Jungle Frontiers
This magazine is issued semi-annually by the missionaries of the VIET NAM MISSION laboring among the tribes in Viet Nam. We shall be glad to send it free to any who request it.

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Co-editor: LeRoy Josephsen

SUMMER 1961

A Bru tribeswoman bundles up against the cold. Even though the Bru live in the tropics, their mountain homes are high enough that the days and nights can be quite chilly. The people wrap themselves in tribal blankets (or occasionally a used topcoat from the States!) The ornate multicolored cloth in this picture was woven
Looking unto Jesus

by

N.R. Ziemer

"Looking unto Jesus, the Author and Finisher of our faith." This was a most appropriate theme for this year's Intertribal Conference at Banmethuot. In days such as these, when in the natural the outlook for the future could be fearful, it is evident that God is still on the throne, and that He continues to pour forth blessing upon those who "look unto Jesus."

From the many delegates assembled came testimonies of the Spirit's working throughout the tribes area. From the north a Bru man, formerly a sorcerer, testified to the Gospel as "the power of God" to dispel darkness. From the south came a young Chrao tribesman who had remained true to God despite persecution and hardship. His words encouraged us all to continue on even though the way be rough. Testimonies from the Di-Linh and Dalat areas lifted the hearts of the people as they heard of God's protective care in times of grave danger.

Special tribute was given to the life and ministry of Y-Ghao, Jarai worker in charge of the Pleiku church. He was to have become at this conference the first Jarai preacher to be ordained. A week before the conference he was taken prisoner by terrorists. Earnest prayer for his safety was offered.

Pastor Y-Ham, superintendent of the tribes district, reported of the advances made during 1960. During that year a total of 2,013 tribespeople prayed seeking to become Christians. Another 626 were baptized. The total number of tribal Christians is now listed at 12,026.

This conference was the sixth such intertribal gathering, and the second since the tribeswork officially became a district of the Vietnamese National Church. Delegates were present, it was announced, from 25 different dialect groups. Two of these, the Stieng and the Hre, were represented for the first time at this conference. Delegates and many other believers swelled the attendance to an estimated 700. The Banmethuot chapel was not adequate to seat so many, and four large military tents were borrowed to provide sleeping quarters at night.

The speakers called upon all to humble themselves before the Lord, to seek revival for themselves and the churches they serve, in order that the exceeding greatness of His power might be manifest in an increasing manner in every individual life.

Special music was rendered by several delegations. Worthy of particular mention was the selection "Constantly Abiding" as presented by the Raday young people's chorus. It was sung in three languages — Raday, Vietnamese and English.

The district youth work was organized at this conference, with officers chosen to direct it for the next two years.

May we request that all our readers also join us in "looking to the Author and Finisher of our faith" that the labors and ministries of all of our tribes workers and pastors in the year ahead may be wrought in the fulness of the blessing of the Lord.
RESETTLEMENT — OPPORTUNITIES

W. SCHELANDER

Rebuilding

From early times many of the tribes have been nomadic people, moving from place to place in the mountains. They lived in small groups, a few families to a village. They would slash and burn the surrounding forest to make fields for their rice, then after a few years move on to another spot. They were fiercely independent.

Imagine the missionary trying to reach those people. He might go for hours by foot or horseback to visit a village of forty people. How much easier — how much more effective it would be, he might think, to be able to drive a car right up to settlements of hundreds or thousands. Perhaps he would wish for this while resting for the next day’s march.

If so, the dream is being partly fulfilled in some places. The government’s resettlement program is bringing tribespeople together into large villages located along or near good roads. The government intends this project for the protection and surveillance of the tribespeople. Rebel bands are roaming the country — have been for years, but have become especially active recently — and the government is seeking to protect the tribes from their hands and to keep them from being won, by one means or another, to the opposite side.

This offers strategic opportunities for missionaries. The number of Bru people accessible by road has more than doubled within a year. A highway through the Hre tribe is now lined with fourteen villages in five miles, where formerly a traveler along the road would have seen only occasional rooftops among the trees. In the Thach Trai area near Nha Trang over 4000 people from three tribes congregated. Great opportunities but also problems. Let me tell you of this last settlement.

In our area the tribespeople were at first resistant to the resettlement plan. They were to be moved to a lower valley and given land for growing rice. They refused to move. They said that they were not used to the heat of lower altitudes. They did not want to leave the bones of their fathers so far
AND PROBLEMS

Mennonite Central Committee

Rice arrives

behind. Some villages even threatened to commit mass suicide by feasting on a poisoned buffalo — an old tribal way of protest.

Another plan was then presented. They could choose their own settlement sites so long as they grouped themselves into large and more accessible villages. When the Christians among them asked our advice, we recommended that they move quickly, for the first to choose could choose the best. Some 1,500 Christians eventually moved to the good land of Thach Trai.

There on the fertile plain they built a large bamboo church and surrounded it with small thatch-roofed houses of their own. They cut down the forest to make rice-fields, and for the first time in their lives they had enough food to last from one harvest to the next. Last year they even had enough surplus to sell to the Vietnamese! What a thrill it was for us to receive from them an offering of almost a ton of unhusked rice! It was to be taken to another settlement where the land of rocks and burning sand had yielded no harvest at all. So out of their abundance, these brought joy to others in a truly Christian manner.

Some 2,500 unbelieving tribespeople were also attracted to the Thach Trai area by the fabulous reports. Now the Christians had an unusual chance for witness. There in their immediate neighborhood and easily reachable was a wide-open mission field. Preachers and laymen, individually and in groups, traveled about telling men of Jesus. Especially in the seasons when there was no field work to do could the Christians count on the unbelievers having free time to listen.

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But the story of the Thach Trai settlement does not end here. The rebel bands followed them to this paradise. They began pressuring the people to move back to the mountains where they would be under rebel control. They threatened the preachers (see page 5). They wanted to restrict the Christians' worship. This year, just as a bumper rice crop was about ready for harvest, the situation worsened. They realized that they would have to flee. Working fast, they built a fleet of 100 bamboo rafts and rode them down the river to a coastal city. Here the government official kindly made a place for them.

And so once again they are being resettled. This time their situation is desperate. Most of their possessions — clothes, animals, rice — had to be left behind. Building and field preparation have begun. By next December the first rice crop should be ready. Government and missionary relief is helping in the meantime.

But what a wonderful spirit the Christians of this group have! They have borne radiant testimony to the Lord's grace before heathen tribespeople and Vietnamese alike. I believe that the most important thing for them, the reason for which they have suffered so much loss, is that they still have freedom to worship God. With this liberty safe, they have the spirit to start afresh and rebuild.

Jean Fuñe
gave us a whole bale of new cotton materials, lovely dark prints and gingham, as well as some bales of used clothes. Mrs. Hien, our co-worker, cut out women's blouses and boys' shirts and shorts. I and several helpers sewed morning, noon and night on a borrowed hand-cranked machine. I also made a large number of skirts and blouses from used dresses. For the men we saved shirt material. They can gather some wood to sell and thus afford to have their shirts made up.

The preachers among them gave us lists of all the families in their groups. By careful planning we were able to prepare a gift package for each family. The packages all had soap and a towel; and some had a skirt and blouse or sweater for the stated age, a purse, a toy, toothbrush and toothpaste, safety pins, and so forth. Then there was other new and used clothing as needed. In the evenings Mr. Funé and Mr. Hien wrapped up the family bundles and tagged them according to the preachers' lists. Late one afternoon when everyone was home from work the packages were distributed. Now that it is all over, I wonder how we did it all.

SPECIAL HELP FOR A GREAT NEED

by Myrtle Funé

You should see what happens to the used clothing that is sent to Viet-Nam! On the morning after we distributed clothing recently to some tribal refugees, we saw them all dressed up. Everything was buttoned in front. Blouses and dresses — no matter what the designer intended — always get turned around and buttoned in front. The dresses had been cut apart at the waist. The women just cannot seem to put them on, and especially take off, an American dress.

We had been living for two weeks among the resettled tribespeople who had had to flee from their homes. There were 250 families of the Tring, Roglai and Cil tribes, 1,159 people in all plus four babies born while we were there. These refugees have the courage to start over again, and we have been trying to help them.

The Mennonite Central Committee

The tribesfolk themselves have been working hard. Some made houses from the bamboo poles of dismantled rafts. They went out each day (both men and women) to cut the long elephant grass that is used in thatched roofing. Mr. Funé hauled it in for them in a borrowed truck, three good-sized loads a day. Those who were not cutting thatch were out clearing the woodlands that the government has granted them for their new villages. They will burn off the brush, and as soon as the rains begin they will plant peanuts, corn, sugar cane, squash, bananas and sweet potatoes. Later when the season for planting rice comes they will make their rice-fields.

Thanks to the Mennonite Central Committee and to the government social service, they will be helped with rice to eat as long as they need it.

This is not our usual kind of missionary work. Yet the great need among our tribespeople called for special help in this practical way. Will you, too, give special help in prayer that the people may be sustained through these hardships.
GOD IS OUR REFUGE

"Please remember to pray for us a lot. We have no refuge except God who is our Refuge."

These words were written by a faithful pastor. His group of Christians not long ago had to flee from their homes to escape the rebel bands roaming the mountains (see page 2). Once before they had moved away from the mountains and had settled on a plain. Now with danger following they had had to move farther. Crowded together with over 1,000 other refugees, bereft of most of their worldly goods, these tribal Christians could still rejoice in the goodness of the Lord. Following their pastor they had learned to look to God alone in their extremity.

Much-loved by the Tring believers in his church group, Ha Kar and his wife, K’Gien, have known hardship in the ten years they have preached the gospel. The Trings have always been the "poorest of the poor" among the Koho-speaking tribes. There have been lessons of faith for Kar to learn, and these have stood him in good stead.

Last fall the rebels began "visiting" the villages on the plain by night. Often they captured some of the people, taking them back into the mountains to try to convince them to join their ranks. As the enemy came closer and closer, the Christians prayed earnestly that God would protect them and help them to stand true to Him. One night the word came that Kar's village was to be "visited." Summoning the believers to the church, Kar led the group of 300-400 in a prayer meeting, calling upon the Lord in their hour of need. After all had gone back to their homes Kar continued alone in prayer. Suddenly he saw a great light. He called to his wife and asked her if she had shone the flashlight in his face. "No," was her reply. Jubilantly Kar exclaimed, "I was sure you hadn't. That light I saw came from the Lord. Now I know He is with us. We need not be afraid. The Lord will take care of us."

During that night the Lord did that very thing. A number of the Christians testified later that even when the enemy pointed guns at them, they had peace in their hearts and did not tremble. After speaking threatening words to the villagers, the "visitors" moved on, not injuring or capturing anyone. They promised to return later and drive the people up into the mountains with them. Again the Lord intervened. On the days that this threat was to be carried out, God sent an unseasonal rainstorm, flooding the rivers and inundating the bridges. It was soon after this that the Christians decided they had better flee.

Like most of the other tribal preachers, Kar has several times been threatened by the enemy. These are not idle threats. He faces real personal danger as he serves the Lord. But as he says, "We have no refuge except God who is our Refuge. I pray to God all the time. God will not abandon us. He continues to guard our lives. Please remember to pray for us a lot."

Helen Evans

Ha Kar and wife, K’Gien
DEDICATION... The new buildings of the Dalat school for missionaries' children were dedicated on April 30th. The newest addition is a boys' dormitory with a combination auditorium-gymnasium on the ground floor. The old boys' dorm has been renovated almost beyond recognition, with greatly enlarged dining room and kitchen space and with upstairs apartments for teachers. Old-timers back for a visit can easily be spotted by that dazed look and shake of the head. Things aren't what they used to be!

PRAYER ANSWERED... The last issue carried a prayer request for Miss Ruth Wilting. She had been on treatment for tuberculosis for six months without showing the desired response. Now this can be an item for praise. Her tests for TB have turned negative, and she has resumed nursing duties. We thank the Lord for healing her.

EN GARDE!... Some villages are receptive to the preaching of the gospel, some are not. One Bahmar village where Mr. and Mrs. Gail Fleming had preached several times decided not to believe. On the next visit they announced their decision and challenged the missionaries to a sword fight. The Flemings declined!

WEDDING AT THE LEPROSARIUM... The wedding of Miss Elfrieda Neufeld to Mr. Richard Koegel took place on the morning of April 22nd. For almost three years Miss Neufeld, a Mennonite nurse, has been assisting at our Banme-thuot Leprosarium. She chose a chapel at the Leprosarium as the place for the wedding, and many of the patients for whom she has cared were present at the ceremony. Mr. Koegel is an instructor at the government agricultural college in Blao. Mr. and Mrs. Koegel expect to return to the States after finishing out the remaining months of their assignments.

THE GOSPEL ON RECORDS... Records made by Gospel Recordings, Inc., have been used among the tribes of Viet-Nam for several years. They preach the gospel day or night even in places where missionaries cannot go. Since not all of our tribes yet have records, Mr. Richard Phillips was assigned to try to complete the work. The Phillips traveled for three months with a portable tape recorder putting short gospel messages into fifteen languages. Hearing a message played back in their language, some people covered their mouths with both hands in astonishment.
A READY SMILE

Home is Pittsburgh, but Pittsburgh is everywhere! No matter what distant tribes village happened to be the immediate destination, nine times out of ten Gene's cheery invitation sounded out, «All aboard for Pittsburgh.» His ready smile and buoyant spirit became his trademark and endeared him to the Jarai villagers where he was a frequent visitor. «The finest people I ever met anywhere» was the estimate of an American family employed by a construction firm who became acquainted with Gene and Cleo Evans at Pleiku.

Gene was one of twin boys born into the home of the W.P. Evanses at Altoona, Pa. He was converted at an early age through the influence of godly parents. Summers, of course, were spent at Mahaffey Camp, where decisions were made that greatly shaped his future. While he was in high school, the family lost everything when their home burned. Character, in the process of building through the years, was further strengthened by this difficult experience. Attending Nyack for Bible training, he became quickly known for his musical ability and outgoing personality. Then he returned to Pennsylvania to find «the one girl». They served in a pastorate at Kinsman, Ohio, as further preparation for their life's work on the foreign field.

Cleo Hughes was born into an Alliance home in Ambridge, Pa. Loving concern and consistent living by her parents and faithful attendance at the C&MA church resulted in an early choice of Christ as Saviour and Lord. Her business training and experience in an office were excellent preparation for her role as a missionary-wife. After her marriage to Gene, she took her required classes at Nyack before they set sail for their chosen field of service, China-Tibetan border, in 1947.

Two years later, when the communists were taking over the China mainland, they were reassigned to India. Their circumstances, most of their first term was spent in language study: first Chinese and Tibetan, then French, and finally Jarai, the language of the tribe to which they were appointed.

Their regular ministries have included village evangelism and short term Bible school teaching. Gene also served on the field Executive Committee during his entire second term.

Gene has a special quality of not growing older. For years thirty-one was a good age, until finally a friend sent him a birthday telegram:

Birthday greetings, Joy to you.
Now, at last, you're 32.

Their combined literary abilities have been greatly appreciated by the entire Mission staff and, I am sure, by the readers of this publication as well. Gene served enthusiastically as editor until the time of their furlough in 1960.

Photography became one of his hobbies, and Jungle Frontiers has benefited greatly from this too. Music continues to be an avid interest. The only time they ever got nostalgic and a bit homesick was as they sat under the spell of a lighted Christmas tree and listened to recorded carols.

Cleo has made all of his interests hers, and together they have served faithfully and well in every responsibility committed to them. Their devoted lives have been a benediction and inspiration to all who have been...
MISSIONARIES TO THE TRIBES, VIET NAM

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Box 923, Saigon, Viet Nam  
Rev. T.G. Mangham, Jr., Vice-Chairman  
Box 18, Banmethuot, Viet Nam

Banmethuot
Mission Evangelique  
Banmethuot, Viet Nam  
Rev. and Mrs. T. Grady Mangham, Jr.  
Rev. and Mrs. N. Robert Ziemer  
Miss Mildred R. Ade  
Miss Carolyn Griswold  
Rev. and Mrs. Kenneth Swain

Leprosarium
Mission Evangelique  
Banmethuot, Viet Nam  
Dr. Ardel Vietti  
Miss Olive Kingsbury  
Miss Ruth Wilting  
Rev. and Mrs. Robert McNeal

Dalat
Villa Alliance  
Dalat, Viet Nam  
Rev. and Mrs. Jean Funé  
Miss Helen E. Evans  
Miss Lynn N. Holiday  
Miss Maxine Craig

Home and School for missionaries' children
Villa Alliance  
Dalat Viet Nam  
Mr. and Mrs. Carl Roseveare  
Miss Peggy Argile  
Miss Dawn Deets  
Miss Mary Forbes  
Miss Ruth Kelck  
Miss Elsie Sloat

Di Linh
Mission Evangelique  
Di-Linh, Viet Nam  
Rev. and Mrs. Herbert A. Jackson

Blao
Hoi Tin Lanh  
Bao Loc, Viet Nam  
Rev. and Mrs. Werner Scholze

Nha Trang
P.O. Box 81  
Nha Trang, Viet Nam  
Rev. and Mrs. C.G. Ingram  
Mr. Merle Douglas

Minh Long
Hoi Tin Lanh  
Quang Ngai, Viet Nam  
Mr. and Mrs. Richard Phillips

An Diem
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Danang, Viet Nam  
Mr. and Mrs. H. LeRoy Josephsen

An Khe
Hoi Tin Lanh  
An Khe, Viet Nam  
Rev. and Mrs. Gall Fleming

Cheo Reo
Hoi Tin Lanh  
Cheo Reo, Viet Nam  
Mr. and Mrs. Robert Reed

Pleiku
Mission Evangelique  
Pleiku, Viet Nam  
Mr. and Mrs. Charles Long  
Mr. David Frazier

Bu Dop
Hoi Tin Lanh  
Bo Duc, Phuoc Long  
Nam Phan, Viet Nam  
Rev. and Mrs. Ross Duncan

Saigon
P.O. Box 329  
Saigon, Viet Nam  
Miss Betty Lou Hartson

On Furlough
c/o The Christian and Missionary Alliance, 260 W. 44th St., New York 36, N.Y.  
Rev. and Mrs. W. Eugene Evans  
Rev. and Mrs. Archie E. Mitchell  
Rev. and Mrs. G.E. Irwin  
Miss Beulah M. Bowen  
Miss Lois Chandler  
Miss Ruth Wells
The following are the Approved Specials for 1961. Anyone interested in one or more of these needs can send his gift to the Treasurer, Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York. Please designate the gift accordingly.

1. Construction of Short Term Bible School building for Di-Linh Station .................................................. $1,800 US
2. New building for Banmethuot Bible School .............................................................. 3,000
3. Land Rover for Miss Peggy Bowen .................................................................................. 2,300
4. Land Rover for Rev. G.E. Irwin .................................................................................. 2,300
5. Land Rover for Rev. W. Eugene Evans ................................................................. 1,500
6. Annual maintenance expense (Leprosarium) ............................................................... 9,100
7. Construction of water tower (Leprosarium) .............................................................. 1,500
8. Major repairs and maintenance of present buildings (Leprosarium) ..................... 1,200
9. X-ray unit (Leprosarium) .......................................................................................... 2,500
10. Public address system for Infirmary Ward at Leprosarium ........................................... 200
11. Land Rover for Mr. R.L. Phillips ............................................................................. 2,500
12. For enlarging of chapel and construction of classrooms at Dalat Tribes School .............................................................................................................. 2,500
13. Land Rover for Rev. C.G. Ingram ........................................................................... 2,500