

The CALL

of French Indo-China

No 7

April-June, 1921

The Conference Prayer

HOLY GHOST, with light Divine,
Shine upon this heart of mine :
Chase the shades of night away,
Turn the darkness into day.

Holy Ghost, with power Divine,
Cleans this guilty heart of mine :
Long has sin without control
Held dominion o'er my soul.

Holy Ghost, with joy Divine,
Cheer this saddened heart of mine ;
Bid my many woes depart,
Heal my wounded, bleeding heart.

Holy Spirit, all Divine,
Dwell within this heart of mine :
Cast down every idol throne :
Reign supreme, and reign alone. —

A. BUCK

For our Gospel came not unto you in word only,
but also in power, and in the Holy Ghost —
I Thess. 1 : 5.

GOSPEL HOUSE, HANOI, TONKIN



**« O magnify the LORD... and let us exalt
HIS name together »**

(Psalm 34: 3)

FOR answering prayer for the first annual native conference, the LORD graciously blessing the messages of the speakers, using them to work out HIS will and purpose in the hearts and lives of many present.

FOR another generous gift from the Milton Stewart Fund, thus enabling our press to publish more needed Gospel literature during this present year.

FOR sending sufficient funds to enable the much-needed dormitory for the new Women's Bible School to be built.

FOR the remarkable healing of a homeless woman at Cairang who, because of disease, was unable to work and had to beg for her food. She is now able to earn her own living.

FOR the home used by the Cantho missionaries in Cairang in which to hold weekly services. Previously it was so full of idols that it resembled a pagoda. Such transformations compel the Cairang people to acknowledge GOD'S power.

FOR the constant stream of enquirers at Battambang, many of whom have followed the LORD, and become real witnesses.

« Ye also helping together by Prayer for us »

(II Cor. 1: 11)

THAT the Native workers and delegates at the recent conference may return to their churches « in the fulness of the blessing of the Gospel of Christ, » and thus the work as a whole receive a new impetus.

THAT the LORD will bless the first number of the « Annamese Bible Magazine » which is just about to be published.

THAT the LORD will send in \$1,000 (gold) urgently needed for the purchase of Cambodian characters so that the Cambodians may be given the Gospel by the printed page.

THAT the LORD will provide needed funds to purchase property in Sadec, Cantho, and Battambang and thus permanently establish the work in these important centres.

THAT the LORD will give the needed strength and health to our missionaries on the field.

THAT the LORD will give our young missionaries who are assuming charge of stations the necessary fluency in the native languages, and the necessary Wisdom in meeting the people.

THAT the LORD will specially bless and use the missionaries who have just returned home on furlough.



EDITORIAL

THE HOLY SPIRIT is the diffuser of *light* divine. Into the sin-darkened human heart shines this light, and lo, as the cleanest garment seems soiled when contrasted with the purity of the newly-fallen snow, so the soul's righteousness appears but as filthy rags when the light divine illumines its dark recesses.

AT the recent first annual native conference this revealing light was very evident and resulted in a desire for *sing*. As the sincere confessions poured forth from the burdened hearts of native workers, bible-school students, colporters, and others, it was once again demonstrated that indeed « the heart of man is desperately wicked and deceitful above all things. » A wave of sorrow for sin seemed to pass over the audience, and sobs of contrition and low-voiced prayers came from scores of humbled Christians.

PRaise. GOD, alter confession and the placing of sin under the cleansing blood, there came to many a heart a flood of joy in the HOLY SPIRIT. We missionaries who were present felt that we need to take heed lest these « babes in CHRIST » should, in their simplicity, learn more than we ourselves yet know of the « mystery which hath been hid from the ages. » The heavenly light within must result in the light shining out, and indeed it does shine out radiantly in the faces of many of these native Christians, thus winning others for the SAVIOUR who makes lasting joy possible in this sad and sin-sick world.

NOW these dear co-workers have left the holy peace and calm of the meeting place in Tourane, — a place such as JESUS loved to chose, — where oft one heard only the whispering leaves, the song of birds, and the murmur of the waves on the nearby beach, while in the stillness HE could speak to the waiting hearts. We pray that as they go forth into the busy world, they may show forth to men that they have been with JESUS, and that abiding in HIM and cherishing in their hearts the ONE who has said, « All power is given unto ME, » they may indeed be endued with power from On high. s

THE FIRST NATIVE CHURCH COUNCIL IN FRENCH INDO-CHINA

THE story of the first church council at Jerusalem, or the first council at Nice, belongs to history, but church history is not yet finished. The first Native Council of the Protestant Church in French Indo-China was held at Tourane, Annam March 15-30th, 1924.

DELEGATES

The gathering of the delegates has been described as follows : a One warm, sunny day last week, twenty Annamese, Cambodian and Chinese delegates left Saigon en route for Tonine, to attend the first Indo-China Native Conferenee. They were workers from all of our stations in Cochinchina and Cambodia, and represented Annamese, Cambodian, and Chinese work. Three days later, after travelling one day by train and two days by auto, they arrived at Tourane, a weary, shivering, rain-soaked but happy crowd. The next day the Northern party arrived from Tonkin; they had also travelled overland for three days. And that night Mr. and Mrs. Jaffray with Mr. Wong arrived by boat, after a five hundred mile voyage from Hongkong. What did it matter that the weather was wet and cold and miserable, and that it has continued so without a let-up ? (It became warm after the first *week*). Over sixty-five delegates and workers were gathered together, and were praying that God would reveal Himself in the coming meetings.»

SPEAKERS

From the first day God set His seal to the ministry of Brother Wong and Mr. Jaffray. Mr. Wong is a graduate of the Wuchow Bible School ; his messages are clear and forceful, and he is a Spirit filled man. Mr. Jaffray's messages were very helpful, covering the entire New Testament ; while those of Mr. Wong pictured the christian life from every conceivable angle. Our greatest joy lies in the fact that these messages *were* no mere picture paintings, but Christ Himself stood in our midst, and everyone knew He was present.

Mr. Quoc, one of our students who is part Chinese, and Mr. Olsen translated for Mr. Jaffray and Mr. Wong. Some of the testimonies had also to be translated from Cambodian, French or Chinese. We had quite a variety of languages, but it seemed as natural as though there was only one.

Each morning there were three sessions, a prayer meeting, an address by Mr. Jaffray, followed by Mr. Wong. The afternoons *were* set apart for reports, testimonies and business sessions which were conducted entirely by the Annamese. In the evenings evangelistic addresses were given by Annamese workers. Mr. Chao, the pastor of our Chinese church in Cholon, also spoke a number of times and his messages were greatly appreciated.

In all, *we* listened to more than forty addresses which were eagerly received, and is it any wonder that many were tilled?

EXPERIENCES

The beginning of all true revival lies in conviction and confession of sin, and so it was in this case. After the first few messages then came a day when the air was charged with feeling and things didn't look at all bright, but the next day one and another began to confess their sin, and to cry to God for help. There were no dry eyes that day and there was no time for a business session.

One man who was greatly blessed in the morning, came again in the afternoon with various books on hypnotism. These he tore up in front of the audience, and later his joy was too much to contain, so that he acted like an old time Methodist.

Another man had to pay back eight dollars that he had stolen, another had to confess to lying to a missionary- concerning a certain matter, before they had peace and joy in their souls. And not only men but women were moved upon by the Spirit of God. It was a very refreshing time.

The most extraordinary experience was that of a student from Cambodia. The day before he had a very bitter feeling in his heart against another student, but God convicted him and he confessed his sin. A little later God showed him another matter, and just before the meeting closed he asked permission to speak again. As he stood up he bared both forearms, which were tattooed with Buddhist designs. Then he pinched the skin, revealing a lump on each arm. « These lumps, » he said, « Are two gold needles which *were* embedded in my arms to give me strength and protection of the Devil; but I cannot have them any longer.» Only one who knows the awful reality of heathen superstition can realize what this meant to our brother. He said further, « I must cut these needles out, I have felt that I could kill a man without any fear because of these charms.» He wanted to tear them out on the spot but we advised him to have it done by the doctor.

Yesterday I watched the doctor open the arms, remove the needles and then sew the flesh together again. After the operation Mr. H. said to the doctor : « Sir I have had these needles removed because I am no longer a servant of Buddha but am a follower of the Lord Jesus Christ.»

THE FUTURE

What is going to be the future of the Church in French Indo-China ? That we don't know, but we do know that God did not reveal Himself to these men and women for nothing. As Mr. Wong put it, Christ took the disciples to the mountain top that they might be examined as to their knowledge of Him. He revealed Himself to them and then sent them down to minister to the crowds below. Shall we not pray with our Annamese brethren that the crowds shall know Him, not only 1,500 as now, but 5,000, 10,000, 20,000, 30,000 ; and does God even want us to stop there ?

THE ORIGIN AND DEVELOPMENT OF THE CAMBODIAN LANGUAGE

THE Cambodian language presents at once an interesting study and a great opportunity to the missionary and to the cause of missions. For this reason *we* present for the general knowledge of people interested in Cambodian work a brief treatise on the origin, development, and the great possibilities that stand before us ready to be entered into as soon as God enables. We trust also that those who read these lines will take upon them the burden of prayer for the development of Christian literature for the Cambodians.

Cambodian, like English, has been an assimilating language, having several important origins chief of which, perhaps, is the Sanscrits, with the Pali or the saered Buddhist language as the source of its religious vocabulary.

As the races of India gradually increased they spread eastward in a mighty stream. Their language naturally became more and more diffused with the languages of the many aboriginal tribes which they met and absorbed in their conquering march. Those now known as Kmers or Cambodians became distinct from their brothers farther west and founded a great empire and continued to spread. They reached their limit at the east coast of Indo-China where they came into relationship with the Chams (Malayo-Polynesiens) who had settled along

the coast of Annam. Later, as the Annamese grew in power they swept down from China, invaded the land and gradually forced the Cambodians back into their present domains. European traders, Germans, Spaniards, Portuguese, etc., came and last of all the French government with a protecting hand to save Cambodia from annihilation. All this has had great influence on the language and to-day one can trace back many of the Cambodian words in several of these languages. European influence has brought in modern methods, new literature, and consequently many words and thoughts which heretofore were non-existent to the native mind.

During the past decade printing has been systematized and to-day there are four printing presses in Pnom-Penh with a wide open field for their output. There is a newspaper printed in the colloquial and also buddhist literature is being put into print which hitherto has been labouriously transcribed by hand on books made of palm leaves.

In past decades the language has undergone many changes both in style of the characters and vocabulary, but now printing is tending to unify and make permanent the present modes. We believe that God has brought this all about in His own time for to-day we are preparing Bible portions and other Christian literature that Cambodia, which is one of the last nations on earth to hear the Gospel, may know of the saving power of the blood of Jesus.

A great field lies before us, all plowed and broken up, waiting for the seed of the sower. Over two million Cambodians are waiting, still in ignorance of God's love for them. There are very few men who are illiterate because all have studied their characters in some one of the three thousand or more pagodas scattered over the land. They all seem hungry for books to read. Will they accept the Word of Life? Will they? From our experiences we must say that they are waiting for us. They seem open and anxious to know the truth. The expensive methods of yesterday in regard to printing are past and a new era is commencing. Shall we buy up our opportunities or let them fall? God forbid, but that we shall do our utmost to scatter the seed while the time of sowing is at hand. « He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.» We look forward with earnest expectation to that day of harvest, but the sowing must come first.

Many are the difficulties to face at the commencement of

such work. We have already stated that the religious vocabulary of the Cambodians comes from the Buddhist literature. One is not surprised, therefore, that words for God, holiness, and salvation are absolutely lacking as well as words for so many of the Christian virtues and graces. These words must be created from already existing words. We cannot trust ourselves with such important work, but we give advice and direct the work as it is done by our trustworthy teachers who have studied French and to some extent know what these terms mean.

We praise God for the rapidity with which the Truth and Light have entered the minds of our two translators, both of whom have been saved. It is wonderful to see them grow into full-grown men in the Lord. It makes the task before us more simple and day by day we find spiritual expressions forming themselves on the lips of our men rather than our trying to form them. This is the natural way, and we now feel more competent for our work.

Already several leaflets have been printed and scattered about the country. To-day our first book is in the hands of the printer, and we hope soon to have some Gospel portions to follow. Will not our readers take upon them as never before the burden of prayer for the Cambodian work ; that as we prepare literature and Gospel portions « to give light to them that sit in darkness and in the shadow of death, » that *we* may have abundant wisdom for the work and that the results shall be the means by which the feet of many shall be guided into the way of peace. — A. L. HAMMOND, PNOM-PENH, CAMBODIA.

MISSIONARIES RETURNING ON FURLOUGH

WE would recommend to the friends at home and ask their prayers for our dear fellow-workers who are leaving Hongkong on the 18th of April next for well-earned furloughs. They are the Rev. J. D. Olsen, the Rev. and Mrs. I. R. Stebbins with their two children, and the Rev. and Mrs. R. M. Jackson with their little boy. We pray that they will be greatly used of GOD in witnessing as to the urgent needs of this land and, if JESUS should still tarry, that they will return with renewed strength to resume their labors of love.

MISS Jeanne Rollier is returning with this party after having spent some time teaching the missionaries French. We praise GOD for the real help and inspiration she has been in our midst. One and all join together in praying that GOD will continue to give her a blessed ministry.

Extracts from Report to Native Conference by Annamese Worker from Pnom-Penh

WHEN God called me to preach the gospel in Pnom-Penh, Cambodia, I had a feeling that I would be very homesick, living in a strange city so far from my own country. As soon as I stepped off the auto at my destination and looked around me, I lost this feeling, for in front and on either side I saw nothing but Annamese or Chinese. It wasn't until at least fifteen minutes after my arrival that I caught my first glimpse of a few Cambodians, and these few had the look of strangers in a strange land who were anxious to get away and back to their own homes ! The Annamese, however, looked quite natural,—although actually far from their native country, yet to them Phom-Penh was home.

The Cambodians are quite different from the Annamese. Their customs, dress and appearance resemble very strongly that of the Hindus. The Annamese name for the Cambodians is a Cao-Men, » which they take to mean, a Child of the Hindu. » The Cambodians dislike this name very much and prefer to be called, « Wing » which means a original inhabitants. » It makes me very sad when I think of the religion of the Cambodians. They are a very darkened and superstitious people. Practically the whole race worships Buddha. Everywhere there are shrines and temples to Buddha. The Annamese and Chinese in Pnom-Penh also have their shrines and images, in which they worship Buddha according to their own particular customs. There is not a house or courtyard without its altar or image. Oh ! the wickedness and idolatry of these people.

Many of the Annamese that come to Pnom-Penh are of the worst class,— men and women who have been forced to leave their own country on account of lawbreaking, whether thieves, murderers or home deserters; all find a refuge in this city. Little wonder that we have met discouragement in the beginning of our work in Pnom-Penh. It has been like sewing seed on stony ground.

When I first arrived we had no house and no chapel. It was two weeks before we finally started services. When *we*

Note : This report deals with the Annamese work in Pnom-Penh, which is separate from the Cambodian work. Mr. Hammond has both Annamese and Cambodian services. The Cambodians, Annamese, and Chinese occupy different quarters of the city.

first opened our chapel the Catholics did their best to interfere, and stop the work. They went to the homes of some interested inquirers, telling them that we were teaching a false doctrine, and thus discouraging the few who were seeking the truth. Before I arrived there were live men who said they believed, and even knelt confessing their sins, but soon afterwards were found telling lies about us, and openly interfering. They said we believed in superstition, and that there was no God.

When we asked people to come to the chapel, we were generally met with rebuff. Some said if we gave money or if the missionaries would take them to America, they would believe. After preaching four months one hundred people confessed that they believed on Christ, but they were not truly saved as they never returned. I was very nearly discouraged, and cried and cried continually to the Lord. About this time Mr. Hammond and I met for prayer every noon on behalf of the work. It wasn't more than two weeks from this time that God worked a miracle. Several earnest seekers after the truth came, believed, and were baptized. Up to this time there have been fourteen baptized, and ten others are waiting for baptism. These Christians who have so recently believed are on fire for God ! Please pray for them and the work amongst the Anna mese and Cambodians in Pnom-Penh, that many more may be saved to live true Christlike lives before their countrymen.-fit.

PNOM PENH, CAMBODIA.

ONE OF THE BUSY DAYS IN SADEC!

WE stumbled out of bed at the sound of voices in the living room and hastily dressed. Callers before breakfast ! That is becoming rather frequent. It means family prayers in Annamese that the callers may join in. As our dining room, living room, and study are one and the same room, we ate and talked with our guests. Four men had come for various reasons. Two were Chinese lately converted. They ask that services be held in their own language, for some cannot understand a word of Annamese. One old man had been contracting a marriage engagement for his son and found the unsaved step-father troublesome. He needed comfort and advice. The fourth was an enquirer brought in by a Christian. That is the way it is here. Souls are won by the personal work of the Christians more than by our preaching, and yet the Christians themselves

need so much help, so much teaching. They are but « babes in Christ. » That seems to be what occupies most of our time.

Scarcely had our first visitors left when in walked our little old biblewoman bringing with her six people, relatives of a leprous woman lately confined to the hospital. They were sending in a petition to the officials asking that she be allowed to go free, assuring them that she would be kept in confinement. Would we ask God to give them favor in their eyes? We would not for we could not offer such a prayer. Should she forsake her sins and believe Jesus, we would then gladly pray for her healing. The relatives would not agree to such a proposition, caring only for her liberty, and for two hours we talked showing them how dangerous it would be to themselves and trying to get them to realise her greater need. May God awaken their dark hearts ! Our hearts were heavy ! Sitting in the corner was a little woman who remained after the others had left. She was not of that party, and wanted to know more of the way of salvation, and she listened till dinner time.

The noon hour was barely over when the natives began coming again. One young convert has been doing real work among the unsaved,—could we employ him, otherwise he would have to return to his ricefields and support himself and family. How glad we would be for such an earnest, willing worker, but there is no way open for him at present. Another young man dropped in who is under conviction for sin. He failed several weeks ago by taking a second wife. He longs to forsake his sin, yet is not ready to yield it up. He is a willing worker helping in any material way he can, perhaps hoping to gain some merit. May God cut him loose from his sin !

The preacher and biblewoman came to tell the result of their visit to the leper woman. She will not even consider Christ unless she is set free first. Poor woman ! Pray for her.

A deaf man called in. He tells us that some years ago he became very angry and, as a result, he became deaf and was possessed by an evil spirit. Now the spirit has departed and his ears tingle as if they were opening. He is sure that God is hearing prayer for his healing. He is very difficult to deal with as everything must be written and he comes at the end of the day when we are weary. But the Lord gives the extra strength. What a shining face he has, and what a testimony ! It pays, yes, it pays ! It was now sunset so I took the children out for an outing as Mr. Stebbins was still occupied. When we re-

turned he was sitting on the porch in the lamplight talking with four young men, our most promising Christians.

Soon after supper we attended the evening service in the little chapel. Two young men asked for prayer for divine help to overcome the opium habit. There was an anointing service, six being prayed for and others sick in their homes remembered.

Oh, the sin, misery, sickness, and poverty in this dark land. Only Jesus can help ! The houses of many of the Christians have been flooded for weeks. Imagine walking in flood-water all day and sleeping over it all night. That is no doubt the reason for so much sickness just now. But the sins of their past are responsible for the worst of their diseases.

Nearly every day is crowded thus with visitors. It is a pleasure to point them to Jesus. One must be content to see all plans pushed aside and apparently nothing accomplished for several days in succession. But oh, the joy of giving the Gospel, the joy of being a tool submissive in the Master's hands, and to be still and know He is God. a— (Mrs.) M. STEBBINS.

CHRISTMAS AND NEW YEAR'S CELEBRATIONS IN CHAUDOC

YOU will be interested to read about our Christmas, and also the Annamese New Year's celebrations. Imagine if you can our house, a long wooden affair built on posts, with a palm-leaf roof. It was really only one room, but after the first year I added another room 9 by 12 ft. We invited our Christians to spend Christmas day with us. They came Christmas eve bringing with them a long silk banner, the characters on which said that they saluted us with a profound bow on this birthday of our Lord and thanked God for sending us to tell them the Gospel. This banner was ten feet long. It was done with silk and satin and in four colors: white, purple, pink, and green. On Christmas morning the Christians began to gather at six a.m. After breakfast we had a praise service and a testimony meeting. Most of the folks said that this was their first Christmas as followers of the Lord Jesus Christ, and none of them had been saved two years. After a happy hour we gave a thorough examination to twelve candidates for baptism, and all giving satisfactory proof of their faith and knowledge in Jesus Christ as their only Saviour, we went out to the back of the house and buried them into this fellowship.

The children's meeting was announced to meet at two p.m., but the youngsters began to gather in front of the house at least an hour-and-a-half before the appointed hour. We finally opened the gate and they came rushing in like a bunch of wild monkeys. Eighty-seven excited hearts beat faster as they saw the good things prepared for them. We first sang a hymn, prayed, and then told them the precious story of God's gift to

us. We did not hold them long. We Couldn't. But before giving out the bags I explained that all had the same contents. As I showed each article in one of the bags so the youngsters announced its value. A little whistle which works on a string was the toy, and they all knew that such a whistle cost three cents. Chinese and Annamese *candy* was also in the sack, but you will laugh when I tell you what we considered the principal gift. It was a small bar of soap for each child, and it was given with a hearty admonition that it be used on the hands and face and body with regularity. I explained that Christians were first of all clean ill heart, *clean* in their thoughts and conversation, and also clean in their homes, and last but not least they must be clean in body. A bar of soap would be received as an insult by children in America, but not so here. There was a very amusing incident in connection with a special present of a fifty-cent bar of soap with a nail brush fixed in the center. What do you think that the brother who received it (lid with this present? I arrived at his house one day to find him brushing his teeth with the brush, and I learned that he used the soap to wash his clothes. Imagine using a nail brush on your teeth and fine toilet soap on your clothes! All I gained from my investment of fifty cents was a good hearty laugh.

East is East, and West is West
And never the twain shall *meet*. *

Annamese New Year's celebration lasts ten days, and during that period no one will work unless forced to do so by hunger. Many natives prefer to lose a good place rather than work. This season is also the hardest testing time for our Christians, this being the time when all the Annamese worship their ancestors. This is the supreme test, and if an Annamese refuses to worship he is often persecuted by the whole village. One Of our Christians at Tourane suffered greatly because his father rolled himself in the dust in front of his son's store and called on all the world to witness his shame at having such an undutiful son. It costs something to be a Christian in this land !

Knowing the severe tests through which our baby Christians would pass, we planned to have them spend New Year's day with us. Feb. 5th, 1924, was the Annamese New Year's day and over thirty came to a feast of our own. Such a variety of dishes ! Heinze's 57 varieties would make a small Annamese feast. And such smells ! Someone has said that there are sixty-six distinct stinks in China. Well, some of them go with an Annamese

meal. The music made by the noisy eaters would make you smile if you could hear it on the phonograph. But to eat noisily is an art here and it is good manners, letting the host know that the food is being enjoyed.

After the food was all eaten we drank tea, the old tea pot being filled again and again with hot water. How these folks love to drink tea. If that verse about the water of life could be translated to read s the tea of life, » I am sure it would have a great effect on the Annamese. At our little feast we had Annamese, Cambodian, Chinese and American Christians. Such a variety reminds us that there will be a s marriage supper of the Lamb soon, and we can almost hear the four and twenty elders mentioned in the fifth chapter of Revelation singing, « For Thou vast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation. » Praise God that these « new horn babes » in Christ are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.— R. A. Grupe:, CHAUDOC.

FAREWELL SERVICE AT HAIPHONG

IT was Sunday, the day of the departure on furlough of Mr. and Mrs. Jackson and little Raymond from Haiphong. Bright and early the Christians gathered in the sitting room for their usual intimate Sunday morning service. The sermon was given by the missionary from Hanoi who, in the absence of anyone to replace Mr. Jackson, is taking charge as best he can from that distance. Attentively the audience listened to the words of exhortation, after which Mr. Jackson administered the communion. Then the Christians presented two beautifully embroidered satin mottoes and expressed their appreciation of their pastor.

Soon after dinner came the hour for departure. Tearfully and with sad faces they accompanied their beloved missionaries to the steamer. One could see how strong had been the spiritual influence, how really the work done had been not by might nor by power but by GOD'S Spirit. Thus we feel assured that the Haiphong work will continue to be blessed.

SIGNS THAT FOLLOW

THERE are those among the Annamese who are always ready to take up with the last fad or anything that comes to town. Most of them hesitate, however, and look before they leap. They want to know the real value and endurance of a thing before making an investment. The Gospel of Jesus Christ never was popular and therefore has to prove itself wherever it goes.

It was when a seventy year old man, having been an opium fiend for nearly half his life, left the drug and gave his testimony to the power of the Gospel that the people in Cantho began to sit up and take notice. One of our deacons, in the old days wasn't satisfied with a quart of liquor every twenty-four hours, he had to have it heated to the boiling point !

In *every* city there is always a desperately tough chap who has no fear of God, man, or the devil. There used to be five such individuals in this city, but there are only four now. The fifth one carries his Bible wherever he goes !

Another Christian believed that it would pay him to give the Lord one day a week, so he spends Sunday witnessing when not at the church services. He had always worked seven days a week with the result that he sunk deeper into debt every year until he owed \$700.00 ; what would his debt amount to if he worked but six days? During the first five months of his Christian life he paid back one-half of his debt.

One of our colporters was made happy by the arrival of his first-born. But as days went on a growth appeared on one side of the child's head which grew larger and larger until one wondered whether or not it would outgrow the size of the head. The hospital authorities said that nothing could be done, there was no bone there. All lost hope save the father, but he, like Abraham, believed God. That was enough, God created the bone, it's a normal child!

Unbelievers have to confess that God has wrought miracles and that there is no power in heaven or earth that is equal to the power of God. Pray for this church, that it may increase in faith, and that « signs shall follow them that believe. »— H. A. JACKSON, CANTHO.



FRENCH INDO-CHINA

ALLIANCE STATIONS :

- Tonkin (pop. 6,850,453)
 Hanoi
 Haiphong
 Annam (pop. 4,933,426)
 Tourane
 Cochinchina (pop 3,795,613)
 Saigon
 Sadec
 Cantho
 Chaudoc
 Mytho
 Cambodia (pop. 2,402,585)
 Phnompenh
 Battambang
 Laos (pop. 818,755)
 Kouang-T-Wan (pop. 182,371)

Directory of Missionaries

Chairman : Rev. 11. A. JaiTray, Wuchow, So. China

Sub-Chairman : Bev. E. F. Irwin, Tourane, Annam

TOURANE:

Rev. and Mrs. E. F. Irwin
 Rev. and Mrs. D. I. Jeffrey
 Miss E. M. Frost
 Miss C. M. Ailhouse
 Native Pastor: Rev. H.T. Thua
 Biblewoman: Mrs. Hau

HANOI:

Rev. and Mrs. W. C. Cadman
 Native Evangelist: Mr. Thai

HAIPHONG :

Native Evangelist: Mr. Ngoi

SAIGON:

Rev. Wm. Robinson
 Mr. Pruet
 Native Evangelist : Mr. Phan
 Chinese Evangelist : Mr. Chue

SADEC :

Rev. and Mrs. H. C. Smith
 Native Evangelist : Mr. Thong

CANTHO :

Bev. and Mrs. H. A. Jackson
 Native Evangelist: Mr. Dinh

CHAUDOC

Rev. and Mrs. R. A. Grupe
 Native Evangelist: Mr. Dinh

MYTHO :

Rev. and Mrs. G. C. Ferry

PNOMPENH :

Rev. and Mrs. A. L. Hammond
 Native Evangelist : Mr. Tiep

BATTAMBANG

Rev. and Mrs. D. W. Ellison
 Native Evangelist : Mr. Ock Sot

ON FURLOUGH:

Bev. and Mrs. R. M. Jackson
 Rev. and Mrs. I. R. Stebbins
 Rev. J. D. Olsen