

Jungle Frontiers



Trek to Resettlement

JUNGLE FRONTIERS

NEWS MAGAZINE OF
THE VIET-NAM MISSION (TRIBES REGION)
OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

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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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Trek to Resettlement

The «strategic hamlet» is now a universal term. The cover picture is a glaring illustration of its reality in Viet-Nam. This is the way the Koho tribesman moved his belongings through the jungle to his new home in a resettlement strategic hamlet. See the article, «Leave? Things Are Just Beginning!»

It means uprooting families from age old cherished locations to a new frontier of change, uncertainty, and danger, but quite possibly great opportunity. We seem to sense a hint of the spirit of America's own «Westward Ho» pioneer movement.

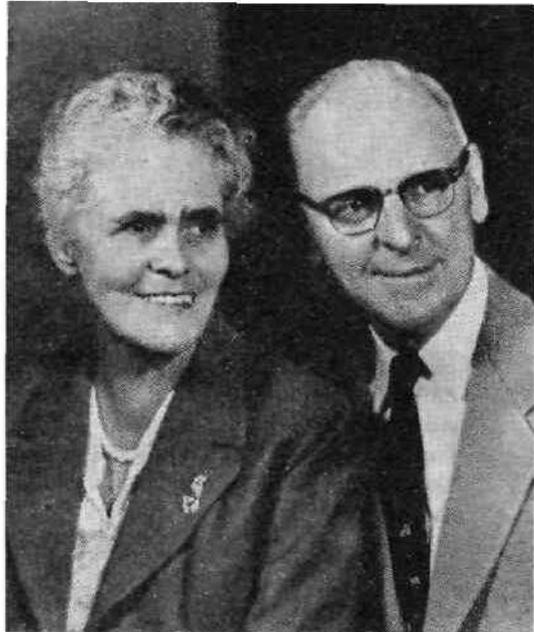
In this issue we endeavor to acquaint you with our first station among the montagnards, Dalat. We have tried to present its work as full-orbed as possible. While each tribes station is slightly different, yet each presents the challenge of an entire mission field.

HOW IT ALL HAPPENED !

While Rev. and Mrs. H. A. Jackson were working among the Vietnamese people south of Saigon, Mr. Jackson saw his first tribespeople. While he was in the mountain resort city of Dalat on business, he caught a glimpse of some of these bronze-skinned mountain people carrying their heavily laden back-baskets, and his heart went out to them. Returning to his station, he couldn't forget the appeal. After much thought and prayer, the Jacksons asked the mission to allow them to take the Gospel to the unreached « moi » (savage) as the tribespeople were then called. The reply was that the Jacksons could begin some tribeswork if they would build a home and school for the missionaries' children at Dalat.

At that time, in 1929, the French had not yet subdued all the tribal people living in their colony of French Indo-China. Saying that the savages were like dogs, having no souls, they forbade Mr. Jackson to go out into the jungle. So the Jacksons began to pray, « Lord, give us the best man in the jungle ». It was about that time that they met a Sre tribesman from the Djiring area. He was the Vietnamese speaking boss of a road gang. His name was Sol. In his loincloth he didn't look very promising, but they trusted that God had answered their prayer. He became the Jacksons' contact man and interpreter. As the years went by, they realized just how exactly God had answered their prayer in giving them Sol, « the best man in the jungle ».

Since the Jacksons could not yet go into the jungle, God brought the tribespeople to them. Needing workers to level the ground in preparation for building the new school, Mr. Jackson went to the market place. Through Sol he contacted a few Cil tribesmen who were willing to work as coolies. A modest guest house was put up on the edge of the mission property where the workers could eat and sleep. The word soon got around



REV. and MRS. H. A. JACKSON

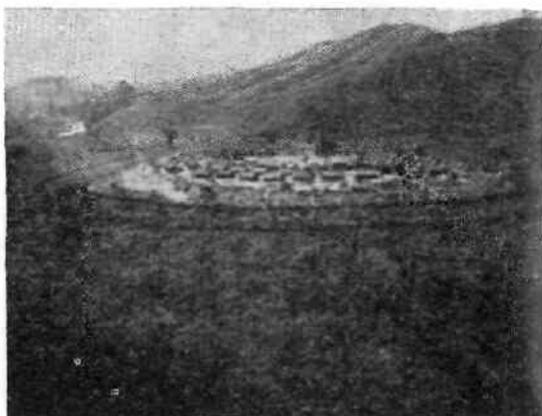
that this white man treated them kindly, paid them fairly and on time, and even told them wonderful stories around their fires at night. Soon more of these forest folk came around volunteering to work. With Sol interpreting, they listened to the Gospel. Sol himself was the first real convert, and soon there were others who responded. The Bible stories told in those early days in an old barn was the humble start of the present Koho Bible School.

When these new Christians went home to their villages they told the Gospel story. People believed and churches were born. God's Spirit was moving upon the neglected Cil people in the high mountains north and east of Dalat, calling out a people for His name. After seven years, Mr. Jackson was given permission to travel in the forest. Imagine the thrill it was to arrive at a tiny mountain village after a day's horseback trip over the steep trails, and find a group of smiling Christians waiting to welcome him. From the beginning of the work the Gospel was preached by the nationals themselves in the villages and in neighboring tribes. Gradually even the government officials began to notice the drastic change that was taking place among the people. Evil customs like the tooth-sawing of twelve year old

(continued on page 7)

War always brings drastic change! One of the critical, important changes in Viet-Nam is the economic and protective measure of the government undertaking the resettlement of vast numbers of people from many villages into strategic hamlets. This resettlement program, forced upon the government by circumstance, has brought much suffering to the people but in most cases it has been a blessing in disguise. Many of our 50 churches in the area are now gathered into ten sections where they can be reached by car. Thousands of heathen are now at the door of every church. The possibilities of evangelism are unlimited!

For example, there are about 1,300 people from nine churches grouped together in one hamlet. Three years ago it took us three weeks to visit all these villages scattered in the high mountains. Today we can reach them by car in less than an hour and there is an asphalt road all the way. They have worked well. The officials have been impressed and we are proud to say that our Christians in these areas are doing well. Perhaps you will recall in the summer issue of 1961, JUNGLE FRONTIERS No. 13, there



STRATEGIC HAMLET

appeared an article about the 1,200 Christians of the Thach Trai area who had to flee from the Communist Viet-

Leave ?
things

BETWEEN THE FENCES



Cong leaving harvest and everything behind. You will remember we were able to spend considerable time in helping with roofing for their new houses, making clothes for them, and distributing food and clothing from the Mennonite Central Committee. Everyone in the community worked diligently and the Lord has rewarded. Last January they had a real good harvest and so were self-supporting once again.

Another area, Da-Mrong, is a large resettlement section in the fertile valley of the Krong Kno river northwest of Dalat. This valley used to be a regular route for the Viet-Cong traveling between North and South Viet-Nam. In order to cut off this traffic, the government has established strong military

posts in that area and resettled a number of tribal people into strategic hamlets. There are several villages surrounded by the customary high sharp pointed double picket fence. Between these rows is a ditch with sharp bamboo spikes planted very close together.

At first the only way to reach Da Mrong was by helicopter. Now a new road has been cut through the mountains and people were able to go on foot if accompanied by a military escort. The largest group of resettlers to go at one time was composed of 2,800 tribes people. They were divided into small groups, each having an escort of Vietnamese soldiers on the ground and helicopters overhead. These men, women, and children trekked over the mountains for three days to reach Da Mrong. All they could take with them was what they could carry on their back (see cover picture). Can you picture this pilgrimage, over three miles long, threading their way through the jungle, then open spaces, struggling up and down moun-

tains and through mountain streams? They spent two nights and three days on the road. The first night out a baby was born. Of that group 850 were followers of the Lord. Through their witness of the Eternal One, many more heathen people at Da Mrong have turned from their fetishes and the offering of blood sacrifices to the spirits, and have put their faith in the powerful God of these Christians. Today there are over 1,000 believers among them.

Visits mean so much to these folk who are very much cut off from our towns. The few times we have been able to go was by helicopter. During the rainy season the new road became impassible because of landslides, portions of the road washed away, and many mudholes. The car had to be pulled out by bulldozer and the emissaries of encouragement turned back. These villages are out of contact with markets so there is no way for the people to sell wood and earn money as in other resettlement projects. If they come to Dalat they have

are just beginning!

to walk about forty in a group at a time when some soldiers are coming. Its rough! War always is! But in spite of war and all it brings of terror, disease, famine, and death, today we are pre-

sented with unprecedented and unparalleled opportunities for evangelism and Church planting.

Rev. Jean FUNÉ

ROAD TO DA MRONG



MUST TURN BACK



Most of the heathen villages are reached by witness bands from existing churches. When there are new converts, village schools are held to give them spiritual instruction. There is so much for a new Christian to learn: they have been in heathen darkness so long, and usually do not know how to read or write. This school is held for ten days in a central church so that those from other villages may also attend. We usually begin with the story of creation, since all of the tribes have some explanation of this. Simple Bible stories are taught to emphasize the greatness of God, His love, the way of salvation, the birth, death, resurrection, ascension, and second coming of our Lord and Saviour, Jesus Christ. Along with this is reading, writing, and considerable memory work. After consultation with the pastors, students are chosen from among these to attend short term Bible School.

How does short term Bible School differ from the village school? It is held in a main center, Dilinh or Dalat. Students from the entire area may come if eligible. Elementary studies in Doctrine as well as more detailed studies in Old and New Testament are given. There are some secular subjects such as Hygiene, Reading, Writing, Arithmetic for this is the only schooling that many of these folk get. Mimeographed notes are used and students have both oral recitations and written examinations. Studies of this nature build up the spiritual life of the young people and prepare them to help in their own churches in witness bands and young people's groups. It also prepares them to attend Bible School, for one of the requirements for entrance is to have already successfully completed a total of at least sixteen weeks of short term Bible School or its equivalent.

The Tribes Church depends upon the Bible School for the forming of its religious beliefs and standards in the student preachers. These men are expected to be strong in their convictions



BIBLE SCHOOL and CHAPEL

FROM PA T

and well grounded in the Scriptures. The believers want their pastors to have power in prayer, to be able to teach them the True Way of life, and also teach them how to deal with false cults and religions. The Bible School has always been the center of the work. Young Christians came to study the Bible, then went home to preach what they could remember. Bit by bit books of the New Testament and parts of the Old Testament were translated and then taught in the Bible School. You may wonder about the curriculum of our Bible School for tribesmen: it is essentially the same as Bible School at home. There are many discouraging features about teaching in a foreign language, especially when several tribes are represented in the class. Many illustrations have to be changed to suit the eastern culture. It takes hours of preparation to be able to give the lesson and make the notes for mimeographing. These are very essential for they have no other helps whatsoever for preaching.



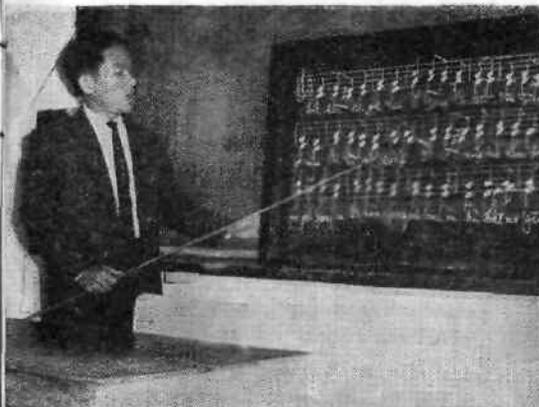
BIBLE SCHOOL CLASS

PAGAN PULPIT

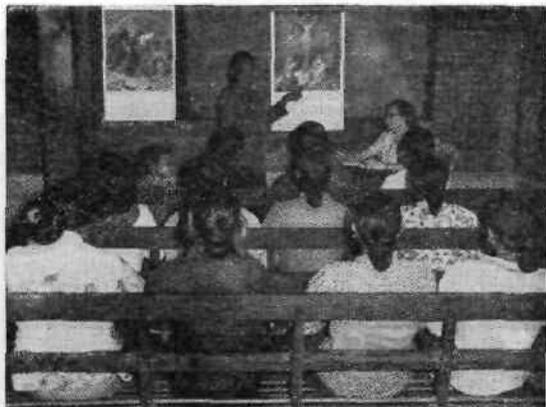
They do not have the benefit of centuries of Christian books and literature. However the genuine thrill of seeing students grasp the truth and manifest a corresponding life is more than worth it all.

This then is the road from pagan to pulpit: conversion, village school, short term Bible School, and then Bible School.

PASTOR TÔT



WOMEN'S CLASS



And yet there is another important phase we have long realized not to overlook, the pastor's wife. In an area where the customs are matrilineal, very often the women hold a strong hand over the household. Perhaps you are surprised to learn that in tribesland, the girl seeks the husband. If the two should be of different tribes, he will no longer be a member of his tribe by birth, but will automatically become a member of the wife's tribe. The husband goes to live at the wife's home and works in her family's rice fields. He has no more responsibilities to his own parents. If the wife should die the children go back to the wife's family and the father has no longer any claim on them. You can readily see why the tribes people prefer baby girls. Gradually these customs are changing in Christian communities.

But even though the women rule in the home, they are very slow about helping out in the church. Many of them have not learned to read. We prepare lessons for the Bible School students' wives to help build their own character and to instruct them so that they can become a helper to their pastor husband. They are taught to lead women's meetings and bring short devotionals. They are valuable too.

Mrs. Jean FUNÉ

LITERACY MULTIPLIED AND GLORIFIED

When the missionaries came to these mountains, there was no written language at all among these Koho speaking tribespeople. The first missionaries reduced the language to writing. As more and more tribespeople became Christians, they built their village chapels and young men came to Dalat to study the Bible in short term schools. These men and their wives were the only ones who had the privilege of learning to read and write.

When the Funés arrived in Dalat, Mrs. Funé was burdened for the children and young people who carried the wood and water and «baby sat» while their parents went to school. She started our Model School. For two hours every morning before the other classes began, the children were taught the simple three R's in their own language. During this time the student preachers observed and later did practice teaching so that when they returned to their villages, they could establish a similar school for the village children. Through this method, thousands of young people can now read their own Koho language.

As the parents saw the advantage of «learning» for their children, they started to agitate for a more permanent and long-term school at Dalat where they could study the things that the Vietnamese learn in their schools. «We don't want our children to be stupid

and ignorant like we are», they would say to us. «Please give us a school». We had no funds nor personnel for the project, but for several years they kept pleading with us. «Our children are growing up. Please start a school soon»!

Our mission has maintained that schools are the responsibility of the local government and that our ministry should be primarily a spiritual one. Seeing the crying need, what could we do? We finally secured permission from the mission to appeal for funds to build a small school building and interested people donated to the project. We warned the tribespeople that we could not feed the children. They readily agreed, saying that they would provide their children's rice. Because of the war and refugee problem some of the students are unable to wholly support themselves, so now they work on Saturdays.

In 1957, we opened the Day School. We had secured two excellent Christian teachers who felt called to work among the Tribes. The principal set up the school curriculum following the Vietnamese government school program. There are grades from one to five, corresponding to the eight year elementary education in the United States, and at the end the graduates can take the government examinations as those in Vietnamese schools.

One afternoon during the first days of organizing, the principal went out of the room to get something. When she returned she found an unexpected sight. She had taught in government schools and knew what pupils do when the teacher turns her back. To her utter surprise, everyone had his head bowed on his hands on the desk praying! They were telling the Lord how stupid they were and were asking Him to help them! This touched the teacher's heart and she determined to give them all she could.

Every morning at 7:30 the school day starts with Bible

DAY SCHOOL



study and prayer. This is in their own language. The rest of the subjects are in Vietnamese. Every night there are vespers and Wednesday night young people's meeting. On Sunday afternoons the young people gather together for prayer. Especially during the dry season, several groups go out witnessing in nearby plantations, army barracks, and heathen villages. Many of them have grown wonderfully in their Christian experience.

We have had three graduations. The students of our Day School take the same exams along with students from Vietnamese schools. Our students have stood high in rating. This last year, K'Srang was our first tribes girl to try the exams. She was first in her class, and out of 170 who took exams (most of them Vietnamese), she rated second! The majority of the students of the first two graduating classes went on to Normal School at Banmethuot. One of our boys, Liang, stood first in the entrance exams. Two of them now hold responsible teaching positions and six more are waiting for assignments. Some



SATURDAY Work

of them are doing secretarial work and others are in government projects.

This year ten are going on to Vietnamese high school, the first time for any to attempt this. These are the people that the French and others called savages, stupid, a little less than human with no souls! We are glad that necessity was laid upon us, and thrilled at the results.

Miss Peggy Bowen

How it all Happened ! (cont.)

children, animal sacrifices accompanied by heavy drinking, and even the personal filthiness of the people — things which the government had tried unsuccessfully to abolish — were now discontinued in the Christian communities.

For twenty years the Jacksons were in charge of the home and school for missionaries' children putting every spare moment into the growing tribes work. During those years Mr. Jackson working with Sol reduced the Koho language to writing and translated the Gospel of Mark. Mr. Sol translated a number of hymns and a catechism from the Vietnamese. At last in 1949, the Jacksons felt the time had come for them to leave the school and devote their full time to tribes work. The Lord enabled them to obtain land adjoining the mission property and there they began to develop the Koho Tribes Center. A Bible School building, used also as a chapel, and three long dormitories were dedicated to the Lord in 1950. Later three dorms were erected plus a couple of guest houses where the tribesmen from

distant villages could spend the night while they were in the city for trading.

Missionary work for the Koho speaking people began at Dalat among the Cil tribe. Sol, «the best man in the jungle» was from the Sre people. The work spread to the Chru and on to the Maa. The Riong work followed this, and then to the Reglai. The Cil have themselves witnessed to the Lat, the Tring, and the Reglai. Now there are churches among all these tribes. The government resettlement into strategic hamlets has brought many of these people together. Today not only Christians but also thousands of heathen people are within easy traveling distance from the mission station. In 1962, the translation committee finished checking and revising all the books translated and the Koho New Testament is now ready to be printed. The war situation causes things to change from day to day, but the command, « Occupy till I come », is still being fulfilled.

Miss Helen Evans



THE HAS BE

A BUSY PAIR

Station missionaries were taking valuable time from Bible School to take sick students to the civil hospital in town, often having to wait several hours to see a doctor. An urgent call went out for a nurse to solve the problem. In January 1954, she arrived! At first only a traveling first aid kit was available for use, necessitating many trips to town for supplies. Later after some equipment arrived, packing cases were used to build a medicine cupboard in the cellar of the house where she was living at the time for language study. Many times language lessons were interrupted to care for a serious wound, bring a new life into the world, or relieve a child with a high fever. As the language barrier was broken down, more hours a day were spent in the makeshift clinic in the cellar.

As more and more tribes folks found relief for their ills and recovery became the rule rather than early more-or-less expected death, the crowds became greater. Heathen began to leave the former practices of chicken and goat sacrifices to seek help from the « medicine house ». Soon the cellar was crowded out with as many as twelve to fifteen patients on cots, wooden beds, or blankets on the floor. It was difficult to walk around and care for them. Isolation was impossible. The situation became desperate when many in our

student body came down with typhoid fever. The city hospital was overfull. They could not accept any more patients. They had several in a bed as it was. One morning our cook arrived to find two new mothers with their babies cuddled to them lying on our kitchen floor near the stove, partly for warmth and partly for isolation. Patients arriving for clinic that morning had no where to await their turn except outside in the pouring rain.

Faced with these, plans for a new building which was to be built on the tribes center grounds near the Bible School were quickly drawn up. This building became a reality and was dedicated in November 1957. It provided for a waiting room where patients could be out of the rain and receive spiritual help. A treatment room, patient ward room, delivery room, and storage room made a workable unit. Here for the past six years tribes people have come with physical and spiritual ills, receiving help for both headache and heartache. There has always been a « medicine lady » to turn to in time of need.

Each morning the clinic door is opened with prayer and all in the waiting room are included as the wisdom of the Lord is asked in dealing with each one. Our national male helper sees the patients with minor ills and carries out treatment on

HALF NOT EN TOLD !

more serious cases after they have seen the medicine lady. Our national female helper sees all expectant mothers, listens to their problems, reassures them when needed and delivers many of them when the time arrives. Once or twice a week a jeep load of patients are taken to the town hospital to see the chief doctor for special needs or for laboratory tests or X-rays. Emergency trips are taken as needed.

Besides the clinic work, the medicine lady may be found in the Bible School teaching the student pastors how to handle simple medicines in the village, how to recognize signs of illness early, and how hygiene helps keep his family healthy. Sometimes she may be with the wives stressing the importance of proper eating habits, of cleanliness, of bringing their babies early for treatment, of recognizing the common childhood diseases, of proper home care for her little ones when ill, of teaching them of Jesus the healer of all illnesses and friend of the children. She may be found teaching simple doctrine or Acts when needed, trusting that no emergency will arise during this time to steal minutes from these important Bible subjects. She may be seen touring the living quarters on inspection tour to see if things taught in the classroom are practiced. She may be seen with a stream of small children trailing behind hunting for some tiny

scratch that could be used as an excuse to visit the medicine house in hope there might be some candy vitamins forthcoming. Then you might find her bending over someone's pet dog or cat trying to restore a smile to the owner's face with the assurance that the animal will recover. Sometimes you will meet her in the clinic jeep on the way to a village in answer to an emergency call or to immunize an area when diphtheria, smallpox, typhoid, or whooping cough has started to claim lives.

Evenings you are apt to find her in the ward room having devotions with the patients, or unpacking boxes of supplies, or working on records, or answering letters about the clinic. About midnight you could find her in the delivery room or bending over the tiny form struggling for breath in the croup tent, or reassuring a mother in the labor area, or following an anxious husband down to the dormitory to see a wife that has «temporarily died», or in the jeep on the way to the chief surgeon's home with a patient in need of emergency surgery. If all is quiet, you would most likely find her at this hour giving the dog a final goodnight pat before turning her thoughts in praise to the Lord for His strength and wisdom, and for having called her to serve Him among the neglected, simple mountain people.

Miss Lynn HOLIDAY

EVENING DEVOTIONS



THE BEST MAN IN THE JUNGLE

I knew a man named Sol. He was the boss of a road gang, breaking rock along the road between Djiring and Dalat. Only a tribesman, yet he was the boss, aggressive, born to lead, to bear responsibility, and a hard taskmaster he was. Driven himself, he drove his men and cursed them at his will. Alert to his own self interest he exploited every man, with-holding a portion of every wage for his personal gain. He loaned his money to less resourceful tribesmen, his money for their children and he acquired two slaves, also alcohol jars, gongs, and buffaloes. Proud and ambitious, he was becoming a man of wealth, of reputation, respected for his power and property, admired for his ruthlessness and shrewdness, the tribesman's measure of a successful man.

I knew this man Sol. He made our first contacts with the forest folk at a time when they had little confidence in the white man. He was also my interpreter. He was still the same man. His temper was the terror of the mission property workers. He was hard to manage. He resisted God. He drank until often he could not do his work. Out in a village, he would interpret a Gospel sermon for me, then join the tribesmen at their rice alcohol jars. «My people will never follow your doctrine,» he told me. «They will never give up their alcohol, for when their throat craves it, they have to drink it.»

But we had prayed, «Lord, give us the best man in the jungle.» And God had sent Sol. Early one morning Sol called us before breakfast. «I must begin studying the Bible. I am a Christian.» He said that during the night, when very sick, he had cried to the Lord. God healed his body, saved his soul, and called him to a life of service. Sol wasted no time. How can I describe the change? Black turned white, storm changed to calm! I knew the Sol that God transformed. He did study the Bible and continued doing it all his life. It became his rule, and he applied it sternly, first to himself and then to the churches God gave to his care. «What the Bible says, that is what you do.» It was as simple as that.

He was among the first tribal believers and he set a high standard for those who followed. One time the government demanded an end to animal sacrifices and the drinking and crimes that accompanied them. But who could tell this to the village officials now called in by the District Chief for special instruction? Only Sol could deliver this order. His life backed up his words. And he welcomed the chance to preach the new birth to this unusual gathering of village chieftains as the answer to drink and all forms of evil. He never excused the weak church or Christian. He would not compromise for anyone's sake.

He came to know the Bible well. He made charts to illustrate Bible truths with figures drawn from a tribesman's mind. The devil laughing at the dupes who obeyed him was always a favorite. His poetry filled with the lore of jungle people returned always to Christ, the only Saviour, and the One who could satisfy their special needs. He preached with amazing simplicity. He said to a missionary once, «You give people the truth in such big chunks. When you finish, I have to cut it up in small pieces for them.» The first hymns sung in Koho were prepared by Sol. His choice of words still stir our hearts; they always will.

I knew Sol. Everyone did. Great or small they felt his ministry. No one was so important that Sol was not at ease with him. No one so low that Sol could not fellowship with him. To government leaders he was the neat, sure man who politely but firmly put his service for God above any official position they offered. Ignorant tribesmen, dusty from the trail, knew that his house would always receive them. American officials, once lost on a hunt, remembered the man who in broken English spoke to them of God and handed them tracts while he served them a meal and gave them a night's lodging.

Sol had a multiple ministry. With a burden for the lost, he traveled widely, preaching fluently in Vietnamese and five tribal languages. As President of

(continued on page 12)

SINCE THE LAST ISSUE

JUNIOR MISSIONARIES. Our motto: If the Society doesn't have missionaries to send, Grow them yourself!

To *Rev. and Mrs. Wesley Schelander, Grace Ann*, born July 5, in Saigon. You will remember they made the last issue of **JUNGLE FRONTIERS** in this same column. We are happy for our consistent newsmakers.

To *Mr. and Mrs. Merle Douglas, Carrol Lynn*, their first, born August 12, in Saigon. Dad is expected to descend from orbit momentarily.

To *Mr. and Mrs. Harry Copper, Heidi Wilhelm*, born August 24, in Saigon.

EMBARRASSED. The names of the proud parents were omitted from last issue's baby column. Though the little guy is the most important member of the household, it is only proper for you to know that *Daniel John* is the son of *Rev. and Mrs. Gail Fleming*.

OTHER NEW ARRIVALS. The plane brought this one, and a mighty welcome one indeed. *Miss Carol M. Chryst* arrived on September 5, to teach in the Dalat School for Missionaries' Children. She comes from the Northwestern District, the Hazel Park Alliance Church in St. Paul, Minnesota, and is a graduate of St. Paul Bible College and St. Cloud State. Glad to have you aboard.

AT LAST. After five long years of expectation and conversation, the topic of his every visit actually occurred. Dave got married! We are pleased to inform you that *Rev. David A. Frazier* and *Miss Jean Anne Toner* were united in marriage at West Palm Beach, Florida, on August 9, 1963, thereby spurring the hopes of that great Bahnar tribe with whom Dave had been working until furlough. We pray God's rich blessings upon you. Dave cabled, "Life is wonderful," and it must be as we tried to contact him for a picture of him and our new missionary, but he has not been located.

PRISONERS OF HOPE. We have no additional news of the three held captive. You are continuing your faithful intercession.

EXODUS. Somebody bar the door! The good ship Tribes was nearly scuttled with so many missionaries going on furlough. The *Ross Duncans* left on June 28, the *Grady Manghams* on July 1, our former editor and family, *Dick Phillips*, left on July 3, Mr. Bridegroom of 1963, *Dave Frazier*, on July 10, the *LeRoy Josephsens* on July 8, the *Charlie Longs* on July 13, and the *Wes Schelanders* on August 1. Well, our loss is your gain. Be sure to meet them on tour!

EMERGENCY FURLOUGH. *Miss E. N. "Lynn" Holiday* was lost to the Dalat clinic for a while as she returned to the States for treatment of a slipped disc. We earnestly desire your combined prayer for a speedy recovery and a quick return to the field.

BACK FROM THE WARS. The Veterans have returned and the situation is well in hand. Scarred but undaunted by missionary tours, they are welcomed back. *Rev. and Mrs. R. P. McNeel* to the Leprosarium, *Rev. and Mrs. Ken Swain* to Banmethuot, *Rev. and Mrs. R. W. Reed* to Cheo Reo, *Miss Olive Kingsbury* to the Leprosarium, and *Rev. and Mrs. Gail Fleming* to Pleiku. Also expected to arrive in December are the *Misses Carolyn Griswold* to Banmethuot, and *Helen Evans* to Dalat.

LEST YOU FORGET

Throughout every swiftly passing day since the evening of May 30, 1952, we have been conscious of two things. First, that friends around the world have been steadfastly seeking the Lord for the early return of our three colleagues, Dr. Vietti, Archie Mitchell, and Dan Gerber. They are yet being held by their captors, but God is still on the throne! We believe with you that we shall soon have the answer to our prayers! Secondly, we are equally aware of the constant manifold blessing of God upon the leprosy work, in spite of the deep loss of our «three» from the ranks. The days at first were filled with testing, tension, and toil, compounded by the uncertainty of the immediate future, and of the course of action to be taken. But, as well, the days during the past year have opened up greater opportunities than we have ever known in the ministry to leprosy people. The numbers continue to grow and the demands on time and strength are increasing; but the Lord's grace is ever sufficient and His supply ever present. We rest in Him and praise Him!

From the time that we evacuated from the Leprosarium until these recent past days, the missionary residences and the Bible School facilities here in Banmethuot have been straining and bulging at the seams with Leprosarium supplies, equipment, national workers, and missionaries. We praise the Lord for the patient forbearance and cooperation of the Banmethuot missionaries during all these weeks and months. Perhaps now, at least in a measure, they will be less cramped for space.

Two new buildings have been built. Our first thought is of course, «When we get back out to the Leprosarium...» But this has not been forthcoming and in the foreseeable future, faith notwithstanding, we most probably will not be allowed to return there to live. By the Lord's leading and help we have erected these new facilities on an unused portion of the Banmethuot station property. The first is a warehouse-office building that affords room for Pharmacy, Doctor's office, Laboratory, Administrative office, Nurses' office, Superintendent's office, bandage and clothing sorting room, and

also a large storeroom for the housing of supplies and equipment. The second building houses eight of our workers and their families who have been faithfully and patiently serving with us here. Chauffeur, nurses' assistants, lab technician, language teacher, and office workers, all of them dedicated tribesmen whom the Lord has raised up to be our «hands and feet» in these days of restricted travel imposed on the «foreigner». How grateful we are for our own facilities with which to carry on this ministry. By these material blessings and by the continued supply of His grace we go forward, strengthened and encouraged, for the greater challenges ahead.

Especially do we ask you to continue faithfully in prayer as you have been doing for the «three», that the Lord will be glorified in bringing about their deliverance. Pray for blessing and strength for those faithful nationals who carry on alone at the Leprosarium. Pray that travel restrictions will soon be eased, and also that the Lord will provide a badly needed Doctor and additional nurses to help meet the ever-widening horizons of opportunity that even now are unfolding before us as the rays of the sun in a new morn. We are grateful for the many who are hearing the Truth, but countless others still wait!

Rev. R. P. McNeel

The best man in the Jungle (cont.)

the Tribes Church he led diverse and independent factions into a spirit of unity and submission to Christ. Pagans or believers, he touched all he met. They came to him for his godly prayer and counsel as one loved by the Church, respected by the world. He had a word for every occasion, an interest in every person. Today scores of churches and thousands of Christians are witness to the work that God did through Sol.

On September 3, 1959 Sol died. His work was finished and God welcomed him into His presence. We knew Sol; God knew him too; and gave him to us, «the best man in the jungle.»

Rev. H.A. JACKSON

MISSIONARIES TO THE TRIBES, VIET-NAM

SAIGON

Miss Betty Lou Hartson

DALAT

Koho

Rev. and Mrs. Jean Funé

Miss B. M. Bowen

Miss Helen Evans

Miss Maxine Craig

School for Missionaries' Children

Rev. and Mrs. J. A. Fitzstevens

Rev. and Mrs. W. Eugene Evans

Miss Lois Chandler

Miss Ruth Wehr, Principal

Mr. and Mrs. Ralph Bressler

Mr. and Mrs. Harry Copper

Miss Mary Forbes

Miss Ruth Kelck

Miss Normadine Luckenbill

Miss Judy Wells

Miss Carol Chryst

BANMETHUOT

Raday

Rev. and Mrs. N. R. Ziemer

Rev. and Mrs. K. A. Swain

Miss Carolyn Griswold

Leprosy Work

Dr. Ardel Vietti*

Rev.* and Mrs. A. E. Mitchell

Rev. and Mrs. Robert McNeel

Miss Mildred Ade

Miss Olive Kingsbury

Miss Dawn Deets

QUANG-DUC

Mnong

Mr. and Mrs. Merle Douglas

DI-LINH

Koho

Rev. and Mrs. George Irwin

PHAN-RANG

Raglai

Rev. and Mrs. C. G. Ingram

PLEIKU

Bahnar

Rev. and Mrs. J. G. Fleming

Leprosy work

Miss Ruth Wilting

CHEO REO

Jarai

Rev. and Mrs. R. W. Reed

Furlough

Rev. and Mrs. H. A. Jackson (Koho)

Mr. and Mrs. C. G. Roseveare (Dalat School)

Miss Peggy Argile (Leave of Absence)

Rev. and Mrs. T. G. Mangham (Field Chairman)

Rev. and Mrs. Wesley Schelander (Koho)

Rev. and Mrs. Ross Duncan (Stieng)

Rev. and Mrs. Charles Long (Jarai)

Rev. David Frazier (Bahnar)

Rev. and Mrs. H. L. Josephsen (Bru)

Mr. and Mrs. Richard Phillips (Mnong)

Miss Lynn Holiday** (Koho)

MAILING ADDRESSES

Saigon: Box 410, Saigon, Viet-Nam

Dalat: Villa Alliance, Dalat, Viet-Nam

Other Stations: Hoi Tin Lanh, Name of station, Viet-Nam

Furlough:

Christian and Missionary Alliance

260 West 44th Street

New York 36, N. Y.

* Held captive by Viet-Cong

** Emergency furlough

APPROVED SPECIALS

What are Approved Specials? They are items needed for missionary work but for which funds are not designated in the regular budget. The funds are raised by special appeal to interested friends. The following items have been approved by our Mission headquarters for such special appeals.

1. Repairs on chapel and construction of classrooms for the Dalat Tribes School \$ 4,000 US
The church building, also used for the Bible School auditorium, is too small and must be enlarged. More classrooms will be added at the back.
2. Major repairs and maintenance of present buildings at the Leprosarium 1,200
In a tropical climate the buildings must continually be repaired or soon become unusable.
3. X-ray unit for the Leprosarium (balance needed) 800
Bone deterioration, one of the side effects of leprosy, can be quickly detected with X-rays.
4. Remodeling and repairs of Short Term Bible School dormitory and classrooms in Di-Linh 1,250
Often the only contact we can have with some Christians is when they come in for the religious instruction classes.
5. Land Rover for Rev. G. E. Irwin (balance needed) 875
6. Land Rover for Mr. R. L. Phillips (balance needed) 700
7. Land Rover for Rev. H. A. Jackson 2,000
A car is a must for a missionary who is responsible for a large area. For use on rough country roads many choose the sturdy and economical Land Rover.

Anyone interested in giving toward one or more of these needs may send his gift to the Treasurer, Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York. Please designate the gift accordingly.