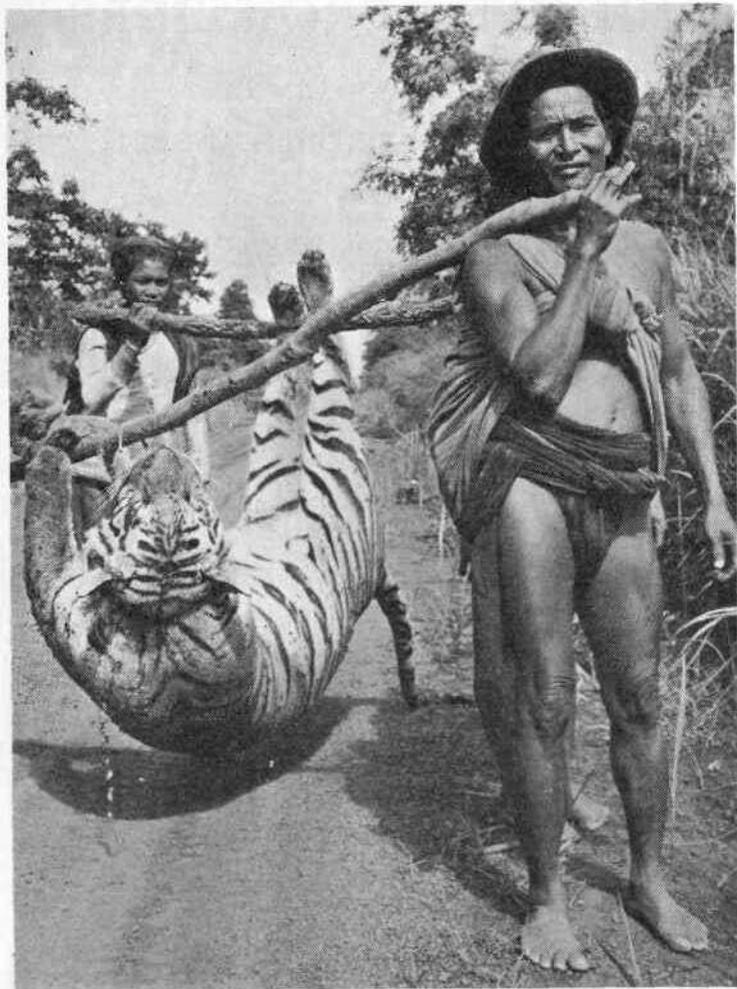


Jungle Frontiers



This One Didn't Get Away

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.

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The tiger is the tribesman's implacable enemy. Usually man is killed by these big cats, but here the situation is reversed. Not too often is a tiger caught in a trap or pit as this beast was. After the pit is dug, pointed pieces of bamboo are driven into the bottom and sides; and a live goat is placed there as bait. After the tiger leaps in for the goat he dies quickly, impaled on the needle-sharp bamboo.

What is a *Heathen*?

Some time ago an article appeared in a leading U.S. news magazine in which the writer — a minister, of all people — strongly objected to the common use of the word « heathen ». He criticized the missionaries because of their usage of the word *heathen* when referring to the unconverted natives. The man's criticism was neither just nor correct.

What is a *heathen*? One dictionary definition that could hardly be improved upon is the following: « an unconverted member of a people that does not acknowledge the God of the Bible ». The picture usually formed in one's mind of a *heathen* is that of a dirty and diseased savage. This is often a wrong connotation. A *heathen* could well be a Wall Street broker. He might be a Chinese scholar. He could be and often is a cultured and refined university graduate.

In current day thinking a *heathen* is a primitive and uncivilized being. He often does fall into this category, but nowhere in the Old or New Testaments does this description apply to the people in those eras who were called *heathen*. The Jews after the reign of Zedekiah were taken captive by *heathen*. But who were these *heathen*? They were Babylonians, Babylon at that time was the richest and most magnificent of cities. Yet these Babylonians were *heathen*. In the 6th chapter of the book of Ezra the writer talks about the filthiness of the *heathen* in that land. He does not refer to unwashed bodies but is speaking about people whose pagan hearts and lives are smeared with the filth of sin and degradation. Highly cultured though they might be, they are referred to again and again as *heathen* because of their idolatry and unbelief.

The situation hasn't changed even though 2555 years separates us from the time of the Babylonian captivity. Men from the East to the West still worship idols — whether they be of wood and stone or gods of their own making. They still indulge in *heathen* orgies whether the site be a large American city or a small village in the jungle reaches of Viet Nam. Members of the « eat-drink-and-be-merry-for-tomorrow-we-die » society can be found the world around. The mountain tribesmen who spend the night around a fire drinking rice alcohol, dancing and beating their gongs, are no different than members of certain clubs in the States. The aim of both groups is simply to « live it up ». Therefore, since the condition of a man's heart is the determining factor in his spiritual status, a begrimed and pock-marked tribesman in a loincloth is no more or no less a *heathen* than the Madison Avenue executive in grey flannel.

But what about the opportunities for hearing the Gospel among these two types of *heathen*. It is painfully evident that the *heathen* in America have ample opportunity to hear over and over again the story of Christ's plan of salvation for lost men. In Viet Nam countless thousands have not yet heard the stirring message of John 3:16 which proclaims God's matchless love for all men everywhere.

Yes, these primitive tribesmen are *heathen*. The vast majority of the tribespeople worship the evil spirits because of their ingrained fear of these same spirits. But « God is no respecter of persons ». He sent His Son to die for all men. Christ « is able to save them to the uttermost that come unto God by him ». We pray that the day will come when many more tribespeople will experience the joy of salvation and deliverance from sin and death. Then they will be called believers, children of God, followers of Christ, disciples. No longer can they be called *heathen*, for then they will be « heirs of God and joint-heirs with Christ ».

Frustration... Testing... Challenge

After living on the same compound with other missionaries we are now on our own — a new station in a new tribe. What was our first reaction? It was one of frustration, testing, and challenge. It had been a long trip back into tribes country. It took us two hours to cover the 30 kilometers, threading our way between mountains and around holes, ruts, and rocks. The narrow, winding road took us by unreached Vietnamese and tribal villages, between rice fields, past mud huts and coconut palms. Forging a hub-deep stream we arrived at our new home snuggled in a little pocket formed by surrounding mountains, Minh Long, the village at the end of the road. The background we see forms a tranquil scene with a small river snaking its way around rice fields that stretch out toward the mountains. A few tribal houses are visible, and more villages farther in and beyond the ranges. We arrived and the crowd gathered! From then on we became a public showpiece. The windows and doors were filled with Vietnamese heads in rows and tiers, the smaller ones just peeping over the window sill, the next row a little taller, etc., until every bit of space was taken. With all the breezeways blocked and the heat of many bodies, the already hot evening became torrid. We had to plead with them to go home so we could sleep. But bright and early the next morning they returned. Soon faces of the more timid tribespeople began to appear among the Vietnamese. Everybody has come to look — from the government officials with their pretended protocol to the small children taking care of their little brothers and sisters, and even the young lads herding cows and water buffalo. It is a problem to know whom to invite in and who should be left standing outside to look, although many have just walked right in. After all, this is their type of house — mud walls and thatch roof. And of course all the visitors coming to town are hastily invited by the townspeople to come and look us over — and they do.

The word of our arrival has been widely spread. We are told by the government and military officials that the people have no

religion except for a few Buddhist followers. They have been informed that we are coming to preach the Gospel to them, and they are eager to hear. They say, « We want to believe in the God of Heaven, but we haven't heard all about the doctrine yet ». Some who heard the Gospel while imprisoned during the war came and wanted to « follow the doctrine ». Soldiers come and want to « go into the doctrine ». An old man and son walked six kilometers to « follow the doctrine ». We gave them a date when the Vietnamese pastor from Quang Ngai would hold special services for two nights. They returned for both services and prayed. A ready audience! What an opportunity! Yet, there is where frustration begins. We soon found out that they do not understand the dialect of Vietnamese we have been studying. Combined with this is our foreign accent, halting speech, and poor phraseology. We see the disappointment register on their faces when they find out we don't know enough Vietnamese to tell them everything and answer each question. When they come and say they want to believe, we explain the plan of salvation as best we can, read Scripture verses to them, then pray and lead them in a short prayer. How wonderful it would be to have a full command of their language. These are Vietnamese. Yet we are Tribes Missionaries. We see the tribespeople streaming single file from every direction bringing their goods to market, see them working in the fields, in the village, along the roads, on the paths. We shudder to think how long it may be before we can begin work on their language. They are all glad we have come and they want to hear. It is not the change from a plateau-cool climate to a miserably hot one, neither the change from a cement house to a thatch-roofed mud hut, nor the giving up of a bathtub for a river that's frustrating; but it is the barrier of two languages and the souls waiting to hear.

Adjustment begins all over again. Inexperience commences to reveal its burdens. A host of things that should have been done and information that should have been obtained were overlooked. But there is no experienced missionary on the station now; you just suffer from your lack of foresight. The effect of the change of living in extreme heat begins to sap your strength. You are unusually tired. People are coming to visit at all hours. The lack of a balanced diet is evident in your health. Your mind is so full of a multitude of thoughts you can't concentrate on any one thing. Your sleep is unusually troubled. Severe testing comes. You quote promises, renew dedication, and trust God to perform in you the wise old saying, « Only God makes a missionary ».

Despite temporary disturbing reactions, there is no despair. The Gospel still is the Power of God unto Salvation. Greater is He that is in us than he that is in the world. Jesus said, « Ye shall know the Truth and the Truth shall make you free ». We have received a better insight into the « freedom » that is needed in this valley and these hills since a new believer came and told of others' amazement that he no longer fears the evil spirits. The haunting sound of the drum and bell of Buddhism through the night mingles with the gongs of the tribesmen, pealing out the need for the omnipotent power of God to redeem the prisoners bound by Satan these many years. Pray with us that in this new area, « it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. » (Romans 9:26).

KENNETH SWAIN

"I have commanded you... Teach"

One of the final commands of Christ to His disciples was this: «Go ye into all the world, and *preach* the gospel to every creature... *teaching* them to observe all things whatsoever I have commanded you...» The ministry of a missionary therefore is twofold — preach and teach. Teaching, though lacking the adventure of blazing new trails into unreached areas for the purpose of preaching, is yet most vital.

Among the primitive tribes of Viet Nam, the Gospel has come to a people whose minds are dulled by centuries of superstitious beliefs in evil spirits. The truths concerning righteousness, sin, holiness, a God of love, are completely unknown. Yes, they have a concept of good and bad. If you are well, it is good; if sick, bad. If the rice harvest is plentiful, good; if the crop fails, bad. If you steal and get away with it, good; if you get caught, bad. If you can deceive the evil spirits, good; if the spirits «do» you, bad. When the Gospel seed falls on this kind of soil, much cultivation must be done by means of instruction. As the missionary presents the teachings of Christ, the Holy Spirit illumines and changes the heathen concepts of good and bad into the Bible concepts of holiness and sin.

At the Bible Schools this process continues in the lives of young men and women who have a hunger to know God more fully and who feel a compulsion to share this knowledge with their fellow tribesmen. During this last Bible School session, I was impressed anew by the great strides that have been made — young men grasping spiritual truths that they formerly would have found impossible to comprehend.

Bible School also offers a time of spiritual fellowship and sharing of burdens and questions. Most of the pupils are student-preachers who are in charge of village churches when not in Bible School. As they fraternize together, they learn that their own problems are not unique, and profit by the experiences of others.

The majority of the tribespeople are illiterate. In fact, among the Koho-speaking people literacy of any extent has been attained only by the student-preachers who have also served as teachers of the 3 R's. This knowledge they themselves first learned in Bible School. Because of their efforts, over 1,000 young people and children can now read Bible portions in their own language.

Bible knowledge is essential to the building of a true Christian Church. Where illiteracy abounds the believer must depend on what he hears. Repetition of a Bible story or truth, combined with a background of heathenism, can lead to serious error and even the birth of false cults. A zealous young man may go out to witness for the Lord, telling what he has heard. His memory is not accurate, and he supplies from his fertile imagination what he has forgotten. New versions arise which stray far from the original. False beliefs are spread which are *extremely* difficult to correct. A knowledge of the Bible and where to find its cardinal truths is absolutely essential. This can be acquired only through the teaching and studying of the word of God.

PEGGY BOWEN

Jungle Frontiers



High on the slopes and hidden in the furthest recesses of the mountains live many heathen tribespeople whose hopeless condition is so aptly described by Isaiah: «For, behold, the darkness shall cover the earth, and gross darkness the people». Their lives not yet illuminated by the glorious light of Christ, they grope in fear and superstition searching for healing to bring relief to disease-racked bodies; they long for peace of heart and mind to lift the shroud of terror from dread-filled nights; they search unknowingly for the Truth which could set them free.

Seeking to appease the evil spirit responsible for his severe cold, a sick tribesman tramps the fields guided by the eerie light of a flickering torch in search of certain herbs which, when cut at night, cooked and eaten, will assuage the wrath of the spirits and bring healing to his body. Only after visiting a village and witnessing the heart-rending devastation of disease in all its cruelest forms can one fully appreciate the tribespeople's consuming fear of the spirits who they implicitly believe are the cause of physical affliction. The Katu tribesmen hang buffalo tails from the beams of their longhouses hoping to bring good luck and ward off evil and sickness. In one small jungle village a missionary turned on a phonograph, but in terror the people ordered it to be stopped immediately. They were afraid that the noise would be heard by the evil spirits who would come to harm their village with some pestilence.

The tribespeople live in constant fear of dreams, for to them a dream may be the forecast of coming disaster. For example, if a woman lying ill had a dream of someone chasing her menacingly and she should later die, the bereaved family would immediately lay the blame on the one whom she had seen in her dream. After charging him of being a devil and of eating the soul of the dead woman they would force him to appear before the tribal chieftains for judgment. Though he might insist he was innocent, the judges would determine the «truth» by resorting to a long-established custom. The hapless defendant and his accuser would go to the river and submerge themselves in the water. In such cases the first one to come up for air is declared guilty. An innocent man could thus be guilty because he ran out of breath first. Another method of finding the true offender is to force the suspect to thrust his arm into a caldron of boiling water. If he is innocent, the arm will remain unharmed. Often a tribesperson has been considered guilty of being a malevolent demon and condemned to die as a result of this «trial». After one such judgment, a son put to death his father and mother.

To these people living their lives in the darkness of heathenism there is no relief, there is no justice and there is no peace except as the light of the Gospel shines in and illumines their darkened hearts.

George IRWIN



Miss OLIVE KINGSBURY returned from America last July and is busily engaged in her duties at the Leprosarium. Olive took advanced studies in the field of nursing while on furlough.

Mr. and Mrs. GRADY MANGHAM and family arrived in Saigon in August and started their third term of service. Grady served as a member of the Foreign Department while in America. The Manghams are happy to be back in Bannmethuot.

Two of our field nurses are now in America taking advanced training while on furlough. Miss RUTH WILTING from Cleveland, Ohio, is studying at one of the hospitals in the Buckeye State; while Miss LYNN HOLIDAY is getting further training in the field of obstetrics in New York City.



CLYDE, MARGUERITE AND BILL POWELL

Mr. and Mrs. CLYDE POWELL and son Bill, who were stationed at Bannmethuot Leprosarium, are now enjoying their first furlough in the States. Following missionary tour Clyde will take special studies at the University of Dayton.

Within the last three months five new missionaries have joined our ranks. Mr. and Mrs. C. E. LONG and Mr. and Mrs. WESLEY SHELANDER are now in the port city of Tourane studying Vietnamese. Mr. D. A. FRAZIER has gone to Pleiku — the pearl of the plateau — and will soon be singing his tones as he also begins Vietnamese language study.

CONFERENCE SPEAKER... Mr. Theo Ziemer, missionary to Thailand, ministered to the combined conferences of Viet-Nam, Cambodia, and Tribes last May. He spoke most ably on the vital theme of Faith.

NEW YORK DEPUTATION... Mr. R. M. Chrisman spent some time at Dalat during Conference. His suggestions and advice in implementing a program of self-support for Tribes Churches were most helpful. Mr. Chrisman also covered many miles visiting current stations and those areas we plan to occupy soon.

RELUCTANT TRIP TO HONGKONG... Most missionaries would enjoy a visit to Hongkong, but in this case Mr. Funé had to go for a serious eye operation. It was necessary to remain there for almost two months. We're happy the Funés are back on the Dalat Station again.

M. K. SPEAKS TO M. K.'S... Mr. George Stebbins, missionary son of the Rev. I. R. Stebbins, recently conducted a series of special meetings at the Dalat School for missionaries children. The results were most gratifying to speaker, staff, and parents.

MORE RUBEOLA... It's vacation time at Dalat, but as of this writing three M. K.'s have to remain here for an extra week. The other youngsters either had measles before or were lucky enough to escape this last epidemic in time to head for home.

NEAR EAST VISITORS... Mr. and Mrs. George Brea den — parents of Evelyn Mangham — visited the field enroute to the States on furlough. Mr. Brea den had an effective ministry wherever he spoke. We wish his schedule had allowed a longer visit.

GOING, GOING, GONE... The new Raday hymnal just came off the press, and in a few days over 400 of the first 500 books were sold. At Dalat mimeographed copies of I, II, III John and Jude in Koho sold like hot cakes as soon as they were received from the printer.



School for Missionaries' Children at Dalat

A SEQUEL

« The Challenge of Cheo Reo »... Over a year ago this article appeared in *JUNGLE FRONTIERS*. It spoke of the Cheo Reo district with its many villages as being the center of culture and influence for the entire Jarai tribe. In spite of the receptive attitude of the people toward the Gospel, however, there are also the evils of paganism which hold the tribesmen enslaved in fear and superstition. Although in their grasping for knowledge they might question old tribal beliefs and customs, to whom could they turn for help? Christ alone is the answer to the turmoil in their hearts, and there has been no one to tell them of His wonderful love for them.

Today God is meeting the challenge of Cheo Reo. A mission station has been opened, a chapel erected, and a longhouse completed to serve as « guest house » for tribespeople coming from distant villages to trade in town. Here not only are they given the opportunity to hear the Gospel but the missionaries and Jarai national worker are able to make valuable contacts for later visits to their homes. On one such visit, under the ministry of the Jarai preacher, twenty-seven people prayed expressing their need of the saving power of Christ. The following Sunday morning many of this number were on hand to attend an unannounced service in the same village. It was cause for rejoicing to see the genuine interest shown by men and women alike.

One of the unique features of the Cheo Reo area is the fact that many Jarai girls have taken advantage of educational opportunities offered by the government. No longer do they remain the shy, retiring, unreachable individuals often found in the villages. In appearance, H'Munh, a young teacher from the advanced government school in Pleiku, is like the others in her village; actually she is far different. Not huddled with older women in the rear of the crowd during a service, she stands alone or perhaps near the front of the group, completely absorbed in the story of the Gospel. After only two such meetings, she stepped forward to kneel in prayer as one who needed salvation. The young women of this area feel a liberty not often found in other places and have boldness to make decisions for Christ.

At the government elementary school just off the mission property nearly a hundred young people are deposited at the doorstep of the Gospel for ten months of the year — young people who are yet pliable in their thinking but not yet calloused in their sin. These youthful tribesfolk are representative of the forty thousand Jarai scattered in villages across the basin and nestled in the mountains of the Cheo Reo district. All the villages cannot be reached at once. Where will there be an immediate response to the Gospel? Only the Lord can guide the work, broadening the field at His appointed time, and directing the follow-up program so essential to the establishment of the new believers.

Is the challenge of Cheo Reo fully met? Far from it! Thus far, these people comprehend little of what the Gospel means, and are seemingly unaware that the heathen practices of their everyday lives are abhorrent to a holy God. As the Holy Spirit uses the Word to awaken a sensitivity to sin, a solid Church will be established. Let us continue to work and pray together so that forty thousand people will not stand before God « without excuse ».

Barbara REED

Jungle Frontiers

A man named Sol

My name is Sol. I am a preacher of the Gospel of the Evangelical Church in the Djiring District. I was born on the 15th day of the 11th month in 1904. I grew up in Kala, a village near Djiring. By 1925 I was grown up, and so I went to work for a Frenchman in Dalat. Then I got a wife. After a while she gave birth to a daughter. But in 1928 my wife died and my little girl was left an orphan. (A man has no claim on a child when his wife dies. The child goes to the mother's nearest of kin). When I had no more family, I went to work in Dalat and was made overseer of the road that was being built between Djiring and Dalat.

One day another tribesman told me that a white man at Dalat was looking for me. He said this man came from America and was a preacher of the Gospel. I went to see the American whose name was Jackson and agreed to work for him. He told me he wanted me to help him write my language down on paper so people could see it and learn to read it. Every noon time and every night when the American pastor, Mr. Jackson, taught the Doctrine and the life of Jesus to the people who worked there, I had to change his words from Vietnamese to Koho. (Mr. Sol is too modest to say that for years he was Mr. Jackson's informant, helped reduce the language to writing and did much translation work.) From that time on people began to know us and God too. Every day more and more people came.

For a long time my house was just a little shelter made from leaves. Then when the leaves went to pieces I had another shelter made of dry grass that was cut with a long knife. But after a month the fire ate it up, and I did not have any house to live, sleep, and eat in. Then I had a third shelter, and it was made of split bamboo.

In 1932 I became a believer in God and began to follow Jesus. Then God gave me another wife that He had chosen for me. She became one with me, and we worshipped God together. We forsook all the worship of the spirits.

After that we had a wooden house with a metal roof on it. It was guest house, and it was full of tribespeople all the time. I preached to them every night. There was room for anyone to stay and learn to read and learn about God if they wanted to. From that time on we began to form a church that got bigger and stronger all the time. Then we got a larger guest house, big enough for 10 families. Many tribespeople gave themselves to God and came to study the Bible. These students preached in all the villages around Dalat, and every day the churches grew and grew.

I stayed at Dalat and went to Bible School until I graduated. At that time there was no one willing to go to Djiring to tell my own tribe about God, so I asked to be released from all my work at Dalat so I could go and evangelize my own people. I lived in my own village for 3 years, and I started 3 churches in 3 villages.

After that time there was a big conference of the tribespeople, and I was elected to be the President of the whole tribes church. So I had to leave my village and go to Djiring to live. I have been here ever since. The work is going ahead in the Djiring District. Please pray for all of us here in Djiring that the work of the Lord will keep going ahead.

K'Sol

(Transliterated by Mrs. H. A. Jackson).

October 1958



The Old Man of the Mountains

The « Old Man of the Mountains » is the term affectionately used by those who have associated with the Rev. Herbert A. Jackson during his many years as a missionary in the mountain city of Dalat. Well-known by both French and Vietnamese, Mr. and Mrs. Jackson are particularly appreciated by the Koho tribespeoples. And with good reason.

Herb Jackson and Lydia Evans arrived in Indo-China in 1920 and were assigned to language study. Eighteen months later Miss Evans

changed her lovely name to that of Jackson, and the young couple struck out for points south to open a new mission station in Cantho. During the years that followed, the Lord blessed their efforts. On one occasion when Mrs. Jackson was conducting a children's meeting, a young Vietnamese lad from a wealthy family acknowledged Christ as his Saviour. Proof of this boy's sincerity and desire to follow Jesus is the fact that today Mr. Pham-van-Nam is an able and zealous worker among the mountain people. He was Mr. Jackson's right hand man during the many fruitful years of his ministry in Dalat.

Some months later while in Dalat Mr. Jackson saw some brown-skinned primitives for the first time. To him they were like lost and dejected sheep without a shepherd. Back in Cantho the memory of these people could not be erased from his mind. The Jacksons requested a transfer to Dalat in order to work among the Koho tribes. Permission was granted on the condition that they organize the urgently-needed school for missionaries' children at the same time.

For the next two decades Mr. and Mrs. Jackson not only filled a busy role as parents to many school children but also directed Vietnamese work in the Dalat-Djiring district. As time permitted Mr. Jackson sandwiched in trips to the market place and mingled with the mountain people. His kind overtures quickly won their confidence and they listened eagerly to the strange and wonderful stories this white man told them of a man named Jesus. Some of these early listeners became the nucleus of the Koho Bible School and today are ordained preachers.

In 1949 the Jacksons asked to be released from the school for missionaries' children in order to devote full time to the expanding tribes work. On pine-covered terrain stands a Bible School, six dormitories, two guest houses, a clinic with a full-time missionary nurse, and a Christian day school that serves 50 Koho young people. This is the Dalat Tribes Center. What was a vision many years ago is today a reality.

We could well write « finis » at this point. But a true builder continually strives to build. When the Jacksons returned from furlough last fall they accepted an assignment to Djiring. Into this center come members from at least three different tribes. One of these is the Maa — a tribe for which the Jacksons have been burdened for twenty years. Throughout his missionary life Mr. Jackson has been a wise masterbuilder because the foundation he has laid is that which is Jesus Christ.



Missionaries to the Tribes of Viet-Nam

DANANG (Tourane)

P. O. Box 81
Danang (Tourane), Viet-Nam
Rev. and Mrs. George Irwin
Mr. and Mrs. C. E. Long
Mr. and Mrs. Wesley Schelander

DALAT

Villa Alliance
Dalat, Viet-Nam
Rev. and Mrs. Jean Funé
Miss Lillian Amstutz
Miss B. M. Bowen
Miss H. E. Evans
* Miss E. N. Holiday

HOME AND SCHOOL FOR MISSIONARIES' CHILDREN

Villa Alliance
Dalat, Viet-Nam
Rev. and Mrs. A. E. Mitchell
Mr. and Mrs. Carl Roseveare
Miss Lois Chandler
Miss Mary Forbes
* Miss Ellen Owens
Miss Ruth Wehr

DJIRING

Mission Evangélique
Djiring, Viet-Nam
Rev. and Mrs. H. A. Jackson

* on furlough

BANMETHUOT

Mission Evangélique
Banmethuot, Viet-Nam
Rev. and Mrs. T. G. Mangham
Rev. and Mrs. N. R. Ziemer
Miss M. R. Ade
* Miss Helen Geisinger
Miss C. R. Griswold
* Miss Agnes Kerr
Dr. A. Vietti

LEPROSARIUM

Mission Evangélique
Banmethuot, Viet-Nam
* Mr. and Mrs. C. W. Powell
Rev. and Mrs. Robert McNeel
Miss Olive Kingsbury
* Miss Ruth Wilting

CHEO REO

Mission Evangélique
Cheo Reo, Viet-Nam
Mr. and Mrs. Robert Reed

PLEIKU

Mission Evangélique
Pleiku, Viet-Nam
Rev. and Mrs. W. E. Evans
Rev. and Mrs. Gail Fleming
Mr. David Frazier

MINH LONG

Mission Evangélique
Minh Long, Viet-Nam
Rev. and Mrs. Kenneth Swain,



A Tribal Guest House

BARBARA REED

APPROVED SPECIALS... What Are They ?

In the 22 mission fields where The Christian and Missionary Alliance is working, it is the policy of each to submit a list of « Approved Specials ». This means that any item appearing on this list has been approved by the field Executive Committee and ratified by the Board of Managers in New York. Sometimes the name of one or more of these projects may be somewhat misleading. For example, just what is a Guest House? In America this could mean a rustic lodge-type inn or wayside hotel. A guest house among the tribes certainly has no counterpart in America. Such a building here is usually made of bamboo and thatch (see cut). Its purpose is to provide shelter for any tribesman who may be visiting the area. In addition to this it gives the missionary or national worker a good contact in reaching the mountain people with the Gospel.

Though the projects listed below are needed for various phases of ministry on mission stations, they have to be met from sources other than the field budget. Therefore, any item appearing on this list has been given careful study as to its need and the benefit it will bring to different areas of the field. The following are the Approved Specials for 1958-59. Anyone interested in one or more of these needs can send his gift to the Treasurer, Christian and Missionary Alliance, 260 West 44th Street, New York 36, New York. Please designate the gift accordingly.

1. Repairs and additional room on Mr. Sang's house (Pleiku)	\$ 530 US
2. Annex to chapel at Dran	30
3. Repairs and improvements on Djiring Short Term Bible School	800
4. National Teachers' Apartment — Dalat Day School	800
5. Improvements on Djiring Mission House	300
6. Guest House at So Meh	300
7. Guest House at Ben Hien	500
8. Guest House at Khe Sanh	300
9. Guest House at Nui Bara	300
10. Cement floor and toilet, Fyan Parsonage	70
11. Cement floor in Mr. Toan's house (Dai An)	43
12. Motorbike for Mr. Loc (Khe Sanh)	145
13. Reservoir and gutters — M. Sang's house (Nui Bara)	70
14. Dispensary building at Banmethuot	500
15. X Ray Unit (Leprosarium)	2,500
16. Jeep for Leprosarium	2,000
17. Mr. Tin's well (Dran)	70