

Jungle  
Frontiers



# JUNGLE FRONTIERS

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

Headquarters : 260 West 44th Street, New York 36, New York.

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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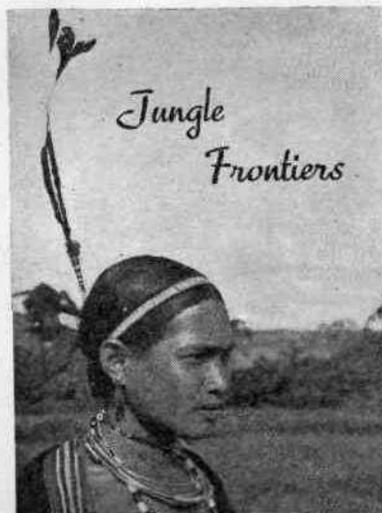
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WINTER 1964

NUMBER 20

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Cover by D. FRAZER



Typical Bahnar youth dressed in his finest feathers, tassels, and beads, heads for the buffalo sacrifice of a grave abandoning ceremony. The night will be spent in drinking, dancing and revelry, after which the ornately decorated grave will never be visited.



# *DRIVEN*

 *by* ***FEAR***

Fear! Fear! Always it's there in heart of the tribesman. Fear of the spirit of the mountain, the water, the rice fields and the house. Fear of the kra monkey, the blang bird, the barking deer, and the tiger. Fear of the sorcerer, the medicine man, the witch, and the departed dead.

Fear determines where a tribesman lives, where he plants his rice, who he marries, and where his body will be buried. Fear can drive him to abandon a productive field; a newly built house; the girl he wants to marry; the hope of economic, spiritual or intellectual improvement. Fear can

cause a new mother to refuse her tiny babe the breast; a son to pierce the heart of his father with an arrow from his crossbow; a village host to place deadly poison in the food of a guest with whom he has no quarrel; inevitable death to claim one who has no physical reason to die.

Fear makes the Tring tribe of the Dalat area bury their dead with the feet exposed in order to avoid the anger of the deceased at being imprisoned in the grave. Fear caused a dignified, silver haired Jarai woman of the Cheo Reo district to be sentenced by her dead husband's relatives

to six months without bathing, combing her hair or changing her clothes in an attempt to save themselves from the vengeance of the husband's spirit, angry that his wife was absent at the moment of death. Because of fear, wide eyed Katu tribesmen ordered the missionary to turn off a phonograph sure that the strange noise would attract the spirits, who would bring sickness and death. A fear just as overpowering brought a carload of Bahnar tribesmen to beg the missionary to let them out after a tiny, tailless kra monkey was added to the party. As a result of fear, a Jerai boy near Pleiku lives alone with his young wife — the only remaining member of a family of seven doomed to death as witches, or «rohungs». A rohung's spirit is said to leave his body during sleep and go about eating the souls of others, causing them to sicken or die. Once judged a rohung, the sentence is death... to be carried out by some member of the victim's clan.

Fear prevents a tribesman from using the word «tiger», but conveying the dreaded meaning by hands extended in imitation of the death dealing claws. Fear imposes endless rituals on parents of small children in an effort to keep their little ones safe from «the people with tails who live in the mountains and who feed on children».

Fear drives the villagers into their houses and leaves the bereaved family to bury their loved one alone if death is by murder, suicide, wild animals or child birth. Fear compounds their sorrow and hardship by demanding, in addition to the usual death sacrifice, that the victim be buried alone in the woods apart from the village grave, and that the house of the unfortunate family be abandoned at once.

Though today many are seeking education and a broadened knowledge of the world outside their mountain stronghold, still it is fear that molds the life, and often fear that causes the death of the tribesman as he gropes his way through life in spiritual darkness.

# FAITH

## MADE THE

Four years ago Phe sat alone on the split bamboo floor of a small thatched long-house in the village of Plei Tomak. The missionaries had heard of the village back in the foot hills of the Cheo Reo basin, and had come to offer help to its many victims of leprosy. Most of the people were overjoyed, and expressed themselves in a clamor of laughter and joking good spirits... but not Phe. He made no move to come out of his house, but sat sullenly contemplating his twisted hands and ulcerated stump of a foot. All attempts to talk with him were met with torrents of bitterness and anger as he poured out his helpless hatred of the whole world. Did he want to go to the leprosarium where he could be cared for? «Why wouldn't I?» he stormed. «Instead I'll stay here and die because I can't walk and no one will help me get to the road!»

In spite of all his dire predictions someone did help Phe. They placed

WHAT FORCE . . .  
could exchange for  
the consuming fear  
of death, the hope of  
living?

## DIFFERENCE

him on the back of a cow to travel the five miles to the road. From there he was taken, along with several others from the village, for prolonged treatment at the Banmethuot leprosarium.

This month Phe came home. It took only a quick glance to know that this was a different man than had crawled, still muttering his resentment, into the back of the Land Rover pick-up truck over three years before. This man came stepping briskly forward, smiling and raising his hand as he called a greeting. The once emaciated frame was well filled out — even a little on the stout side. The unkempt, dirty hair was neatly cut and combed. The rag of tattered loincloth had been replaced by short trousers and a shirt. He was a different person, but the difference was more than just this startling change in his physical appearance. It was the glow of happiness



in eyes once filled with hate. It was the eager yell of enthusiasm as work began on the new village guest house, from this one who had been too desperately bitter even to speak except in anger. It was the ready, intelligent response to questions regarding a new life in Christ from a man whose former knowledge of life seemed to be only that it was wretched, and that death is a certainty. It was the smile of quiet satisfaction that wreathed his face as he dropped his single coin into the tin can used as an offering plate at the village worship service. Finally it was his revelation to all in the village that he was a child of God who through the rite of baptism had publicly declared himself to be dead to all that was past and alive now only to Christ.

Faith had given him hope, and a reason for wanting to live, and faith

# Beyond

*the smoke of sacrifice*

by  
Mildred  
Ade

April 19, 1964 was a holiday in the strategic hamlet of Bu Lo where ten Muong villages had been relocated a year previously. As we entered the stockade gate we looked across to the hillside beyond the little stream that divided this fortified town into two sections.

*Bu Lo young people and  
elders at Church dedication.*



*A pagan tribesman adorned  
to attend the sacrifice.*



The people to our right were in the midst of a prolonged sacrificial feast. Seventeen cattle and buffalo had already been offered. Tall spirit poles swayed in the breeze above thatched-covered roofs. Musicians in gay, tribal finery shuffled from house to house to the rhythmic beat of their gongs. Smoke drifted lazily up from a score of smudge-fires drying the meat of sacrifice.

Through the smoky haze of the fires our eyes sought out a small tin-roofed building within a fenced garden on the opposite hillside. This was the new House of God built by the Christians of Bu Lo.

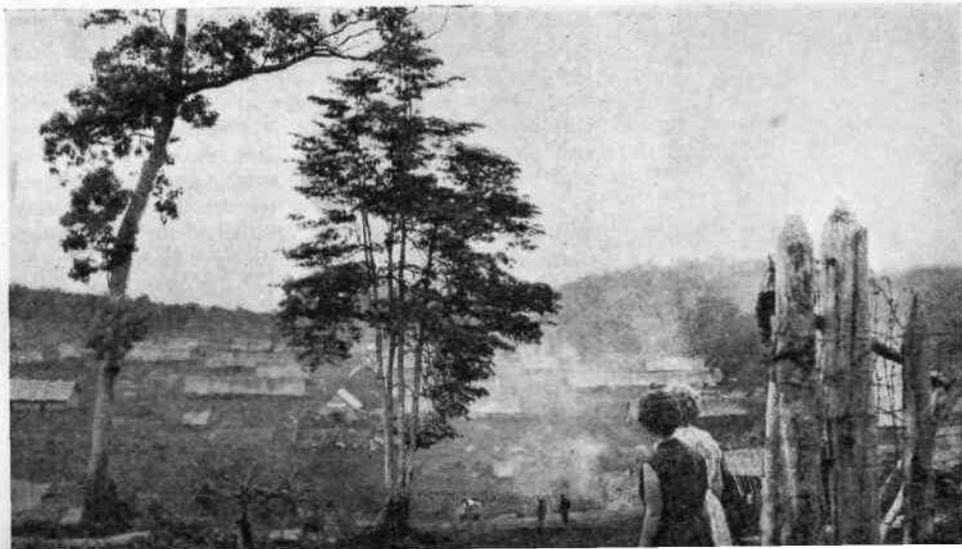
Only eight months before a delegation from this village had traveled forty miles northward to the leprosy treatment village of Dak R'Tih. From September of 1962 onward this village with its Christian chief, Huh, had become a center of evangelism among the Mnong tribe. Witness groups had gone out to the newly resettled hamlets of the district. The presence of God in the ministry of healing

brought families from near-by villages to the chapel of Dak R'Tih for help. Many returned to their homes to pull down their fetishes for burning. Within eight months all eight villages of the district in which Dak R'Tih is located had groups of inquirers and one village had built a church and had chosen elders.

Word of this «new, powerful» faith found its way south into the next province and in July of 1963 the Bu Lo delegation arrived at Dak R'Tih. Then followed the burning of their fetishes in twenty households. Now on April 19th we were meeting to share their joy and fellowship as they dedicated this house to the worship of the true God and Jesus Christ, His Son.

While the smoke of sacrifice arose over the southern half of Bu Lo, songs of praise and thanksgiving rang forth from the little church on the north hillside. May Bu Lo, like Dak R'Tih, become the center of the knowledge of Jesus Christ for its own district.

*Chapel seen through the haze of smoke from sacrifice*





# TREASURE IN THE TREE

by Helen Evans

Sa Boan was extremely poor — so poor he could give his family only one rice meal a day. The Christians in his village were building a new church and the pastor had suggested that if each family could give 400 piasters (\$5.00) the little church would go up in short order. Sa Boan was grief stricken that he would not be able to do his part for the Lord. As weeping, he sought guidance from God, he determined to go out into the forest and hunt for a certain kind of tree about which he had heard. A particular part of this tree he could sell to the Vietnamese for a good price. They in turn would use it to make medicine and incense. He asked the Lord to help him find such a tree, and he asked the preacher to pray for God's blessing on him as he went.

Sa Boan, his son, and a few close friends searched all day, but didn't find a trace of the tree. The next morning he felt sure he would find the tree that day, but the others only laughed. They split up into groups and again continued the search. Early in the afternoon he and his son found the treasure! They called the others and together gathered the small, precious pockets hidden deep in the tree trunk. Rejoicing, they returned to the village, and then on to a Vietnamese medicine shop. Sa Boan received, not the \$5.00 for which he'd prayed, but the equivalent of \$2,360.00 for his find! He was able to give \$75.00 for the building of the new church, as well as a large sum to his son, and a share each to the preacher and to the others who helped him in his search.

These trees are found only once or twice in a given generation. Everyone knew that God had laid a treasure in the hands of a simple man whose only desire and greatest concern was to glorify and serve his Lord.



*Captain Buddy G. Beck of St. Louis, Missouri... Represents the American Servicemen throughout Vietnam who regularly attend worship services.*

# MUTUAL AID

There is much talk of «aid» and «assistance» these days in regard to the American program in Vietnam. This usually refers to the sending of arms, military personnel, or economic help by the government of the U.S. to the government of Vietnam. However, in the past several years, there has grown up within the country an «aid program» of a very different nature — a spontaneous, in most cases unofficial, informal «mutual aid» relationship between the missionary and the American serviceman stationed in Vietnam.

In many remote areas where an official army chaplain is only able to pay an occasional visit, the local missionary has been asked by the men to hold regular Sunday worship services. These congregations are sometimes as many as twenty or thirty, or as few as two or three men.

Several times a year retreats for the men are held at the Dalat School for missionaries' children. These retreats, sponsored and organized by the II corps chaplain, always include speakers from our missionary personnel.

These ministries have proved to be a benefit not only to the men, but to

the missionaries, and national christians as well. — For the men, these retreats help to achieve and maintain personal contact with the Source of grace and strength needed to maintain their christian standards, and to victoriously fulfill a dangerous and frustrating military mission here in Vietnam. — For the missionary they provide an opportunity to minister the Word of God. The challenge of preparation for these English services and the accompanying periods of discussion are both mentally stimulating and spiritually invigorating. — For groups of national christians throughout the country, the offerings given in these worship services are providing help in building and other church projects. In several places the men take an active part in the youth center English programs, thus finding the satisfaction of service as they assist in the mission program of evangelism among the country's youth.

Of the AID being distributed in Vietnam today, all of which is greatly beneficial to the country, there is none of more lasting value than that rendered by the christian serviceman whose participation in God's work in Vietnam will count for eternity.

# OPERATION WITNESS

*«I'll wait and watch.»*



**T**he «Workshop for Witnessing» was to be held in the Dran valley because the tribespeople in that area had shown a sincere interest in the gospel. Forty preachers, some of the wives and church deacons, as well as a group of about forty young people, responded to our invitation to spend a week with us missionaries in the large resettlement center of Kado.

*«Do I dare accept?»*



*Dr. and Mrs. K.C. Fraser  
pastor of the Christian and  
Missionary Alliance Church  
of Pittsburgh, Pennsylvania.*



## SINCE THE LAST ISSUE

DR. AND MRS. K.C. FRASER, vice president of the Christian and Missionary Alliance; and THE REVEREND MR. CHAVAN, president of the Christian and Missionary Alliance churches in the Marati section of India, were invited to minister to the five Pastors Conferences in war torn Viet Nam. The gatherings were timely indeed and hearts were deeply moved and refreshed as a gracious outpouring of His Spirit attended each meeting. The speakers were smothered with gifts, vividly expressing the heartfelt appreciation of all who attended.

**ADDED TO OUR STAFF.** Miss Esther Madison of Richmond, Virginia has arrived to assist on the staff of the Dalat Home & School.

**FUTURE STUDENT.** Candidate for Dalat's first grade class of 1970 is David Jr., son of Rev. and Mrs. Dave Frazier, born on September 11th.

**ORDAINED TO THE MINISTRY.** In a moving service held at the close of annual field conference in Dalat on June 21, Mr. Merle E. Douglas was set apart to the ministry of the Gospel of Christ.

August 2 found Y Ta, a Raday pastor of the Tong Ju church, also receiving the right hand of fellowship as he was ordained to the Christian ministry in the chapel at Banmethuot. May God's blessing rest upon these two men.

**HONORED ALUMNUS.** While on furlough, Rev. Herbert A. Jackson, veteran of 44 years missionary service in Viet Nam, was chosen «Alumnus of the Year» by the Alumni Association of Nyack Missionary College. He was informed of the honor by a radio-telephone call to Quito, Ecuador, where he, with his wife, was visiting his sister-in-law.

**NEW FACES IN THE CHAIRMAN'S OFFICE.** Returning from furlough, Mr. Grady Mangham once more takes up duties as field chairman in the Saigon office, with Miss Carolyn Griswold at the secretary's desk. Miss Griswold is taking a year's «leave of absence» from her work among the Raday tribes-people of Banmethuot in order to take over the duties of Miss Betty Lou Hartson, now on furlough. Miss Nancy Mack mission book-keeper, is also on furlough, and her important duties are being cared for by Mrs. Royce Rexilius, wife of the Vice-Chairman.

**ARE YOU STILL PRAYING?** If the three captives needed your prayers the day they were taken, how much more do they need them today, after two and a half years in Communist hands. Continue to pray earnestly for their safety and their soon release.

HAVE  
YOU



MET *the Luongs?*

The day Mrs. Luong said goodbye to her husband at the Air Port, we could see that her heart was about to break. It wasn't because her husband was leaving for the States to further his training at Nyack Missionary College, for studying abroad was a great opportunity that few had! Her ache was far deeper than a farewell could bring. Three weeks before the parting, the oldest of their four little boys took sick and died, and just nine days later another was taken. The grief was still an open wound, and her husband was leaving before those wounds could begin to heal. But the God of Grace and Comfort upheld her, and her testimony was a glorious one.

For three years this young Vietnamese couple had had a very fruitful ministry among the CHRAO Tribespeople who are located between Saigon and Dalat. They saw three churches organized and each group erect their own place of worship — one, of thatch and bamboo — and the other two of wood with corrugated iron roofing. The Luongs were deeply

dedicated to their missionary work among these needy tribespeople.

This ministry came to an end however, when Mr. Luong was chosen by the National Church Committee to go to the States to earn his degree. His wife and one child would join him a year later. Mr. Luong, and later both he and his wife visited many Alliance Churches in the United States. They were impressed with the friendliness and hospitality of everyone; and their testimonies were greatly used of the Lord.

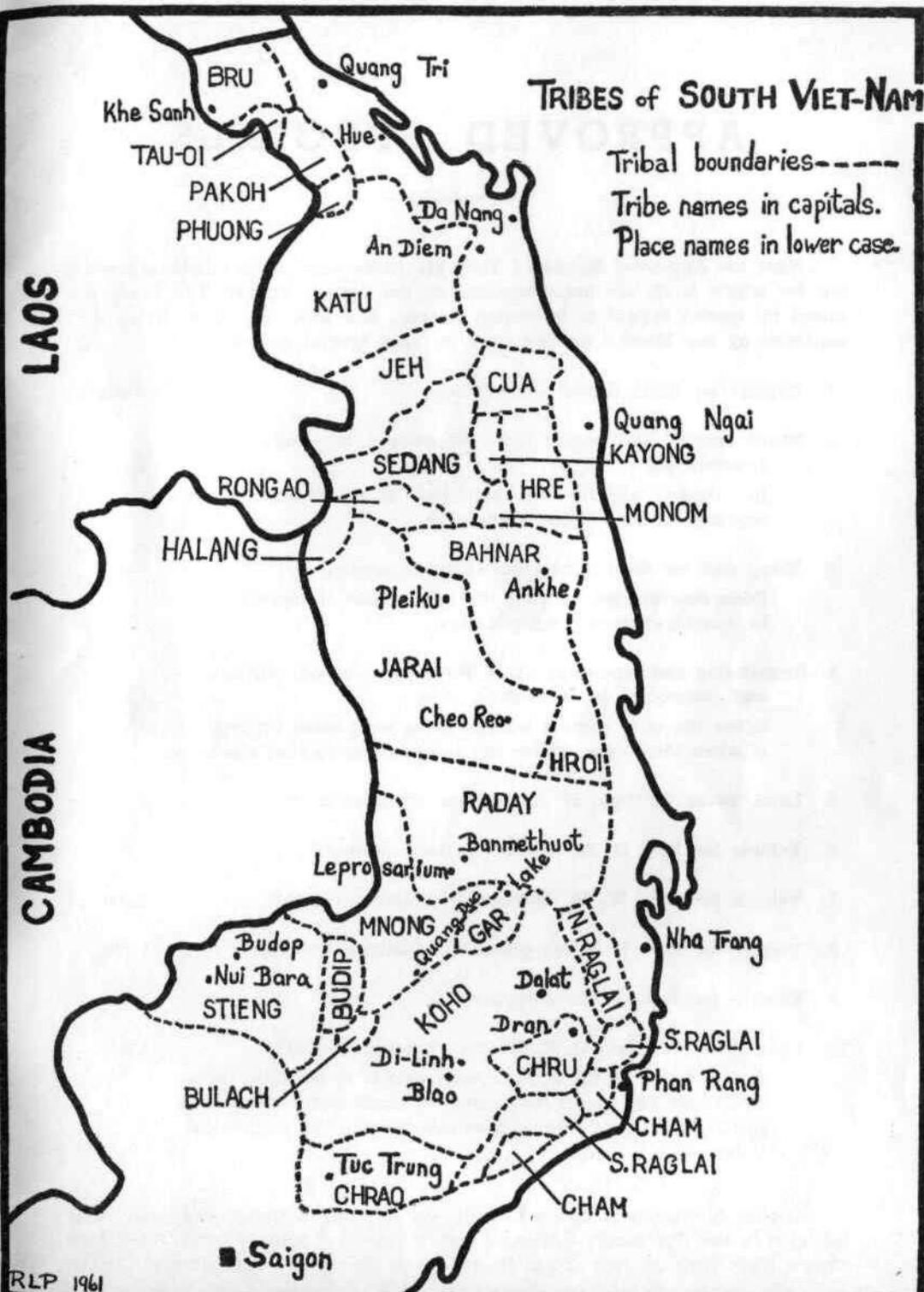
Duk, their four year old, thought all Americans were missionaries. No matter where he went he would exclaim to his mother, «Here comes another missionary!» «Oh, if that were true,» she prayed in her heart, «the many lost souls in Vietnam would have more of an opportunity to hear this precious Gospel before it is eternally too late.»

With his BS degree, Mr. Nguyen Hau Luong and his wife have returned to their homeland, and are now serving in the Saigon Evangelistic

# TRIBES of SOUTH VIET-NAM

Tribal boundaries-----  
 Tribe names in capitals.  
 Place names in lower case.

LAOS  
 CAMBODIA



# APPROVED SPECIALS

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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 Bible School dormitories ..... \$ 2,000 US
2. Major repairs and maintenance of present buildings at the Leprosarium ..... 1,200  
In 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. H. A. Jackson (balance needed) ..... 2,000
6. Vehicle for Rev. D. A. Frazier (balance needed) ..... 1,200
7. Vehicle for Rev. W. W. Schelander (balance needed) ..... 1,000
8. Vehicle for Rev. T. G. Mangham, Jr. (balance needed) ..... 1,000
9. Vehicle for Rev. H. L. Josephsen ..... 1,200
10. Land Rover for Rev. G. R. Duncan (balance needed) ..... 2,300  
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 Land Rover. For use on better roads the economical Volkswagen is used.

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.