

Jungle

Frontiers



A Sedang Tribeswoman

GENE EVANS

JUNGLE FRONTIERS

OFFICIAL ORGAN OF
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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-editors : PEGGY ARGILE
CLEO EVANS

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This Sedang woman, whose ancestors are members of the ancient Khmers, belongs to a tribe that numbers some 30,000 people. In appearance they differ little from the other primitive tribes of Viet-Nam. One noticeable exception is the coiffure. The prominent bangs are typical of the Sedang women.

Because of a Woman

The Bible records the lives of many illustrious saints. Some of these are women: Mary, Elizabeth, Sarah, Ruth, Deborah, Hannah and Esther to name a few. One attribute that seemed to dominate the lives of these women and others was an unshakable faith in God. The odds against achieving success were often formidable. Yet time and time again God was pleased to bless and honor them because of their faith. It would seem that many of the dedicated men in the Bible such as Joshua, Elisha and Samuel have their counterparts among the so-called members of the «weaker sex». This word is certainly a misnomer when applied to some women of the Bible.

Today God is still using women in various capacities of service. Some are missionaries; some are doctors, nurses or educators; others, like Ami Diu (mother of Diu) are content to serve God by living exemplary lives in the home and community and working with unceasing devotion in building up the church.

Ami Diu is an unassuming, efficient and extremely gracious woman. Yet withal there is an attitude of grim determination to serve the Lord faithfully. Ami Diu accepted Christ about three years ago. Her husband believed prior to this but had slipped back into sin. When Ami Diu wanted to attend the church services, her husband not only discouraged her going but also said that she was forbidden to go. Ami Diu told him that she was as capable as he of making decisions. Just because he was out of fellowship with Christ, he was not going to prevent her from going to church. From that time until now the Pleiku Church has known no member more faithful. Rain or shine, Ami Diu and her brood of three were present for worship each Sunday. We are happy to report that her husband has come back to Christ and is a stable influence in the affairs of the church.

But the story doesn't end here. Ami Diu was burdened for the people in her husband's village. She devoted herself to prayer and entreated the Lord to save her people. A few had already accepted Christ as Saviour, but the rest were still living in pagan darkness. Gradually others confessed their sins and acknowledged Christ as Lord and Redeemer. Soon others followed suit until some three score had become Christians.

These new believers then expressed a desire to form their own village. This would be an all-Christian village. Anyone who chose could live there as long as they abided by two stipulations. They could not drink alcohol nor indulge in heathen sacrifices. Land was cleared, houses were erected and a church was built. They named their village BETHEL. Indeed it's a hallowed spot and well named. (See picture below of Christians at Bethel.)

Pausing in front of this village one moonlight night en route home, the Pleiku pastor was heard to say, «because of a woman». We understood immediately the reason behind his statement. The village of Bethel stands today as a monument to the fervent prayers of a faithful woman.

Cleo EVANS



David Frazier

OCCUPIED !

From its inception the Tribes of Viet Nam Mission has endeavored to reach new tribes. Each time contact was made with another tribal group, a new frontier was established — thus the significance of the name JUNGLE FRONTIERS.

When is an area occupied? To adequately «man» a territory one must first of all learn the language of the group with whom he is working. He then launches into the field of evangelism and teaching. If the language is already reduced to writing, the next step is translation of gospel portions with the ultimate view of translating the entire Bible. If we did not adhere to indigenous church principles, it would be a simple matter to hire nationals, provide them with a brief period of Bible School training, send them out as workers among the tribes, and deceive ourselves into thinking those particular areas were occupied. This is in no sense occupation. A permanent foundation cannot be laid if a district is superficially occupied.

During the war in Indo China our efforts were seriously hampered. Many roads had to be traveled in convoy, vast areas were under Communist control, while still other districts were considered unsafe by the government for missionary occupancy. In 1954 an armistice was signed in Indo China which brought an end to hostilities. The country was now divided at the 17th Parallel, but Free Viet Nam was wide open to the gospel. This was the opportunity for which we were waiting. Now was the time to move in! As soon as reinforcements arrived from the States, plans were made for occupancy in some of those areas that were long on our hearts.

Cheo Reo — the extremely important area in the southeastern section of the great JARAI tribe came first. Our attention then centered on those tribes to the northern section of the field. Government officials extended an invitation to open Minh Long. The HRE now had a gospel witness. Next came the opening of Ankhe — an important center among the BAHNAR. Shortly after this a couple was appointed to Tourane who later established a work among the KATU in An Diem. Later Budop, a town near the Cambodian border, was opened and the S'IENG will soon be hearing a curly-headed foreigner speak to them in their own language. Tra My was next to be occupied. Here the missionaries can reach the KOR, JEH and SEDANG. Following furlough another couple will be located close to the 17th Parallel to work among the BRU. A missionary is ready to begin tribal language study and will soon be ministering to the SEDANG in Dak To. A missionary couple has been allocated to the MONONG tribe in the Lake area. Two more couples will soon complete their Vietnamese language study and move out among the RAGLAI and other MONONG tribes. Others are presently engaged in Vietnamese language study with the expectation of laboring among additional tribal groups.

Working with our foreign staff is a group of 27 well-trained Vietnamese co-workers who are manning many areas. They are all experienced «missionaries» with expert knowledge of the tribal languages. They minister to the following groups: BRU, KATU, JARAI, RADAY, MONONG, MAA, CIL, S'IENG, TRING, SRE, CHRU, RAGLAI, CHRAO and RIONG. In addition to these is the backbone of the work among the tribes — a corps of 128 tribal preachers. Finally there is that great potential of gospel witnesses — the scores of future preachers now training in our Bible Schools. The Tribes of Viet Nam Mission with its staff of 57 missionaries, 27 Vietnamese Co-workers and 128 tribes preachers are occupying a vast area that reaches within 40 miles of Saigon to the northern-most tip of Free Viet Nam.

Are we content with these achievements? Never! There are still other tribes who haven't heard God's plan of salvation. Christ's command was to preach the Gospel to every creature. Current plans call for pushing farther into areas still unreached. ADVANCE! OCCUPY! That's our purpose. Pray that God will keep the doors open in Viet Nam until every soul has heard the good news that Christ died for all men.



OCCUPIED



From « The Religion of the Dead » Comes Life

Twenty years ago our Mission was working among a large and important tribe called the Bru, the northernmost tribe of what is now South Viet Nam. The work was making excellent progress. From a center at Khesanh the message of the gospel reached many villages throughout the area. Tribesmen were beginning to turn to Christ.

War changed all that. Bombs destroyed the Mission property. Many of the Christians were killed or scattered, and others later died. When Mr. and Mrs. Loc returned to the Bru three years ago, not a Christian remained. It was like starting all over again.

Worse, the adversary had used the events to sow seeds of fear among the Bru people. Wherever Mr. Loc travelled, appealing to tribesmen to follow the Lord, the answer he heard was always the same. Those who had once become Christians had died. All who now followed that doctrine would die. The Gospel of Jesus, the people would say, was « the religion of the dead. »

The Bru love life. They are a friendly, colorful people. Their houses are stronger, their food more varied, and their clothing more decorated than in most of the other tribes of Viet Nam. Like the neighboring Laotians, they seldom move their villages. This gives more time for the construction of permanent housing and the planting of fruit trees and vegetable gardens. The Bru venerate their ancestors and make animal sacrifices to appease evil spirits. A foreign religion ominously labeled « the religion of the dead » would seem to offer little attraction.

Despite such difficulties, Mr. Loc labored on. He cleared the Mission land that had become overgrown by jungle. He erected new buildings. He bought and transported an entire Bru longhouse and rebuilt it on the property as an overnight guesthouse for tribesmen who came into town to trade. In the guesthouse each night or in nearby villages he preached untiringly of new life in Christ. Then his ministry widened to some forty villages accessible by road when the Lord provided a motorbike.

Today as a result of perseverance and prayer, God has begun a new work among the Bru. A young tribesman came to live with the Locs as a helper on the station and a companion on long treks. Achu was his name. His purpose for coming was simply to learn about Jesus. He has since become a believer, the first Bru to learn to read the Word of God and to write in his own language. Then — a great victory ! In the village of Bo, a number of people turned to the Lord. Immediately Mr. Loc began special services of instruction for the new Christians each night in the guesthouse. Some of the believers came into town to work in the coffee plantations by day and attend the meetings at night. They studied the Bible with visual aids ; they learned to sing hymns and to pray. And best of all, God began opening their eyes to the things in their lives that displeased Him. Three men, one of them formerly a sorcerer, requested a special service for the burning of their altars.

Praise God, these three Bru, along with two others, are now baptized Christians. Their word — and even their being alive — is a witness to many of their fellow tribesmen. Indeed, far from being near death, they know they have passed from death to life. For true life is only found in Christ, and « he that hath the Son hath life ».

George IRWIN

A REWARDING WEEK

The moon is bright tonight, painting the thatched roofs with silver. I just came in from a stroll around the village. The mountains towering on all sides of our hill stand like sentinels silhouetted against the sky. During the day these same mountains thrill us with their beauty, sometimes green, sometimes blue. We have been drinking it all in and thanking the Lord for the privilege of living in this little Cil tribes village the past week.

Tomorrow is the last day for our Short Term Bible School. Every morning has been crowded full of activity for the children and young people. The story of the Wordless Book, explaining the way of salvation and eternal life in heaven, is the focal point of the school program and will be the basis for the closing exercises Saturday evening. Simple Bible doctrine, studies from the life of Peter, and flannelgraph stories of Bible characters make up the rest of the curriculum. The last period of the morning is devoted to coloring outline pictures illustrating the Wordless Book lesson for that day. Excitement reigns as small brown hands clutch a crayon for the first time, and little voices whisper, «I can't, I can't». How happy they are when they find that they *can*.

For two hours every afternoon the youthful preacher here and one of our boys from Dalat have been helping the young folks to learn some new hymns and the memory verses that are part of the lessons. Tribespeople love to sing, and these two lads have the patience to go over and over each line until it has been learned. In my stroll around the village a few minutes ago, I could hear a little group in one house singing a song we used in the service this evening. Farther down the hill was a house full of children trying to memorize their parts for the closing program. Each little voice was reciting his particular part and all were speaking at once. With the confusion one wonders how they can concentrate. But when the big night comes, they'll be able to recite their verses perfectly — or almost so.

This village of Da Jormang has had the gospel for about two years. Only a handful of the boys can read, which has somewhat retarded the spiritual growth of the village. But nowhere could we have received a more enthusiastic welcome than we received this week. In fact, we have been somewhat disappointed in the lack of spiritual response to the Bible teaching and wonder if a partial reason might be that the whole village is so thrilled to have us here that they can't settle down enough to absorb what we've come to teach them! As we visited each home, men, women and children shyly showed us their houses, pointed out their children or grandchildren, proudly displayed the skirts they were weaving, and in general made us feel right at home. Perhaps it will be necessary for us to come here again when the novelty of it won't be so great. Then they will be able to grasp more of the Bible truths we long for them to know.

Not wanting to leave out the adults in our school program, we have had a service each evening in which I have presented lessons on the Christian Soldier from Ephesians 6. The intent expressions on the faces of the congregation indicate that they have understood a bit better something of the spiritual battle that Christians must wage every moment. This small church is a lighthouse for the gospel in an area dominated by a false religion. It isn't easy to take one's stand here, where the darkness of heathenism is pressing in so close, and where at best there is so little spiritual teaching available to them. One week in two years — how little it seems. But «little is much when God is in it», and we're leaving these believers in His tender care. Our prayer is that God's loving arms will protect and keep them. Will you make this your prayer too?

Helen EVANS



The Dalat Home and School welcomed some new members. Miss RUTH KELCK from Mason City, Iowa, arrived in Saigon aboard the SS Steel Scientist and has joined the teaching staff. The Scientist also carried Miss ELSIE SLOAT from White Plains, New York, and Miss DAWN DEETS, R.N., of Dixon, Illinois. Misses Sloat and Deets will assist in the Home.



Misses Deets, Kelck, Sloat

Another Canadian has arrived on the field to join us Yankees. Miss MAXINE CRAIG, R.N., is at present studying Vietnamese in Saigon. Eventually Miss Craig will join the medical staff at the Leprosarium.

Miss BETTY LOU HARTSON received an enthusiastic welcome from the missionaries. Miss Hartson from Portland, Oregon, is our new field secretary. Prior to her departure, she served in the office of the Pacific Northwest District.

The field bid a bon voyage to a number of missionaries who went home on furlough. Mr. and Mrs. ARCHIE MITCHELL said au revoir to their 86 « nieces and nephews ». « Uncle and Auntie » will be living in the Pacific Northwest while on furlough. Miss LOIS CHANDLER, R.N., has efficiently served as nurse in the Dalat Home and School during the past five years. Miss Chandler will be living in the Hoosier State.

Mr. and Mrs. GEORGE IRWIN left Saigon in May. George and Hat started this term in Djiring. They later moved to Tourane, then finally settled in An Diem. Home seems to be wherever George hangs his hat. The Irwins will live in Ventnor, New Jersey, during furlough.

Mr. and Mrs. GENE EVANS told their Jarai friends to « stay well » and left Pleiku for the States on April 18th. Gene and Cleo will reside in Pennsylvania — Ah, the beauty in those mountains and the peace upon those hills.

Miss PEGGY BOWEN said farewell to her beloved tribes friends at Dalat. Miss Bowen will live in Quebec. A year will pass by before she will be greeted by the familiar tribal greeting, « Is your body good? »



Peggy Bowen

To these who are going home on furlough we would quote the Chinese proverb, « E lu shen feng. » — « A favorable wind all the way. »

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SINCE THE LAST ISSUE

«NEW» MISSIONARIES... To Mr. and Mrs. Carl Roseveare, Dalat, a son, David Terence, October 26, 1959. To Mr. and Mrs. Wesley Schelander, a son (at last), Carey William, at Dalat, December 14, 1959.



Wes Schelander

his pre-fab house that will serve as the missionary residence. The local wood that was used had to be painted with cresote. In the process some bare arms were «painted.» The combination of sweat and a merciless sun produced some blisters of which any laborer could be proud.

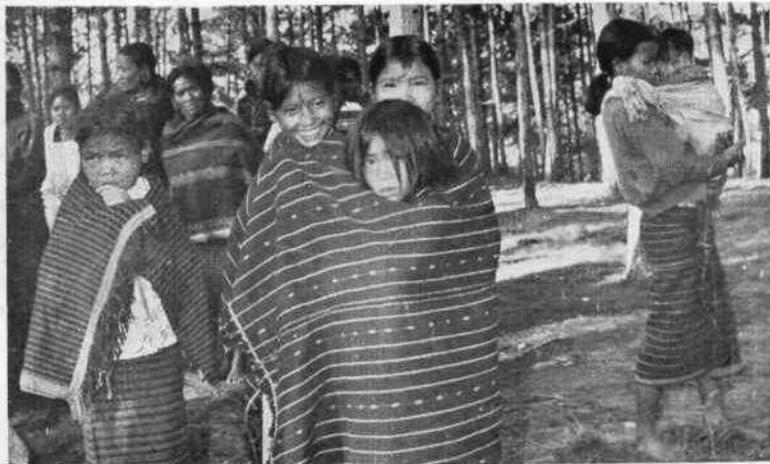
CONVOY... A string of 12 vehicles left Banmethuot on March 4th and 5th en route to Dalat for the March Conference (See page 8). There were over 100 preachers and delegates from the Banmethuot, Pleiku, Cheo Reo and Ankhe districts. The convoy returned home via Nhatrang so that the tribesmen could take a dip in the China Sea. A couple of American government personnel saw all those dark-skinned tribesmen in the ocean and asked if a film was being made. See cut below of a group at the Tribes Conference.

38TH FOR THE VETERANS... The Rev. and Mrs. H.A. Jackson (née Lydia EVANS) celebrated their 38th wedding anniversary at Dalat on March 5th. A number of missionaries who were present helped the Jacksons eat some delicious «wedding» cake. Best wishes to our veterans of the Tribes Mission. (See cut).

TRANSFERS... Miss Lilian Amstutz who has filled the gap as nurse at the Dalat Tribes Center while Miss Holiday was home on furlough is now at Banmethuot studying Raday. Miss Amstutz will eventually join the staff at the Leprosarium. Mr. and Mrs. Robert McNeel moved to Nhatrang in January and are completing their Vietnamese language study while battling the sand flies and mosquitos. The next move will be to a station among the Raglai Tribe.

TRIP BY THE CHAIRMAN... Mr. and Mrs. Mangham and Y Ham, District Superintendent of the Tribes District, made a tour of the field prior to the General Conference at Dalat in May. Their itinerary included Nhatrang, Dran, Bangoi, Tuy Hoa, Minh Long, Tra My, An Diem, Tourane, Khesanh, Ankhe and Cheo Reo.

ALL FOR THE CAUSE... Messrs. Swain, Frazier and Reed spent two weeks at Budop helping Mr. Duncan erect



John NEWMAN

800 people from 18 tribes

No gathering of tribespeople as large and as diverse had probably ever occurred in Viet Nam. To bring such a varied group of tribesmen together, even a few short years ago, would likely have resulted in suspicion and violence. Yet there they were, greeting one another as brothers and uniting in fellowship around God's Word. The occasion was the fifth Intertribal Conference, when some 800 representatives from 18 tribes met for three days in March at Dalat.

Let that many tribesmen, besides missionaries and interested Vietnamese, converge on one mission station — even one as large as Dalat — and facilities are bound to be taxed to the limit. The church could not begin to hold the crowds. The auditorium and extra rooms were filled; people clustered around the windows and doors or stood farther off to listen to loudspeakers. Everyone was happy when the daytime sessions could be moved to a grassy hilltop, and all could sit under the tall pines. At night fires glowed on the hillside as many rolled in their blankets to sleep beneath the evergreens. Even supplying water to such a multitude turned out to be no small logistical problem.

Two of the main speakers may be remembered in America. Mr. Thai, president of the Vietnamese Church, was a guest at the 1957 Council in Charlotte, North Carolina. Many will recall the vivid illustrations in the sermons that he preached in numerous churches at that time. His presence at the Intertribal Conference was especially significant since only within the past year has the Tribes Church become an integral part of the national evangelical church in Viet Nam. Mr. Phu, a former student at Nyack Missionary College and now carrying on a fruitful ministry in evangelism and youth work, preached simple, direct and earnest messages. Both of these speakers ministered with the anointing of the Spirit to the stirring and challenging of many hearts.

Preaching to so many tribes brought complications. Three languages were used for all the proceedings — Vietnamese, Koho and Raday — since most people there knew at least one of them. (Sermons, of course, took three times as long!) Tribesmen who couldn't understand any of these languages gathered in small groups with their own private interpreters. But singing was no problem. Everyone sang the words that he knew, and the result was inspiring if somewhat confused.

Heartening results from the conference were registered in personal decisions for purity and zeal and in the encouragement and example of one group to another. In service after service, in the hum of many private prayers, individuals took new steps of dedication as the Holy Spirit ministered. A converted sorcerer, no longer trusting in fetishes, witnessed of his faith in the power of the Lord. When a Jarai delegation returned home to report that twelve Koho churches were now self-supporting, their church enthusiastically decided to trust the Lord for full self-support — the first Jarai church to take this step. Men from tribes with small representations, thrilled to find large groups of believers in other tribes, besought the Lord publicly that their people too might turn to Him in great numbers.

We are stirred at the progress of God's work in this land. At the last such conference two years ago there were 400 people from 13 tribes; this year 800 from 18. We look for greater things to come. Perhaps in not too many years a conference will convene with all tribes of Viet Nam represented. This is a small pre-figuring of that great future gathering before God's throne when the redeemed from every tribe and tongue will bring praise and honor to our Lord. For this we pray and trust.

Richard PHILLIPS

I HAVE LEPROSY

My name is Y Ju. I am a Jarai who has leprosy. There's nothing wrong with my body except for the dead spots on my legs. There is no feeling in them. Sometimes those with leprosy try to burn off the dead spots. Others say that burning does no good. The flesh takes a long time to heal and leaves a big scar. The leprosy is too deep.

Because there is no feeling, a sore appeared on my foot. The sore wouldn't heal until the medicine chief cut it out with a knife. Now it's healed, but I'm not happy. I'm afraid I'll have to leave this house of medicine and return to my village. The thought causes the wind to leave my chest. I prayed to believe in Jesus the other night. Perhaps they will let me stay and not send me home. In my district there are not many believers. The house of God here at the Leprosarium is a long walk from my village in Jarai country. The preaching man talked about the soul living forever. That's not what our law says. When your body starts getting cold — it's dead. Part of my body is dead (numb) because of this leprosy. I wonder if that's how much of my soul is dead. Perhaps all my soul is dead. To believe this other law with no one to help and instruct is so difficult.

Tonight Y Hioh (he's a nurse here and is badly disfigured with leprosy) was telling us about the burial of his leprous brother. He said that in some villages the people will burn the bodies of those who had leprosy. To have your body burned, that's an awful thing. In my area they throw the bodies out like dogs. Once in a while they bury a person who is not yet dead. Y Hioh was very disturbed because he couldn't attend the funeral. The villagers wouldn't even let him stay in his own house. They allowed his brother to return to the village before his death because he wasn't crippled very much. But Y Hioh is badly scarred and people are afraid of him.

.....

I am back in my own district again. The medicine chief said I could return to my village. I have scars but because of the medicine I take no one can get this disease from me. Yet the village chief says I cannot live in my own house. I am alone — yet within sight of the village. My home is a shack on the edge of the jungle. I wonder if that animal I heard last night was a tiger. This weak bamboo offers little protection. I have to live alone because no one has been able to come here and explain the law of leprosy. The people still feel I can give them this disease. From here I can see the warm fires of the village. My wife left me and took the children of my body to go live with another man. O my beloved children, why do you hide your faces from me? It's so lonely here.

This devil is eating and eating my body. The evil spirits are rustling the branches of the tress, whistling, laughing, mocking because they have me. The walls, the walls of fear, are closing in on me...

The following day Y Ju's body was found hanging from a tree where he had taken his own life.

SUPERSTITIONS

DO NOT ENTER! This « sign » is often seen at the entrance to a tribal village. The sign isn't in writing of course, since few could read it. But it is there for a very significant reason. It may be that some of the villagers have become victims of man-eating tigers. Perhaps a plague of smallpox has claimed a number of lives. Whatever the curse may be, there is no doubt as to the source — evil spirits. They must be prevented from entering the village. A grotesque figure of straw and bamboo complete with bow and arrow (See cut) is placed on the path near the village entrance. It is his duty to divert any spirits intent on entering the village. The JARAI place great faith in this « guard ». The RADAY hang a monkey skin over the path leading to the village. The KATU plant a tree in the center of the path. The SEDANG erect a network of fetishes that completely blocks the village entrance. Each tribe has its own peculiar sign. Some have several... but they all mean **KEEP OUT!**

The chief declares a curse on anyone who leaves the village. The evil spirits will bring disaster on those who venture out — even to their rice-fields. The chief warns that their own knives will slash them; bamboo will pierce their bodies; a snake or tiger will kill them. So the superstitious tribesmen stay home. If a tribal stranger ignores the warning and enters the village, he is taken captive and bound until the curse is lifted. By so doing, the evil spirits of the stranger's village are thus powerless to wage war on the spirits of the home village. Warfare between opposing spirits would bring a horrible catastrophe upon the village.

The sneeze of a dog is a common sound to a Westerner's ears. But to a primitive tribesman the sound is a harbinger of some future evil. A dog's sneeze, when heard during a wedding, causes grave concern to all in the house. Should this occur, a separation is strongly advised. If the couple insists on consummating the marriage, it is certain that one or both of them will meet some terrible fate, perhaps even death. Thus, should a tragedy ever befall them, the villagers remember the dog's sneeze, shake their heads and say, « The spirits warned them, but they refused to heed. »

A death brings much sorrow to the immediate family; but to everyone else in the village, it means feasting and drinking. However in some tribes, death by murder, snake bite, suicide, tiger, or death in child birth, brings a curse upon the village; and the customary feasting and drinking is forbidden. The little bamboo doors are all closed and no one ventures out of his house. The bereaved family is left with no help to bury this one so severely cursed by the evil spirits.

What brings deliverance from this bondage of superstition? There is only one remedy — Jesus Christ. When a tribesman accepts Christ, he is free not only of sin but the shackles of superstition that bind him from birth.

Evelyn MANGHAM



THEY HAVE FORGOTTEN GOD

Darkened hearts turned far from their Creator. This is the Bible picture of man. Man, who once walked in fellowship with God, has turned to the worship of lesser powers and given himself over to evil. This is true of all fallen men ; but sometimes we are especially impressed with the accuracy of the picture when we see tribesmen who are untouched by the light of the gospel.

We have just begun work in a new mission station at Tra My. Three tribes are found close by : Jeh, Sedang and Kor. The men from these tribes whom we have met are men who have forgotten God.

An old bearded tribesman stopped at my house one day. There was a friendly gleam in his eye as he reached out to shake my hand. His fingers were red with betelnut stain. His body was short and stocky. Around his neck was a string of beads, and at his waist a loincloth. There were copper bands on his arms that clanked and jangled as he sat down. We began a friendly conversation.

He was a Jeh. His village was out on a trail to the west of the mission house. He had come down to the Vietnamese village to buy provisions. There was going to be a sacrifice and feast, and he was making preparations.

We talked about sacrifices — about the buffaloes, pigs, chickens and ducks that are offered to appease the evil spirits. A Vietnamese Christian friend who was present asked, « But why do you sacrifice to evil spirits ? They do not help you. »

A look of fear crossed the old man's face. « They will harm us, » he said quickly « If we do not worship them, they will bring sickness or death and destroy our crops. »

The Christian continued, « It is the Great Spirit in heaven, not the devils, that gives rain and causes the rice to grow. »

But the tribesman replied, « That may be, but the devils can stop the rain and harm our crops. »

« But the One in heaven made all things, » persisted my friend. « He is good and does not harm you like the devils. Why not worship Him ? »

The old man answered with a reasoning born of fear, « Since the One in heaven is good and does not harm us, we need not appease or worship Him. »

I explained that this Good Spirit not only gave blessings to men but also protected from the power of evil spirits. Yet it was clear that the old man feared to believe.

As he rose to go, he summed it all up. « You Vietnamese and white men may worship the Great Spirit in the skies. It is a good custom. But we of the tribes must worship the devils. We must sacrifice to them or they will bring great harm upon us. »

Our ministry to these people is that of reconciliation . We are calling them back to the God they have forgotten. As II Corinthians 5 : 18 says : « All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. » God grant that they may return !

Charles LONG

« THE RADAYS' GRANDPARENTS »



Although they are still only « thirtyish, » the titles used by the tribes people when addressing Grady and Evelyn Mangham are Grandfather and Grandmother. This in no sense reflect upon their ages. It is simply a term of respect to all missionaries, other white men and women and village elders. However when the tribespeople call the Manghams Ae and Aduon, it not only denotes respect but love and affection as well.

Grady is the oldest of seven children born to the Rev. and Mrs. T. G. Mangham of Savannah,

Georgia. Being the son of a minister, Grady was moved from pillar to post. He was born in Asheville, North Carolina, and converted there at the age of six under his father's ministry. He attended junior high school in one state and high school in another. When just a child he fell from a high porch and almost cut off his tongue. The family doctor did a good repair job and Grady was soon able to scrap verbally as well as physically with his many brothers and sisters. It is also quite evident that a near-severed tongue had no affect in his fluency of languages in later years. Early in life Grady felt a strong tug to follow in his dad's footsteps but hardly realized then he would be serving churches 10,000 miles away from the sunny South. He graduated from Nyack Missionary College in 1943, married his college sweetheart that same summer and accepted the call to minister in an Alliance Church in Atlanta, Georgia.

Evelyn is the daughter of the Rev. and Mrs. George Breaden, veteran missionaries in the Near East. Evelyn early learned to argue with her Arab playmates in their own language. She can still strike a handsome bargain when haggling with an Arab shopkeeper for a brass coffee-pot. She is a true helpmeet to her husband and the charming « First Lady » of the Mission.

The Manghams sailed to Indo China in 1947. After completing their French language study at Dalat they accepted an appointment to the Jarai tribe in Pleiku. In that year of 1948, Pleiku was then the last outpost of our work among the tribes. The meaning of the name was most apropos — « Village of the Tail. » It was indeed the tail end. They labored here faithfully and well until furlough in 1951.

In 1953 the four fields of Indo China (Viet Nam, Tribes, Cambodia and Laos) became autonomous. One year later Grady was elected chairman of the field. It was soon evident his abilities were not limited to certain phases of missionary work such as preaching, teaching and translation. Grady was an able and wise administrator. He was elected each successive year to this post until his second furlough in 1957. He served as a member of the Foreign Department while in the States that year.

The Manghams returned to the field in 1958, and in 1959 Grady was again the chosen leader of 57 missionaries to the Tribes of Viet Nam. He has given wise and helpful counsel to members of the Mission staff as well as nationals, and has gained their respect for his fairness in guiding the affairs of the Mission. Both Grady and Evelyn have joyfully dedicated themselves to the task of establishing a strong and faithful church among the tribes of Viet Nam. We commend them for their ceaseless devotion as ambassadors for Christ.

APPROVED SPECIALS



The following are the Approved Specials for 1960. 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. Land Rover for Miss E. N. Holiday (balance needed)	\$ 1,300 US
2. Land Rover for Rev. G. R. Duncan	2,300
3. Land Rover for Rev. N. R. Ziemer	2,300
4. Construction of Short Term Bible School building for Djiring Station	1,800
5. New building for Banmethuot Bible School	3,000
6. Land Rover for Miss Peggy Bowen	2,300
7. Land Rover for Rev. G. E. Irwin	2,300
8. Land Rover for Rev. W. Eugene Evans	1,500
9. Tribes Church building, Djiring Station	1,000
10. Guest House at Nui Bara	300
11. Annual maintenance expense (Leprosarium)	9,100
12. Construction of water tower (Leprosarium)	1,500
13. Major repairs and maintenance of present buildings (Leprosarium)	1,200
14. X-ray unit (Leprosarium)	2,500
15. Public address system for Infirmary Ward at Leprosarium ...	200
16. Communications System for Leprosarium and Banmethuot Station	
17. Guest House at So Meh	300



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