

Jungle Frontiers

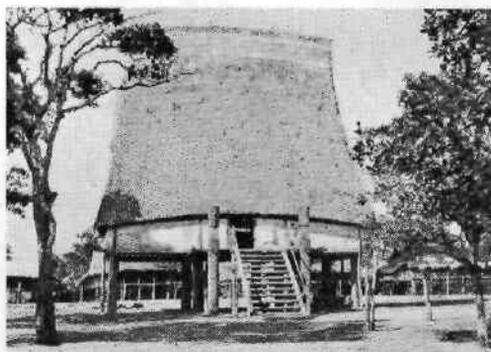


Gene EVANS

Bahnar Communal House.

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

JUNGLE FRONTIERS



A communal house like the one pictured above is often the first thing one sees when entering a Bahnar or Jarai village. It is the largest building in the village, especially among the Bahnar tribe. Here the young men live until they take marriage vows. Then, since they follow the matriarchal system, the men move to the houses of their wives and become members of their wives' families.

N° 4

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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.

Editor : W. EUGENE EVANS

Co-editor : CLEO EVANS



Helen GEISINGER

Prayer of dedication for the newly ordained pastors.

PASTORS, FOR THE PERFECTING OF THE SAINTS

Easter Sunday was a momentous day for the Tribes Church of Viet Nam. On this day, which commemorates the victory of our Saviour over death and the grave, the first five candidates from the Tribal Church were ordained to the ministry. The service was indeed sacred, a beautiful culmination to the years of study and faithful service these newly ordained pastors have already fulfilled. They represent three of the many tribes among which our Mission has been ministering. H'Sau A, H'Chu A, and H'Kring are members of the Cil tribe in the Dalat area, H'Sol comes from the Sre tribes people of Djiring and Y Ham is a Raday from the Banmethuot district.

All of these men have successfully completed their work of concentrated Bible Study in one of our two Central Bible Schools. An ordination council composed of Pastors Tin, Nhuong, Nam, Jackson, Mangham, and Ziemer, thoroughly examined the candidates for 9 hours the day before the ordination service. They were examined as to their personal experience of spiritual life, their call to the ministry, and their knowledge of doctrinal truth.

On the day of the Ordination Service the Chapel at Banmethuot was filled to capacity, for this service was one of the special events of the third Inter-Tribal Conference then in session. Pastor Tin, Chairman of the Vietnamese national missionary group, gave the charge to the candidates from God's Word. He emphasized their responsibilities as shepherds to their people and as examples in holy living. Because two decidedly different language groups were represented, prayers of ordination were offered in Raday by Pastor N.R. Ziemer and in Sre by Pastor Phan Van Nam.

The ordination of pastors from among the tribespeople is a true step of advancement for the newly established Tribal Church. Their calling and task is clearly indicated in God's Word as being « for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. » We covet the earnest and continual prayers of our readers for these pastors that the wisdom and love of Christ shall ever be their portion.

Robert ZIEMER



Gene EVANS

Patients being treated by fellow leper at the Banmethuot Leprosarium.

EDITOR'S NOTE: Of all the diseases known among men, leprosy is probably feared more than any other. Since ancient times all men have reacted with horror when the cry of, « Unclean, unclean » has reached their ears. Yet, it is probably the least understood of all diseases. For example, tuberculosis is considerably more contagious than leprosy. As a rule, our Mission is primarily concerned with the lost estate of the heathen; but their physical needs are never overlooked, and we do all that we can to help the sick and diseased.

In order that our readers may have a better understanding of this disease, one of the nurses at our Banmethuot Leprosarium has been asked to write the following article.

IS THIS LEPROSY ?

Leprosy — a word that represents horror, stigma, and repugnance in many areas of the world! It can be a seriously deforming disease; faces may be mutilated, ears are deformed, fingers and toes become mere stubs, while hands take on the appearance of claws. In the more advanced cases sight may be lost. On the other hand, one can see patients with no apparent sign of their affliction.

Come with us to the clinic this morning. Here comes Y Kruot. « Oh, » you say, « no one would question that he has leprosy. » No, this young fellow's nose has sunken, due to the absorbing of the cartilage forming the bridge of the nose. His eyebrows have disappeared, and his ears show a thickening. His hands are clumsy stumps, since the disease has caused the bones of the fingers to absorb gradually and shorten. One foot is bandaged where a deep, trophic ulcer has been under treatment for weeks with only a slight improvement. Due to the impaired blood supply, these ulcers are very difficult to heal. Since the feet are one of the first areas to lose the sense of touch, bad injuries can easily become a serious, slow-healing sore.

Another young fellow appears. « Is this one of the staff ? » Oh, no, he is another patient, but his leprosy is much less evident. In fact, he has only one small white patch on his body. His wife also has only one little white spot, but her mother happens to be one of the worse cases here.

Likewise, the degree of contagion varies greatly. Of the two main types of leprosy, the lepromatous is contagious; but in the tuberculoid type, the Hansen bacillus which causes leprosy is not found in the microscopic examination. The Hansen's bacillus is very similar in form to the bacillus causing tuberculosis, but actually less contagious. Long, continued, intimate contact provides the opportunity for contagion, but a chance contact rarely results in contracting the disease. Sunshine, soap, and water are good preventives against the spreading of leprosy as well as against many other diseases.

The treatment for leprosy has progressed greatly in recent years. The sulphome drugs are gradually showing results. Yearly examinations reveal a fading of the spots, a return of feeling to certain areas, and a generally improved appearance. Three patients have been discharged as symptom-free in the five years since the opening of the Banmethuot Leprosarium. There are no magic cures for every person afflicted with leprosy, but in time, many cases respond to treatment.

So we work on toward the day when others will be able to respond accurately to the test of touch and even to distinguish heat from cold, the last sense to return to the affected area. Likewise, relief can be given even to those who have been involved for too long a time to become completely free from the effects of this disease.

A BLOOD CONVENANT OPENS THE WAY

Sau A has found it pays for a national worker to have had great-grandparents who liked to hunt elephants. For generations, the Cil tribe and the Adlai tribe have been bitter enemies. No Cil, not even one taking the Gospel, dared enter Adlai country. But Sau A's grandparents who wanted to hunt elephants in Adlai country which is four or five days' walk from Dalat, succeeded in making a blood covenant with the Adlai. This covenant had to be renewed by each succeeding generation, and it came Sau's turn to make the covenant. He used the opportunity to witness to these people whom no one had previously been able to reach with the Gospel and invited them to come to his village for trade and to hear more about the Good News. Some of the more courageous came, and one young man was saved. Because of his witness, there is now a worker in one of the villages, and many other villages are asking for someone to come and teach them. Like other tribal peoples, the Adlai are very superstitious and this is a great hindrance not only to their spiritual lives but to their physical welfare. One of their chief gods is the earth. Because of this, they can never build a fire on the ground. This is not only a barrier to their comfort in cooler weather, but makes it impossible for them to clear adequate rice-fields since the usual way of clearing fields is by burning them. It is difficult even for the Christians to break this taboo.

Many other groups of the Adlai live on the slopes which lead down to the coastal plain. Here is an area of 6250 square miles which is totally unreached. The language of this group is different from that of the Adlai to the East as it has been greatly influenced by the Cham and other tribal languages as well as the Vietnamese. Here the people call themselves «Raglai».

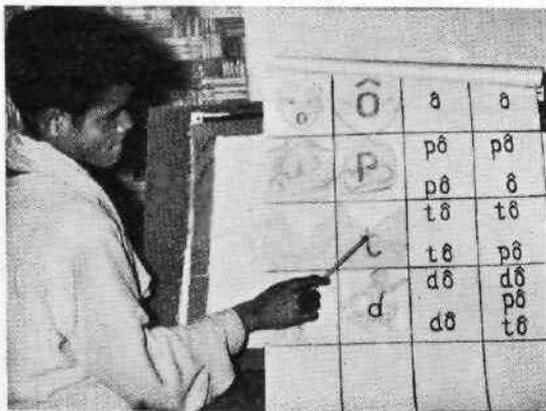
It has long been the desire of the Mission to send a missionary to this tribe, but a shortage of personnel prevented this. At last hope has become a reality and the Raglai have a witness. A Vietnamese missionary couple, Mr. and Mrs. Hien, have opened a work among these people and are at present studying the Raglai language in the coastal town of Ba Ngoi.

Your prayers are coveted that God will lead in the coming months as more new territory is claimed for the preaching of the Gospel to another unreached tribe.

JEAN FUNE



Jean FUNE



Peggy Bowen

EDITOR'S NOTE. The literacy rate among the Tribes of Southern Viet-Nam is appalling. A liberal guess of those who can read and write would be about 2%. It is vital that these people learn to read in order that they may search the Scriptures for themselves. Paul, in writing to the Ephesians, said, «Whereby, when ye read ye may understand my knowledge in the mystery of Christ.»

The following article by Miss Bowen shows an attempt on the part of Tribes of Viet-Nam Mission to increase the literacy rate among these primitive peoples.

TEACH THEM TO READ

This is a man saying «o», say «o». This looks like a man saying «o», say «o». This is a picture of a ravine, say «to». This looks like a stream flowing down the ravine, say «to». This is the word ravine, say «to». Ravine starts with «t», say «t». A reading lesson is in progress, using charts designed according to the Laubach method which has been so successful in teaching primitive people to read. These charts were prepared in the Koho language by Miss Bowen and Mrs. George Irwin. It took time and patience to find words that could be pictured using the shape of the picture to represent the first sound of the word.

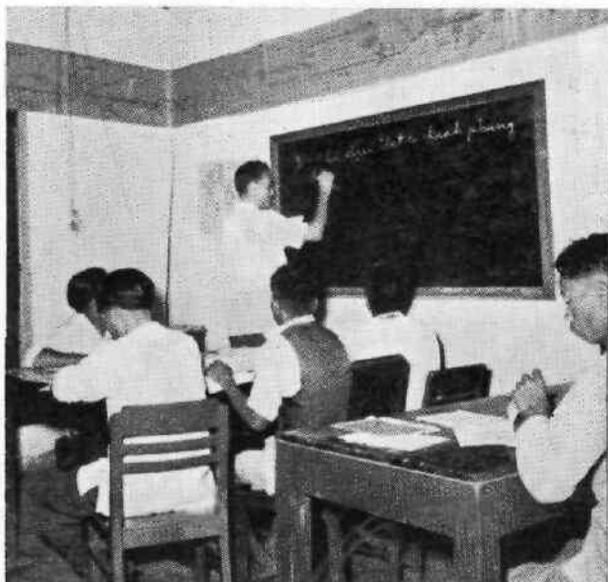
Soon after the charts were completed, Mr. and Mrs. Irwin used them in a village and were very pleased with response and progress the people made by means of this new teaching method. In Dalat Miss Bowen used a set of the charts to teach the beginners during a session of Preparatory School. With the picture method the progress was notably faster than before, especially with the women. Previously it had taken them two weeks to learn two pages in the primer.

Reading was taught by means of these charts during sessions of the Model School at Dalat — school for tribes children — for the first two classes. Both teachers and students enjoyed their reading lessons. The teacher usually tells a story about each picture to fix the image in the pupils' minds. The stories vary, depending on the imagination of the teacher.

Dr. Laubach visited Saigon, and was very pleased with the charts and made some helpful suggestions for their improvement. Because of his interest in the advancement of literacy among the tribes, he was instrumental in getting the charts printed in booklet form. The use of these charts in teaching illiterates to read was demonstrated to the Bible School students and each took a copy back to his village to conduct reading classes there.

In addition to this first book, there are twelve primers in graded series using the Life of Christ. When the primers are completed, the student will not only have fluency in reading but also will have an excellent background in the Life of Christ. It is our earnest hope and prayer that through this means many tribespeople will learn to read and thus be able to read the Word of God for themselves.

Peggy Bowen



Gene EVANS

Mr. Mangham teaching a class at Banmethuot.

STUDY TO SHOW THYSELF APPROVED

The Tribes Field has one difficulty encountered by no other field in Indo-China, the barrier of innumerable dialects. This presents a real problem when establishing Bible Schools.

It has been customary in the past to have a Bible School on each of the main stations. From many aspects this was not the most suitable arrangement. It is difficult for every station to provide an adequate teaching staff, proper classroom facilities, and sufficient dormitory space for the students and their wives. The cost of building and operating a really practicable Bible School on each station is prohibitive.

Then too, every missionary may not have the gift of teaching. The Apostle Paul emphasizes this in his letter to the Ephesians, « And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;... » Since missionaries are not all blessed with the same gifts, it has been the policy whenever possible to appoint missionaries to ministries where they are most qualified.

With the above in mind Conference in 1956 approved the recommendation that two Central Bible Schools serve the Tribes Field at the present time, one at Banmethuot and the other at Dalat. Students from the Raday, Jarai, Monong, and Bahnar Tribes attend the school at Banmethuot, and most courses are taught in Raday. In Dalat, the Koho language is used to teach the students from the Lac, Cil, Sre, and other tribes in this area.

All students must complete the 24 months' required training before becoming eligible for graduation. Several will be graduating from the two Central Bible Schools in December.

The curriculum is a full one for both schools with classes in Homiletics, First and Second Corinthians, Church History, Types, Old Testament Survey, Revelation, Hebrews, Speech, Joshua, Parables, Doctrine, Daniel, Romans, Music, Vietnamese, and English. Each student has 25 class periods a week. All fulfill required work periods on the property after class hours, and many are busy with various preaching assignments over the week-ends.

The importance of Bible Schools for the training of future preachers and evangelists among the tribespeople cannot be over-emphasized. Your prayers of continued guidance of all phases of this ministry will be greatly appreciated.

SOME BIBLE SCHOOL PROBLEMS

One of the most important phases of missionary work is the establishing of Bible Schools. Therefore, I would like to acquaint you with a few of the problems in connection with a Bible School. These are not new problems, nor do they apply to any one school in particular, but concern all missionaries who are teaching primitive people.

The staff of the Bible School is largely responsible for shaping the religious thought of the workers and, in turn, of all the flock. They not only teach basic facts and stories of Biblical characters but also must teach them by precept, example, and word of mouth to be led of the Spirit and to walk in the Spirit.

When we come to the end of a school session, even to the end of a day, there are questions which greatly concern us. From the intellectual aspect of the work have we made the lesson clear enough for minds which are unaccustomed to studying? Have I reviewed sufficiently that the students will be able to remember the main teachings for their village work? Have I used illustrations based on their experiences, remembering that most of our illustrations have little meaning to these Jungle People? Have we succeeded in « manufacturing » words that will sufficiently explain the concept we want them to have, for Christian terms simply do not exist in a heathen vocabulary? Have I been conscious that there are students representing five or six different tribes in the class and that the language I am using is not the mother tongue of all? Because of this I should explain things positively, negatively, and as many other ways as possible to make sure that everyone has grasped the idea. These are a few of the questions that come to us.

There are also financial problems. For those of us who are entirely dependent upon special gifts for the financial needs of our school, there are some anxious weeks. Perhaps this month the gifts are insufficient to meet the needs. What is the result? It means the closing of school and the return of the students to their villages. Or it has meant that the men have had to leave their wives and children in the villages and come to school alone. If we want the women to be efficient pastors' wives, we must train them also.

The spiritual problems, however, are the most serious. Will the students be well enough established in the Word that they will be able to resist false teachings and instruct the believers to do the same? Will they be able to feed the sheep, or will they become shepherds that will cause the Lord's people to go astray. Have we used the Word as much as possible? We are still faced with the difficulty that they have so little of the Word of God in their own hands because much of the Bible has not yet been translated. How can they remember what they have learned and re-teach it in the proper order in their villages?

As you pray for the Central Bible Schools, please pray also for the Short Term Bible Schools and the Preparatory Classes. Here young folks are taught to read and write and receive an introduction to Biblical characters and history. Some know nothing of the Scriptures. They easily confuse the Old Testament stories. For example, if on the first Sunday they hear a message about Paul, the second Sunday a message about David, and the third Sunday a message about Abraham, they would assume that Abraham was David's son and Paul's grandson. It takes many hours of teaching before the students begin to put events into the proper chronological order.

We hope the knowledge of these problems will help you to pray more definitely for the needs of the Bible Schools. Please pray especially that both the students and the teachers may be firmly established in the faith, and be the means of winning many souls to our Lord and Saviour Jesus Christ.

MYRTLE FUNE



Gene EVANS

Left to right, front row, Misses Heikkinen, Owens, Mrs. Powell, Misses Bowen, Geisinger, Wilting, Mrs. Evans, Miss Moos, Mrs. Ziemer, Second row, Misses Holiday, Wehr, Kerr, Griswold, Mrs. Mitchell, Mangham, Misses Kingsbury, Schon, Mrs. Irwin, Miss Chandler. Back row, Messrs. Powell, Evans, Irwin, Mitchell, Mangham, Ziemer.



DALAT

Villa Alliance
Dalat, Vietnam
Rev. and Mrs. Jean Fune
* 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, Vietnam
Rev. and Mrs. A.E. Mitchell
Miss Lois Chandler
Miss A.A. Heikkinen
Miss E.M. Owens
Miss Ruth Wehr



DJIRING

Mission Evangelique
Djiring, Vietnam
Rev. and Mrs. G.E. Irwin



BANMETHUOT

Mission Evangelique
Banmethuot, Vietnam
Rev. and Mrs. T.G. Mangham
Rev. and Mrs. N. R. Ziemer
Miss C.R. Griswold
Miss H.C. Geisinger

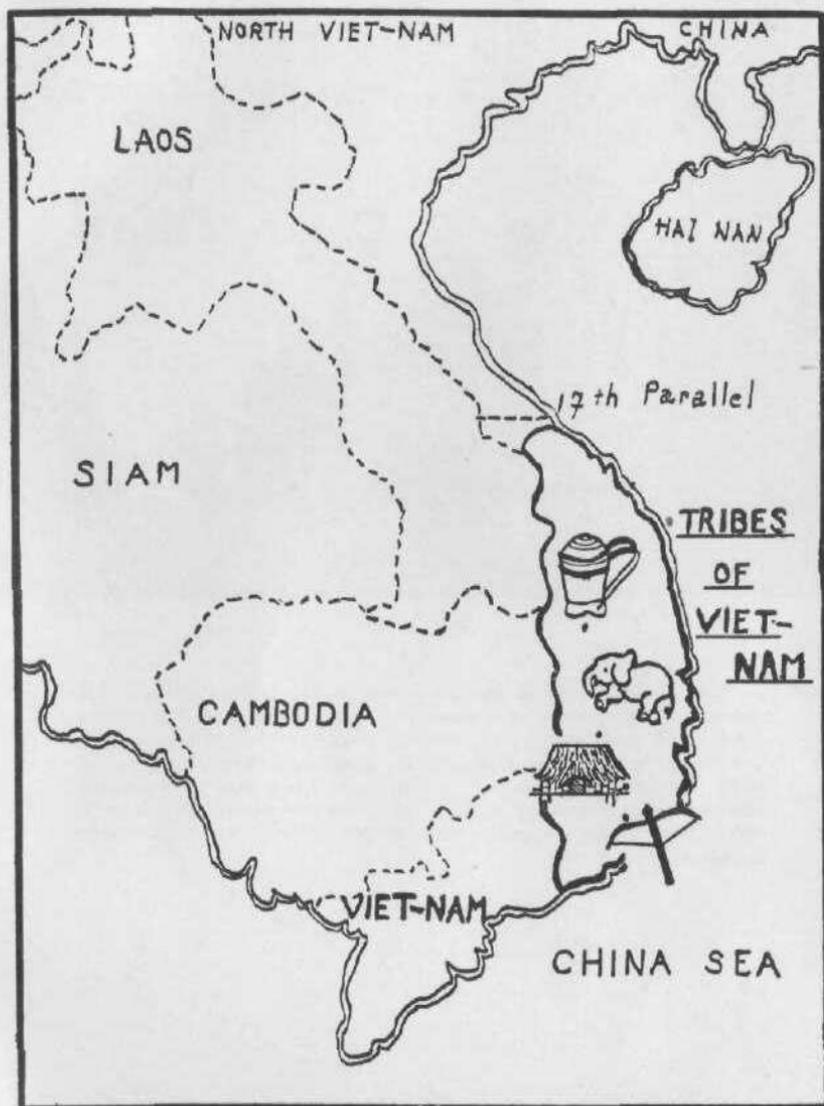
LEPROSARIUM

Mission Evangelique
Banmethuot, Vietnam
Mr. and Mrs. C.W. Powell
* Miss M.R. Ade
Miss Olive Kingsbury
Miss Dorothy Moos
Miss Ruth Wilting



PLEIKU

Mission Evangelique
Pleiku, Vietnam
Rev. and Mrs. W.E. Evans
Miss A.M. Kerr



PLEIKU



DALAT



BANMETHUOT



DJIRING



Gene EVANS

The Vietnamese missionaries shown on the picture above are all actively engaged in work among the tribes below the 17th parallel. They work together with the American missionaries in district evangelism, Bible Schools and translation. Funds are urgently needed for their financial support. Anyone wishing to help, may send gifts to : Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York. Please designate the gift for « Vietnamese Missionaries, Tribes of Viet Nam. »