole tires sewed on the outside to protect the inside tire! But we were grateful for this means of conveyance without which we could not possibly have covered the itinerary previously arranged.

#### GROUP OF CHRISTIANS IN CAMLONG

«The first day we went to Camlong where we have a nice nucleus of Christians, but do not yet have a chapel or permission to preach. We also called on some of the native officials of the district, telling them of our intention to place an evangelist in Camlong. The next day I called on the French administrator at Faifoo, and told him of our intention to place evangelists at Thubon and Camlong. At first he seemed to be adverse to the idea, but God opened his heart, and before I left he asked me to call the two evangelists inside. After questioning, he said we might send them to the two places, and he would write letters to the native officials to avoid misunderstanding.

#### THUBON CHRISTIANS BUILD THATCHED-ROOFED CHURCH

«Thence we proceeded to Thubon where we have a splendid group of Christians who have already constructed a very attractive, little, thatch-roofed church. Some thirty or forty Christians met us at the church, and after greetings we proceeded to the house of one of the Christians in order to discuss the problems and future of the work there. After a meal we had a good time of fellowship in the Word and prayer, and then I left, promising to return as soon as official permission was obtained to hold the dedication services for the chapel, and to help in some special meetings to be held at the same time.

«That evening I started for Quangngai, some sixty miles distant. Nearly all the way we passed through a torrential rainstorm, and we were soaked through and through. We arrived safely at the church, and after a change of dry clothing we settled down to an enjoyable evening with the native preacher. Being very tired I decided to go to bed early, but a visitor coming in interfered with these plans. He was a sincere man, heart-hungry for the truth. We sat up to past eleven talking to him of the things of God.

Before leaving that man bowed at the feet of Jesus, accepting Him as Lord and Saviour.

#### MISSIONARY TAKEN FOR A COMMUNIST

«The next day, after visiting the officials, we proceeded to a place some twenty-five miles distant where a little flock of God's sheep were waiting for us. We arrived late in the afternoon, and after visiting the French military official, it was quite dark when we came to the home where we were to spend the night. There has been much communistic agitation in this region, so it was not surprising when at midnight a group of native officials, incited by communists, came to the house and wanted to take me. Being soundly asleep after a long and weary day walking among the ricefields, I did not hear their cries, but the native evangelist went outside, informed them I had already visited the officials, and warned them that if they (the villagers) did not want to incur the displeasure of those over them, they had better return home and leave me alone. This they did.

«The next day was one of the most remarkable in my whole experience on the field. God was surely with us! Wherever we went, conviction of sin and desire to know the Lord came upon the people. That day twenty souls turned from idols to serve the living and true God. About noon I had the great joy of baptizing twenty-five Christians who, by experience and knowledge of the Word of God, had been preparing for several months.

#### SEVENTY BAPTIZED IN MOUNTAIN STREAM AT QUÈSON

«I went to Quèson the day following, and again it was remarkable! Quèson is one of the most inaccessible of our stations, nestling way back in the heart of the Annamese range of mountains. God's working there is nothing short of miraculous! In spite of the poverty of the Christians, they have erected a very nice little chapel and a home for the evangelist. More than a hundred Christians were present to greet me, although it was not «meeting day.» We held a service, at the close of which the wife of a Christian, who had long refused to believe, gave herself to the Lord. After lunch we began examining the candidates for baptism, of whom seventy, because of their clear-

cut testimony and consistent life, were accepted. About four o'clock we started for the river, going across the ricefields. Looking back at that long line of Christians was a sight to make glad even the hosts of heaven! The little mountain stream, owing to the rains, had swollen into a full-sized river, but after much searching we found a place where the current was not too strong for us to stand. Words fail to describe the exhilarating joy that filled my heart as these seventy men and women and boys and girls were buried in baptism with Christ. Late that evening we arrived back home tired and weary, but filled with joy, for His Word is bringing forth fruit and His Coming thus being hastened.»

«P.S.—Stand with us in prayer for an auto. We have nothing for this great district, over 300 miles in length, seventeen churches to visit, and a population of over two millions. An auto is an imperative need.»—W. A. PRUETT, QUINHON, ANNAM.

### PERSONALIA

WE are glad to welcome Mr. and Mrs. Stebbins, Mr. and Mrs. Peterson, and Mr. and Mrs. Pruett, with their families, back to the field. The first is stationed at Hué in the north central Annam district, the second at Kompong Trach in the South Cambodia district, and the third at Quinhon in the south central Annam district. May God grant them the great joy of seeing many native churches established in their most promising territories.

MRS. Stebbins writes from Hué, «The five little Stebbins wish to announce another answer to their prayers. God gave them little ANNE LOUISE ANGELL on October 3rd. So now there are six little Stebbins!»

MR. and Mrs. Peter Voth of Khon Ken, East Siam, are also happy to announce the birth of their little son, STANLEY MILTON, born in Saigon, August 29th.

AUTHORIZATION has been obtained by Mr. Van Hine to open work in Caobang, and he has rented a house there for an evangelist. Mr. Funé also secured authorization to open work in populous Ninhbinh. Thus, soon, the Gospel will be given to two more Tonkin provinces.

## THE LANGUAGE OF LAOS

ເພາະ ວ່າ ພະເຈົ້າ ໄດ້ ວິກ ມະນຸດວະ ໃຈ ອົກ ຫຼາຍ ປານ ພັນ ຈົນ ໄດ້ ປະທານ ໄດ້ ພະບຸດ  
 ອົງ ດຽວ ຂອງ ພະເຈົ້າ ເພື່ອ ຄົບ ທຸກ ຄົບ ຕ ເຊ່ອ ໄປ ພະບຸດ ພັນ ຈົກ  
 ປີ ຈົນ ຫຼາຍ ແຕ່ ວ່າ ຈົກ ມີ ຈິວ ອັນ ຫຼອດ ໄປ ເປັນ ມຸດ

(John 3: 16)

IT would be presumptuous for me to attempt to make a comprehensive description of the Laotian language, having been in the country but eight months. A few facts concerning this tongue may be of interest however to those who read of the opening of Christian work in Laos.

### ORIGINS OF LAOTIAN LANGUAGE

It would be well to think of this country of Indochina, not as the mixing-pot of the two great ethnic groups, India and China, but rather as the outposts of each—where the vanguard of one touches the rearguard of the other, and are held apart only by the great Annamese mountain chain. Laos has nothing in common with China, but is, along with Cambodia, Siam and Burma, distinctly of the Indo-European group. Hence we find the ancestors of the Laotian language to be Sanscrit, and its offspring Pali. To this tongue they are what Anglo-Saxon or Greek and Latin are to English. Carrying on the simile, Siamese has been the father or big brother to Laotian. The similarity of the two languages is more remarkable than the differences, and wherever a word is lacking in Laotian the Siamese word is employed. Thus as there exists no real Laotian dictionary, the Siamese-French-English one can be used to advantage.

### ITS FORMATIVE PERIOD

Following the period in the fifteenth and sixteenth centuries of the ascendancy of the Kingdom of Lan-xang which included and surpassed the present-day Laos, there came decadence, subjugation and almost extinction. The language suffered like vicissitudes, so that at the time of the French occupation of the country, it was but the local tongue of a scattered people. It had no fixity of form or spelling, was little written and hence less read, the only

literature being the sacred writings upon palm leaves in the Pali. Today the French-educated youth is struggling to make a national language somewhat fixed in form, and it is to the Sanscrit and Pali that they repair, as well as to the Siamese, to settle dubious points.

#### ITS CONSTRUCTION

As would be expected from what has been said, Laotian is not a character language as is Chinese, wherein a written symbol represents an idea, but is like English in that a letter denotes a sound, and words are formed by the combination of vowels and consonants. The letters resemble, in a general way, those of Burmese, Cambodian, and Pali, and are quite like the Siamese. The language is largely monosyllabic, and many words which appear on first sight to be polysyllabic are really compounded of others which have distinct meanings. By this method of grouping, many words are made. There are at least twenty-eight distinct vowels or diphthongs of which twelve represent the short forms of long ones. Besides these there are many other vowel combinations giving characteristic diphthong sounds. Of consonants there are twenty-seven, which includes the aspirated and unaspirated forms of the same letters. There exists in this language sounds that are foreign to our tongue, but on the other hand there lack many of our consonant sounds, g, j, qu, x and z. (Thus our name must be written, and unfortunately pronounced 'Crobb' l)

#### ITS TONAL VARIATIONS

In common with Chinese, the Laotian language is tonal. There are four parts to every word, each of which contributes to the sense: the consonant sound, the vowel sound, the duration of the sound, and the 'tone'. Two words may be written quite alike, but pronounced with a different inflection of the voice, and mean quite a different thing. The tone is marked by one of three accents on the word, but the pronunciation of these tones depends upon, as well, to which group of three the consonant of the word belongs. There are six distinct tones and other slight variations. This law of tones is not always rigidly applied however. Where a word or an expression is very

current or where no ambiguity would result, there is great laxity, and the Lao frequently avails himself of this to add emphasis or expression just as one does in English. But he who learns must beware lest he make the most ludicrous statements!

#### ITS IDIOM

Grammatically speaking, Laotian is a non-inflected language, though a sort of inflection is obtained by the addition of other words. Usually one word suffices for the singular or plural. Likewise there is no real conjugation, one word compounded at times with the word 'already', can express all past tenses, and one word, the future. The language is as you see, comparatively simple, though we have not yet learned how to express ourselves without ambiguity. This is due to lack of knowledge of the idiom which makes up for the lack of grammatical inflection.

#### ITS EUPHONY

One more thing might be noted. Far from speaking a crude tongue, the Lao has a real sense of beauty in his speech. He will go out of his way to make his sentences sound well. To this end he will often add words, to us quite redundant, in order to make a sentence balance properly or to give to it euphony. A conversation heard from a distance, since it has this voice inflection, sounds just like English, a fact which is in no sense true of Chinese or Annamese.

This language is not a difficult one, but, nevertheless, there is yet much to learn, and we would appreciate the prayers of God's people everywhere that we may soon have facility in conversation and be able to give the Word of God to this very lovable people.—FRANKLIN G. GROBB, VIENTIANE, LAOS.

#### THE ANNAMESE BIBLE SCHOOL

THE Annamese Bible School at Tourane began its eleventh year of training native evangelists and their wives on September 14th. The first two days were spent in holding special services and the Lord graciously set His seal upon them.

There are 42 students enrolled, 25 men and 17 women. Two factors have kept the enrollment down to a small figure



this year: first the financial crisis through which the East is passing as the West, and then the second year students appointed to active service last year will not be returning to graduate before another year. In the future this two year rule will be followed with much profit, we believe, both to the work and the workers. Some students upon arriving lamented the fact that the student body was to be so much smaller than in previous years, but since then some have remarked that the Lord has already demonstrated that He can bless the few as well as the many. A number of those who are here have testified that the Lord remarkably answered prayer in providing the money for them to come, in some cases only a few days before school opened.

#### ENCOURAGING FEATURES AMONG THE STUDENTS

There are two missionaries and three Annamese teachers giving their full time to the school work, also one Annamese teacher who teaches part time. A good interest is being manifested among the students in their work, and we believe that the Lord is also meeting them spiritually, as evidenced by their testimonies and prayers in the weekly and daily services or prayer meetings. One very encouraging thing about the women students this year is that all know how to read and write, some better than others of course. In former years there were always a few who didn't know one letter from another, and thus their instruction was much more difficult.

#### PRAY FOR THESE PROSPECTIVE EVANGELISTS

We would solicit an interest in your prayers that the Lord may have full control of these young lives, so that as they go out into His service, in a few years, they may bear much fruit for His glory. Pray that they may realize that it is not enough to spend two or three years in Bible School, merely passing all their examinations with flying colors, but that they may all see their need of an absolute dependance upon Him who has said «without Me ye can do nothing.» More workers are urgently needed in this field which is «ripe already unto harvest,» and we covet for each of these men and women that endowment from on high which is their privilege to claim, lest they labor in vain.—H. H. HAZLETT, TOURANE.

## DOXOLOGY REPLACES ANCESTRAL ALTAR!

Praise God from Whom All Blessings Flow,  
Praise Him all Creatures here Below,  
Praise Him above Ye Heavenly Host,  
Praise Father, Son and Holy Ghost.

AS we entered a country house in the province of Kien-An, these words, written in large black letters on a rough white-washed wall, met our eyes.

The occupants of this Tonkinese home, Mr. and Mrs. Vu, are in somewhat better circumstances than most of their neighbors. Their house is larger and better, though we were impressed with the fact that being well-to-do does not necessarily mean that chickens, sundry dogs, cats and pigs are refused free access to the house.

#### A FATHER'S FAITHFULNESS TO GOD REWARDED

Some two or three years ago Mr. Vu's eldest brother was saved in Hadong. He in turn won his father to the Lord, and in a short time the old man was rejoiced to see all but his youngest son a Christian. The parents were greatly desirous that every one of their children should be soundly converted, so they came to Kien-An for two or three months in order to explain and witness the Good News to their youngest son and his family. The father walked to the Haiphong chapel several Sundays, and invited us to visit him at his son's home. Of course we were delighted, for was not this an answer to prayer for an opening in that untouched province? What a joy it was to be so warmly welcomed! After questioning carefully we felt sure that the seed sown by the father and mother had really found root. We knelt in prayer, and husband and wife accepted Christ as their Saviour. The altar which had hitherto held the place of honor in the home was taken down and destroyed, and later on the words of the doxology given the prominent place. Having ample proof of the genuineness of Mr. and Mrs. Vu's conversion, at their request they were baptized a few months later, and their children were dedicated to the Lord.

Now that we have opened a regular chapel in the town Mr. Vu is ever present to help in the services. His bright face is a real testimony to the joy imparted by a living Saviour. His wife is unable to attend services very often



because of the claims of a tiny baby, but her welcome is always genuine, and her testimony to the Lord's care and faithfulness ever inspiring.

#### NEW CONVERTS PRAY FOR CHILD'S HEALING

Just a few weeks ago the baby became seriously ill. The first thought was to call the pastor to come and pray, but since there is no resident preacher it meant a long walk of fourteen kilometers to reach Haiphong, and even then it was quite possible no one would be at home. Mr. Vu went to the chapel hoping that by some fortunate circumstance he would find one of us there, but returned home disappointed. His wife said: «Why not let us pray? Perhaps God will hear our prayers even as he does the pastor's.» They knelt together and asked God to heal their baby, and according to their simple faith the child was made every whit whole and has enjoyed perfect health ever since.

#### THE GOSPEL IN KIEN-AN PROVINCE

The outlook for Kien-An is bright. For years we have visited that place trying to find someone interested in the Gospel, but it seemed almost impossible to even sell books there, and each evangelist has declared it to be too hard to warrant opening up work. Up to the present five men have professed Christ and are faithfully attending the two weekly services. One woman, a former Tourane Christian, has come to the meetings recently, and though she has most certainly backslidden, we believe she will be faithful in spite of her husband's opposition. We rejoice in the fact that this large province has now a lighthouse by means of which we trust many may be led to the only haven of rest, Christ Jesus.—MR. AND MRS. H. CURWEN SMITH, HAIPHONG.

#### TRANSLATING THE CAMBODIAN SCRIPTURES

WITH the help of a good native translator, Mr. Hammond has been able to translate the books of Exodus and Proverbs into Cambodian. The British and Foreign Bible Society has authorised the printing of 5,000 copies of each of these books by the Mission Press in Hanoi. Mr. Hammond is now working on the translation of the Psalms.

#### EVANGELIZING ISLAND IN STORMY PACIFIC!

IT was only after Conference appointed me to Longxuyen that I learned that this district included a good-sized island in the Gulf of Siam, and that I would be responsible for its evangelization. From that moment Phu Quoc was continually in my thoughts, and I prayed God that I might soon have an opportunity of bringing the message of salvation to these islanders.

#### SAILING AT PERILOUS ANGLES

I made arrangements with the owner of a small sailboat, and at eleven o'clock one night, accompanied by two native preachers, I set sail. When told that we must sleep on the rounded roof of the tiny cabin, we felt a little dubious, but the sea was calm and our spirits were high, so after singing several hymns we dropped off to sleep. If our sleep was sweet, it was also short, for at two o'clock large rain drops began spattering over our faces, and we awoke to find that a furious storm was bursting upon us. Such wind! Such rain! In a few moments we were drenched to the skin. The realization that we were far from land, and that only a frail craft was our security against a watery grave, did not serve to cheer our drooping spirits. True to type, our sailboat tipped at perilous angle, and for over an hour I was obliged to cling to the mast to keep from sliding off into the sea, thinking the while of the Apostle Paul and his «a day and a night in the deep.»

But it was two nights and a day before we had sailed the sixty miles from Rachgia to the island, and when we anchored at Duong-Dong, its largest town, we immediately wired our wives of our safe arrival.

#### ISLAND LIFE AND ACTIVITIES

Phu Quoc, a miniature South America, about thirty miles in length, is noted chiefly for two things, namely, its pepper plantations and its «Nuoc Mam»<sup>1</sup> industry. Before I left the island I decided that it was noted for another thing—its opium smokers! I was amazed to find so many who were bound by this habit. One man who

<sup>1</sup>) A kind of liquid sauce made from salted fish and used by the Annamese with their food.

entertained us in his home said he smoked from three to four piastres' worth of opium a day.

I thought that I was the first foreign missionary to visit the island, but at Duong-Dong I saw the ruins of an old Catholic church, mute testimony to the failure of the priests to secure a foothold here.

#### EVANGELIZING AND ORGANIZING A CHURCH

Nor was the result of our efforts very encouraging. As I played the violin the people gathered in great numbers, and listened quite attentively as we preached; but as we urged them to accept Christ «they all with one consent began to make excuse.» How true it is that «men love darkness rather than light because their deeds are evil»

In the ten days we spent on the island we visited the four leading towns, and testified of God's grace to at least a thousand people. I baptized five men who had accepted Christ several months before, and we appointed one deacon. Today there are about fifteen Christians in Phu Quoc, and a colporteur from Ha-tien is seeking to add to this number. Will you not pray that as this man endeavors to sell Christian literature to the people on this island, God's blessing may rest upon him, and that many may soon come to know Him "Whom to know is life eternal."—PAUL C. CARLSON.

#### EARLY MORNING CENTIPEDE EXPERIENCE

IN a recent letter from Mr. Funé at Namdinh, he writes: I had a great *emotion* this morning. I was reading my Bible when, all of a sudden, I felt something running in my socks. I put my hand there, and was painfully stung in the leg. I looked but could not find anything. I sat down and again felt something, this time in my shoe. I searched again, and there rushed out a big *con rêt* (centipede). I killed it, and then called an Annamese boy to tell me if he knew what it was. He said it was poisonous, therefore I immediately went to the hospital and inquired. I was informed the sting was not dangerous in the leg, although very painful. That was before six a.m., and now four hours later it still hurts. Praise the Lord Who cares for His children!

## BY RIVER, RAIL, AND ROAD AMONG THE LAO

(A Survey of Laos and East Siam)

BEING desirous of making a complete survey of the Lao-Siamese field before the next missionary conference, Mr. Jeffrey and I left Vientiane one morning recently and travelled about fifteen miles across country to a spot where the Mekong river, having followed its winding course for fifty miles or so, was met again. Here we crossed in a small, motor-powered dug-out. While crossing we ate our breakfast—by this, according to your powers of imagination, you may deduct that the river is very large or that our meal was rather meagre. Imagine both and you will be near the truth!

#### BARGAINING IN THE EAST

As we touched the bank at Nong Khay on the Siamese side of the river, we were met by the owner of an auto-truck who assured us he would take us through to Khon Ken in one day for seventy ticals, although when in Vientiane the price had been stated at forty. After enquiry we found the former price was usual and reasonable. But here is where the miraculous entered in. The truck driver asked me what I would be willing to pay; I turned to Mr. Jeffrey, and he said forty ticals. Instead of transmitting this decision to the driver I asked him rather to give his lowest price. He consulted with his aid, and then politely asked if we would be willing to pay twenty ticals! We jumped at this new price, and concluded he had to make the trip to bring back merchandise. Later we met the interpreter of the local governor, we having visited this latter to find out the real fares to Khon Ken. He had been educated in Bangkok, and was eager to have some Annamese booklets as well as a French New Testament.

#### SO-CALLED ROADS IN EAST SIAM

We finally got away from Nong Khay about 9.30 a. m., reaching Khon Ken at nightfall. Here live Mr. and Mrs. Voth, our Alliance pioneer missionaries in this, the centre of northern East Siam. Those who have never travelled on the roads here in the East, have no idea of what that means. In French Laos, from Vientiane to Nong Khay the road was excellent, and also for a few miles out of Nong Khay, but soon we began to feel the jerks and jars of a road that knows no attempt at upkeep. The only thing about these roads that is well kept up is the traffic—the

trucks and the passengers were literally and almost continually up in the air; if and when they fell it was only to be sent up again!

After lunch in a large town at noon, we started out again. The road was now one continuous sandpit, with many individual sandpits plentifully spread along the six-inch to a foot deep ruts. At times we passed through regions where the grass grew twenty feet tall on each side of the road, and the forest boasted many a monarch that towered sixty and seventy and one hundred feet before breaking out in a lofty crown of magnificent verdure.

#### WELCOMED BY KHON KEN PIONEERS

The welcome we received at the hands of Mr. and Mrs. Voth made us forget for the moment all the weary miles we had travelled. We spent the following day with these, the only white people in town. The country is flat and, it being the dry season, water was at a premium. The local Governor has used the prisoners from the jail to dig a well for himself, but left the townspeople to their own resources. On the outskirts was a well that was still giving a little water, and in the comparative cool of the evening the water carriers kept up a steady line from town to well and back again. Bullock-drawn wagons loaded with discarded gasoline tins filled with water were on the job, and the water sold to those who could afford to buy. All around, holes were dug in the ground, and from time to time one was able to scoop up a cupful or two of water. These holes were usually hedged round with sticks in order to hinder the cattle from drinking up all the water. These conditions are typical of the spiritual drought of the land, but the people know not the invitation of Jesus, «If any man thirst, let him come unto me and drink.» Mr. Voth has already started services in his home, and is expecting to begin work in a larger way shortly.

#### TOLLS DEMANDED ON WAY TO UBON

The next day our journey was from Khon Ken to Ubon. Two routes were offered: one direct across country by way of Roi Ett, taking us through the heart of our allotted field, and the other by way of Korat by truck, and from there by train to Ubon. Trucks going by way of Roi Ett demanded preposterous sums. We decided on the other, and arranged to leave Khon Ken at seven a.m., expecting to reach Korat by ten p.m. Due to no unusual native habits, we did not say farewell to our stalwart pioneers

until nine a.m., and then commenced what proved to be one of the most tiring and longest trips of its kind I have ever made. It is simply impossible to describe it! Suffice to say we got to Korat at five a.m. the next morning, traveling only about one hundred and twenty-five miles. The condition of the roads and trucks speak eloquently on behalf of the solidity of the American manufactured vehicle! Truck owners are obliged to pay from two hundred ticals up on each vehicle, and this revenue presumably is used on the upkeep and development of the roads. Time and again a bar across the road hindered further progress until toll had been paid the owner of the land we were about to cross. We were glad to be able to board the seven a.m. train at Korat for Ubon, and be able to stretch our weary limbs and sleep as the train rolled on. Messrs. Gunther and Chrisman met us at the end of the line, and within half-an-hour we had arrived by bus at the river, ferried across, and reached the missionaries' home.

#### CONDITIONS IN UBON

We stayed two and-a-half days in Ubon, and were amazed at the business development of the town. Since the railroad has reached this point the stores are full of unexpected, and to me from the isolated north, almost incredible articles of every nature and of a multiplicity of brands.

Chapel work has been commenced by Mr. Gunther, and the Word is thus at last going forth. There have been enquirers, but so far no definite conversions. In addition to the seeming indifference of the people is the problem of the presence of Seventh Day Adventists in town. The people hear one and then go to the other to see what he may say. This situation calls for delicate handling, and for the most sympathetic prayer.

#### VISITING THE SWISS MISSIONARIES IN SOUTH LAOS

We left at noon on the third day to re-enter French Laos, embarking on a double-decker barge towed by a little steam tug. Downstream, eastward, till dark, and at last we arrived at a point whence a truck brought us into Laos to the bank of the mighty Mekong. By midnight we were ready for bed in the hotel at Paksé, on the other side of the river, a way down in the south of Laos.

Between Paksé and Savannakhet, one hundred and fifty miles north, we knew there were the three stations of



the Swiss Brethren. This Mission was founded in 1902. We were anxious to confer with the present missionaries, one of whom had translated the Bible into Lao and had also made trips into our north country. After a day of enquiry and making arrangements, we started off the next morning for Savannakhet by truck.

Arrived at Savannakhet, we found the Lord had everything prepared. That day one of the Swiss missionaries, M. Blanc, had come to town, and dropping into the hotel, had learned of our arrival. He stayed overnight and next day. After we had made arrangements for Mr. Jeffrey to return directly to Hue by auto truck, I left with M. Blanc to spend four days at Ban Lao while waiting for the weekly steamer to Vientiane. I spent these few days of fellowship with these rugged, sacrificing missionaries who are labouring under immense odds. I was able to visit their station at Keng Kok, thus meeting the Bruggers, but I was sorry not to meet M. Audetat, their oldest missionary, who was absent at this time.

The trip up the Mekong back to Vientiane was uneventful, and when I arrived there I found that Mr. and Mrs. Grobb were soon to move into the house already rented.

#### GOING UP THE RAPIDS TO LUANG PRABANG

But the trip upstream to Luang Prabang proved to be one of the most fatiguing—as it were, the «last straw that broke the camel's back,» after having travelled so many hundreds of weary miles. Although our dug-out was motor-powered, the river was low and the rapids bad. Hence we were obliged to get out at least seven times in order to lighten the boat (we were about fifteen passengers and freight), and walk over the burning rocks and sand of the river bed—and this often at high noon under the blazing sun! Once the tow rope broke when the dug-out was half way over the ledge of the rapids. Our labour went for nothing, the dug-out shooting downstream, and having to be towed over again. Several times we struck submerged rocks, and the boat careened badly—it was only the goodness of God we did not capsized. To tell of the cramped quarters, the tired bodies, and the long hours is beyond our power. After six days of such travel we reached home utterly fagged out.

#### CONCLUSIONS DRAWN FROM THIS JOURNEY

There are several aspects of this Laos and East Siam field that call for special attention and prayer:

1.—The country is altogether different from the Annamese field, and the mode of travel much slower and more fatiguing. Railroads are penetrating East Siam, but the roads are abominable. Here in Laos, roads are as yet rather limited, although in five years they will probably connect the administrative centres, such as Luang Prabang, Vientiane, and Xieng Khuong. Till then travel will be confined largely to the river and the horse trail.

2.—The mentality of the people is radically different from the Annamese. Anything new draws a crowd of Annamese, and a newly-opened chapel will sometimes draw hundreds, as at Hué. On the other hand Mr. Voth and Mr. Gunther told us how hard it was to get the Lao or the Siamese into the chapel, how difficult to arouse them from their apathy to a real interest. Thus our task and problems are different from those of the Annamese field.

3.—The housing situation is acute over the whole field. While the missionaries in Khon Ken, Luang Prabang, and Vientiane are temporarily fairly well provided for, at Ubon the situation is very serious, the missionaries expecting to be obliged to vacate the government-rented house. Property should be procured, and simple but substantial dwellings erected in these centres.

4.—The Lao language is understood throughout the field, excepting for colloquialisms, being in general the same everywhere. I was surprised to be able to understand so much of what our missionaries said when speaking Siamese. On the other hand—and this has a definite bearing on the placing of our Bible school or schools—all teaching in Siam must be in the Siamese language. Much as the two languages are related they are written with different alphabets, so it would appear that two separate schools will be needed, one for the Lao and one for the Siamese field.

5.—We are all on new stations, either at our first study of the language or just beginning our working knowledge of it, and we would ask for prayer that spiritual, mental, and physical sustaining may be the portion of us as we face the responsibility of evangelizing this section of the Thai Race. A chain of stations is now flung from Ubon in the south right through the heart of the Lao country to Luang Prabang—strengthen its every link by sympathetic, understanding, prevailing prayer. May it bring thousands of souls into the fellowship of those who are free indeed, because the truth has set them free.—G. EDWARD ROFFE, LUANG PRABANG, LAOS.





## FRENCH INDO-CHINA

### ALLIANCE STATIONS :

Tonkin (pop. 7,574,522)

Hanoi  
Haiphong  
Langson  
Namdinh

Annam (pop. 4,033,426)

Dalat  
Tourane  
Hue  
Quinhon

Cochinchina (pop. 3,795,633)

Saigon  
Cantho

Cambodia (pop. 2,402,585)

Phnompenh  
Battambang  
Kratie  
Kompong Trach

Laos (pop. 818,755)

Luang-Prabang  
Vientiane

### EASTERN SIAM

Ubou (pop. 2,500,000)  
Konken

Headquarters : Rev. E. F. Irwin, Saigon

#### HAIPHONG : — TONKIN

Rev. and Mrs. H. C. Smith

HANOI : 1, Rue Nguyen-Trai  
Rev. and Mrs. Wm. C. Cadman  
Mrs. Homera Homer-Dixon

#### LANGSON :

Rev. and Mrs. J. J. Van Hine

#### NAMDINH :

Rev. Jean Funé

#### DALAT :

#### — ANNAM

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

#### HUE :

Rev. and Mrs. I. R. Stebbins

#### QUINHON :

Rev. and Mrs. W. A. Pruett

#### TOURANE :

Rev. and Mrs. H. H. Hazlett

#### CANTHO :

#### — COCHINCHINA

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

#### BATTAMBANG :

#### — CAMBODIA

Rev. and Mrs. D. W. Ellison

#### KOMPONG TRACH

Rev. and Mrs. F. C. Peterson

#### KRATIE :

Rev. and Mrs. Gordon H. Smith

#### PNOMPENH, B<sup>e</sup> Doudari de Lagrée :

Rev. and Mrs. A. L. Hammond

#### LUANG-PRABANG :

#### — LAOS

Rev. and Mrs. G. E. Rolfe

#### VIENTIANE :

Mr. and Mrs. F. G. Grobb

#### UBON :

#### — EAST SIAM

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

#### KHON KEN :

Rev. and Mrs. Peter A. Voth

#### ON FURLOUGH :

Rev. and Mrs. N. M. Gressman  
Rev. and Mrs. P. E. Carlson  
Rev. and Mrs. C. E. Travis  
Rev. and Mrs. R. M. Jackson  
Rev. J. D. Olsen  
Miss E. M. Frost  
Rev. and Mrs. D. I. Jeffrey