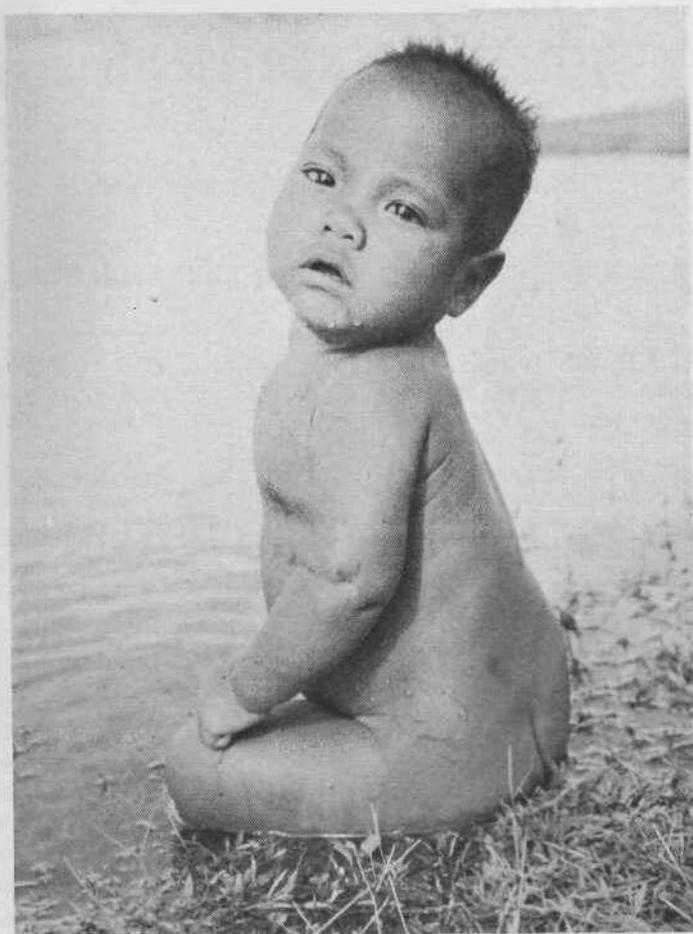


R. L. ...

Jungle Frontiers



Tribes Baby On Bath Day

GENE EVANS

JUNGLE FRONTIERS

OFFICIAL ORGAN OF
THE TRIBES OF VIET-NAM MISSION
OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

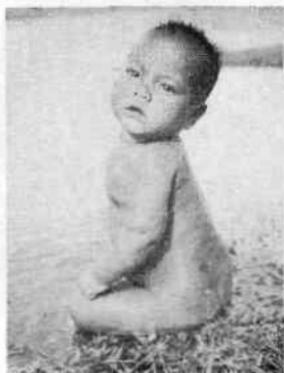
This booklet is issued by the missionaries of THE TRIBES OF VIET-NAM MISSION, and we shall be glad to send it free to any who request it.

Editor : W. EUGENE EVANS

Co-editor : HELEN EVANS

MARCH 1958

NUMBER 7



No baby in the tribal villages ever experiences the luxury of bathing in a bathinette with hot water and lots of bubbly suds. His bath will be administered by some member of the family at the village water source, a river, or as in this case, a cold lake... and no fluffy, turkish towel in which to be wrapped when the ordeal is ended.

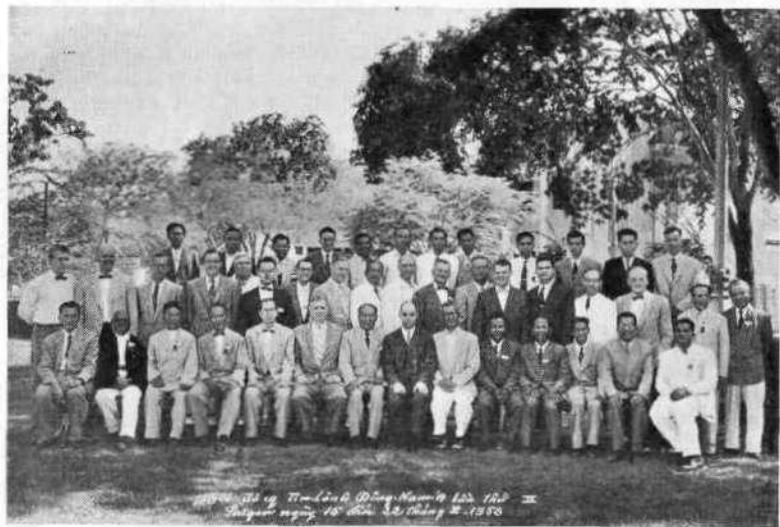
2 YEARS OF PROGRESS

In mid-January sleek Constellations and Skymaster flying from many points in the Far East touched down at the Saigon airport and spewed forth their cosmopolitan passengers. From among these were 44 National and American delegates from 12 Alliance Mission Fields representing 51 languages and dialects. They had come to attend the Second Asian Conference. No longer could Buddhism, Mohammedanism, Confucianism, Roman Catholicism or Sorcery claim them as followers. No longer are they strangers and foreigners, *but fellow citizens with the saints and of the household of God.* These men were all meeting together as brothers in the Lord and as witnesses to the marvellous grace of our Saviour. How well they knew and how firm was their testimony that Christ and Christ alone can save from sin and false religions. Our Tribes Field was represented by the President and Vice-President of the Tribes Evangelical Church, Pastor Ha Sol and Pastor Nie Hrah Ham, and by the Chairman, N. R. Ziemer.

The purpose of the Conference was to report the progress that has been made throughout the Fields toward the building of a truly indigenous Church since the initial Conference was held in Bangkok in October, 1955. In addition to addresses by the Foreign Secretary and the Area Secretary regarding various phases of the Mission's relationship to the National Church, reports were also given by the National Church leaders concerning the advance in the self-support program. Since the first Conference, throughout all of the Fields there has been consistent teaching concerning the responsibility of Christian giving.

We praise God that encouraging progress has been made in the Tribes Field during the past 2 years since Bangkok, so that at this time we can report 9 fully self-supporting Churches, whereas there was only one in 1955. There are 57 other Church groups who at present assist their preacher in various ways by offerings of currency and food. All of this is enheartening, but there remains a great deal more to be done. Pray that we shall quickly see a fully self-supporting Church in our Tribes Field.

N. R. ZIEMER



What I Saw Below The 17th Parallel

Setting out in jeeps early one morning a small group of missionaries and national workers had a distant village as its goal. This was no ordinary trip. Our village lay snuggled deep in the interior mountains of Central Viet-Nam, edging Laos on the west and Communist North Viet-Nam to the north. Dense jungle and high rough mountains make passage an arduous task. But scattered throughout this rugged terrain live thousands of primitive tribespeople whose spiritual hope is the responsibility of the Tribes Mission. Thus the purpose of our trip was not adventure and risk but the first steps toward the reopening of this tremendous area to the preaching of the Gospel.

As we left the coastal plain and began to wind our way up into the mountains, the very atmosphere seemed to change. How different is the teeming life of the plain from the tribal life of these who inhabit deep, dark valleys or plant tiny villages on steep mountainsides, barely eking out an existence from a bit of rice, depending largely on the jungles for their food. Soon our vehicle rode high above a twisting river. Below we spotted the first signs of native life as here and there along the river a loincloth-clad tribesman worked his way along the stream by dugout canoe. Suddenly we rounded a hairpin turn and there, perhaps 1,000 feet or more below us, lay a large tribes village, looking like something out of the primitive past. This was but one of the thousands of villages of interior Viet-Nam, relatively close to the civilized coast, yet lazily living a life that has not changed over the centuries.

The village of Khe Sanh is actually Vietnamese, for it represents the government to this widespread area. Tribespeople come from their villages to this center to barter and buy, often walking several days to make the trip. Thus Khe Sanh is a strategic location for missionary outreach, being central to the area and lying on the main road connecting with the coast.

Starting out to visit a nearby village we drove the Jeeps through grass which rose high above our heads. A stream brought us to a halt and we walked the rest of the way. This village had had the Gospel witness, but because of the war, years have passed now without a worker. Sickness and fear have brought back the tides of superstition and darkness. We climbed a notched log into a thatched hut built high on stilts to visit an old blind lady whose husband had died a faithful Christian. Several small children huddled against the woman. The family fetish hung half hidden in a niche above our heads. The ceiling was black from the tiny fire in one corner. In this sad and simple setting of heathen night we quietly sang for this wizened old woman, "There is a fountain filled with blood drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

On the bank of the stream the villagers stood to wave us good-bye, and I wondered to myself, "Lord, how long must they wait until once again the Light of the Gospel shines here to pierce the darkness of heathen night?"

DALE S. HERENDEN

Mr. Herenden is a missionary to the Vietnamese. Because he made this trip with Tribes missionaries, he was asked to write an account of it for *Jungle Frontiers*.

SUPERSTITIONS

« These tribesmen are the happiest people on earth ! » The casual visitor to a tribes village who stated this opinion saw only the childlike curiosity and apparent gaiety of a primitive people and went away with the idea that tribesfolk in their simple ways had found a wonderful freedom from care.

The missionary, however, who lives and works among them soon comes to realize that beneath the broad smile and the carefree manner of these mountain people there lies a heart filled with fear, dread and superstition. Held captive in « the snare of the devil », they walk from birth until death through a maze of traditions, taboos, and tribal laws that are Satanically designed to keep them from a knowledge of salvation and from the peace of heart that only Christ can give.

Each of the several different tribes represented in the Koho language group has its own particular set of superstitions ; however, some are held in common by all. One of these is the practice of isolating the family of a newborn child for a week or longer. Tree branches are placed as a specific sign on the door of the house, and until they are removed, no one must enter. This precaution to prevent the devil from slipping in and stealing the soul of the child. Parents longing for the safety of their children give them such names as « pig », « dog », « naughty », « poor », or some even worse. This is to divert the attention of the devil from the little one, for surely he is not interested in a dog or a naughty child !

The Tring tribe, perhaps the most backward and underprivileged of all the Koho group, may be found scattered among the mountains in isolated houses. Bound by fear of the evil spirits, they cannot live in villages ; for if two households used the same water source, the spirits of the families would fight. Their dead are buried with the feet exposed so that the spirit of the deceased will not be angered and return to haunt the people.

The same fear drives a Sre tribesman back to his home if a certain animal or even its recent footprints cross his path. It is a sign that if he continues, he will meet the evil one himself. To avoid any possibility of encountering the devil along the trail, a Cil consults the sorcerer to make sure the way is free before he goes to market. It might be a day when the devil has forbidden anyone to walk that path. In that case any offender would surely be eaten by a tiger.

Far from being free of care, the tribespeople carry through life a crushing burden of fear. They are blinded and literally held captive in Satan's power. Only the power of the Gospel can free them from the bondage of sin and superstition, and bring liberty in Christ Jesus.

Evelyn N. HOLIDAY

DIVERSITY OF LANGUAGE...

UNITY OF SPIRIT

They came over dusty, mountainous roads in Jeeps. They came in trucks or crowded native busses on macadam highways. They trudged over steep, mountain trails heavily laden with rice and blankets. But whatever their mode of transportation, the hearts of over 400 tribes Christians were filled with anticipation for what awaited them at La'at for three days in March... the fourth Conference of the Tribes Evangelical Church. This time there were delegates from 13 tribes. Convening every other year, this Conference is the only occasion when representatives from many tribes meet together as one because of their faith in the Lord Jesus Christ. Although the new guest house that had been erected to accommodate the delegates was full and the Bible School dorms were all crowded, there were still some who had to camp out under the stately pine trees on the hillside.

How often we heard it said, «Although we are of different tribes and different languages, still we are one in spirit through our Saviour Jesus Christ, and we are one in prayer.» Every message and all business had to be discussed in three tongues — Raday, Koho and Vietnamese — for most of the tribal delegates understood at least one of these. In order to facilitate simultaneous interpretations, they sat in separate language groups. Throughout the Conference the unity of spirit prevailed, and as Pastor Sol, the President of the Tribes Church, remarked, «There is one word that is the same in every language and that is 'Amen'.»

Perhaps one of the most outstanding features of this Conference was the leadership by the nationals themselves. They presided at every session, whether devotional or business. The missionaries interpreted when necessary and gave advice when asked. With one exception, all the special music was provided by the delegates, including the Raday male quartet.

Three wonderful days were filled with timely Bible messages by national and foreign pastors. As the hours passed, the spirit of praise to the Lord seemed to increase until various ones requested an opportunity to tell what the Lord meant to them. A blind Chrao Christian gave a simple testimony of his great joy because of the Lord's goodness, and then led in a heart-warming prayer. Following a discussion of some of the problems relating to self-support in the churches, the deacon of a Raday church explained how that congregation has attained this goal. Not content with this, he launched into a moving story of God's faithfulness in meeting him when he was in great financial stress, first encouraging him through the reading of the Word and then by supplying his material needs. Surely no one could listen to this radiant testimony without rejoicing with him in the power and goodness of our Heavenly Father.

Although the actual Conference is now past, the spirit of it will long remain with those who had the privilege of attending. We trust that the blessings gained there will be shared with those who remained at home. to the end that the Tribes Evangelical Church will continue to «grow up into Him in all things, which is the Head, even Christ.»



Some of the 400 Tribes Christians assembled at Dalat.

The officers of the Tribes Evangelical Church. (Left to right.) Y Suai, Treasurer; Ha Sol, President; Y No, Secretary; Y Ham, Vice-President.



INTER-TRIBAL CONFERENCE



On behalf of the British and Foreign Bible Society, the Rev. H. C. Smith presents a bound volume of the Gospels and Acts in Koho to the Rev. Sol.

Suiting the words to action, the Raday Quartet begins to search for «'The Stone' that was hewn out of the mountain... »





The arrival of the S/S *Oregon* at Saigon in January brought four new missionaries to Tribes. After the routine of customs clearance for baggage, DR. ARDEL VIETTI headed north to Banmethuot. Just 20 miles from her destination she saw a big, lithe leopard meander across the road in front of the car. Dr. Vietti will be engaged in Vietnamese language study before assuming her duties as Medical Director at the Banmethuot Leprosarium.

MISS LILLIAN AMSTUTZ, R. N., went northeast to the mountain city of Dalat. Miss Amstutz is presently studying Vietnamese and will replace Miss Holiday as nurse in the Dalat clinic when the latter leaves for furlough in July.

The destination of MR. AND MRS. GAIL FLEMING was 500 miles up the China Sea coast at Tourane. The coming year will find them studying Vietnamese before they are allocated to a tribes station in the northern part of the Field.

All the missionaries on both sides of the Krongkno River welcome MISS CAROLYN GRISWOLD back to the Field after a busy furlough in America. Ere this issue goes to press Miss Griswold will have returned to her old stamping ground in Banmethuot where she will, among other things, be occupied again with the Raday young people's group.

The teachers and staff at the Dalat Home and School were happy to

welcome MR. AND MRS. CARL ROSEVEARE in December. Mr. Roseveare comes to us with a fine background of experience in teaching and is busy imparting knowledge to the M.K.'s in Dalat. Mrs. Roseveare is also teaching part time and giving piano instruction.

MISS HELEN GEISINGER, field secretary, and MISS AGNES KERR, who were last stationed in Banmethuot, left for furlough together via the S/S *Viet-Nam* in February. They plan a brief tour in France and Scotland to visit relatives before « Miss Liberty » welcomes them to New York and a year's furlough in the U.S.



Dr. Ardel Vietti



The Roseveares

SINCE THE LAST ISSUE

THE KINGS COME OUR WAY... Recent deputations from New York headquarters included Mr. L. L. King, Foreign Secretary, and Mr. B. S. King, Society Treasurer. The former was here for the Asian Conference in Saigon and the latter arrived for a too-brief tour a month later. Mr. Robert Chrisman, Area Secretary, was also here for the Asian Conference and the Field is looking forward to his next deputation in the fall.

JUNGLE SCHOOLS... Peggy Bowen and Helen Evans recently held Short Term Bible School sessions in some jungle villages. This is an important ministry and our hope is that these who have just had an introduction to the Scriptures will develop a hunger to hear more and strive to attend the regular Bible School at Dalat.

4 OUT OF 8... On his recent trip to the Tribes Church Conference at Dalat Gene Evans had four out of eight windows broken on his nice, new Land Rover Pick-Up. Those that weren't shattered when the passengers were jostled against the windows were broken when the carsick tribesmen couldn't wait to open them properly. Mr. Evans is now driving a «Rover Convertible!»

CONTACT AFTER 2 DECADES... Mr. and Mrs. H. A. Jackson were thrilled to visit an area to which they hadn't had the opportunity to return for 22 years. Standing on a high mountaintop that overlooked vast tribal areas in all directions, the Jacksons and national workers claimed some promises from God's Word that assured conquest of that land.

DEDICATION... Nestling on the hillside at the Dalat Tribes Center is a new building which represents an advance in the over-all literacy program. Last November, as Vietnamese and French friends, U. S. Army personnel, tribespeople and missionaries looked on, the Christian grade school building was dedicated. The structure, while not as elaborate as Solomon's Temple, called for joy that was no less complete. See «The Alliance Witness» (January 29th issue) for further details.



Ceremonies at Dalat School Dedication

THEY NO LONGER WALK ALONE

For many centuries the leprous tribesman in the highlands of South Viet-Nam has lived in the depths of the jungle and walked the forest trails *alone*. Fear of the disease enforced the only measure of control available... isolation! Leprosy was a disease that all abhorred and greatly feared. These who were afflicted were without help or hope and apparently no one cared if they lived or died. Leprosy's victims walked alone.

Then in 1951 a glimmer of hope came to these who lived in solitude and loneliness. Word was received that help would be forthcoming, so 40 of them left their isolated huts and came to the clearing in the forest near the little river called Aye-ya An-nah. The Ban-methuot Leprosarium was born. Since then many tribespeople with leprosy have found an end to their enforced loneliness. Today some 200 patients enjoy the companionship of others in this community of leprosy people.

The passing of 7 years has not only increased the original number many fold, but has brought to the individual patient the hope of an ever greater social restoration. During this time four self-supporting leprosy treatment centers have been established. At these centers 132 patients live within their own tribal boundaries. Taking D.D.S., the leprosy medication, as a preventative, some of the non-leprous spouses also live in these treatment villages. Once again life holds an attraction. They till their own fields and harvest their own rice. Often when the day's work is done they may sit around their own fires talking of tribal legends. To be an integral part of the community life is a new and wonderful experience.

Eight out-patient clinics have been opened for the treatment of those with the non-contagious form of the disease. Some 250 tribesmen are now being treated while living in the midst of their own families and communities. The solitary hut of the « leper » no longer exists.

To some of these people there has come another deliverance even greater than that of lifting them from an isolated existence in the lonely heart of the forest. The Word of Life that brought new hope went forth... penetrating the loneliness that enshrouds the heart of every man who walks without the fellowship of the God who has designed him for communion with Himself. Not only have they left behind their miserable dwellings but have left a miserable life of sin and have found a place of abiding fellowship with Him.

These are they who formerly « walked alone ». Today modern medicine is restoring many tribesmen with leprosy to the warmth of family and community life. And the Gospel of Jesus Christ, « that God in Christ has reconciled the world unto Himself », is bringing to many the joy of sins forgiven and the blessing of daily communion with Him.

Mildred R. ADE

" I MUST Be Baptized ! "

For nine long years the « Bamboo Curtain » has concealed most of the jungle area of north Central Viet-Nam. Hidden away in the vast mountain reaches is a tribe that still makes an occasional human sacrifice to appease the evil spirits. In the past if a person went insane, a human sacrifice was immediately necessary. The one who had gone mad was tied to a tree while the villagers searched for a Vietnamese or another tribesman to kill. The unfortunate victim was either hacked into pieces or stabbed to death. The bloody spear was then thrust into a tree where the evil spirit supposedly lived. In former years such chilling ceremonies were common practice and it is only through the persistent efforts of the government that this heathen orgy of the Katu tribe has been brought at least under partial control. However, the sacrifice of animals, common to all tribal groups in South and Central Viet-Nam, is still an essential part of their religion.

Yet in spite of all their efforts to appease the spirits and thus be assured of a contented life, they live in awful poverty and hunger. Epidemics have taken a vast toll of human lives. Is God concerned about such heathen creatures? Does His Son want to save these people from their wretchedness and sin? Is that not why Christ as Sin-bearer came to earth? His love encompasses all men because He is no respecter of persons. « Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. »

A Katu tribesman by the name of Num heard the Gospel and was gloriously saved. Recently a missionary party ministered in his village. As the way of salvation had been expounded to him previously, it was now followed by an explanation of the need for baptism. It was thought however that Num should wait until a later date and be baptized with some of the more recent Christians from that tribe. With a word of farewell the missionaries left the village and began to wade the small river to the trail on the other side. They heard shouts and turned to see Num beckoning to them. Breathless but determined he said, « I must be baptized at once ! » There was no mistaking his earnestness, so the return trip was postponed a few moments until Num could experience the joy of following the Lord in baptism. He returned to his village and has become a leader to the other Christians. A little chapel has been erected and the Vietnamese pastor frequently holds services there, instructing the believers in the Scriptures. It is a thrilling experience to see these who were once in spiritual darkness come into the marvellous light, just as God's Word promises in Isaiah 42:7— « To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. »

Recently Num had the unusual experience of travelling 500 miles to attend the Tribes Evangelical Church Conference at Dalat. While there he thrilled his listeners with a brief sketch of his past life and of the miraculous change that has come to him. We pray that many more « Nums » will be delivered from sin as the missionaries continue their soul-winning ministry. May we hear again the music of that phrase, « I must be baptized ! ».

HARRIETTE IRWIN



BANMETHUOT

Missionaries and pastors in the C. and M. A. have given seven present missionaries to the Tribes of Viet-Nam Mission. These sons or daughters are often referred to as «M. K.'s» (missionaries' kids) or «P.K.'s» (preachers' kids),

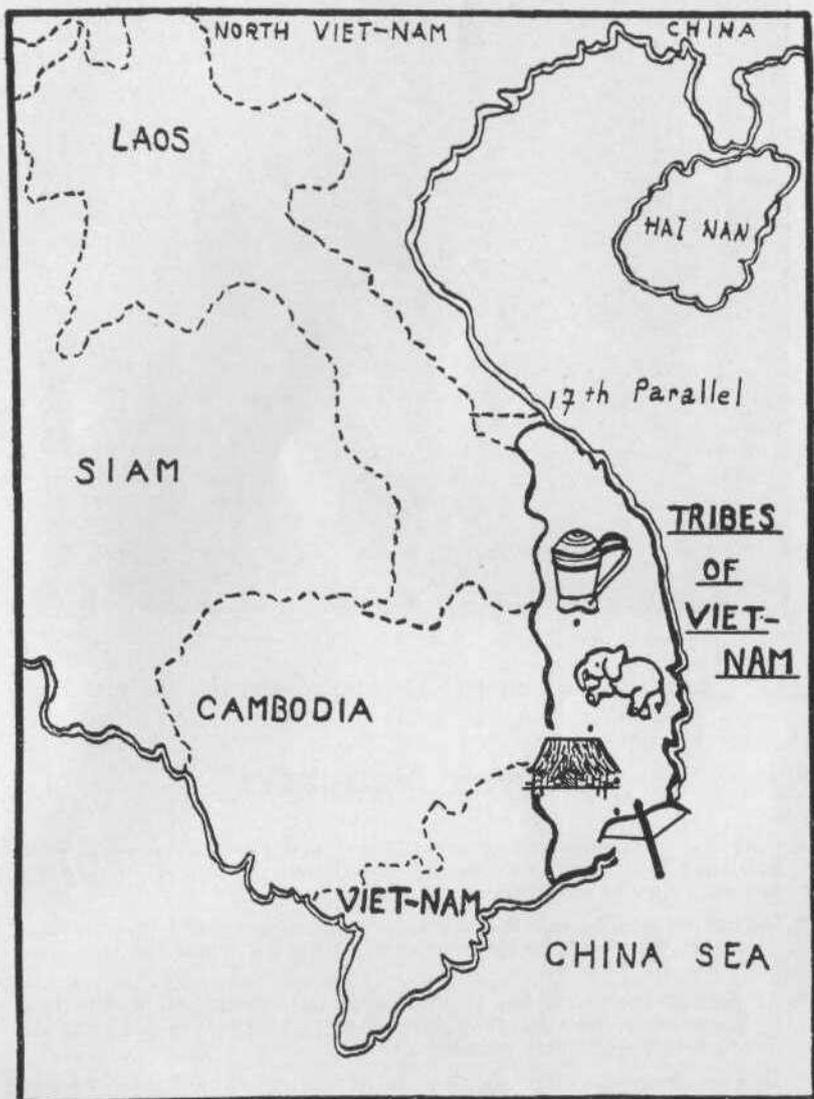
Bob Ziemer, a P. K., is the son of the late Dr. L. H. Ziemer of Toledo Gospel Tabernacle, one of the Society's most missionary-minded churches. In addition to learning the 3 R's in his elementary training and engaging in neighborhood sports and mischief, Bob had the additional duties of memorizing the Apostles' Creed, a little theology, songs of the Church, some major tenets of Caluins doctrine, and Scripture portions, none of which ever proved boring.

Following graduation from high school, Bob studied in the School of Theology at Asbury College and at Nyack Missionary College. Somewhere in between he found time to court and marry his father's talented church pianist, Miss Marie Ford. Although serving in flourishing churches from 1941 to 1947, Bob and Marie had their eyes on the regions beyond and their hearts yearned to serve as missionaries in the foreign fields. When World War II ended and missionaries were again being sent out to the Fields, the Ziemers lost no time in reminding the Foreign Department that they were ready to sail for Indo-China as soon as passage could be arranged.

After studying French at Dalat, Bob and Marie were allocated to the Raday Tribes Center at Banmethuot. From 1948 until the present, (with time out for furlough) the Ziemers have busily engaged in district evangelism, translation and Bible School activities. In May, 1957, Conference elected Bob as Field Chairman, and he is serving in this capacity in addition to his other duties. At the time of this writing he is touring the northernmost section of the Field, while Marie looks after station responsibilities.

Bob and Marie have been especially burdened for the work of translation. To date the entire New Testament is completed in Raday plus many portions of the Old Testament. One of their many purposes is to have all of God's World in the Raday language. Whether it's preaching, teaching, or translating, the Ziemers' goal and constant endeavor is that the tribal believers in God «may be perfect, thoroughly furnished unto all good works.».

Bob and Marie Ziemer



PLEIKU



DALAT



BANMETHUOT



DJIRING



CAPT. LES CARTER

Jarai tribesmen drinking rice alcohol around a grave

PRAYER REQUESTS

1. Pray for the Tribes Evangelical Church and its four officers. Wise, Spirit-led leadership is needed as the Church strives to go forward toward complete self-support.
2. During the coming year the Mission plans to open several new stations. Pray that there will be no unnecessary delays in obtaining land and buildings.
3. At present there are ten of our missionaries engaged in full-time language study. Pray that they might become proficient in the language in order to be effectual witnesses.
4. Because there are more openings to preach the Gospel than we can fill, a primary need is for trained national workers. The Bible Schools in Banmethuot and Dalat will be in session from June until Christmas. Pray that God-called young people will come to study and that every class will be taught under the anointing of the Holy Spirit.
5. Daily Bible reading is essential for spiritual growth. Translation work is being done in all of the main dialects where we have missionaries or national workers. Pray that this ministry will not be delayed and that the complete Word of God will soon be available to the Christians among the tribes.

Kim Lai An-Quan, 3, Nguyễn-Siêu - Saigon