

Jungle Frontiers

1956



Mnong Bunor tribesman at Dak Song.

THE TRIBES OF VIET-NAM MISSION
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This booklet is issued by the missionaries of THE TRIBES OF VIET-NAM MISSION (at their own expense) and we shall be glad to send it free to any who request it.

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Bible Revision Committee at Dalat. Left to right: Mr. Tot, Vietnamese missionary, Ha Brong, Cil tribesman, K'Sem, Sre tribesman, Miss Helen Evans, missionary.

GIVE YE THEM TO EAT

Before coming to the mission field, I had little idea of the work involved in a publication. I picked up a magazine, read the articles of interest, and put it aside. How my horizon has been broadened since working on the publication of the Bible!

The Gospel of John, some of the books of the New Testament, and Genesis had been mimeographed and used by the Koho tribespeople. This past year our goal was to have the entire New Testament translated, and we praise the Lord that our objective was realized. The British and Foreign Bible Society agreed to print the four Gospels and Acts in the Koho language with the intention of printing the entire New Testament at a later time.

As we started to prepare the manuscripts, I discovered that there are many steps between the translated book and the printer! After a book is translated, it is passed on to a Revision Committee consisting of a foreign missionary, a Vietnamese missionary, a Sre tribesman, and a Cil tribesman. They in turn carefully go over the manuscript, checking for accuracy of translation, correctness of idiom, and selection of words that both the Sre and Cil will be able to understand. Some days, perhaps only a few verses will be covered because of the search for a correct word or phrase.

After the final revision is done, the manuscript is typed in preparation for the printer, and this must be proof-read very carefully to catch mistakes before sending it on to the printer. Then the proofs must be read and reread when they come back from the printer.

Two committees, one at Dalat and one at Djiring, worked on the revision of the Gospels, Acts, and Genesis. The Gospels and Acts are now in the hands of the British and Foreign Bible Society to be printed in the Koho language.

The tribes Christians are eagerly waiting and praying for the day when the printed books will arrive. They often ask us when they will be available. It will be a day of rejoicing and victory when we can place in their hands the Word of Life in their own language.

BEULAH BOWEN

GO... AND TEACH

Without the training of native workers it would be impossible to evangelize the vast territories of our Tribes Field. There are thousands of tribes villages hidden away in the mountains, others on high plateaus, and still others tucked away in the jungle. These people must be reached with the Gospel of Jesus Christ.

With training, the tribesmen can do this job, and do it more effectively than the missionary. The call of God is upon these student-preachers, and they are eager to learn the wonderful truths of His Word. They realize the lost condition of their own people and long to lead them to the saving knowledge of Christ.

We have three main Bible Schools, located in Dalat, Banmethuot, and Pleiku. Each teacher feels the overwhelming opportunities and the tremendous responsibility that are his. The responsibility of the missionary does not end in the classroom; he is not only the teacher but must also act as counselor, judge, disciplinarian, father, and mother. He needs unusual wisdom as he endeavors to lead these preachers and their wives into a deeper walk with Him. To watch the spiritual growth of each student is more gratifying than anything else in the world.

In Pleiku, where the smallest of the three Tribes Bible Schools is located, ten couples and three single men are enrolled. They have come in from their jungle villages, eager and ready for long hours of study. The group is divided into three classes: the older students, the newer or slower ones, and the women. Suitable courses are selected for each class, some having heavier schedules than others. During the session a Gospel and an Epistle are usually taught; other subjects in the curriculum are Catechism, Old Testament Stories, Church History, Christian Ethics, Harmony of the Gospels, the Parables, Homiletics, and Music. The schedule is heavy for some, but what a thrill to see the hunger most of them have for each subject.

Every student is given gratis work and is required to put in a certain number of hours each afternoon to help keep up the mission property, and to aid in the building program if one is being carried on.

Problems? Yes, there are many of them. Some wives get homesick and beg to return home to visit. Quarrels arise between individuals because of close living quarters. But these grow less and less evident in the lives of those who have surrendered their all to Him.

Bible School lasts six months of the year, usually during the hard rains. Then during the dry season the preachers are placed in far-reaching outstations, and there they have untold opportunities for a preaching and a teaching ministry. Their Bible School notes become well-worn with much use as they minister to the spiritual needs of the people.

Do continue to pray earnestly for the three Bible Schools of our Tribes of Viet-nam area. How vital a part they play in the evangelization of this needy field!

M.K.'S GO TO SCHOOL

The delightfully cool nights of the Lang Biang Plateau provide an ideal spot for the School for Missionaries' Children. In 1924 some foresighted missionaries visited Dalat and by faith claimed a gently sloping hillside for the school. Five years later, the first permanent building was erected on the site. A year before, the school had already set up its banner over a rented house nearby. Quickly the staff and some guests, who had come up for the housewarming, effected the change-over to the new building. For twenty-seven years the Dalat School has been educating the missionaries' children from the first grade through high school. Many of the former students have given themselves to foreign missionary service while others are in Christian service in the States and Canada.

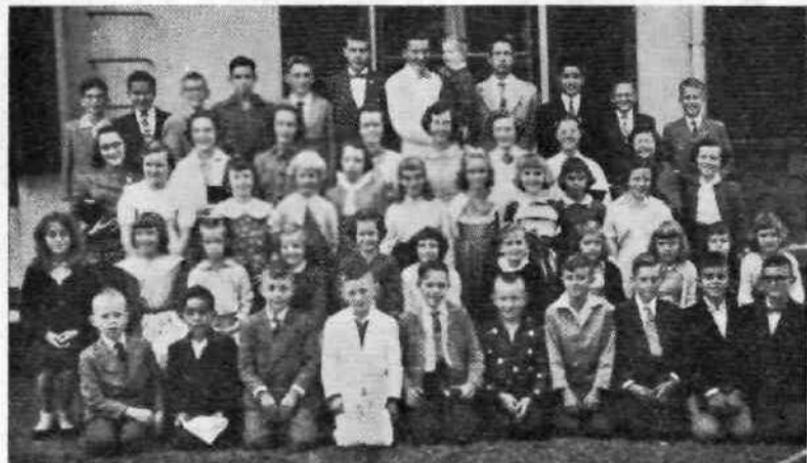
Besides their regular classwork, many of the pupils take piano lessons, and the older ones sing in the school chorus. The assembly periods provide opportunity for the developing of self-confidence and poise. The musical recitals and Easter programs, highlights of the school-year, give further training and much pleasure to the children.

Bible study in the Home and School results in keen appreciation of the Book and gives impetus to Christian growth and living. Besides attending worship service on Sunday, each age group has its own religious activities.

The youngsters do have opportunities to enjoy one another's company socially as well. The birthday and other appropriate parties and gatherings add legitimate sparkle to the life of each. Frequently Saturday finds the entire student group out on a picnic or hike on some distant mountain knoll overlooking miles of glorious scenery.

The staff feel that their work is real missionary work. When the call sounded out, « Who will go for us? », it was reasonable to echo back an answer in the affirmative since previous training had fitted each to his present task. The work is doubly enticing in that it is located close to the scenes of missionary activity where the heart-throb of the work is not dulled by distance. A spontaneous « Thank you, Lord », wells up in each heart for having a part in the missionary program.

ARMIA HEIKKINEN



Dalat School Children.

GOD'S ANSWER

As new patients arrive at the leprosarium, we think of them as new contacts, new friends to be made, and as others of those lost sheep to be brought to the Saviour. One of our recent admissions did not fit into this category at all. He was already our friend; in fact, he was God's way of answering one of our long felt needs. For Y Do was one of the student-preachers, trained in the Bible School at Banmethuot.

The day that he left his wife and family to enter the leprosarium for treatment was a hard one for him. To leave his work in a pioneer area among the Mnong Bunor people seemed a catastrophe.

To have a preacher contract leprosy was a strange answer to our prayer for someone to care for the spiritual needs of our Mnong patients. But God knew how badly we needed him. Although they understand the Raday language to a certain extent, it is still a foreign tongue to them. Many had professed to believe, but their response to visiting Mnong preachers had made it evident that they had but poorly understood the Raday.

Y Do could meet this need. Moreover, his sincere love for God and the souls of men is giving him a large ministry. Not only does he assist in the weekly Mnong service, but daily he visits his fellow patients, teaching young believers to pray and living a Christ-like life before them. This means much to these half-hearted believers who know so little of Christ experimentally.

A few days ago, a Mnong Bunor family became very upset. Because of an imagined wrong done to their child, they were not going to allow her to attend school any longer, and we feared that they would simply leave, taking their two children, one from the healthy nursery, with them. Any reasoning on our part simply fell on deaf ears. Y Do was the one to come to our aid. His experience as a pastor with this people helped him to know just what to say and do. Soon all was smoothed over as if nothing had ever been wrong.

Here in the leprosarium Y Do has found a sphere of service more difficult than his former work with the unreached tribe. For here, each patient hears the Gospel regularly, but where it is not sincerely accepted, the hardening process of rejection or hypocritical profession is equally dangerous. Using Y Do's figure of speech, « How can one row a boat when someone is constantly tipping it over? » This spirit in some of the patients has burdened us greatly. Pray for this true servant of God, that Christ in him may triumph over the Satanic forces at work in these hearts.

OLIVE KINGSBURY

Some of our friends have asked how they may share materially in the Work among the Tribes. Here are a few of the projects that have been approved by the Board for special gifts:

Repairs on house at Pleiku	\$ 1,350 U.S.
Missionary Residence at Cheo Reo	3,500 U.S.
Bible School at Pleiku	2,500 U.S.
Guest House at Blao	1,000 U.S.
(A native longhouse to accommodate tribes-people who visit the Gospel Center).	
Guest House at An Diem	1,000 U.S.

When you send your gift to Headquarters, indicate clearly what it is for. It will then be channeled accordingly.

A DREAM AND A CHANGED LIFE

Mr. Tou Prong Hiou, ex-chief of the Dran District, has been a menace to missionary work for ten years. He has hindered the preaching of the Gospel and terrorized the people. Many Christians have prayed that God would change his heart, or remove him from office, that the work of the Lord might go on with blessing. God has answered both prayers in a most unusual way. Mr. Hiou left Dran and later had an experience that completely changed him.

One night last December, while attending the School for Administrators in Saigon, Mr. Hiou had a dream. He described it to us as follows:

* In my dream, I was in a big judgement hall, a building greater than any I have ever seen. Before me sat five judges. One, who seemed to be the one in charge, was older than the others and dressed in white garments. I could not see his face. Another was like him but seemed younger. Never on this earth have I seen anyone like them. The other three I knew; they were Mr. Jackson (missionary at Dalat), Mr. Tin (missionary at Dran) and Mr. Rong (Mr. Hiou's plantation manager who is a Vietnamese Christian). The judge said to me: 'You have a great debt of sin towards your people. You know how greatly you have sinned.'

* I answered: 'Me? What sin have I ever committed?'

* The judge answered: 'These men here can testify to your sins that are worthy of death.' He opened a book which contained a record of my sins. He turned over page after page. 'You have had a position of power over the tribespeople, but you have wronged them and kept them from believing on me. Why have you fought against me and kept them from the light? You deserve death but I shall give you another chance. You must go back to your people and help them out of their darkness into light. I want you to serve me among your tribespeople.' Then I awoke. This experience has completely changed me. I was very hard-hearted, but now I have been conquered. From this day on, with all my heart, I want to follow the Lord who has forgiven my sins.'

Mr. Hiou has returned to Dran and has been seeking to help the people in every material and spiritual way. This man, who was once feared more than a tiger, is now as gentle as a lamb.

It is extremely important that you pray that Mr. Hiou will himself have a heart experience that will bring him to a place of true repentance and full surrender to the Lord, thus enabling him to have a spiritual influence among the people, and that in his zeal to make up for his hostile attitude towards the Gospel in the past, Mr. Hiou will not now use his influence to force his people to become Christians without a real heart experience.

H. A. JACKSON



A Koho Christian tribes village.

GOD HATH CHOSEN THE WEAK THINGS

K'Bri, a short, brown-skinned tribesman, liked nothing better than to sit before a big rice-whisky jar and to sip endlessly through the long bamboo-pipe. Like the rest of his village clan, he was in a state of constant drunkenness and stupor. He would forget that it was time to plant the rice crop ; and so, he and all the villagers suffered frequently from hunger, sickness, and extreme poverty. They would go to neighboring villages and beg for a little to eat, until they got such a bad name for themselves that they were turned away.

One day when K'Bri had no more rice to eat, he went into the town of Djiring to try to find work. There he was met by Ha Wol, a student-preacher, who had come down from Dalat. Ha Wol eagerly talked to K'Bri of his soul's need and advised him to go up to Dalat to find work at the Bible School and to attend the classes then being held there. This K'Bri was only too glad to do, for he and his wife were slowly starving. The first term K'Bri spent in Bible School he did not understand what it was all about and just couldn't make any sense out of all the letters and figures being taught. Those in the school said that his name K'Bri, which means «jungle», was a very suitable name for such a stupid person.

When K'Bri returned to his village, he went back to his former habits of drinking and heathen worshipping. However, when Bible School reopened, he decided to go back to attend a second time in order to get the needed employment. This time he did no better than the time before and upon returning to his village still continued with his evil practices.

Something happened to K'Bri the third time he attended a Bible School session. Suddenly, as he was taking a course in doctrine, the light penetrated far into the depths of that dark jungle mind. At last he understood what it was all about. He was then and there born again and became an entirely new creature in Christ. The joy and love of God shone in his face ; no longer did he give the impression of being stupid.

This time when K'Bri went home he would not touch the old rice-whisky even when the people in the village pressed it upon him. «Even if I must stand all alone», he said, «I must do so in order to set a good example and win them to the Lord. For if I am just like them, how can I be of any help !».



K'Bri.

One by one the people of Datrode turned to the Lord, and finally decided to build a chapel with K'Bri in charge.

During the past year the missionaries held a short term Bible School in this village and were happily surprised at the wonderful response of the people and at the whole-hearted support of the village. This was because of the influence of K'Bri's preparing ahead of time for their arrival. During one of the evening testimony services K'Bri got to his feet and told his life's story. He told how the people in his village had suffered because of their heathen worshiping when it was necessary to kill animals to appease the devil. Before they dared to plant the rice seeds or to harvest, they had to kill a buffalo for a sacrifice, at which time it was necessary to drink at the jar. These frequent offerings kept them poor, and the drinking upset the health and peace of the village. During the drunken brawls and fighting, which inevitably ensued, the small children cried pitifully as their parents neglected them. No wonder there was such a high rate of mortality among infants. But now that they had turned to God they had become free from these binding customs, and for the first time had real peace in the village and more than enough to eat.

The most wonderful thing of all is the changed attitude of the neighboring villagers. Instead of saying that the villagers of Datrode live no better than pigs, they now praise them for the change that has come and say that it is because of their new-found God. K'Bri has a great burden for those who do not yet enjoy the freedom which he now has. He is faithful to witness to those with whom he comes in contact and can often be found walking to a distant village with his Bible School note-book and a Sunday School picture roll carefully tucked into his back-basket.

How wonderful it is to see someone who was so hopelessly indifferent and seemingly stupid now happy in his consecration to God. « But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty ». 1 Cor. 1 : 27.

HARRIETTE IRWIN

THE POWER OF INTERCESSION

WHAT IS OUR RESPONSIBILITY?

We are solely responsible to reach a million primitive tribespeople with the Gospel of our Lord Jesus Christ.
Scattered over a vast part of central Viet-Nam, scores of different tribes and dialects have yet to hear of our Savior.

INVEST
Your prayer time.
Your money.



These three hands belong to patients at the Banmethuot Leprosarium. The one receiving the pills has already been deformed. The other two have started treatment in time. They are trained as nurses to help minister to the other patients.



DALAT

Villa Alliance
Dalat, Viêt-Nam
Rev. and Mrs. H. A. Jackson
Miss B. M. Bowen
* Miss H. E. Evans
Miss E. N. Holiday

HOME AND SCHOOL FOR MISSIONARIES CHILDREN

Villa Alliance
Dalat, Viêt-Nam
Rev. and Mrs. A. E. Mitchell
Miss Lois Chandler
Miss A. A. Heikkinen
Miss E. M. Owens
Miss Ruth Wehr
Miss Norma Pater (loaned from Thailand Mission)



DJIRING

Mission Evangélique
Djiring, Viêt-Nam
Rev. and Mrs. G. E. Irwin
* on furlough



BANMETHUOT

Mission Evangélique
Banméthuot, Viêt-Nam
Rev. and Mrs. T. G. Mangham
Rev. and Mrs. N. R. Ziemer
Miss C. R. Griswold
Miss H. C. Geisinger

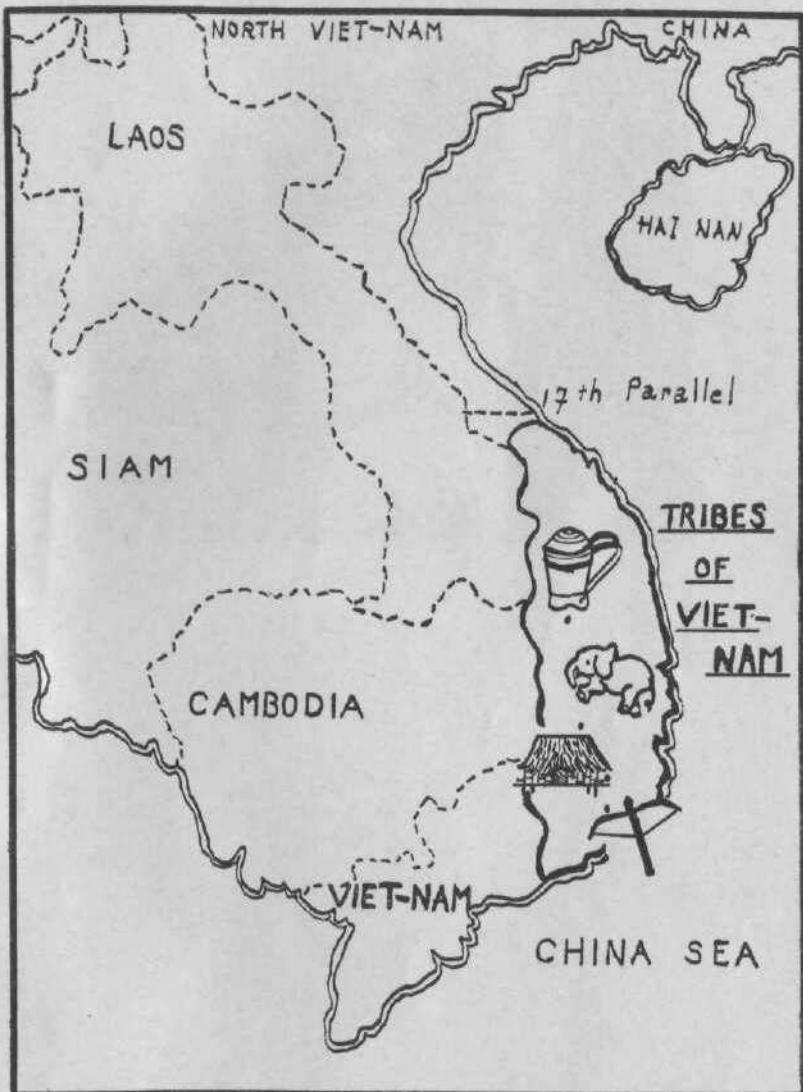
LEPROSARIUM

Mission Evangélique
Banméthuot, Viêt-Nam
Mr. and Mrs. C. W. Powell
Miss Charlotte Schon
* Miss M. R. Ade
Miss Olive Kingsbury
Miss Dorothy Moos



PLEIKU

Mission Evangélique
Pleiku, Viêt-Nam
Rev. and Mrs. W. E. Evans
Miss A. M. Kerr
Miss Ruth Wilting



PLEIKU



DALAT



BANMETHUOT



DJIRING