

Jungle

Frontiers



W.W. SCHELANDER

A Raday Harvester

JUNGLE FRONTIERS

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This magazine is issued semi-annually by the missionaries of the VIETNAM 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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A Raday tribes girl rests a moment from the back breaking toil of harvesting. The rice stalks are not cut, but rather stripped with thumb and forefinger to gather the precious grain.

Several of the Viet-Nam tribes «spill over» the border into Laos or Cambodia. The border does not prevent the spread of the Gospel. Rev. Thompson, Alliance missionary to Cambodia, was invited to tell the thrilling story of a Mnong preacher from the Viet-Nam side who was used to spearhead the Mnong work in Cambodia.

THE BORDER

— NO BOUNDARY

Tall Mnong tribesmen mingled with the crowd at the Cambodian market town of Kratie. They were newcomers at the market. A few years ago such people were seldom seen here. But when Indochina was divided into separate countries, a line cut through the Mnong tribe, and the 15,000 Mnong in Cambodia were separated from the 20,000 of Viet-Nam. Those on the Cambodia side, unable now to cross to Viet-Nam, walk the 150 miles to Kratie to do business.

These tribespeople came single-file past our house. But we could not talk to them. The Cambodian language is almost totally unknown to them. We were missionaries to the Cambodians and were more than busy with the great task at hand. We felt the need to reach these tribespeople too. But how could we do it?

We began to see the answer one day when a group of Mnong stopped at our house. We gathered from their words that they had heard something of the Gospel. They had a relative who was a preacher on the Viet-Nam side. Y Brong was his name, and he had studied for years in the Banmethuot Bible School. Here was our answer! We must go to Viet-Nam, record Y Brong on tape, and bring his voice across the border.

Y Brong was delighted to help us. He recorded Gospel messages and instructions on «How to Believe» and «How to Pray to God». He told Bible

stories to accompany our picture scrolls. We had some trouble slowing him down to synchronize his words with the sequence of pictures. But after many tries the job was well done.

Back in Cambodia we have visited the Mnong in their jungle villages ten times in the past two years. Before we had the recorded tapes, our explanation of the Gospel in Cambodian was little understood and the interest was poor. But the tapes keep them simply spellbound. They ask to have them played over and over, hour after hour. Each time we return to a village they come running to ask, «Did you bring the machine that speaks our dialect?»

Occasionally someone will bristle and argue with the box, but as a rule they nod their heads in agreement and say to one another, «This is the truth.» On our last trip, covering 600 miles in 26 days, there were two area chiefs who again expressed their readiness to accept the faith if we could come and teach them. We leave again tomorrow for these two areas in a concerted effort to bring these chiefs to a decision for Christ. We are trusting the Lord of the harvest to grant us the desire of our hearts — to see these two become the firstfruits among the Mnong.

Then we will say Y Brong has planted, we have watered, and God has given the increase.

Ed THOMPSON

TRANSLATION HIGHLIGHTS!

by
Helen Evans
and N. Robert Ziemer

This year the *Koho New Testament* and the *Raday New Testament and Psalms* are to be printed by the British and Foreign Bible Society. How we praise the Lord for these two projects at last completed!

In the 1930's Rev. H. A. Jackson and Mr. Sol began by translating the Gospel of Mark into Koho. During the war years the book was misplaced and it was not actually printed until 1956. Meanwhile other portions appeared. The books that seemed most pertinent to the needs of the young Koho church were the ones that got priority. In 1954 the remaining New Testament books were assigned to the various missionaries working among the Koho. In this way all the New Testament books were prepared in rough form and either mimeographed or printed separately.

In Raday, too, the Gospel of Mark was the first Bible book to be translated. When the Raday Bible School was begun, an immediate need for more Scriptures arose, for if you are going to teach the Bible you have to have the Bible. Rev. N. R. Ziemer and Mr. Ham set to work to translate the needed books. Gradually over the next ten years the books appeared in mimeographed form. They were used in the

Bible School and any difficulties of translation were noted and corrected.

For both the Koho and Raday Testaments the final revision of all the books was made by a committee, usually consisting of an American, a Vietnamese, and one or two tribal workers. Every verse had to be carefully checked for accuracy of translation, correctness of idiom, and general readability. This was a long, slow, tiring process. But it was also a rich privilege for everyone who had a part in it.

Share with us now some highlights from the translating of God's Word into these two tribal languages.

■ In Raday it is difficult to express concisely «the only begotten Son». In John 3:16 we have rendered it, «He gave His own Son. He had only one».

■ The word «repent» was a problem in Koho. The translators tried for months to find an adequate expression. One day Mr. Jackson remembered the story of the Sunday School girl who said, «Repent means to be sorry enough to quit.» Calling Mr. Sol he explained, «Repent means that you are so angry against some sin that you will forsake it and not do it again.» From this came the compound



John NEWMAN

word that means «repent» in Koho : «angry-forsake-sin».

■ The Lord told Saul, «It is hard for thee to kick against the pricks» (Acts 26:14). This reference to pricks which a horse kicks against means little to the Raday who seldom use horses. But every Raday knows the sharp pointed goad which a mahout uses to control his elephant. That is the word we use here.

■ «Ivory palaces» in Psalm 45 describes the residence of the King. Ivory is literally elephants' tusks. In Raday this becomes, «The king's house constructed of elephants' tusks». The thought of course bespeaks great value. thought of course bespeaks great value. I remember the exclamations of astonishment in class when I first presented this psalm.

■ One day when the revision committee was deep in the sixth chapter of I Corinthians, Mr. Sac suddenly looked up. «What does it mean, we're to judge angels? I thought the angels were good.» After an explanation had been given and we talked about it a little, Mr. Klas burst out, «Why sure, that must be what it means!» With a delighted chuckle he thumped Mr. Sac on the back saying, «There are many

Koho Revision Committee

strange and wonderful things in the Bible!»

■ Hell was formerly called «the village of the evil spirit below». In the new Raday revision there are two names used which make it clearer : «the enclosure of fire» for Gehenna, the place of burning; and «the village of the dead» for Hades, Sheol, or the grave.

■ Christ «emptied Himself» (Philippians 2:7) is expressed in Raday as, «He took off His equality with God», employing the same word as a person would use in speaking of taking off a garment.

■ Several students were buying books. As they turned to leave, one said to his friend, «Have you got I John yet? No? Well, you ought to get that. It's easy to read. You don't have to be taught it in order to understand, like the other books. You'll find it very delicious.» I asked him if he had read it all through and he replied, «Yes, two or three times already.»

■ A young tribesman came to call at the house. In the course of the conversation I mentioned that at last Corinthians had been printed and that if he had five piastres he could have his copy. As I was getting it out of the bookcase he said he didn't have the money this time because he had other things to buy in town. He leafed through the book and I explained something of the background — the terrific problems in the Corinthian church, how Paul had written to tell them what to do, etc. He remarked about how much clearer it is to read the Bible in Koho rather than in Vietnamese which he doesn't know very well. I said, «Well, next time you come, try to bring five piastres so you can get a copy.» He looked at the book, reached for his wallet, and said very earnestly, «Oh Miss, I must have this book now. The other things can wait.»

GONE THE HORRORS OF DEATH

by A-Chu, a Bru tribesman, as told to LeRoy Josephsen...

My sister and I are alone now. Mother had six children but four died at birth. It seems a wonder now that even we survived. The horrors of death have come so close.

I was only a small baby when my throat became swollen nearly shut. I could not drink my mother's milk nor eat the rice that she chewed up for me. Every time my mother went to the fields she would tell my grandmother to bury me if I died before she came back. At first my family tied a string around my wrist to keep the spirits away. If I had gotten better they would have killed a chicken for the gods. But I grew worse, and they sacrificed pigs, goats and then a water buffalo. It was a long time before I recovered.

When I was three years old smallpox broke out in our village. We all fled into the jungle. No one dared go back, and so we made our home in a different village.

As a boy I liked to hunt birds. We took some sticks, spread glue on them, and tied the sticks near the tops of the trees. Birds brushing against them would get stuck. Then we boys would climb up and catch them. One day I was high up in a tree when a branch broke. I fell and landed on my back. I must have been unconscious for hours. When I opened my eyes my friends were squatting around jerking my hair to bring me to.

And so I could continue. My uncle was carried off by a tiger. My father died of dropsy. An eye disease left me blind in one eye. — Why did not all

of our sacrifices bring protection and healing? At last, at the age of seventeen, when I was seriously ill again, I told my family not to sacrifice for me. It would only be a waste to kill all our animals. I knew there was a great God somewhere, and I directed my prayer to Him. I said, « Please God heal me or let me die in peace. » God healed me, because He knew that if I died I surely would not have died in peace.

I well remember the trip, two years later, when I went to the big market with a group of friends. A Vietnamese pastor was there who had learned our language. We stopped to listen to his words about God. « Who is this God ? » I asked. My friends turned to go and called me. I could not leave. I had to hear more. I was hungry for the good news of salvation. Before I finally left, I prayed, confessing my sins, and received Christ as my Saviour. I journeyed home with great joy in my heart to tell my family.

For several years now I have learned about the Gospel from the pastor. I have accompanied him whenever he has gone to preach. Soon I hope to be a preacher too.

A few months ago my step-father died. But for him it was different. He told the people not to sacrifice for him. He said he believed the way I had taught him and he was able to die in peace. I led my mother, too, to the Lord before she passed away. My sister recently believed in Jesus. Now I am praying that all my other relatives will also follow Christ.

Imagine a place up in the mountains where there is always clean fresh air scented with the fragrance of pines. Billowy white clouds float in an azure sky while the bright golden sun seems to take delight in the beautiful scenery beneath it. Forests of pine trees are everywhere, covering the many hills like carpets. Lakes, forests, hills, and the wide expanses of sky — that is Dalat.

One purpose of Dalat is to be a place of learning. Five days a week are spent in classes taught by dedicated teachers who left homes and families in order to teach us. A library, a science lab, good textbooks, and many other things are available for us. What more could one ask?

Dalat is not only a school. It's a home for more than 130 of us. Dorm parents take the place of our own mothers and fathers, and there is no lack of « brothers » and « sisters ».

In addition to science, history, and English, good sportsmanship is taught. Baseball, basketball, football, volleyball, and most any kind of ball is played. We take pride in our team, the Eagles, whose colors are blue and gold. Competition with other schools is common which also puts the cheerleaders in action.

What would life be like without social activities? That kind of life is unknown at Dalat. There are all kinds of parties: hen parties, stag parties, big parties, little parties, birthday parties, skating parties, and almost any type of party you can think of. Hikes, picnics, bonfires, and games are planned for the weekends. There is never a dull moment to be found.

Spiritual life is an important part of Dalat. I will never forget all the times of blessing from special speakers or even from simple testimonies at our Young People's meetings. Also, it is wonderful to have fellowship with Christian classmates. I would be glad to be at Dalat if only for the spiritual lessons learned.

« Don't you ever get homesick? » you may ask. It is hard not to get homesick when one doesn't see his parents for months at a time. They seem so far away and there are always dangers

School in the Mountains

by Mary Frances Holton,
11th grade. Prize-winner,
Jungle Frontiers essay contest.

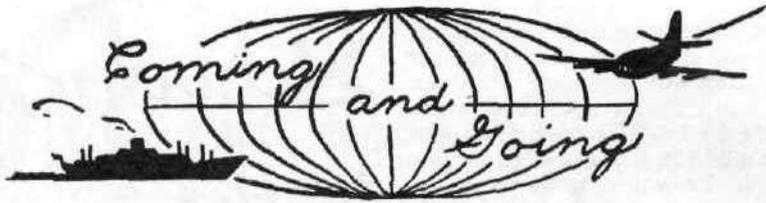


W. E. EVANS

Young MK's relax at a « cook-out »

which cause us to fear for their safety. But then it is God's will for them to do His work and the least we can do is to accept it cheerfully.

Why am I glad I'm here? I love the beautiful location of Dalat. I'm thankful for the good facilities for learning, and the opportunities for good sportsmanship. I enjoy the activities and appreciate the good sound teaching from God's Word. Most of all I'm happy to be here because I know it is God's will for me, but I'm surely glad He made it such a wonderful place!



HALLELUJAH, THE LORD REIGNETH!

In answer to your prayers our missionaries are back on the field. A number were detained in the homeland due to difficulty in securing visas to troubled Viet-Nam.

Rejoicing, *Rev. and Mrs. W.E. Evans, Rev. and Mrs. George Irwin, Rev. and Mrs. Archie Mitchell and Miss Peggy Bowen* returned to Viet-Nam, each to begin a third term of service. Mr. and Mrs. Evans are appointed to the school for missionaries' children and make fine house-parents to scores of squealing happy girls. Mr. and Mrs. Irwin, fluent in both the Vietnamese and Koho languages, will be stationed in Phan-Thiet where both languages can be well put to use. Mr. and Mrs. Mitchell are extremely busy at the Banmethuot Leprosarium. Miss Bowen has returned to the Bible School at the Dalat Tribes Center; classes started two days after her arrival! Mrs. Irwin (née Stebbins) expressed the feelings of them all when she said, « Being detained in the States is just like eating too much candy! »

Valuable new additions arrived at Dalat for the staff of our school for missionaries' children. *Mr. and Mrs. Harry Copper* and son Joel come from Mansfield, Ohio. Mr. Copper is teaching math and science. *Miss Normadine Luckenbill* arrived from Bend, Oregon. She teaches first through third-graders.

HURRY BACK... WE MISS YOU

These missionaries are on furlough this year: *Miss Mary Forbes* from the Dalat school, *Rev. and Mrs. Robert McNeel* and *Miss Mildred Ade* from leprosy work, and *Rev. and Mrs. Kenneth Swain* from the Raday Bible School.



David FRAZIER

The Mitchells, Miss Bowen, Coppers, Miss Luckenbill, Evanses, Irwins



W.W. SCHELANDER

The third annual Tribes District Conference at Dalat

SINCE THE LAST ISSUE

OUR LAW — THE BIBLE... Holding up the Bible, the Superintendent said, « From now on this will be our law. » Delegates to the Tribes District Conference of the Evangelical Church of Viet-Nam had been pondering about (among other things) how Christians should act in relation to some of the old marriage customs. There was hot discussion pro and con. Then the president of the national church, Rev. Doan-van-Mieng, read quietly the Scriptural teaching on the matter. For the delegates, that settled the question. Twenty-five tribes were represented at the conference in Dalat. Rev. Y Ham of the Raday tribe, was re-elected district superintendent.

EDITOR'S SPECIAL EDITION... little Jean Elizabeth Phillips arrived on November 13. She weighed 6 lbs. 6 1/2 oz. Yes, a reprint! She has red hair just like her Daddy's.

REJOICING... Good news to all! Rev. and Mrs. H.A. Jackson are back. He was in critical condition following surgery and complications in Taiwan. The Lord marvelously undertook for him and it's wonderful to have them back with us again.

SET APART... Before the Vietnamese congregation of the large Saigon church, Rev. Charles Long was ordained to the Christian ministry. May God richly bless and empower him as he labors in the Jarai tribe.

HAMS WELL DONE... Wild pigs are good eating. Mr. Gail Fleming came home one day with two that he had shot on the road. While he and neighboring missionaries were enjoying the roasts and steaks, he set about to preserve the two largest hams. He cured them in a special brine, then hung them for smoking in a wooden crate with a green-wood fire below. The smoke billowed up for hours. His back was turned for a few minutes when there was a cry, « Fire. » The smokehouse was in flames. The hams when rescued were a charred mass. How did they taste? With the black outer layer removed — delicious!

The bamboo-thatch chapel was empty when we arrived. We climbed the little stairway and found everything in readiness. The grass mats were spread neatly on the floor. The front of the chapel was nicely decorated with palm branches and colorful hand-woven blankets. Soon the bouncy bamboo floor was filled with men, women and children, all crowded together in friendly anticipation. Today in the village of Buon Tah sixty-one of the one hundred and sixty believers were ready for baptism.

During the service the pastor gave a resumé of God's working in that place. As I listened my mind went back eight years to the evening when we first went there to minister. Many of these same people had gathered then, and how their eyes had widened at the pictures on the flannelboard! They knew absolutely nothing of the Gospel! Their questions showed it. To them «*Yesu*» was a strange-looking man. He had a beard like a man, but he wore a long dress! The angels amazed them too. Were they people or spirits? — or half and half?

We had visited the village at the invitation of Y Ke, who at that time was a merchant in Banmethuot. He had been marvelously saved from a sinful life, and he became burdened for his home village. That first visit left us with an empty feeling. The people were not interested. They were content with life as it was. I remember inquiring about the dozens of bright-looking, attractive young people there. I was told that their parents had never permitted any of them to go to school. This area, almost untouched by anything foreign, was still very much under the power of darkest heathenism.

But God had His plan for this village. The next contact that we know of was made by a team of Rada young men on an evangelistic trip through that district. They had no definite schedule as to where they would stop, nor did they know of Y Ke's village. They just happened, in the will of God, to go to Buon Tah and they held a service there. They were received with the same lack of interest as we had experienced before.



H. ERLANDSEN

Baptizing three at a time

SIXTY-ONE

About two years later, Y Ke decided to return to his village to try his hand at coffee growing. He still felt burdened for his people and he thought perhaps he could encourage them to accept the Gospel. Needing spiritual fellowship, he and his wife joined themselves to a Christian group several miles away and walked each Sunday morning to the chapel there. Before long six young people were walking with them to church, and they all accepted the Lord as Saviour. This was the beginning. But it was not until two years later that the real «*break*» came.

The pastor in Banmethuot was Y Ngue, a young and enthusiastic fellow. He had been a member of the evangelistic team mentioned above. His spirit of adventure, his love for the people, and his fearlessness make him a good evangelist. Y Ngue felt God's definite leading back to Buon Tah, and he accepted the tremendous challenge of this area. It was God's time! Within



K. SWAIN

Believers and their church

BAPTIZED

a few months sixty had prayed, and in two near-by villages several others believed. Now the evangelist had to become a teacher. The new believers were encouraged to build a chapel. We dedicated that chapel a few months later. There was much rejoicing.

But there came «fiery trials» for the pastor. One day they were completely out of rice, and the children were crying for food. They took their need to the Lord and He marvelously answered. A couple in the church not only brought them a basket of hulled rice, but also turned over to them a storage bin of unhulled rice. Today he testifies, «Since that day we have never gone hungry.» Then came the sudden death of their cute little boy, Reuban. But even in that, «God has given us many new 'children' in the Lord.»

He has learned the value of prayer and every morning the deacons and some of the Christians meet before day-break in the Buon Tah Chapel to seek

the face of the Lord. One of the first victories in the village was the planting of fields in areas considered to be haunted by evil spirits. No sacrifices were made, but much prayer was offered. The crops of rice and vegetables were abundant and glory was given to the Lord. The Christians began to bring their offerings of rice, vegetables and money. One time the villagers were very angry because the Christians refused to participate in an important Spirit Ceremony. A short time later a fire destroyed half of the village, the chapel being miraculously spared. The heathen were sure that God was punishing them for their persecution and unkindness to His children. Many were the blessings and healings God graciously granted in answer to prayer.

And so this day of baptism was one of jubilation, and our hearts were thrilled to hear what God had done. We were encouraged to see the eagerness with which the believers listened to the messages from the Word. We felt the warmth of true Christian fellowship. The morning service was followed by a feast in true Raday fashion. And then we followed the path to the river where they had dammed up the stream. Three of our Raday pastors shared in the baptism of sixty-one men and women. We were seeing a miracle of Grace once more. God's love had reached out to a superstitious, self-satisfied people, and had won them to Himself.

But in many of our tribal areas there is much unrest and trouble. At this time it is impossible for us to go into Buon Tah. Pastor Y Ngue has been called to serve again at Banmethuot. His replacement has not yet been granted permission to move into Buon Tah though he can minister there on Sundays. Thus the young church without a resident preacher is passing through another testing-time. You who rejoice with us for God's work in this church, will you not also remember to pray. Pray that God will bring them through victoriously once more.

Carolyn GRISWOLD

“ MR ONLY ”

« Oh Lord, this is the day that we rest and worship You.

« We were full of sin but You took the blood of Christ and cleansed us. We bless You.

« Now God, I want to learn to read, but Satan is blinding my eyes and he has stopped up my ears. I ask You to cast him out and help me so that I may be able to read the Scriptures and to answer those who ask me questions about Christ... »

This was the prayer of a new believer one Sunday morning. The man's name is Dec, which means « Only ». Mr. Only is one of a group of Bahnar Christians who now meet regularly to worship the Lord. The changes in his life — and the needs that still remain — are typical of the believers in the group.

Changes in his life can be seen in many ways, mainly in his leaving the sacrifices and in his trust in Christ to save and protect him. He also witnesses to others about Christ. Here is another interesting change. A few months before he believed, the Christians in the village wanted to build a church and contracted with Mr. Only to do the work. The thatch on the roof was thin, the support poles were small and crooked and the walls were only one thickness of woven bamboo instead of the usual two. He said that it was all he could do for the price, but everyone knew that it wasn't. Two weeks after he became a Christian he was saying, « Let's make the roof thicker and go cut some bigger support poles. »

When this man prays God answers. Once his cow was lost for three days. The people of the village urged him to make a sacrifice so that the spirits

would let him find it. He refused, saying that he would trust in God. Early the next morning the cow came back: God had sent it back. Another day a snake bit his wife on the toe. The villagers said she would die if the spirits were not appeased with a sacrifice. He said, « No. We will trust the Lord to heal. » And, praise the Lord, He did!

But Mr. Only has some personal habits that have not yet been corrected. One day the preacher came to me puzzled. « Why does God answer his prayers? » he asked. « It is true that he has believed in God and has left sacrificing to the spirits. But there are still many things wrong in his life. » This is typical of new believers. They are « babes in Christ » — genuinely born into God's family, but « babes » nevertheless. Now the great need is for growth. When you pray for new believers, pray for their growth in the Christian life.

The heathen are watching. They have seen Mr. Only and the other believers defy the spirits whom the villagers fear. They are looking for proof that the Christian God is truly more powerful than the evil spirits. Their response will depend on what they see.

David A. FRAZIER



D. FRAZIER

Trying to read

doing her share

In a Bru tribes village near the seventeenth parallel a large number of the children suffer from eye diseases. There is one young blind girl about twelve years old who loves Jesus with all her heart. She attends every meeting, learns all the Bible verses and knows many of the songs by heart. Her face shines with an endearing smile.

Just before Christmas the Christians in the village talked much about putting a cement floor in their little thatch church. How nice it would be to have it in time for the Christmas program. They had seen cement floors in the Vietnamese market place and they wanted to have the same thing in

their chapel. Seeing their earnest desire, the missionary made a promise. «If you gather all the sand, the small stones, and some large rocks, I will provide the cement and help you lay the floor. Let's finish it in time for Christmas!»

When Mr. Josephsen arrived with the cement a week later, he saw great piles of sand and stones and rocks. Some were still carrying heavy loads up the hill. His heart was bursting with gratitude to God for what He had done in the lives of these simple believers. As he looked upon the faithful group a small figure caught his eye. There, stumbling up the hill with a large stone, was the little blind girl.

a shepherd's heart

Terror gripped Y Krun when he heard the dreaded Communist guerillas had been in a near-by village the night before. Immediately he hastened to Banmethuot to ask the missionary to come and move him and his family out of the area and into safety. He was the preacher in the Mnong district and he knew the Viet Cong wanted him. That same day he and his family with many of their belongings were brought in to Banmethuot.

A few nights later Y Krun had a dream. A strange «being» took him back to the village he had so hastily left. There they saw somebody at his pulpit preaching the Word. Y Krun asked his guide why the man was in his pulpit. The answer came back like the thrust of a knife: «Because you fled, and the sheep have no shepherd».

The next morning Y Krun told the missionary he had to return to his people. «I had a dream. My people need a shepherd and I must go back».

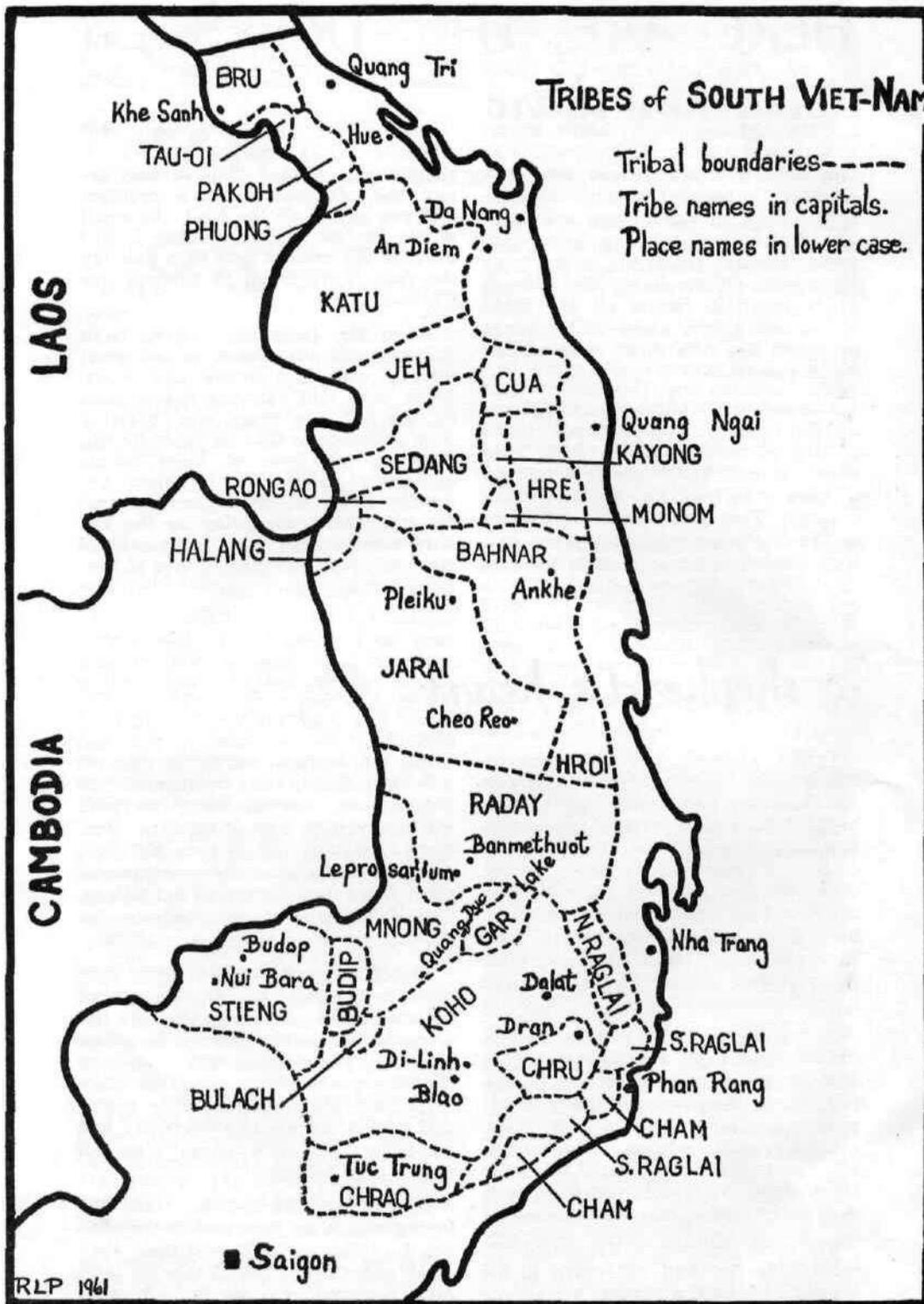
When the husband suggested that his wife and family stay temporarily in Banmethuot, her answer was firm: «Where you go, I go. If they take you, they must take me. If they kill you, they can kill us all». The welcome was great when they arrived at the village. The shepherd had returned to his sheep.

As night closed in upon them, they decided to sleep not in the chapel as they had always done in the past but in the rice storage house on the edge of the village. The Viet-Cong would never think to look for them there. But all night long they tossed and turned, unable to sleep. They had no peace. The rice house was not where they belonged.

Committing themselves into His loving care, they remained in the chapel the following night and there they slept peacefully. The shepherd, with faith renewed, was on the job once again!

TRIBES of SOUTH VIET-NAM

Tribal boundaries-----
 Tribe names in capitals.
 Place names in lower case.



RLP 1961

HERE ARE THE TRIBES cont.

Koho. Pop. : 90,000. The tribe covers a large area and the people range from educated office-workers to heathens as primitive as any in Viet-Nam. Koho was the first tribe contacted by missionaries. The Dalat work was opened in 1929. Now there are some 40 preachers and 8,000 Christians. The New Testament has been translated and revised. Staff : Rev. and Mrs. Funé, Misses Evans, Bowen, Holiday, Pastor and Mrs. Tot at Dalat ; Rev. and Mrs. Jackson, Pastor and Mrs. Loc at Di-Linh ; Rev. and Mrs. Schelander, Pastor and Mrs. Xuyen at Blao.

Chrao. Pop. : 15,000. Christian work was begun in 1954. It has been conducted by Vietnamese pastors, though none are there now. There are 400 Christians, mostly near Tuc-Trung. A Wycliffe Bible Translators team is at work.

Stieng. Pop. : 23,000 in Viet-Nam, many more in Cambodia. Pastor Sung moved in to Nui Bara in 1954, Rev. and Mrs. Duncan to Budop in 1959, though now because of restrictions in the area the latter have been temporarily reassigned. There are a few believers. A Wycliffe team is at work.

Mnong. Pop. : 20,000 in Viet-Nam, 15,000 in Cambodia, sparsely scattered over a wide area. For years missionaries to the Raday had oversight of the Mnong field too, despite the language difference. Pastor Cung of Quang-Duc began work in 1954, learned the language and translated the Gospel of Mark. In 1961 Mr. Douglas also began working specifically with the Mnong. Believers now number over 100. A Wycliffe team is at work.

Gar. Pop. : 8,000. The Gar have been very little influenced by outside civilization. Except for three preachers from other tribes, no one has learned the Gar language to preach to them. There is a handful of Christians. The

area is closed because of unrest, and even the tribal preachers have not been able to return to their congregations for over a year. Mr. and Mrs. Phillips, recently assigned to the Gar, are temporarily assigned to the Mnong.

Budip and Bulach. Combined population : 7,000. These two small tribes have had no missionary work. There are no Christians. Their languages are similar to Mnong.

Bahnar. Pop. : 90,000. Bahnar is an influential tribe whose language was used as the trade language for several of the tribes to the north. The first mission station was opened in 1959. Now there is one church and a small number of other believers. Mark, Acts and Genesis have been translated. Staff : Rev. and Mrs. Fleming at An-khe ; Rev. Frazier at Pleiku. Several Vietnamese preachers with the Worldwide Evangelization Crusade are stationed in this area, and also a Wycliffe team.

Hre. Pop. : 90,000. The Hre heavily populate the valleys and reach into the mountains near the coast. They are among the few tribes that farm wet rice fields like the Vietnamese. The mission station was established in 1958. A writing system had to be devised for the language as a tool for missionary work. The station is now unoccupied. Several missionaries and national preachers with WEC are at work in the tribe. There are a few believers. The Gospel of Mark has been translated.

Monom. Pop. : 4,000. These «High Hre» live along streams in the high mountains. A WEC Vietnamese preacher had begun work, but was forced to leave because of the unrest.

Koyong. Pop. : 4,000. Little is known about this small tribe. There has been no missionary contact.

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. Anyone interested in 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.

- | | |
|--|-------------|
| 1. Construction of Short Term Bible School building for the Di-Linh Station | \$ 1,800 US |
| Simple religious instruction is given in this strategic Koho center. Sometimes all the Christians from one village attend, and it is the only prolonged contact we can have with them. | |
| 2. Annual maintenance expense at the Leprosarium | 11,000 |
| <i>This amount represents the continuous need to feed patients, maintain valuable mechanical equipment and vehicles, and pay the salaries for hired workers.</i> | |
| 3. Major repairs and maintenance of present buildings at the Leprosarium | 1,200 |
| In a tropical climate the buildings must continually be repaired or soon become unusable. | |
| 4. X-ray unit for the Leprosarium | 2,500 |
| Bone deterioration, one of the side effects of leprosy, can be quickly detected with X-rays. The Leprosarium hospital greatly needs an X-ray unit. | |
| 5. Repairs on chapel and construction of classrooms for the Dalat Tribes School | 2,500 |
| The church building, also used for the Bible School auditorium, is now too small and must be repaired and enlarged. Also two much-needed classrooms will be added at the back. | |
| 6. Land Rover for Rev. G. E. Irwin | 2,500 |
| 7. Land Rover for Mr. R. L. Phillips (balance needed) | 1,500 |
| 8. Land Rover for Rev. C. G. Ingram | 2,500 |
| 9. Land Rover for Rev. R. W. Reed | 2,500 |
| 10. Land Rover for Mr. M. E. Douglas | 2,500 |
| 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 and economical Land Rover. | |