



## *Tidings From Our Evangelistic Centers*

By J. R. Spangler  
Division Ministerial Association Secretary

We are justly proud of the evangelistic centers which are in operation in our Division. Rather than degenerating into a round of social activities to keep people interested, they are being used to stir the hearts of thousands with the startling, dynamic messages of the Adventist Church. This is as it should be! Our task is one which involves the eternal future of those within our reach.

Paul Eldridge and his associates are publicly proclaiming this truth in our new evangelistic center in the eighth largest city of the world—Osaka, Japan. Recent word from Jack Sager, now on furlough,

indicates that strong assault plans are being made against Satan's kingdom this fall in the Tokyo Evangelistic Center. To know Pastor Sager is to know that a major campaign will be conducted yearly as long as he remains the Center's captain.

George Munson, ministerial association secretary for Korea, has recently concluded a series of meetings in the Seoul Center. We are happy to report that another center in Korea's capital city is to be opened as soon as possible. Think of two evangelistic centers in one city! The truth of the matter is that in

Korea every Adventist church is an evangelistic center!

From Cebu, Philippines, comes the thrilling report that last year 140 precious souls were baptized in the Capitol Center. A quick calculation shows that approximately 500 precious souls have been buried and have risen with their Lord since the doors of this spiritual arsenal were opened in 1958! For the last three years L. E. Montana and a faithful corps of workers have done a magnificent work in year-round evangelism. This is a remarkable record and I do not know of any evangelist in the world who has fought so long and so well in a city the size of Cebu.

Clinton Shankel, our youthful union evangelist for Indonesia, is presently developing battle strategy which will result in an all out offensive on the sprawling, gigantic city of Jakarta. One-half of the Thirteenth Sabbath Overflow for the last quarter of this year will

Pastors R. C. Williams and L. E. Tucker (seated in the center of picture) and other workers who assisted in the evangelistic meetings in the Manila Center which began last November. With Pastor Tucker and his helpers is the large class of baptismal candidates. The picture was taken the closing night of the meetings.



be used for erecting an evangelistic fortress in the very heart of this city. We are earnestly praying that the location for this new center will be on the new highway which leads to New Jakarta. It is in this area the Asian Games are to be held in the near future. Surely we can do nothing less than to erect an arena where the rules and regulations of the game of life will be expounded to the multitudes.

We are anticipating that the forces of Satan will be out-generated in Hong Kong. There may be a possibility of a temporary retreat on our part when we will be forced to vacate the old Bible Auditorium built under the direction of Pastor F. W. Detamore, but we hope for a new location and larger facilities in order to disseminate the gospel of Christ.

The accompanying picture gives actual evidence of the efficiency of evangelistic centers. Last November at the invitation of R. C. Williams, commander of the Manila Center, Pastor L. E. Tucker opened a crusade sponsored by the Voice of Prophecy. This invasion continued until December 18 and at that date more than 100 had already made their decision to surrender and unite with the church. Sixty-three have already been baptized and made prisoners of the Lord Jesus Christ. Pastor Williams is continuing follow-up meetings on Sunday and Wednesday nights. The accompanying picture includes the baptismal and worker group on the closing night of the meetings. One outstanding feature of this month-long program is the fact that 263 Bible correspondence students received their diplomas.

Immediately following the Youth Congress, the Manila Center will be the location of another combat when Milton Lee, our Division evangelistic chief of the Chinese forces, will take the lead against the enemy. This Bible Barrage will be aimed especially at winning Chinese converts. We invite you to join your prayers with ours that God will continue to bless these centers for victory.

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**The gospel is to be proclaimed in our cities . . . Many are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the way that God designs it to be brought.**

—Evangelism, p. 559.

## What Is Sabbath School Investment

**By William J. Harris,  
Associate Secretary,  
Sabbath School Department,  
General Conference**

With more than a quarter of a century of Sabbath School Investment behind us, with nearly US\$9,000,000 raised by this interesting method, and with many thousands of Sabbath School members all over the world working for Investment, still we sometimes hear the question asked, "What does Sabbath School Investment mean?" Investment means more than just another offering.

Sabbath School Investment is a plan whereby through additional blessings from God we are able to find additional funds to hasten on His world-wide mission work. From every country and every clime loyal Sabbath School members are working special savings plans, unique sales projects, and making sacrificial efforts in order to augment their mission giving. Limited in funds as we are, but imbued with a great zeal for God's work, we endeavor to exploit beyond the call of duty every possibility for hastening to completion our great unfinished task.

South America writes of additional funds raised from the sale of fruit from special designated trees. A faithful member in the Philippines weaves mats and from the sale of them adds to her mission giving. Church school children mow lawns, work a paper route, baby-sit, and perform other activities to attain their Investment goal. The Loma Linda Food Company through redeeming their labels from satisfied customers has added over US\$100,000 to mission funds.

So, what does Investment mean? It means through our exercise of faith God is afforded additional opportunity to grant us greater blessings enabling us to increase our giving for mission needs.

Ask Jacob. He will tell you it means a fruitful bough whose branches reach over the wall. It means more than the mere requirements of duty. It means responding to the challenge of need without regard to the limitations of one's obligations. It is service above and beyond the call of duty, a service prompted by love.

Ask William Carey. He will tell you it means attempting great things for God and expecting great things from God. It means attempting without the assurance of achievement; it means making the effort even with no promise of successful accomplishment—endeavoring in the face of possible loss. Investing is "chancing"—working for returns and trusting God for the increase. It means stretching a little farther in our efforts and attempting a little more in our work. It means doing more because we love more.

Ask Isaiah. He will tell you it means spreading forth the curtains, lengthening the cords, strengthening the stakes, and breaking forth on the right hand and on the left. It means more mission accomplishments in unexpected places; it means added facilities amid insurmountable needs. Indeed, it lengthens and broadens and strengthens because it springs from love that is deep and strong—a love that never fails.

Ask the thousands of Sabbath School members from Alaska to Tasmania, from Hammerfest to Punta Arenas, who love Investment, who are working on innumerable Investment projects that swell Investment funds until today they yearly pass the half-million-dollar mark. Yes, ask these Sabbath School members what Investment means and they will tell you it means an additional opportunity to raise our Sabbath School mission goal.

Every Sabbath School is given a definite goal to reach in offerings for missions. Some schools have quite a struggle to reach the goal, and Investment—money that does not have to come out of the member's own pocket—can be the means of putting them over the top. The Sabbath Schools of the world are expected to raise one half of the total mission budget, or an average of 50 cents (US) per week per member. Since there are many Sabbath School members throughout the world who cannot give that much, we see how important it is that every school that can do so should far exceed the minimum goal in order to make up for those who because of circumstances must fall short.

Investment, then, becomes a helpful means of reaching the goal. But it means more than reaching the goal, it means going beyond the mark. It means not

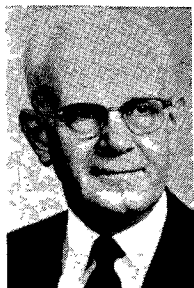
merely giving, but actually working in partnership with God to hasten the finishing of the work more quickly than would be possible if we were dependent entirely upon our own personal resources. More than that, it means an opportunity to have our faith increased and our zeal rekindled as we witness the definite blessing of God upon our individual Investment project. Yes, Investment means covenanting to devote all the proceeds of a chosen project for the furtherance of God's work. It provides a way for enlarging our gifts to Jesus.

If you have not yet tasted the joy of Sabbath School Investment, may we suggest that you begin immediately. You are losing too much by further delay. Catch some inspiration from the thrilling experiences of those who have worked faithfully in Investment, and decide to have a personal part with the great host of happy, joyful Sabbath School investors who are finding Sabbath School Investment as much of a blessing to themselves as it is to the great mission fields of need. Truly, there is no poorer Investment than NO Investment, no poorer sacrifice than NO sacrifice. So the best answer to your question will be found when YOU join the Investment workers today.

## A Prophet in the Remnant Church

By F. A. Mote

Near the close of World War I my family decided to join the Seventh-day Adventist Church.



Those were exciting days, and we all felt our need of Bible study. In a few months my name would be called in the draft and I would have to leave home and loved ones to prepare for the

battlefield. A number of close friends, who were slightly older, had gone to the front lines and had been killed. Was I prepared for what seemed to be my lot?

The day of our baptism was one that we shall never forget. Mother, father, brother, sister, and

I were buried with our Lord in the water of an abandoned gravel pit near Frankfort, Indiana, where we were attending campmeeting. That was a happy day for me! What a wonderful experience it is to find Christ as Lord and Saviour and to begin the new life with Him!

After my family was baptized we discovered to our surprise that the Seventh-day Adventist Church had a prophet. That was a strange and bewildering discovery. Bible studies were given to make clear that the "remnant" church was to keep the commandments of God and have the testimony of Jesus which is the Spirit of prophecy. These truths were read to us from Revelation 12:17 and Revelation 19:10.

One of the first books which we purchased was **Early Writings**. As I sit here writing, this choice little volume is before me. I notice the date I received the book written on the fly leaf, December 25, 1918. Eventually we all received the light, and how grateful we have been that we did not steel our hearts against it.

Now I want to pass along to you a few of the points that helped me to decide that Mrs. White was indeed God's true messenger. Surely God inspired His servant, Mrs. Ellen G. White, to write this and all of the fifty-three volumes which were given through her to the remnant church.

### William Foy and Later Hazen Foss Called to Be God's Messenger

Even before the time of the great disappointment in 1844, God sought to bring light and guidance to the Adventist believers. In 1842 He spoke in a prophetic dream to William Foy of Boston, Massachusetts, opening up to his mind the travels of God's people to the holy city. Two such views were given him. He was at one time a free-will Baptist, but he was preparing for the Episcopal ministry. Large audiences gathered to hear him speak and relate the story of what he had seen of the heavenly land and the earth made new. Not long before the disappointment of 1844 God gave this man another vision in which he saw three steps or platforms, the third extending all the way to the kingdom of God. This vision he could not understand as he was expecting Jesus to come very soon. And he saw no place for such a representation. Actually

the vision represented the work of the three angels of Revelation 14. He made no effort to relate this vision which might have allayed the heartbreak of the disappointed Adventists.

Shortly before October 22, 1844, God visited Hazen Foss of Maine with three visions. Mr. Foss firmly believed the Lord would come on October 22 of that year. He was a man of fine appearance, of pleasing address, and well educated. The Lord came near to this favored man and revealed to him the journey of the Advent people to the city of God with many of its accompanying dangers. He saw also the trials and persecution that would follow if he was faithful in relating what had been shown him. Like Mr. Foy, he saw the three steps on which the people of God were to stand as they neared the holy city. But he was a firm believer in the Lord's coming "in a few more days" as the people then sang. The part of the vision relating to the three steps were to him unexplainable, and he shrank from the task assigned to him and refused to relate the story.

The vision was repeated the second time, and he was told that if he still refused to relate what had been shown to him the burden would be taken from him and given to one of the weakest of God's children who would faithfully communicate God's message. Again he refused. A third vision was given, and he was told that he was released and that the burden was to be laid upon one of the "weakest of the weak" who would do the Lord's bidding. This stirred him to action, and he resolved to tell the vision to others but alas, when he stood before the assembled audience he could say nothing. The vision once so clear had fled, and his mind was a blank. He stood before the large audience of people as dumb as a statue, and finally said in the deepest agony, "I cannot remember a word of the vision." He wrang his hands in anguish saying, "God has fulfilled His word. He has taken the vision from me." And in great distress of mind he moaned, "I am a lost man." From that time he lost his hope in Christ and went into a state of despair. He never attended a religious meeting again and lost all personal interest in religion. He lived for a number of years and died in 1893.

### A Third Person Called As Messenger for God.

A few months after the disappointment God called the third person to serve as His messenger. This call came during a season of worship when five women were praying earnestly for light. It happened in Portland, Maine, in the home of a Mrs. Haines.

In this group of women was Ellen G. Harmon (later Ellen G. White), a girl of seventeen. She was of frail health, having been injured by an accident when she was only nine years old.

The disappointment had been a severe taxation on her physical strength, and some thought that Miss Harmon could live only a short time. It was while praying for light regarding the disappointment that she was taken off in vision for the first time. In this vision much of what God had revealed to Foy and to Foss passed before her mind's eye. It was a wonderful comfort to her and to the faithful ones to whom she related the vision, bringing a sense of the presence of God in their bitter experience. So we can see that this young woman, who was so weak physically, and who had but a short time in which to live, was indeed one of the "weakest of the weak." Yet, God laid upon her the burden to serve as His messenger. This vision was the first of approximately 2,000 that followed during the next seventy years. She became God's messenger to the remnant people of God.

Many years after her first vision, Mrs. White wrote: "My Saviour declared me to be His messenger. 'Your work,' He instructed me, 'is to bear My Word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the Word before unbelievers, and with pen and voice, to reprove from the Word actions that are not right. Exhort from the Word. I will make My Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I have given shall be heard from one who has never learned in the schools, but My Spirit and My power shall be with you.'"

It was no easy struggle for Ellen Harmon to accept this call. For some time she prayed that the burden might be laid upon some-

one more capable than herself. Still came the command from her heavenly Father: "Make known to others what I have revealed to you." Finally after earnest prayer and the divine assurance that she would be sustained through her labors she accepted the call of God.

Then her work began in earnest. At Poland, Maine, she passed along to those who were present in the home of her sister the sobering story of her first vision in Portland, Maine. Hazen Foss was present in an adjoining room listening. He recognized the vision as similar to the one that God had given him. He urged the young woman to be "faithful in bearing the burden and in relating the testimonies that the Lord should give her." He told her that she would wear the crown of life he might have worn. To others he said, "That is the instrument on whom the Lord has laid His burden."

(To be continued).

### A Visit to West Borneo

By J. R. Spangler

Pastor Pangarisan Sitompul and I waited anxiously at the Jakarta airport a few weeks ago. We were wondering if our names were still on the passenger list for the flight to Pontianak in West Borneo. Airline service in Indonesia is excellent, but the military naturally takes

precedence over civilian travellers. Pontianak has been selected as a vacation spot for weary soldiers and sometimes this makes it difficult for non-military personnel to fly to this area. We felt that if God wanted us to go, the way would open and it did!

Pontianak is located on the large Kapuas River. Most of the homes are built on stilts or on small islands. When the tide comes in, the river water backs up and overflows large areas of this busy seaport town. There is so much water, I looked to see if the chickens had web feet! Paradoxically, there is a shortage of drinking and household water. The population depends entirely upon the rainfall and during the dry season water is more valuable than gold. Fortunately, we were there during the rainy season and experienced no lack of water hardships. In Pontianak we have a very fine clinic which is host to an average of eighty patients a day. We have the best medical facilities in this area. Most of the people in Pontianak are Chinese and there is a great need for Chinese literature. We hope that plans will be laid to import Chinese literature for distribution to the patients at the clinic as well as to aid our other evangelistic programs.

One of the interesting features of our trip was the conducting of a New Year's Eve service in the church located on the second floor



A baptismal scene in the jungles of West Borneo, (Kalimantan Mission). The ten candidates are standing in the edge of the pool with the two officiating ministers, Pastors Sitompul and Londa.

of the clinic. Many heart-touching testimonies were given following the sermon. To live a more dedicated life during 1961 was the burden of every testimony.

### **Advent Believers Baptized in a Jungle Village Near the Equator.**

The most thrilling part of our entire trip was the visit to the little village of Ipoh where Brother Macarewa has labored faithfully for a number of months preparing a group for baptism. On the way to this jungle village we passed a large marker indicating the equator. I could not help but think as we passed this monument that no matter where you are on God's earth—north, south, east, west or right on the equator, you will find the Advent message claiming the hearts of many for Jesus Christ.

Near this equator marker, a rainstorm forced us to seek shelter in a small roadside store. While inside, a fine group of young men who were on their way to a technical engineering school joined us. I believe that God has a purpose for everything and I felt that our coming here was for a reason. All of these young men were staunch Muslims. We silently prayed God to help us turn this little store into another Mar's Hill. Brother Sitompul translated my questions to these young men. The questions concerned their religion which helped them to see that their beliefs were based on traditions taught them by their parents. Then the question was asked, "Who do you think Jesus Christ was?" They all exclaimed, "A prophet." It is difficult to explain our feelings as we unfolded to them the fact that Christ was truly God. Perhaps the coming kingdom of Christ may have as some of its inhabitants one or more of these young men!

An hour's hike through the jungle brought us to the lovely little village of Ipoh. In one of the village homes, we met with the baptismal group and carefully went over all of the baptismal vows. We discussed the love of God and as we asked pertinent questions it was evident that some of these dear souls were not quite ready to unite with our church. At the end of our service, the old chief got up and said, "We are uneducated but we love God." He turned around and made a strong appeal to his people to do right. He asked them if they were willing to give

up their pigs and tobacco, which were the two major problems preventing them from being baptized. Without a single exception the entire group raised their hands and audibly gave assent to his appeal.

The next morning Pastors Londa and Sitompul baptized ten precious souls. This becomes a nucleus for a future Seventh-day Adventist Church. Already the villagers have gone into the jungles and cut wood for a new church building. A fine spot overlooking the village has been cleared for the erection of another monument to the glory of God.

Our last visit in this area was to the beautiful city of Singkawang. This is called the Bandung of Borneo. The population is mainly Chinese and the Chinese language is spoken even by the Indonesians. We have only two resident Adventists in this town. One is a doctor and the other a printer. We trust the way will open for Pastor Milton Lee, our Division evangelist for the Chinese, to conduct a series of meetings in this place this coming summer. Your united prayers mean much to the success of our work in West Borneo.

### **KOREAN UNION MISSION**

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### **The Gospel Preached in a Winery**

By Suk Man Kim  
Sabbath School Secretary,  
Central Korean Mission

A woman attended Bible studies and learned the wonderful Bible truths. She wanted her sister to know about the truth so that she,



too, might accept it and be saved. The Bible instructor was prevailed upon to visit this sister's family. Inasmuch as they lived on an island, they had to go by the sea. Unfortunately the ship which they boarded anchored at a small unknown port. It was a dark night and there was no hotel in which

to sleep. They walked to and fro seeking for some place where they might spend the night.

They finally found a winery where they were permitted to stay. After the evening meal, the Bible instructor began to explain the reasons for his faith. This was the first time this family had heard such words. They gathered in the villagers and 40 or more assembled to hear the words of the Bible instructor. The owner of the house is a rich man and he is a college graduate. The villagers, hearing the words of the elder, were so impressed that they would not permit the sister and him to leave the next day. They urged them to teach them more of these wonderful truths. The studies continued for ten days from morning till night and at the end of that time 300 persons had accepted the truth. The owner of the home and winery sold his business and also his swine. After three months he was baptized. He has established a middle school on that island and many young people are studying in that school. These same young people after hearing the truths go out and preach the gospel in the neighboring villages.

There are nine villages on the island of An-Myun. Evangelistic meetings are being held on each one of these islands. Recently when we visited An-Myun island, more than 2,000 people gathered for the evening meeting. The unfortunate incident which prevented the Bible instructor and the woman from reaching their destination became a fortunate one for the gospel. The woman's desire to save her sister brought in much fruit from this island. The sister was also won to Christ in due time.

### **Seoul Temperance Institute**

By Rudy E. Klimes  
Secretary, Temperance Department  
Korean Union Mission

Over 40 newly-elected temperance society officers of the Seoul area churches gathered on January 22, 1961, for the first Temperance Officers' Institute in Korea. The chairman, Kim Sunk Man, temperance secretary of the Central Korean Mission, was assisted by a number of union and mission representatives and also medical personnel. The officers discussed the plans laid during the recent



Union Temperance Departmental Council concerning local church temperance organizations and activities. They received the Temperance Kit consisting of samples of the newly-printed temperance tracts, pledges, report forms and the quarterly Korean temperance publication, "Alert" and other samples.

There is a growing interest in the temperance work in Korea. A recent Adventist radio sermon on temperance stimulated a very enthusiastic response in the mail. The film, "One in 20,000" has been and is being seen by thousands in the cities, the villages, and the American Army camps. Many of our schools have active temperance societies. One academy chapter presents regularly in their village a temperance program over a loud speaker system. Another chapter has had posters printed for buses and store windows. The Southwest Academy reached its 100 percent membership goal—all students and teachers are fully paid-up members of the Korean Temperance Society.

Much has been done by some, much more needs to be done by many to help gather a clean-living people to the Lord.

## Let Us Build a Temple for Our God Worthy of His Name

By Won-Chai Chung, Minister  
Southwest Korean Mission

Na-Joo City is situated about 24 kilometers from Kwang-Joo and belongs to the Southwest Korean Mission. After my graduation from Korean Union Training School, I worked in Kwang-Joo as a ministerial intern. I have now

been working with the church in Na-Joo since April of 1960.

Na-Joo is a new city and it will soon become a much larger and better city. A big factory is being built in this city by the Nitrogenous Fertilizer Company and as soon as it is completed nitrogenous fertilizer will be produced. About 30 people from Western Germany are working in this factory and there are many other workers. This factory will be one of the largest in Korea. There are thousands of people living in Na-Joo and with this big manufacturing plant being developed this city will grow and develop rapidly. Present truth should be preached and the work of God, too, must be brought to the forefront.

Our Seventh-day Adventist church in Na-Joo was organized as a result of evangelistic meetings which were held forty years ago. About 35 years ago the church members moved to the present place of worship, pictures of which will accompany this story. At that time there was a curtain that separated the men from the women, a Korean custom as directed by Confucius who forbade the intermingling of the sexes. Only the preacher could see the entire audience. This place of worship was not built as a house of worship but only as a private home about 100 years ago. The pictures will give you an idea of the very dirty and decayed condition of this house—the only place we have for our church services. The Catholics and the Presbyterians have very beautiful church buildings. But our Seventh-day Adventist church is too small,

too dirty, too decayed, and too old—it looks like a beggar's house.

When I came to Na-Joo last April (1960), the spiritual condition of the church was also very poor. There were seven baptized members and the attendance at the evening meetings was three or four persons. Had I let my mortal vision prevail, I would have despaired. However, I believed with Paul that "I can do all things through Christ which strengthened me." (Phil. 4:13). With many a sincere prayer, many a tear I began to work. First I wrote the name of our church on the sign-board with my own hand. I became a carpenter and a painter in order to repair our church.

When this was done I felt that I must begin to revive the church spiritually. It was not easy. People in Na-Joo were prejudiced against Christianity due to their belief in Confucius. I prayed to God for a real revival in the church. I decided to begin by gathering in the young people. I endeavored to use the talents God has given me. Many of the young people in Na-Joo wanted to learn English. So I advertised that I would begin free English lectures. One hundred and fifty young people responded to the invitation to come. Thus the door of the church opened to the preaching of the gospel. My first meeting was held on the evening of May 4, 1960. I had an audience of about 120 people—middle school boys and girls, high school boys, college students and others. I told them the purpose of the meeting and introduced the Voice of Prophecy course to them. In ten minutes' time, 113 persons enrolled



This humble structure is the Na-Joo church building, said by some to look more like a beggar's house than a church.



The front gate leading to the Na-Joo church. Not a very pleasing entrance to God's house.



The pastor of the Na-Joo church and his wife standing in front of their humble abode.

their names on the application cards for admission to the VOP school. As the meetings continued, there were many more who enrolled.

After teaching English, I preached the truths of God to the young people and many of them received these truths into their hearts. On the 2nd of July some of these young people were baptized and others are preparing for the sacred rite. We organized a Missionary Volunteer Society on the 9th of July. As a result of God's blessing on my teaching, the evangelistic meetings, and house to house visitation, our Na-Joo church has been spiritually revived and we now have a Sabbath school with a membership of 120 persons.

Yes, the church has been revived spiritually but the church building is old, decayed and the outward appearance is not what a house of worship should look like—a house dedicated to the service of God. As I said before, the building is 100 years old and every part of the structure is rotting and crumbling. The accompanying pictures will tell a bit of the story.

Because the Na-Joo church has such a terrible appearance, the gospel is being hindered in its onward march. In this rapidly growing city the work of God should also advance rapidly but because of the appearance of our church building folks refuse to attend the services. When our believers invite others to attend the response is something like this: "Which church do you mean? Oh! I know the Seventh-day Adventist church. But I cannot go to that church for it looks like a beggar's house. My reputation will be injured. My clothes will become soiled. That building is too small, too dirty, too unseemly." So because of the building in which we worship our God's name is despised, shunned and disregarded.

We, the believers in the Na-Joo church, desire earnestly to build a new church. We pray and strive to that end. But most of our believers are poor. We feel that it will cost about US\$10,000 to build a church which will rightly represent our work. We hope it will be possible to get about US\$3,500 from the Far Eastern Division as an appropriation from the church extension funds. The president of the Southwest Korean Mission desires to help us but funds with which to do so are

lacking. We must begin this new building in a few months. We are praying and striving to that end. If we can build a temple for our God worthy of the name, we believe His name will be glorified and large numbers will be saved through the preaching of the gospel of Jesus Christ. Please pray for us and help us to that end.

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## “What Happened to Our Island?”

By V. J. Bretsch,  
Publishing Secretary  
Japan Union Mission

When 163 literature evangelists gather in one place, you can be sure that something wonderful is going to happen. And it did on a beautiful island in the Inland Sea called Shodo Island. It was the occasion of the Japan Union Literature Evangelist Institute and it happened between the hours of 8:30 a.m. and 7:00 p.m. on February 9, 1961.

From the very beginning of our institute on Friday night, February 3, when the union publishing secretary reminded us of the importance of our work and how Jesus had called His disciples “to come apart and rest a while,” our workers had been anticipating what was coming on February 9.

This was to be “D” day. And this is what happened. Our colporteurs filled with love for Jesus and for their fellowmen converged upon the villages and hamlets of Shodo Island and spent one day of our institute actually putting into practice the lessons of gospel salesmanship that they had learned during the preceding days of instruction.

Now what would you say if 150 people, with brief cases in their hands, walked past your home or office? One Japanese said, “What has happened to our Island? Who is taking over?” He had good reasons to ask these questions for our workers were determined to use “D” day to deliver as much of our literature as possible so that many might learn of Jesus and let Him take over their lives.

The servant of the Lord says, “Pray and work, and work and pray, and the Lord will work with you.” **Testimonies**, vol. 6, p. 319. Combining this statement with the words of our institute motto, “More Prayer-More Power-More Souls,” our workers went forth to sow the seeds of truth in places where the message had never been preached before.

Our workers visited 1,698 homes and left a free tract in each place. They prayed with the people and enrolled many of them for the Voice of Prophecy Bible course. Because this was a small island some of the colporteurs found themselves trying to canvass homes where other workers had previously canvassed. This did not bother our colporteurs. In at least one instance four colporteurs had already canvassed a home when the fifth colporteur entered and delivered the only set of books the folks in that home had purchased that day!

In one of the villages, a doctor was busy helping his patients. When approached by one of our literature evangelists, he was kind enough to stop and listen to her canvass. He was not particularly interested in spiritual things, however, and when a nurse told him that another patient was waiting, he hurried away fully expecting the colporteur to leave. But something impressed our worker to stay and she did. Soon the doctor came back to his office and again she explained the importance of her work. After several more interruptions, the doctor said, “If this book is so important to you, it should be important to me. How much did you say it costs?”

We humbly thank our Heavenly Father for His blessing and guidance. When the day was over, we counted our blessings, a total of 208,600 yen or US\$578.00 worth of literature had been delivered. In America it is not uncommon for one colporteur to deliver that much alone but in Japan conditions are different. The average book here costs about US\$1.00 and a month's wages for the working man is approximately US\$50.00 to US\$75.00. Our best bindings cost US\$3.25 and the others cost between \$1.75 and \$2.50. The above figure of sales on the Island of Shodo represents many pages of truth and will mean the salvation of many precious souls.



The literature-evangelists' institute was held at Shodoshima on the island of Shodo. One hundred and sixty-three colporteurs were present and all participated in the field day when they covered the island with our literature. The institute sessions were held at the Toyono Hotel seen at the left.

Our institute is over now but the inspiration and help that was brought by Pastor E. A. Brodeur, publishing secretary of the Division, who led out in the instruction; and the timely messages and counsel brought to us by local mission leaders, will be felt throughout the days to come. Our speakers all helped us to catch a new vision of the unfinished task and inspired us to set a high goal for 1961. With God's help we hope to win 365 souls to the truth and deliver US\$159,027.28 (57,250,000 yen) worth of literature during 1961.

We in Japan want to do our best for Jesus. We want to make every day "D" day and deliver more seeds of truth so that others may enjoy the wonderful blessings of salvation. To do this we need your prayers. It is not easy to work for people who do not have a Christian background—whose desires are for prosperity and social pleasures. But we know that "many are looking wistfully to Heaven, only waiting to be gathered in."

Will you join with us in prayer that the Lord of harvest will send forth more laborers into the field. We have 205 literature evangelists working for the salvation of more than 90,000,000 people. "Where there is one colporteur there should be one hundred," we are told.

#### **SOUTHEAST ASIA UNION MISSION**

President ..... W. A. Hilliard  
Sec'y-Treas. .... A. I. Krautschick  
Postal Address: 399 Upper Serangoon Road, Singapore Asia

#### **A Friendly Smile Did It!**

By John Bernet, Publishing Secretary  
Southeast Asia Union Mission

Peter Chan, a student colporteur at Southeast Asia Union College, sold 1,100,249 pages of Seventh-day Adventist literature during his 1960 college vacations. His total sales amounted to MS\$20,050.00 or nearly US\$ 7,000.00. Of the sales made, 2,259 were subscriptions to our health and religious journals.



**Literature Evangelist  
Peter Chan**

On his way back to college from Borneo, he smiled at a stern-looking customs agent who smiled back. A quick canvass was given right on the spot. The customs agent said, "You're the only one who

has smiled at me all day, so I'm going to buy MS\$42.00 worth of your books." The secrets of Peter's success are prayer, plenty of hard work, and a boundless friendly enthusiasm.

Peter plans to enter the publishing work as a leader upon the completion of his education.

#### **Pathfinder Fair in North Borneo**

By Mrs. C. G. Oliver  
MV Secretary

The Pathfinders of North Borneo gathered recently for their first mission-wide fair. The play field at Sabah Training School was gaily decorated with colored flags and streamers. A covered spectators' stand was erected for the occasion.

Six Pathfinder Clubs took part in the two-day meeting. There were 109 Pathfinders in attendance. Sunday night they enjoyed the Sabah Training School program and graduation exercises. Following this, the movie film in color of Prince Philip's visit to North Borneo was shown.

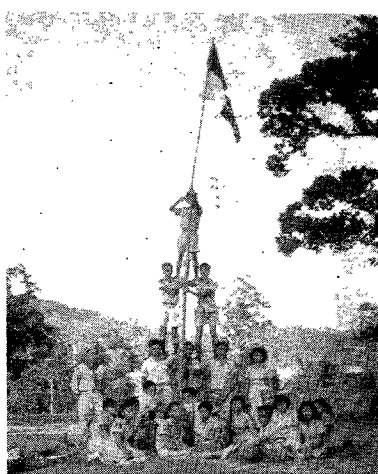
Monday was a wonderful and exciting day as the Pathfinders took part in drills, demonstrations, contests, singing and in every way enjoyed the fellowship. The booths prepared by each club were excellent. Every club was awarded honors in the various events of the day.





**The attractive Tamparuli Pathfinder Club exhibit.**

The club from Goshen was represented by six boys who walked the 40 miles to Tamparuli over hills and through rivers. The other clubs who participated in the fair were: Tenghilan, Togop, Kelawat,



**A few of the 109 Pathfinders who attended the first Pathfinder Fair in North Borneo. Six clubs were represented.**

Melangang and Tamparuli. Since the fair, one more club has been organized and we look forward to an even better Pathfinder Fair next year.

A high light of the 1960 annual committee meeting of the Borneo-Brunei-Sarawak Mission was the ordination on Sabbath afternoon, December 31, 1960, of J. H. Benedicto, educational secretary of the mission and principal of the Sabah Training School, and P. R. Sabarani, secretary-treasurer of the mission. Front row, left to right: Pastor and Mrs. Sabarani and Pastor and Mrs. Benedicto. Back row: Pastor C. G. Oliver, president of the Borneo-Brunei-Sarawak Mission and Pastor W. A. Hilliard, president of the Southeast Asia Union Mission.



## **SOUTH PHILIPPINE UNION MISSION**

President ..... V. M. Montalban  
Secretary ..... M. M. Claveria  
Treasurer ..... B. O. Gravino  
Postal Address ..... P. O. Box 3,  
Cebu City, Philippines

### **Dr. Torres Joins Mindanao Sanitarium Staff**

Dr. Wenceslao M. Torres, Jr., a graduate of Manila Central University in 1954, arrived recently from the United States. He has had extensive specialty training and practice in general surgery at Baroness Erlanger Hospital, Chattanooga, Tennessee—a 750-bed hospital where he was the chief resident surgeon.

Before going abroad, Dr. Torres had a few months of internship at the Quezon Institute and the Manila Sanitarium and Hospital. His experience abroad also includes his stay at the Pima County Hospital at Tucson, Arizona, where he was an intern for one year and spent a second year as a resident doctor.

Dr. Torres has now joined the staff of the Mindanao Sanitarium and Hospital at Iligan City where he enjoys the fellowship of Dr. A. P. Roda, internist and medical director, Dr. G. D. Poblador, surgeon, and on the staff are also 30 nurses, technicians, and other workers. With this competent staff, the citizens of Iligan City and the surrounding areas can be assured of very competent surgical and other services at the Mindanao Sanitarium and Hospital.

—F. M. Arrogante

## **NORTH PHILIPPINE UNION MISSION**

President ..... A. J. Robbins  
Sec'y-Treas. .... H. W. Bedwell  
Postal Address: P. O. Box 401  
Manila, Philippines

### **The Awakening of the “Giant”**

**By J. O. Bautista**

Several years after the denomination's adoption of the Investment Fund into the quartet of Sabbath school offerings for missions, someone, realizing the latent possibilities in the plan, referred to it as a

"giant." But it was pictured as being asleep and so had to be awakened. The passing of the years has proved the appropriateness of the analogy. Whenever and wherever it is given the amount of promotion it deserves, an awakening takes place which helps considerably in swelling mission funds.

It was in the spring of 1925 that the General Conference by committee action recognized the Investment plan as another source of mission funds and assigned its promotion to the Sabbath School Department. The action reads as follows:

"Whereas, There is no General Conference Department fostering the Investment Fund plan, and believing there are resources in this plan, which will greatly increase the mission offerings,

"We recommend, that this fund be known as the Sabbath School Investment Fund, that the Sabbath School Department become responsible for the promotion of the plan, and that all money received in the Investment Fund be added to the regular Sabbath school offering to missions; it being understood that the money received as the result of these investments shall not interfere with the offerings now being given, but shall be an addition thereto."

As the plan was presented to our Sabbath school members throughout the world field, it was widely received and many entered into it enthusiastically. Were we to ask all who have "invested for the Lord" to relate their experiences, it would take a very, very long time to hear of the wonderful results that have attended the efforts of those who have dedicated time, effort, and means to the Investment enterprise. Included in these accounts are marvelous providences of God upon Investment projects, such as fruitless trees having taken on new life and have borne prolifically; dedicated fields and gardens have been protected from typhoons, floods, locusts, insects, and other destructive agents and have yielded greater crops than usual.

As "first fruits" of the Sabbath School Investment Fund, US\$21,800.00 were raised representing 23 conferences at the beginning of 1925. After thirty-five years, the total for the whole world field reached the staggering sum of US\$8,717,952.33. Who can esti-

mate the blessings which this "giant" has brought, and will continue to bring as it grows yet bigger, to the multitudes in mission fields!

A look into our own records of the past few years in the North Philippine Union Mission reveals constant growth in the Investment Fund for which we are very grateful. Although the progress that has been made has not assumed what might be considered "giant" proportions, the amount raised through this means can be increased many fold if more of our Sabbath school members become active Investment workers. Our records for the last five years show the following:

1955 .....	Ps. 4,158.87
1956 .....	5,499.75
1957 .....	8,727.38
1958 .....	7,502.99
1959 .....	9,467.89

In five years the amount has more than doubled, or a little over two and one-fourth times, to be exact.

The ranking Sabbath schools in this Union Mission are what they are because of the Investment Fund. This is true of the Ligao, Albay, Sabbath school, top banner Sabbath school in the Union Mis-

sion during the third quarter of 1960 when it held the AA Banner with five stars. This Sabbath school raises an average of more than 120 pesos each quarter for the fund.

To foster the plan, an Investment secretary is chosen for each Sabbath school. It is the responsibility of this secretary to see that the plan is promoted in a strong way. He contacts every member of the Sabbath school with the purpose of suggesting what project each one can adopt in raising his offering for the Investment Fund.

Also an effective goal device will help much in the promotion of the fund. The encouraging results achieved by the Gagalangin Sabbath school in this matter is a fine example. Through the ingenuity and resourcefulness of its superintendent, Luz G. Arceo, this Sabbath school has held the AA Banner with three stars for several quarters and at the close of the fourth quarter of 1960 the school became entitled to five stars on its AA Banner. All because of the Investment Fund.

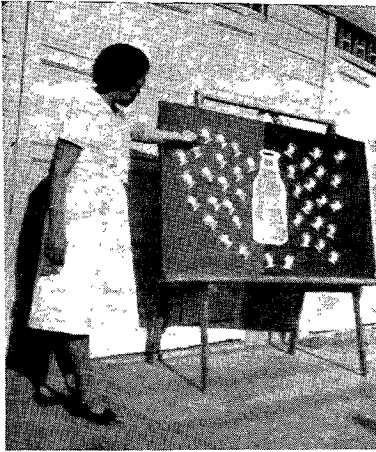
Sister Arceo uses common objects in every day life as devices. In 1960 she used four different



Luz G. Arceo, superintendent of the Gagalangin Sabbath school stands beside the heavy-laden "balag" which was reconstructed in front of the Arceo residence.

devices, one for each quarter, as follows:

1. A big milk bottle. Each member was given a cardboard cutout picture of "Elsie" the Borden Cow. A thick paper was pasted on the back of the cutout in a way to form a receptacle for the money earned. On Investment Day every one brought his share of "milk" to fill the bottle. Amount raised—P94.54.



2. Next a beehive was used. Members were provided with bees. The amount each one raised was "honey" placed in the beehive on Investment Day. Amount raised—P89.00.

3. The object used the third quarter was a big medicine bottle labelled "Gagalangin Multi-Vitamins." As the members brought in their "pills," each was made to feel he was contributing to the healthy condition of his Sabbath school. Amount raised—P97.70.

4. During the last quarter a "balag" was constructed inside the chapel. The "balag" is a mesh-work made of bamboo slats supported by poles on four corners. It is used for climbing vegetables bearing fruits as the "amplaya," "upo," "patola," etc. It was a heavy-laden "balag" with different kinds of precious "fruits" hanging that they had on Investment Day. Amount raised—P111.00.

Here is one Sabbath school where the "giant" has been awakened and is doing exploits for the Master. How is it in your Sabbath school? If the "giant" is still asleep, it is high time to wake him up. WILL YOU do it NOW?

## Among the Mangyans of Western Mindoro

By J. O. Bautista

The lay preachers' institute which was held in Abra de Ilog, Occidental Mindoro, December 7-11, 1960, was unique in several ways. First, it was the fourteenth and last such institute to be conducted in the North Philippine Union Mission during the year 1960. It was also the first of its kind to be held in the northern section of the district of Occidental Mindoro. Secondly, of the 15 laymen who received training and instruction, four belong to the Mangyan tribe of Western Mindoro, among whom work was begun by us only recently.

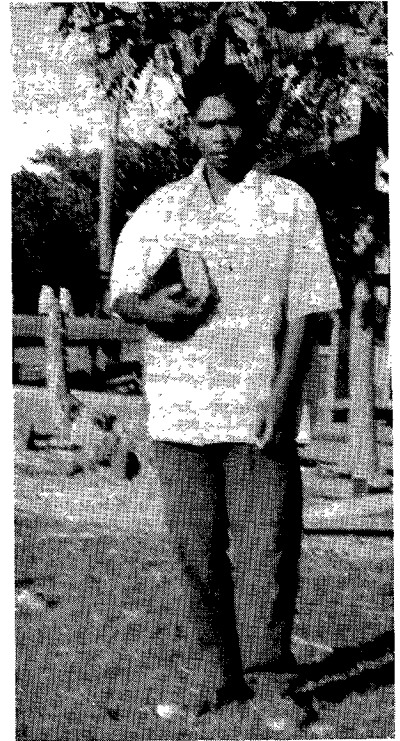
How the work started among this tribe is both interesting and significant. Interesting in that, as often happens in some of our evangelistic campaigns, our work for this new tribe came about in an indirect way, that is the effort was launched not with the Mangyans in mind. It is likewise significant for the reason that God used a very humble instrument to become, as it were, an apostle to his own people.

It was in February, 1959, that the South-Central Luzon Mission assigned A. H. Malcon and his wife to open up work in the heretofore unentered town of Paluan. As the meetings progressed, the fact that only a few were responding to the gospel invitation must have disheartened the worker somewhat. Little did he realize then that a big surprise was in store for him.

### A Member of the Mangyan Tribe Attends

When the testing truths of the message were being presented in the course of the meetings, a member of the Mangyan tribe in the person of Laureano Landason went to town one Thursday afternoon to buy some needed supplies for his family. He came from the settlement of the tribe of Olasan, some four kilometers away in the mountains. As it was late when he finished shopping, he decided to stay in town over night. He decided to go for a walk after sundown. When he came to a street corner, he noticed people gathering inside a thatched-roofed open structure. Without asking any-

thing about it, he joined the crowd and seated himself near the speaker's platform.



**Laureano Landason who was used by God as an apostle among his own people—the Mangyans of Western Mindoro.**

The subject of the evening was unclean foods. The ideas brought out in the sermon were new and strange to his ears, to say the least. After the meeting, two lady ushers distributed tracts to those in attendance. After reading the article which dealt with the Sabbath, a little excitement was created within him. He felt an irresistible urge within himself. He rushed back to his home town that same night. He could not wait for the morrow.

Again at home in the darkness of the night Laureano roused a nephew who reads better than he does. As he handed him the tract, he said, "This little paper contains teaching which I believe is the truth. It agrees with what we have learned from the **Passion Book** because it says we ought to keep the seventh day as the rest day." Then he concluded in a tone of determination, "I, for one, am ready to accept it."

### The Passion Book

The reading of the **Passion Book** during the Easter season is one of the practices which the Mangyans have learned from their Christian friends. It was by this means that Laureano learned to read without the benefit of any schooling. Unlike a few of his companions, he had not had the privilege of stepping into a school-room.

Prompted by a deep conviction that this is God's truth for this time, and coupled with this a great burden for the conversion of his tribe to it, he went from house to house to pass on to everyone the good news. He was able to convince about 40 persons, including children, to go to town that same day to hear the preaching of the message.

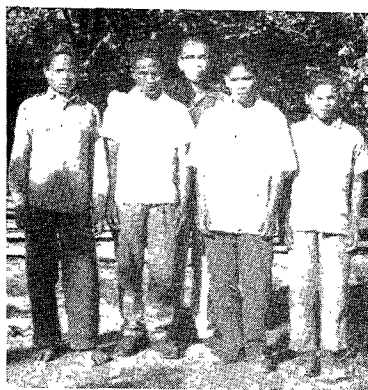
What a happy day it was for the evangelist and his helpers! An arrangement was made whereby all the visitors could stay in one home. Mrs. Malcon, with the assistance of some the sisters, had a grand time cleaning up the children. The weekend was spent in attending meetings and receiving special studies. On Sunday they returned to their homes in the mountains.

### More Tribesmen Attend the Services

The following Wednesday a much bigger group which included most of the villagers came down and were taught until the close of the Sabbath. Thereafter they attended the services in town during the weekends. They now come down from the mountains on Friday and return home on Sunday.

### The First Baptism

The first baptism took place on April 12, 1960, at which time 70 Mangyans together with several from the town were buried in the watery grave with their Saviour. After his baptism, Laureano went on a missionary tour to another village beyond the mountains about 30 kilometers distant. This is about a day's journey on foot. He was gladly received by his kith and kin and the same kind of reception was accorded the message he brought with him for them. He made periodic visits to these people and by July 14 twenty-one more were prepared to receive baptism. A month later a few



**The four Mangyan lay workers who received training and instruction at the institute pose with S. V. Manuel, district leader.**

more were added to the group of new believers, making a total of 92 precious souls to the credit of this unlearned layman so far.

### A School to Be Established for the Mangyans

New impetus is being given the work among these primitive people. At this writing word has come to the effect that the Far Eastern Division, realizing the great possibilities in the project, has set aside some funds to help establish a school among the Mangyans. This together with the efforts of the four trained laymen, who returned from the institute with a strong determination to work earnestly for souls, gives us reason to expect to see rapid expansion in this new work.

Having been called from heathen darkness, it is a marvel to observers to see the great transformation in the lives of these people of the mountains. These new converts are manifesting even greater loyalty and faithfulness than their enlightened and intelligent brethren. Most of these tribesmen had to give up age-long habits and superstitions but they have shown signs of astonishing stability in their new-found faith. Their regularity in attending meetings and liberality in their giving in spite of their meager incomes is very commendable indeed.

We will not forget the time when we parted with the lay workers at the institute. Laureano reminded us of his special request—to send him two picture rolls which he intends to use in connection with his missionary work. We saw to it that this request was

complied with immediately upon our return to the Union Mission office. As we sent him the supplies, it was with the prayer that through God's blessing upon them many more among these benighted people may come to the glorious light of the third angel's message.

## Negritos Welcome Adventists

**By L. L. Quirante**  
**Educational Secretary,**  
**North Philippine Union Mission**

"We'd like to go over to the Negrito settlements of Balewit and Payudpod." That was how we introduced the purpose of our unexpected visit to the home of Brother Pedro Rivera, elder of our Adventist church at Santa Fe, Zambales, on a sultry afternoon, March 2, 1961.

Our educational survey party was composed of Pastor P. H. Romulo, union mission MV secretary, Brother M. G. Jereos, union mission auditor, Brother B. G. Pangan, Central Luzon Mission educational and MV secretary and the writer. We travelled more than a hundred miles from our Manila headquarters to look into the possibilities of opening up new territory for the dissemination of the gospel among the Negritos who inhabit the hinterlands of Zambales. Our particular objective was to study the prospects of establishing a mission school for these pygmy inhabitants of the forests.

At mid-afternoon we reached the town of San Marcelino where we were joined by Pastor A. P. Constantino, our local district leader. With him as our guide, we proceeded to the house of Brother Rivera in Santa Fe. This quaint little barrio (rural village) is the last outpost of civilization and is nestled at the foot of the Zambales mountain ranges where hordes of Negritos live.

The Negritos are aborigines of the Philippines. Perhaps they belong to the most primitive peoples on earth. These pygmies hardly reach four and a half feet in height. They do have well-proportioned bodies, however. Their small flat nose, large round eyes, black skin and kinky hair are typical of negroid affinities. They wear scanty clothing—usually a small piece of loin cloth. Children go nude. These people roam the forest regions in bands and live by





Four Negrito children surrounded by (left to right) B. G. Pangan, M. G. Jereos, P. H. Romulo and L. L. Quirante.

hunting, fishing, and gathering wild fruits and forest products. Their weapons consist of bows and arrows and spears. A few of them, however, settle down in kaingins (forest clearings) and engage in crude agriculture. They hardly have any form of religion although some worship the spirits.

"I am afraid it would be a bit risky to go up to the Negrito country this late hour of the day," confided Brother Rivera. "We may be able to reach Balewit and Payudpod, mountain-top villages of the Negritos, before sunset, but I am pretty sure we shall be benighted on our way back. And it is dangerous! Night before last, for instance," he related, "one of the loggers was ambushed and shot fatally. These Negritos are

desperate. Many of them are hungry. Their meager crops failed for lack of rain. Forest game and products are harder to find. So, they are hot-headed and turn savage."

In view of these revelations, our party had to retrace steps rather dejectedly through the dusty road that led out of Santa Fe. We were a bit disappointed, our spirits were dampened, but we were not without hope of seeing the Negritos of the mountains.

"Perhaps we can go to some other Negrito groups," suggested Pastor Constantino. "Let's go up to the Negritos of Castillejos in the morning." Thus ended our day's journey and we turned in for the night.

It was agreed that the party

would meet the following morning at the home of an ex-Protestant pastor, Mr. Felix Ninggala, the deputy governor for some 18,000 Negritos who inhabit the mountain ranges of Zambales. After an earnest season of prayer, the party led by the governor undertook the trek to the mountains. The trail was rugged, steep and dusty. But after what seemed an endless ascent we reached the Negrito settlement of Gala at high noon. By then we were all tired, weary and hungry. Ah, but what a relief when we seated ourselves under a shady mango tree on top of the mountain to enjoy the cool breezes of mountain air and to view the exquisite panorama of the fertile valley below, fringed yonder by the placid waters of Subic Bay.

Our party was a bit perplexed momentarily because the village seemed to be deserted. Not a soul greeted us. The Negrito huts appeared uninhabited. The governor assured us, however, that these mountain pygmies must be in hiding just around the village and would come out in the open ere long. After a few minutes of waiting, Mr. Ninggala blew his police whistle and soon from one of the small cogen (dried grass) bungalows came a diminutive Negrito. He stood at attention in front of us and executed a perfect military salute as a sign of respect. The governor explained later that this man is the Negrito chief of police. As a matter of fact, we were further informed that this settlement has a crude governmental system, the organization of which includes a mayor, a vice-mayor, councilman, a chief of police and three policemen. They also have a council house which serves as the center of administration. The police chief revealed to us that he spotted our party heading for the mountains. "I watched you climbing up the trail and knew you were coming up this way," he said.

After a sort of formal introduction, the Negrito officer called the villagers to assemble under the mango tree where we were resting. We were happy to find this particular group of Negritos rather friendly, though a bit shy. They are eager to embrace the influences of modern civilization. It is interesting to note that a number of them speak as many as three dia-

(Please turn to page 15.)



One hundred and ten literature evangelists attended the literature-evangelist institute held at the Northern Luzon Academy, Sison, Pangasinan, January 17-22, 1961. Sales instruction was given by E. A. Brodeur, publishing secretary of the Far Eastern Division, R. A. Van Arsdell, publishing secretary of the North Philippine Union Mission, and the local mission publishing secretaries.

Calls to greater devotion and consecration were made by A. J. Robbins, president of the North Philippine Union Mission, and J. A. Bangloy, president of the Northern Luzon Mission.

E. A. Pender, T. A. Davis, and R. N. Emralino from the Philippine Publishing House gave valuable assistance in making the institute a success. P. M. Mayor, publishing secretary of the mission, and his dedicated literature evangelists pledged themselves to deliver 125,000.00 pesos' worth of soul-winning books and magazines during 1961.

—R. A. Van Arsdell



In the above picture are the men and women who attended the Publishing Council for the North Philippine Union Mission which was held at the Philippine Publishing House, January 24-27, 1961. Front row (left to right). J. A. Bangloy, T. A. Davis, R. A. Van Arsdell, E. A. Brodeur, E. A. Pender, R. T. Marquez, D. F. Ferolino, R. N. Emralino, F. D. Martin. Second row (same order): L. T. Liwag, M. C. Pulumbarit, E. M. Tudla, Pacita de Castro, Eliezer Lagabon, Eliseo Salvador, Efinito Macalintal, Jesse Imperio, Balbino David, Alfredo Reyno. Third row (same order): Florendo Natividad, Beato Brutus, S. M. Moreno, P. T. Reyes, E. L. Villanueva, F. R. Marcilla, P. M. Mayor, S. S. Suller, Diosdado Corpus, Gorgonio Farifias, S. G. Paulino. God is greatly blessing the publishing work in the North Philippine Union. During 1960, 500,745.61 pesos' worth of our books and magazines were delivered and 96 souls were reported baptized as a result of the contacts made by consecrated literature evangelists.

—R. A. Van Arsdell

## Negritos Welcome Adventists (Continued from page 13)

lects—Tagalog, Ilocano and Zambal. These indigenous peoples are industrious and till their kaingins daily. They plant rice, corn, camote (sweet potato) and bananas and barter their products in the town's market. Unfortunately, many of them are victims of exploitation by lowlanders. At times they get only a pack of cigarets in exchange for a large bunch of bananas or a basketful of mangoes.

When we told them of the purpose of our visit and how much we desire to help them, they were all smiles in appreciation for our interest in their behalf. We revealed to these simple folk of the mountains our plan to establish a mission school for their children and their faces just beamed with joy. They pointed out to us an old dilapidated school house where an adult education class was held some years ago. They promised that a new building would be erected if we would establish a school there. "We shall also build a house for the teacher. We will do anything you ask to do. Yes, you Adventists are welcome most certainly to open a school here for our people," the chief assured us.



Some of the residents of the Negrito settlement on Mt. Gala in Castillejos, Zambales. Mr. Felix Ninggala (back row right) is the governor of the Negritos. L. L. Quirante, the writer of this story is seated at the right.

Dear readers and friends, here is another door of opportunity for the preaching of the gospel and for opening up new work in an area heretofore unentered by the Advent message. Let us all pray that our gracious Lord may help us find a way to bring these peo-

ple into God's eternal kingdom before it is forever too late.

Indeed, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of salvation . . ."—Isaiah 52:7.

—: O :—



The faculty of the Taiwan Training Institute for the school year 1960-1961. Seated, left to right: H. R. Fan (Literature), T. C. Lee (Bible), Mrs. M. D. Lee (Treasurer), Ogden L. Aaby (Business Manager), M. D. Lee (President), Muriel Howe (Nurses' Arts), B. S. Salvador (Education), Mrs. Nelson (English), Miss Yang (Registrar).

## NEWS FROM HERE & THERE

- Pastor F. D. Martin, president of the Central Luzon Mission, writes that twelve evangelistic meetings are now in progress in that mission. The workers have set as their goal for 1961 the winning of 1,100 souls for Christ.
- A letter has recently been received from Pastor and Mrs. E. van Alphen. They are now living in Deventer, Holland, and Brother van Alphen is pastoring the Deventer church and one other church. They served for many years in the Indonesia Union Mission and wish to be remembered to their many friends in that field as well as throughout the Far Eastern Division.
- Pastor E. L. Longway and Dr. H. W. Miller were guests on the Division compound the last week in March. The purpose of their visit was to counsel with the Division officers regarding plans for the hospital to be built in Hong Kong in the near future.
- Dr. and Mrs. G. H. Coffin and their two children left for the homeland on the **Willem Ruys** April 4. It is furlough time for the Coffins. They plan to be back in Singapore by first of next year. We wish for them good sailing and a pleasant furlough.
- Pastor and Mrs. W. A. Scharf-fenberg called on friends in Singapore en route from India to Manila. They will attend the Division Youth Congress and following that the Manila Institute of Scientific Studies for the Prevention of Alcoholism which will be held immediately following the Youth Congress.
- Mr. and Mrs. Paul Tan and their small son Galen sailed for Manila on March 29. Paul will enroll as a ministerial student at Philippine Union College. First they will have the privilege of attending the Youth Congress.
- We welcome Arthur Kong back to Singapore. Arthur received a Bachelor of Science degree from Emmanuel Missionary College about a year ago and since then he has been attending a university in Detroit, Michigan. He has now joined the faculty of Southeast Asia Union College and will teach in the science department.
- Dr. and Mrs. J. L. Webster and family stopped over in Singapore for a few days en route to the States for their furlough. Dr. Webster is one of the staff physicians at the Bangkok Sanitarium and Hospital. We trust they will enjoy their furlough but we hope they will hurry back!
- As this issue of the **Outlook** goes to press we can truthfully say as far as the Far Eastern Division is concerned "all roads lead to Manila." Pastor R. H. Wentland, Jr., reports there will be 60 delegates attending the Youth Congress from the Southeast Asia Union Mission. To date we have not heard what the attendance will be from the rest of the union missions but we know that all sections of the Division territory is going to be well represented. A future number of the **Outlook** will give the story of the Congress.
- Pastor Milton Lee led out in a Week of Prayer in the San Yu High School (Chinese Church) in Singapore and as a result of the meetings a fine group of young people are now studying together in a baptismal class. There are 16 in the class preparing for baptism.
- Professor and Mrs. T. C. Murdoch are returning from furlough in time to be present at and to participate in the Youth Congress in Manila. Professor Murdoch is president of Mountain View College and during his absence Miss Irene Wakeham has been the acting president. While in the States Professor and Mrs. Murdoch both studied at the Andrews University in Berrien Springs, Michigan.
- Pastor B. E. Olson has been appointed to serve as educational secretary of the Far Eastern Division, filling the vacancy created when Pastor L. E. Smart left us. Pastor Olson is now the principal of Maplewood Academy in Minnesota. Soon after the school year closes we shall be anticipating the arrival of Pastor and Mrs. Olson and they will be heartily welcomed by the Division compound family.
- Soon after the Youth Congress in Manila, we hope to welcome Richard Roderick and family to our Division compound. They come to us from the Wisconsin Conference. Brother Roderick will

join our treasury department staff to serve as cashier.

● Pastor and Mrs. H. M. S. Richards will spend the weekend of April 14 to 16 in Singapore. The members of our churches in the Singapore area are eagerly anticipating the privilege of hearing Pastor Richards, director and broadcast speaker for the Voice of Prophecy.

● Pastor and Mrs. H. W. Peterson are now located in Takoma Park, Washington, D. C. Pastor Peterson is pastor of the Adelphi church in one of the suburbs of Washington and Mrs. Peterson teaches in the John Nevins Andrews church school. Last summer the family visited relatives and friends in Minnesota and later the three boys and Pastor Peterson did colporteur work in that state. They set their goal at US\$10,000 over a ten-week period. With the Lord's help and blessing they were able to deliver US\$11,000 worth of books. During a sixty-hour Big Week their sales totalled US\$1,000 in one day. The Petersons hope to return to the Far Eastern Division in 1962.

● Pastor T. H. Blincoe is expected to arrive in Singapore on Monday, April 10. His daughter Kay, a student at the Far Eastern Academy, is eagerly anticipating her father's visit. Pastor Blincoe is the instructor in Bible and Evangelism at Japan Missionary College in Tokyo, Japan.

### DIVISION DIRECTORY

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FAR EASTERN DIVISION OUTLOOK	
A. E. GIBB, Editor	

Published monthly as the Official Organ of the Far Eastern Division of the General Conference of Seventh-day Adventists, 800 Thomson Road, Singapore, State of Singapore.

Postal Address: P. O. Box 226, Singapore, State of Singapore.  
Price: 50 cents (US) a year

Printed at Malayan Signs Press  
399 Upper Serangoon Road, Singapore  
State of Singapore.