

# Jungle Frontiers



*A Mnong Mother*

# JUNGLE FRONTIERS

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

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This magazine is issued semi-annually by the missionaries of the VIET-NAM MISSION laboring among the tribes in Viet-Nam. We shall be glad to send it free to any who request it.

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Co-editor : Mrs. Barbara REED

SUMMER 1964

NUMBER 19

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Clad in her finest —

handwoven skirt  
ivory ear-plugs  
neck and arm jewelry  
brass leg bands  
the ever present baby

— She inquires into this strange and wonderful message bringing change to her people.

# Break in the MNONG!

«Formerly we did not dare to cut down the big trees and bamboo in the spirit places. Now we freely use all that God has made. The old law says that we would die, but we prayed that God would protect us with His sword.» These are the words of a Mngong tribesman who left the bondage of the laws of spirit worship for the freedom through belief in the shed blood of Christ.

The Mngong tribe, one of the many mountain groups having their own language and culture in the Viet Nam highlands, is located in a large area south of Banmethuot and west of Dalat mainly in the province of Quang Duc, and spilling over into Cambodia (see map page 12). The estimated population is 20,000 in Viet Nam and 15,000 in Cambodia. The outside influences have generally passed them by, and they have continued following the village life as they have known it for hundreds of years. Living in bamboo and thatch houses built with low sweeping roofs to protect against the strong mountain winds, they have eked out an existence by a rough type of agriculture, hunting, and fishing.

Life has changed from the scattered villages of past years. The times are no longer passing them by, and they have been caught in the pressures of a developing country locked in a dirty war. By the strategic hamlet program their villages have been gathered together — two, three, or more in a place — for protection in much the same manner as they were in previous years against warring groups of tribesmen. But along with this upheaval, old animistic traditions are giving way to the Gospel of Jesus Christ in many lives.

During the time of the small far-flung villages, an attempt was made to open the area to the preaching of the Gospel. The missionaries in Banmethuot made evangelistic visits, and mission subsidized student preachers from the Banmethuot Bible School were sent into the area to live and witness. A chapel was erected in 1950 in Dak Song, and in 1953 a Vietnamese co-worker was placed there. Dak Song was the crossroads for the Mngong as they went to market and to the government offices for business. Staying overnight in the «guest house» that the mission had built for just this purpose, the tribesmen would stop at the chapel and listen to the Gospel in song and word. Some of these believed, going back to their villages with a little of the message of Christ. There they met much persecution from those who felt the spirits would be angry because they no longer sacrificed. The villagers share a common group of protecting spirits and should anyone offend, calamity would fall upon all. These persecutions caused most of the new believers to fall away. The work was slow and discouraging. But all was not lost in the battle against Satan's control of this area. God was at work bringing His chosen leaders to a true faith. One of these was M'Pong.

M'Pong first received the Gospel story as if it were merely a game. Many in his village went to Dak Song in 1951 to the Christmas celebration in the chapel. A number prayed but returned to the village to live as they always had. During the next 7 years M'Pong himself «prayed» four different times without any change of life, and he was despaired of ever

## Mnong break (continued)

having a quickened understanding. Then in 1958, M'Pong was working on a road gang. He went with the foreman on a survey trip to Dak Song. The Vietnamese co-worker's wife was teaching Christmas songs to her regular child evangelism class of Mnong government school children. In the evening she explained the Gospel, and that whoever believed had eternal life and whoever did not believe did not have eternal life. It disturbed him; he could not forget it. He returned to his work camp and said to his companion, «I want to believe». He believed by himself. He didn't pray with anyone. He just left all sacrificing and prayed by himself. This time it was real. This was the beginning of the real break!

His mother-in-law drove him from her house and he lived in the rice fields with his two wives. The family were afraid to give him seed rice. He prayed that God would provide. His second wife went to Dak R'tih (see page 4) to ask seed rice from her leprous father there. That year his field produced in abundance everything they planted — corn, rice, vegetables. They had plenty to eat. This man had broken all of the old spirit taboos, yet no calamity fell. The villagers were amazed and interested for they serve the spirits not out of love, but terrible fear. Later another real test came; his child grew sick and died. The villagers mocked him saying, «Your God let your child die». He answered by telling them about the resurrection, redemption, and

punishment. From that time on he has had a keen desire to tell everyone about the Gospel.

Through his life and witness many were courageous enough to break with the old spirit worship and taboos, burning their fetishes. Many began to ask M'Pong to come to their fields and pray to his God at planting time rather than observe the old spirit sacrificial ceremony. His mother believed. His younger brother believed, tore down the fetishes in his father-in-law's house and burned them. Their fields continued to produce and no disaster followed. His older brother plotted to kill him, but after planning the murder for the next day, he dreamed that there was an impenetrable wall of fire around M'Pong as he slept in his house in the ricefield. The plot was abandoned.

This same older brother believed, and among many testimonies he loves to tell this one. «I made an animal trap, a spring trap that released a spear of bamboo. I did not observe any of the taboos proper for the setting of such a trap. I did not stop eating glutenous rice. I permitted strangers to enter the house. I prayed that God would bring meat to my trap. The villagers scoffed. They said, «We will eat meat before you; there's no power in that praying you do». But I was the first one in the village to get game. I got five deer in my trap within one year. I offered no sacrifices, observed no taboos. After my trap had taken these five deer, my wife's family all became believers».

God was beginning to move upon the hearts of these people; M'Pong and his family's experiences became almost legendary and many believed. They were hungry for the Word of Life, and they needed and wanted to be built up in their new faith. What opportunity! And then, as usual, came the test of another key individual, M'Brong, the only trained Mnong pastor in the area. Earlier mission policy had been changed and mission subsidy was gone. These jungle people had no hard cash with which to support their pastor. He knew he could go back to his own area among his own relatives where the subsidy was still partially in effect for a few years

M'Pong's village



yet. The church there was without a pastor and there was even a balance in the treasury. He would be in his own area and most certainly would be safer from enemy political forces. They had already threatened him in the area where he was. He was a Bible School graduate; how could he condescend to the status of a common villager, eating and dressing as they? But the eager, earnest Christians begged him to stay. Who would teach them all about the New Way? They couldn't give him the salary to which he was entitled, but they would feed him and help him as they could. «If we eat, you will eat», they pleaded. There were months of indecision. The believers were multiplying. After much heart searching, many changes of mind, special urgings and intercessions, M'Brong settled it — he stayed! He knew God was in this ministry. He no longer entertains thoughts of leaving and the people are supplying his needs, and growing in this grace of giving. He now has a circuit of four churches he shepherds.

M'Brong told of a young man in one of these churches who had just believed. This man married a heathen woman in a village 15 miles away where there had never been a witness. M'Brong was quite upset that in all of his activities, he had overlooked the teaching of God's principle of not being unequally yoked together with an unbeliever. Now it was too late, the marriage had taken place and the young man had gone to live in his mother-in-law's home according to M'ngong custom.

This young man, being so new a Christian, didn't know how to tell about it, but he did know how a Christian is supposed to live, and so he lived Christ as best he knew how. He cooperated wholeheartedly with all the family activities except the sacrifices. In this he refused to participate, and to their amazement he also refused to eat any of the meat that had been offered to the spirits. Before each meal he bowed his head to pray. The others in the longhouse wondered just what he was doing. He explained he was thanking his God for the food. They laughed and laughed, saying, «Oh, can you see your God when you close your eyes like that? How big is He?» But the fellow didn't care that they mocked. He continued to ask the blessing and to live as he knew a believer should.



*A king and his castle*

About six weeks later he came to ask pastor M'Brong to come to preach in his village — some people in his house wanted to believe. M'Brong made ready to go but his deacons refused to allow him to leave. Too many threats had been made on their pastor's life and they knew if he walked the 15 miles through the jungle, the enemy would surely kill him. They said, «You preach the sermon to us. We will learn it and go preach it».

M'Brong prepared it and taught the deacons, cautioning them not to add or take from it. The deacons walked to the young man's village, entered his house, and preached the sermon to the entire family. When they had finished, 10 people wanted to accept Christ. After praying, they took down the fetish bundles and burned them in the middle of the village — the first such testimony that village had ever known. Since then others have believed and the group numbers 50 at the last count — all because a young man who didn't know what to say, lived Christ before these pagan people.

# DAK R'TIH

## Opening

## Wedge

Meanwhile, in another section of the Mnong, God was calling another key individual. In 1957 a very important calculated event occurred. A group of Mnong patients at our Banmethuot Leprosarium were urged to return to their own tribal area to establish a treatment village and be a witness. This village is Dak R'Tih. Only a handful of people with leprosy, but they knew and cared for the name of Jesus. They chose Huh, a Stieng tribesman, to be their leader. He had come to the Leprosarium in 1953, when he heard of this haven that would treat his dreaded leprosy. He learned to speak Ralay — to read and write it too. He heard the Gospel, believed, and became that unusual dedicated follower of Jesus Christ. The group was transported the 140 kilometers from the Leprosarium and settled down in their new life, this small Christian community surrounded by pagan people and practices.

Until three years ago there was no noticeable outreach. God was preparing the neighboring villages. They watched those leprous Christians and wondered how they survived without the spirits — and not only survived but were happy. From the consistent testimony of life and constant word, coupled with the reports of the other Christians in M'Pong's area, the unbelieving Mnong saw the power of God revealed. Important news travels fast. The villagers around Dak R'Tih began asking questions. Then with continued witnessing many began to believe.

In September 1962, this same chief, Huh, with one of his elders in Dak R'Tih named M'Brul, attended a short term Bible School. Their hearts were

challenged to carry the Gospel to other villages. These two men, together with several young men of the village, began to tithe their days. Three days every month they set apart to evangelize in the villages about them. They would have been happy to go all the time, but they had their regular responsibilities. The people were ready to hear this message. Relocated by the government in large road-size settlements they were readily accessible. This Gospel had already been received by relatives on the far side of the mountains, and their minds were stirring with this strange news. The positive witness and personal integrity of the man, Huh, had already been established in their district throughout the 5 years. The people responded to their simple preaching. In six months there were more than 250 new believers who travelled to meet weekly at the Dak R'Tih chapel, and who looked to Huh for spiritual leadership.

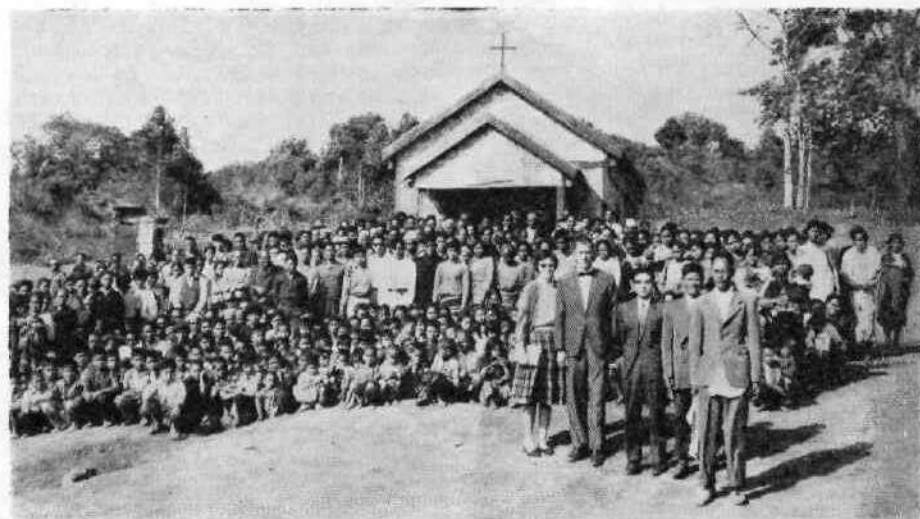
But it didn't stop there. Those at Dak R'Tih have seen two simple church buildings put up in distant villages as a result of the Holy Spirit using their testimony. They are delighted and amazed by the power of God as people keep coming to them to ask them to go their villages to pray with them and burn their

fetishes. They travelled 50 kilometers south where the people wanted to believe. A group of these Mnong tribesmen bowed their heads with Huh as he prayed for them to the Great God and Father of the Savior, Jesus. At his feet lay the bundles of fetishes that minutes before they had cut down from the beams of their houses. Huh's companion, M'Brul, ignited the resin-coated, smoke-blackened heap as the new Mnong believers united in the «Amen» at the prayer's end. After the bright flames had faded to a whisp of smoke, the men moved on to another group of five houses, entering each in turn to instruct the

inquirers in the New Way. They urged them to examine their hearts carefully. Only those who were ready to commit themselves fully to Jesus were to search out their fetish bundles for burning. It is with a great deal of thought and committal to Christ that they burn them. It takes courage to throw off the old traditions of the ancestors and seek their freedom from all their fears. That is why it took years of Christian living before them ere they dared to believe. And so, after the fifth house had been visited, another heap of fetishes lay waiting for the fire. Then followed the prayer and burning. This scene was repeated a third time, and then a fourth, until tribesmen from 20 Mnong households in the strategic hamlet had offered their fetishes to the flames. And 99 new believers were added to the Mnong Church through the simple preaching of two men with leprosy from the village of Dak R'Tih.

From that village they returned to Dak R'Tih, then on 20 kilometers northward. They had already been there for the fetish burning ceremonies; this time it was to unite with the eight-month old group of nearly 150 Christians to dedicate the simple thatch and bamboo church to the worship of the living God.

Christmas service  
Dak R'Tih Chapel  
Foreground R. to L., M'Brul, Huh





## *What is a fetish ?*

It is a collection of smoke-stained rubbish — a bone, a buffalo horn, some pig bristles, part of a buffalo tail, and other things, all taken from a sacrificial animal in time past. They are tied together along with a small bamboo basket containing a gourd, bones, and sacred objects. Into the gourd and basket are put rice alcohol, rice and meat from the sacrificed animal, and then smeared with the blood. To the pagan tribesman it is the dwelling place of the spirits of hearth and clan, the guarantee of his life, health, and prosperity. To destroy this fetish or fail to sacrifice to it is to imperil himself, his family, and his village. There are two such bundles, one lesser fetish tied above the entrance to the door to be

smeared with blood to keep the foreign evil spirits from entering and causing harm. The other is tied on the wall inside each house near the door, and is the dwelling place of the protecting spirits of the community. This latter one is the more powerful. To the spirits dwelling in this bundle, sacrifice must be made once each year at the appointed time in order to insure good favor. Again everything is ceremonially offered to them, the alcohol, rice, and the meat; then the smearing with the blood of the sacrifice. This is the spirit that must be carried and entreated to ascertain the place suitable for a new field or village site. In case of fire this fetish must be the first thing snatched from the burning house.



## *Dedicated elephants*

The Mnong work is something of a mass movement, and we need to pray that faith will become for them an individual experience too. These people have lived as family groups corporately for so long that it seems natural that their commitment to Christ should be made first as a group. Sometimes the group that comes are co-owners of an elephant. An elephant represents the tribesman's heaviest investment. Its life and conduct are continually protected by appeasement of the spirits. The Gospel is preached; the people hear; and some having heard want to leave the spirit worship to turn to the New Way. But they are contracted in the ownership of an elephant, whose welfare is protected by the

spirit worshipping ritual, the blood sacrifice. So they get together and talk, and being tribesmen, they talk a long time and consider all the interwoven relationships involved, and only then come to their decision. Huh reported recently that he had offered 4 elephants to God, and there was another group of owners who were debating now the decision among themselves. Whatever could he mean, « offering an elephant to God ? » He explained that four groups of owners had already become Christians and they had brought their elephants to the church at Dat R'Tih. Huh had mounted the elephant and with his hand upon its head had commended it to the care of the true and living God. To them the elephant now belonged to God in as much as they themselves belonged to Him. One elephant so offered was subject to periods of « insanity » when it would become a killer. Since its offering it has not had this kind of episode. For these things the new Mnong Christians glorify their God.

# ...TO THE MNONG

As one looks at these Mnong tribes-people, colorful in their tribal adornment, red pompons in their hair, ivory ear-plugs or silver rings in their ears, beautifully woven skirts and loin-cloths, tassels, bells, brass arm and leg ornaments, feathers, and beads, he is aware of the great step of faith that these families have made as they have turned their backs on their former life, the fetish, the sorcerer, the blood sacrifice to spirits — that first step from idols to the living God.

The Christian laymen witnessing with no formal training in Bible School had turned many to Christ. And God's time had arrived for a teacher for the perfecting and up-building of these new believers. In one of the almost unbelievable events of the last year permission was granted for a missionary couple to build a home and reside in the provincial center of this area, Quang Duc. In October 1963, Merle and Elsie Douglas and their little daughter, Carrol Lynn, then only two months old, moved in. They had studied the language already in Banmethuot waiting for the opening. They have been able to do considerable travel in some, but not all of the areas of response. One large congregation is so close to the Cambodian border that security precautions will not allow them to go.

*The Douglas Family*



In this Mnong area, small compared to nations, there is the work of an entire mission field. Before furlough in 1963, Richard L. Phillips established a basic Mnong script. Literacy campaigns must be held. The Scriptures must be translated. Systematic periods of training in short term Bible School sessions must be planned and carried out along with the training of men for the ordained ministry. All of those along with the continued evangelism and the care of the churches is a major responsibility and time consuming.

This is the romance of pioneer missions. Of course there is always the urgency of the hour. The Douglas family have chosen to extend a year over their furlough date until the Phillips family return to replace them. Mr. Phillips, while on furlough, is completing requirements for his PhD in Linguistics at Cornell University, Ithaca, New York. There have been translated a small hymnbook and two tracts giving a number of choice Scripture verses, but these translations use the Raday style of writing. Mr. Douglas is working on the Gospel of Mark using the new script.

The break has come in the Mnong! We pray that it will spread and deepen. We commend to you the approximately 800 Mnong Christians, of whom over 150 have been baptized; their pastor, M'Brong; the elders; and now their own missionaries.

*The New Mission Residence*



# SINCE THE LAST ISSUE

**PROFITABLE FURLOUGHS.** For some there is more to furlough than missionary tours, food, fun, and fellowship. Its a lovely time for family additions.

To Mr. and Mrs. Richard Phillips, a son, Brian Malcolm, December 16, 1963. We presume he is red headed like his Dad and sister.

To Rev. and Mrs. Charlie Long, their first girl after two boys, Amelia Susan, February 3, 1964.

To Rev. and Mrs. LeRoy Josephsen, who made it 2 to 1 in favor of the girls with the arrival of Rebekah Ann on February 25, 1964.

**WINTER FLIGHT SOUTH.** Rev. and Mrs. C. G. Ingram left January 31 for Florida and Alabama on furlough after their first term. We're going to miss the southern accent around here.

**ALMOST GONE.** Before this reaches you, three first termers, the Misses Betty Lou Hartson, Ruth Kelck, and Dawn Deets will be furlough bound.

**APPRECIATION.** To Miss Jane Whipple as she returns to her teaching position in Minnesota after spending half of her year's leave of absence helping in the Dalat School. Our children will miss her ready smile and her vital approach to the world of music!

**LAND ROVER HI-JACKED BY VIET CONG.** While two nationals were driving a brand new Land Rover 3/4 ton truck from the purchasing point of Saigon to Banmethuot, they were stopped by Viet Cong guerillas, forced from the truck at gunpoint, ordered to surrender official papers, and marched into the surrounding jungle, being held prisoner for 32 hours. The truck has not been seen since. While we regret the loss of this vehicle donated by Christian Children's Fund of Hong Kong to be used in the Leprosarium program for the unfortunate children of leprous patients, we are deeply thankful to God for sparing the lives and services of our two Raday drivers.

## CONTINUE TO PRAY FOR THE THREE PRISONERS OF HOPE

**PRAISE FROM LYNN HOLIDAY.** In our last issue you remember we asked you to pray for Lynn as she returned to the States for treatment of a slipped disc. After her operation she writes that her back is stronger but her right leg continues to give pain, though there are comfortable moments. The Doctor informed her that neurological progress was good, reflexes back to normal, and less leg spasm signs. Now its just to wear out the pain

which may last 7 or 8 months yet. Lynn testifies of the blessing of the lessons God has taught her during this trying time. Continue to pray for full recovery.



**PLAY BALL!** The Viet Nam National League got rich recently. One of Omaha's retired softball greats, Bob Hansen, sent out 24 brand new softballs and 6 bats. One of the highlights of annual conference and vacation time at Dalat is the daily (unless it rains) softball games. This is wreck-reaction at its best. Now to check the nurse's supply of liniment, tape, and bandages. The whole gang out here says, «Thanks, Hans?»

# WHEN THE MISSIONARY GOES

To understand what happens when the missionary goes on furlough, one must first understand what a missionary does when he is on the field. There are many schools of thought on the subject of the proper place of the missionary in this day of changing world situations and rising nationalism. Some say he should be only an advisor, others say only a teacher or a medical worker. Still others hold to the old idea that a missionary's sole obligation is evangelism — taking the message of salvation to those who have never heard. However pious or progressive these various lines of thought may sound, it is interesting to note that in practice there is only one situation in which the missionary can conscientiously limit himself to any one of these avenues of service — this is when he finds himself working in cooperation with a well established, vigorous national church, capable and willing to carry on the other necessary ministries.

To the many missionaries working in new areas, with no national church, or with an infant organization, there is no such thing as a «specialized ministry». As a matter of necessity he finds himself becoming a teacher and a translator as the groups of new believers to whom he has taken the Word of Life ask for more knowledge about their new faith and express their desire to read for themselves «The word that God speaks». In the face of appalling physical needs he finds open ears and grateful hearts as he ministers to sick bodies as well as sick souls. An advisor? He finds himself daily asking wisdom from the Lord as he gives advice to national pastors, Christians, and even heathen villagers. Questions from, «How can I know the will of God?», to a heathen man's inquiry, «What do you think; isn't it better not to take a second wife but just commit adultery?», are his to answer. Shocking? Sometimes, and often perplexing are the problems brought to the missionary.

Seeing now some of the many facets of the average missionary's ministry, what happens in pioneer areas when the missionary leaves for furlough? In the district of Cheo Reo in spite of careful preparation and teaching of new Christians to place their dependence only on the Lord, there was the disappointment of returning to find that many earnest seekers had yielded to the pressure of heathen family and friends and had gone back to the old ways. Unable to read the Scriptures themselves, their roots were not yet deep enough to endure a year's spiritual drought.

Those Christians more established, with a reservoir of Christian teaching and Bible study, stood fast in their faith, but showed the effects of a prolonged fast from the life giving Word. Literacy and catechism classes came to a halt as did village evangelism. Church attendance dwindled and Christians seemed discouraged and apathetic.

During this year of missionary absence the villages of the district were relocated and reorganized in order to improve security against the communist menace. American military personnel together with national troops restored a measure of peace. Areas previously closed were reopened bringing a new challenge for the Gospel. But the local infant church, lacking spiritual vigor and maturity, could not rise to the new opportunities.

It has been said that God does not use methods but men for the expansion of His church. It is the goal toward which we work and pray that these men should and will be Spirit-filled villagers raised up by the Lord with a burden for their own people. However, until this goal is attained our ministry as foreign missionaries is not over. Until this ideal is realized, God's man — even in our changing world — is still the missionary.



*Raday workers, H'Tong and Y'Bri, look on with worried concentration as they teach a young Jarai patient-nurse.*



*A beautiful baby girl in the arms of her leprous mother receives prophylactic treatment until she is eighteen.*



# For the broke

*Animated grunts and chuckles of the patients mingle with the recorded voice as Miss Wilting gives out the Gospel message.*

When the first leprosy clinic was opened in Pleiku province in 1961, it was expected that as the word spread more and more victims of this dread disease would begin to come for treatment. However, no one could anticipate that from the thirty patients treated by Rev. and Mrs. Charles Long at the village of Plei Thoh, the work would grow in three years time to over seven hundred patients treated at two segregation villages and nine outpatient clinics throughout the province.

At the average rate of fifty new patients a month they continue to come from their villages, sometimes 20 or 30 kilometers back from the road. Some come from their rice fields or their lonely shelters in the woods where they are made to live apart from the rest of their people. Some come in alone or with their families, emaciated and hungry, from the Viet Cong controlled mountains. Some come horribly scarred, or with the still open, infected wounds of self inflicted burns — inflicted in a vain attempt to rid themselves of the hated spots of leprosy. From wherever they come and whatever their condition, their purpose is always the same — to find help for their diseased and crippled bodies.

The Longs are home on furlough now, but this ministry is being ably carried on by Miss Ruth Wilting, R.N., C.M., of the Banmethuot Leprosarium staff, and Rev. and Mrs. Gail Fleming, who have been stationed in Pleiku for the past year. The Flemings hold three outpatient

en body

a new heart !



*Y'Ngoc found a new life, and now joy in giving hope to others.*

clinics among the Bahnar people of Pleiku district, and have found this to be a valuable means of spreading the Gospel to this unreached tribe.

Holding six regular monthly clinics among the Jarai and making weekly visits to the segregation villages, Miss Wilting finds a rewarding spiritual ministry in addition to the ministry of medicine. At Plei Mrong, one of the segregation villages with 150 patients and two Jarai patient-nurses, a village chief — himself a patient — had been a very disturbing influence on the rest of the villagers, especially during the

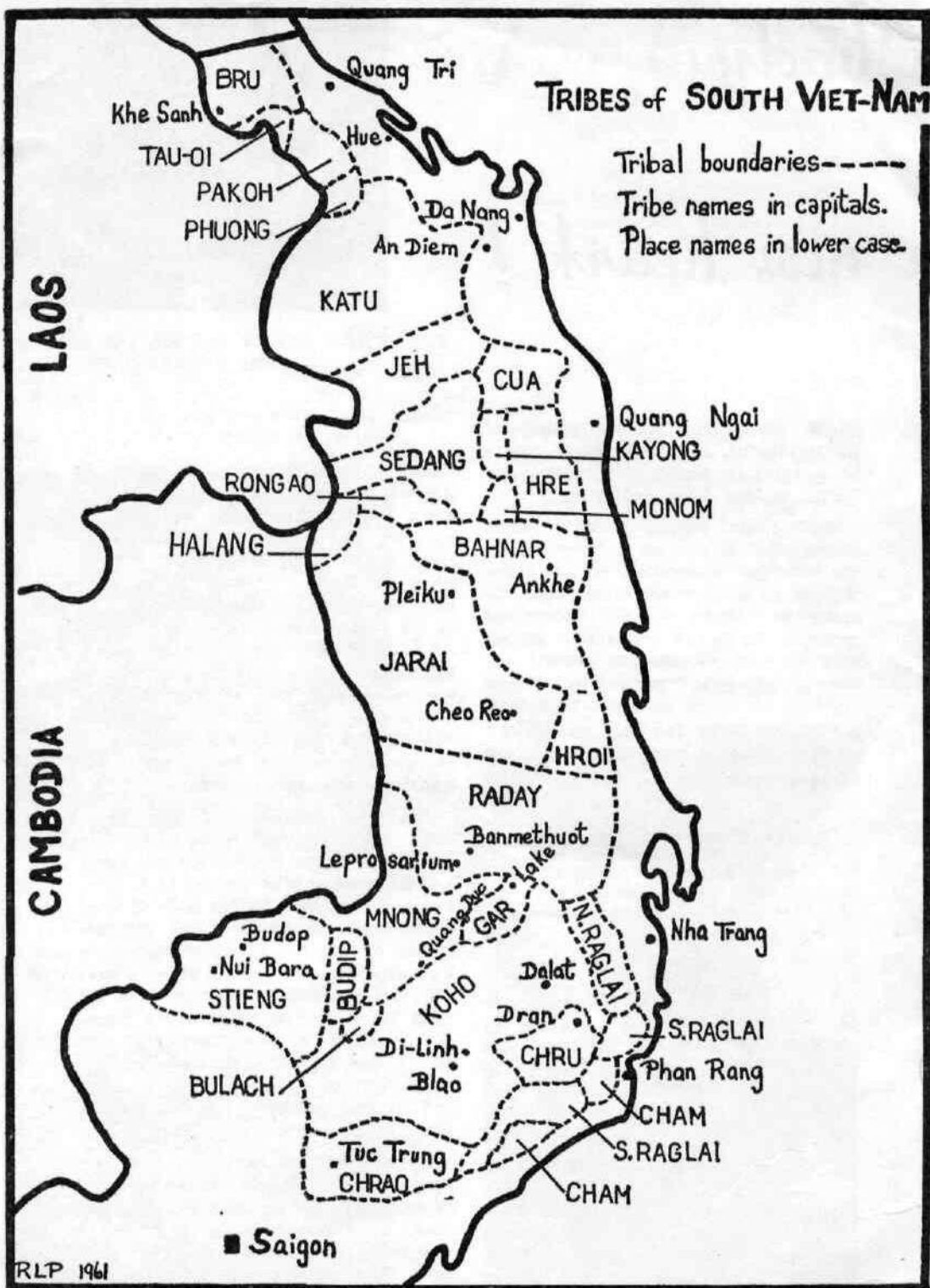
Gospel services. However, one afternoon the way of salvation was once more given out, this time using the wordless book and the Scripture verse, «For all have sinned and come short of the glory of God». This time the troublesome chief listened, and tried as eagerly as the rest to repeat the memory verse. After the close of the service he stayed behind to tell «Amai Ruth» that he wanted to pray and ask God to give him a clean heart. His desire to find a new life in Christ was sincere as his changed life testified. How great is the transforming power of God!

This same desire for a new heart came to Y'Ngoc, a young Raday boy who came to the leprosarium ten years ago for treatment of his crippled body. In addition to help for his body, Y'Ngoc found Christ as the One who was sufficient for all his needs. Though permanently crippled, he has found a useful place of service in the Lord's harvest field. He is now the nurse at the segregation village of Plei Thoh, faithfully caring for the physical needs of the sixty patients and their families there and giving a consistent witness of God's grace as he works.

In the past six months over twenty patients have come to know the Lord, finding hope where before there was none, and knowing the joy of having a new heart, pure and perfect before God even though temporarily imprisoned in a broken body.

*Scarred from burns and crippled by ulcers, this young man comes many kilometers for help.*





# MISSIONARIES TO THE TRIBES, VIET-NAM

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## DALAT

### Koho

Rev. and Mrs. Jean Funé  
Miss Peggy Bowen  
Miss Helen Evans  
Miss Maxine Craig

### School for Missionaries' Children

Rev. and Mrs. W. Eugene Evans  
Miss Lois Chandler  
Miss Ruth Wehr  
Mr. and Mrs. Ralph Bressler  
Mr. and Mrs. Harry Copper  
Miss Mary Forbes  
Miss Normadine Luckenbill  
Miss Judy Wells  
Miss Carol Chryst

## DI-LINH

### Koho

Rev. and Mrs. George Irwin

## BANMETHUOT

### Raday

Rev. and Mrs. N. R. Ziemer  
Rev. and Mrs. K. A. Swain  
Miss Carolyn Griswold

### Leprosy Work

Dr. Ardel Vietti \*  
Rev. \* and Mrs. A. E. Mitchell  
Rev. and Mrs. Robert McNeel  
Miss Mildred Ade  
Miss Olive Kingsbury

## QUANG-DUC

### Mnong

Mr. and Mrs. Merle Douglas

## PLEIKU

### Bahnar

Rev. and Mrs. J. G. Fleming

### Leprosy Work

Miss Ruth Wilting

## CHEO REO

### Jarai

Rev. and Mrs. R. W. Reed

## FURLOUGH

Rev. and Mrs. H. A. Jackson  
(Koho)  
Mr. and Mrs. C. G. Roseveare  
(Dalat School)  
Rev. and Mrs. T. G. Mangham  
(Field Chairman)  
Rev. and Mrs. Wesley Schelander  
(Koho)  
Rev. and Mrs. Ross Duncan  
(Stieng)  
Rev. and Mrs. Charles Long  
(Jarai)  
Rev. and Mrs. David Frazier  
(Bahnar)  
Rev. and Mrs. H. L. Josephsen  
(Bru)  
Mr. and Mrs. Richard Phillips  
(Mnong)  
Miss Lynn Holiday (Koho)  
Rev. and Mrs. C. G. Ingram  
(Raglai)  
Miss Betty Lou Hartson  
(Sec'y. to Chairman)  
Miss Ruth Kelck (Dalat School)  
Miss Dawn Deets (Leprosarium)

## MAILING ADDRESSES

Saigon : Box 410, Saigon, Viet-Nam

Dalat : Villa Alliance, Dalat,  
Viet-Nam

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

### Furlough :

Christian and Missionary Alliance  
260 West 44th Street  
New York 36, N. Y.

\* Held captive by Viet.Cong

# APPROVED SPECIALS

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

1. Repairs on chapel and construction of classrooms for the Dalat Tribes School ..... \$ 2,000 US  
The church building, also used for the Bible School auditorium, is too small and must be enlarged. More classrooms will be added at the back.
2. Major repairs and maintenance of present buildings at the Leprosarium ..... 1,200  
In 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 ..... 420  
Often the only contact we can have with some Christians is when they come in for the religious instruction classes.
5. Construction of Bible School Building in Pleiku ..... 1,500
6. Land Rover for Rev. G. E. Irwin (balance needed) ..... 875
7. Land Rover for Rev. H. A. Jackson (balance needed) .... 2,000
8. Land Rover for Rev. D. A. Frazier (balance needed) ..... 2,000
9. Land Rover for Rev. W. W. Schelander (balance needed) .. 2,000
10. Volkswagen for Rev. T. G. Mangham, Jr. (balance needed) 1,500
11. Land Rover for Rev. H. L. Josephsen ..... 3,000
12. 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.