

FAR EASTERN DIVISION

OUTLOOK

"THE ISLES SHALL
WAIT FOR HIS LAW"*A Story from Toradjaland*

BY CHRIS. P. SORENSEN

In the Central Celebes of Indonesia live a primitive people known as the Toradjas. Toradjaland was to have been the recipient of a portion of the thirteenth Sabbath overflow offering which came to the Far Eastern Division the fourth quarter of 1950. Pastor L. L. Moffitt was present at our Division Council in January of 1950 when this decision was made with respect to the overflow offering. Soon after this it was decided that Pastors L. L. Moffitt, F. A. Pratt, Martin Laloan, A. Pasuhuk and the writer should make a trip to this rather unknown section of the Indonesia field. We met at Makassar en route to a general meeting and so a three-day tour of Toradjaland was arranged. A jeep was placed at our disposal and we covered about 500 miles on this trip.

Perhaps before going on with the story a little more should be told about these people who inhabit Toradjaland. The Toradjas build homes which resemble praus or ships. They are ornately decorated. Though they look like a ship they never sail for they are built on stilts. These nautical huts give rise to the belief that the Toradjas once inhabited the sea coasts and, when succeeding waves of migration pushed them upward, they pushed up into the highlands of the Celebes where the elevation is from two thousand to five or more thousand feet. However, they continued to build their ship houses. Central

Celebes is hilly and even somewhat mountainous, consisting in places of chalky cliffs in which they bury their dead. The burial service can take place several months after death for in connection with the burial there must be a feast. Sev-



A Toradja man on his way to work. Though the elevation is as much as 7,000 feet, the men seem to keep warm though they wear but little clothing.

eral cows or oxen are slain, the number depending on the importance of the one who has died. By chance the family does not have the required number of oxen some time must elapse during which the needed animals may be procured. It is also their custom that if there is an estate all that pertains to making an amiable settlement in connection with the same must be done before the burial can take place.

On our trip to Toradjaland our first stop was at Makale and here we saw our first signs of the Toradjas and their singular houses. The next morning we visited a small village called Lemo which lies between Makale and Rantepao. Here we found a famous burial ground—the only one available to sightseers. Before us was a cliff about two hundred feet high. Vault graves had been chiseled into the chalky wall. The vaults are merely square openings into which the desiccated bodies are placed after being wrapped into a small parcel. When this has been done a wooden door is placed in the opening. Into this perpendicular cliff several ledges have been cut and here we saw effigies, modelled as likenesses of the deceased, standing in rows. These wooden effigies, life-size and dressed in the clothes of the departed dead, stand by the railing that has been built and wave goodbye to their friends as if they were

setting sail for some yonder shore. Near by was the village with houses that gave the appearance of a fleet and all point due north. All were beautifully decorated with sailormen's designs of one kind or another.

Rantepao was our next stop. Here Christian missions had concentrated their efforts. The million or more Toradjas have through the years resisted the invasions of all religions, including Mohammedanism. During the rule of the Dutch in Indonesia they conquered the Toradjas between 1905 and 1908. Later Catholic and Protestant missions sprang up with headquarters at Rantepao. We, too, established our first worker, Brother Frank Mandolang, here in a rented house. He stayed by for two years, first at Rantepao and then Polopo.

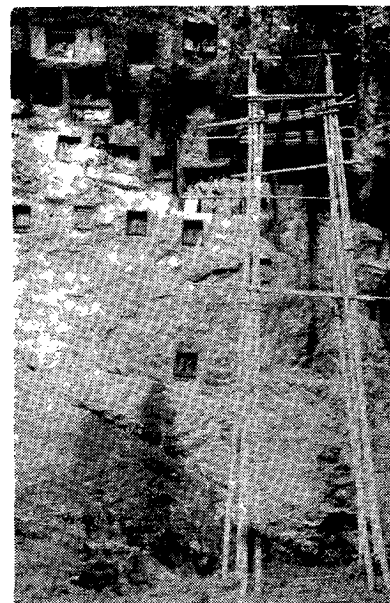
Prior to World II a worker was sent to Polopo. He won a few converts only to desert them and leave the small group without leadership. These people were for the most part Buginese and Dutch. When we visited Polopo in 1950 we met with the believers there—not more than twenty in number. In all of Toradjaland fewer than 20 had accepted the third angel's message!

In May, 1950, long before we received the thirteenth Sabbath

overflow offering, a part of which was to go to the Toradja people, civil war broke out in the Celebes and said war is even now making it impossible to travel unhindered in that area. It takes the mission president a full month to go to Toradjaland for he has to go by boat from Makassar to Polopo and then proceed from there via military convoy. The convoy travels the main highways twice each week. As the years have gone by the situation has not become any better. According to government statistics there are today 325,000 refugees and displaced persons in this section of the Celebes.

In January of 1953 the Indonesia Union Mission asked the Division and the General Conference if they might divert the money intended for the Toradjas to Timor where work had recently been begun. This request was granted and today we have a growing work in Timor. A separate mission has been organized which includes Timor and some of the surrounding islands.

Very recently it was my privilege to again visit Makassar. I attended a mission committee meeting. As reports were given, you can imagine my surprise to hear that the work had grown and de-



Toradjaland graves in the chalky cliffs. The desiccated bodies are buried inside the square openings. Life size effigies stand behind the railing wearing the clothes of the departed.

veloped in Toradjaland in spite of our original plans being thwarted. We had hoped to establish a training school for it seemed that would be the first need. However, God found other means for developing His work among these people and we today have three churches in Toradjaland with a baptized membership of 213 at the close of 1956. Pastor W. F. Walean hopes to visit this field soon for there are fifty who are waiting for baptism and four more churches will be organized. These churches will be scattered over an area of fifty miles. If and when the refugees are permitted to return to their homes, this present membership will spread far and wide through the Central Celebes. Five Toradja young people are today attending the Indonesia Union Seminary.

Brother Mandolang is no longer the worker. Another has replaced him. Among the part-time workers is a Toradja brother who devotes the major part of his time to the work of the church. Only one of the groups of believers has a church building. Another group is getting ready to build



Two Toradja houses between Makale and Rantepao. Those who can afford it have two houses, one for rice and the other they live in. Living quarters are on the second floor.

In spite of the fact that we had to divert funds due to the guerilla warfare, the work of God has gone forward. We have a nucleus of members, churches and workers but we need a training school. So we must reactivate our original plans to develop the work in Toradjaland. If workers can be trained the work will expand rapidly. By the end of 1957 there will be more than three hundred baptized members in Toradjaland. We are thankful for these but they are but few among so many!

Christian Trail Blazers

By F. A. MOTE

"Colporteurs are needed who will go forth to circulate our publications everywhere."—*Christian Service*, p. 145.

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*Colporteur Evangelist*, p. 100.

"The printed word of Truth is to be translated into different languages, and carried to the ends of the earth."—*Testimonies*, vol. 9, p. 26.

"These publications are to be translated into every language; for to all the world the gospel is to be preached."—*Ibid.*, p. 34.

The Lord is calling for missionary volunteers who are willing to give themselves in loving service to their fellowmen as they carry our wonderful books and periodicals to the people where they live. From the very early days of our work, our colporteur has been the trail blazer for the living preacher. Our books and periodicals have been taken into new territory and placed in the hands of people so that they would become interested in the plan of God for the fallen race. Today we have many places where the Truth needs to be taken to the

people in the form of our literature. "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work."—*Colporteur Evangelist*, p. 80.

Time is running out and we still have a great work to do for the Master. We have needs everywhere throughout the entire territory of the Far Eastern Division. God is calling for men and women to devote their time and talents to the proclamation of the message for this hour through the distribution of our truth-filled literature. Thousands of people in every language area among all classes of people are waiting for messengers of hope and peace to bring to them that which will give them hope for the future. We need you to help us with this important work of literature evangelism. After our task on this earth are completed, we shall rejoice in the kingdom of our God throughout eternity together with those who have been saved as a result of the books which have been sold and have pointed lost

sinner to "the Lamb of God which taketh away the sin of the world."

The following is a description of those who are searching for truth in times of trouble, those who have been approached by our literature evangelists and who have purchased our books and periodicals. "I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth,—the very thing He was doing for them before they called upon Him. And when the truth was received in their hearts, and they saw the harmonious chain of truth, the Bible was to them a new book; they hugged it to their hearts with grateful joy, while their countenances were all aglow with happiness and holy joy.

"These were not satisfied with merely enjoying the light themselves, and they began to work for others. Some made great sacrifices for the truth's sake and to help those of the brethren who were in darkness. The way is thus preparing to do a great work in the distribution of tracts and papers in other languages."—*Life Sketches*, p. 214-215.



Five of our young people from Toradjaland who are attending the Indonesia Union Seminary.

Schools of Nursing Visited

BY D. LOIS BURNETT, *Associate Secretary,
General Conference Medical Department*

The nursing services and schools of nursing of the Far Eastern Division have made remarkable progress during the eight years which have elapsed between my visits to the Far Eastern Division, 1949-1957. The new hospitals (Pusan Sanitarium and Hospital, Saigon S. D. A. Hospital, Miller Sanitarium and Hospital, Mindanao Sanitarium and Hospital, Rumah Sakit Advent, Taiwan Sanitarium and Hospital) and the enlargement of practically all the previously established hospitals is a remarkable record of growth of physical plants. These extensions of nursing services would not have been possible without the dedicated nursing service of the graduates of the schools of nursing. This record also tacitly implies that the graduates of the respective schools of nursing within the Far Eastern Division are becoming increasingly competent to share in the nursing leadership.

The Far Eastern Division is unique within the world field in that it is the only division, other than the North American Division, which provides advanced courses in nursing in the denominational senior college. Such a program has been conducted in the Philippine Union College Department of Nursing under the direction of Phyllis Naude since 1947. The nurses who have graduated from this department of

P. U. C. are now providing the leadership in nursing and staffing of the Saigon Seventh-day Adventist Hospital, Miller Sanitarium and Hospital and Mindanao Sanitarium and Hospital. Graduates of the school of nursing of the Bangkok Sanitarium and Hospital and Tokyo Sanitarium and Hospital have also studied in this department during the last few years.

The Philippine Union College and the Manila Sanitarium are due much commendation for making graduate study possible for four nurses. Masters Degrees in Nursing Education have been granted to Mrs. Adela Kabigting, Ligaya Reyes, and Leoncia Geslani; During 1957 it is expected that Mrs. Julita Sellona will complete graduate study and return to P. U. C. for the coming academic year.

Throughout the Division there appeared to be a recognition of the need for the graduate nurse to have secondary school graduation as the base for the study of nursing. In each school of nursing visited there is a tentative plan for the increase of the educational admission requirement on an annual basis until secondary school graduation becomes one of the admission requirements for the study of nursing.

One of the major needs in the nursing service throughout the Division appeared to be a more general

employment of graduate nurses for bedside nursing. The nursing services are encouraged to organize the nursing care through an arrangement whereby the professional nurse gives the direct care of the patients with the most acute nursing care problems and whereby she also gives close supervision to her associate, the nurse aide, who shares in performing. This scheme for rendering nursing care is called "team nursing."

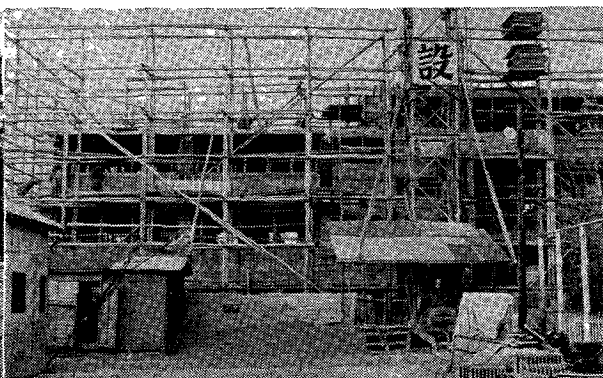
The staffs of the nursing services and schools of nursing generally recognize there is much they can do in extending such community activities as branch Sabbath schools and community health classes. A number of medical institutions have developed a plan for giving a religious and/or a health tract to the patient each time he registers in the outpatient department. Each institution appeared to be studying ways and means for more complete utilization of the patient's time spent in the outpatient waiting room for giving more religious and health education instruction. The opportunities for further development in these areas are almost limitless.

TOKYO SANITARIUM AND HOSPITAL

The Tokyo Sanitarium and Hospital (80 beds) is the smallest hospital with a school of nursing in Tokyo. Also this is the smallest school of nursing in Tokyo. It is the only school of nursing in the area from which all its graduates passed



This building, formerly the Japan Publishing House, is now used by the school of nursing of the Tokyo Sanitarium and Hospital.



This building now under construction will be the living quarters of the graduate nurses of the Tokyo Sanitarium and Hospital.

in the last government examinations.

In Japan there are 161 grade A schools of nursing and 522 grade B schools of nursing. The grade A schools of nursing are officially recognized either by the Ministry of Education (high standards with specified preparation for each instructor), or by the Ministry of Welfare. The Tokyo Sanitarium School of Nursing is approved by the latter.

Bessie Irvine, director of nursing service, is also serving temporarily as the director of the school of nursing following Ruth Munroe's return to the United States, September, 1956. Associated with her were Takagi-San, as assistant director of the school of nursing, Sudo-San, Itagaki-San and Wakabashi-San.

An Alumni Association has been organized in connection with this school of nursing which is very active in carrying projects, including fund-raising to help furnish the housing for graduate nurses. The construction of the latter was started at the time of my visit.

(To be continued)

OUR STUDENTS ABROAD

FOREIGN STUDENTS AT PUC

MRS. P. G. SITOMPUL reports:

Graduation exercises took place at PUC from March 22-24, 1957. The following foreign students graduated: Somsak Supunavong, premedical (Thailand), Somsri Samanthai, secretarial (Thailand), Nawaratana Sritulanondha, premedical, (Thailand), Roul Tauran, science (Indonesia), and Christine Mausea, elementary education (Indonesia).

The number of foreign students has now decreased for several have gone to their homes. Esther Kon has returned to Singapore for her vacation. She will join us again when school starts. Somsri Samanthai has left for her home in Thailand. I learned from a short interview with her that she does not expect to come back to get her B. S. degree in secretarial science.

So far only two have left us. Mr. Tauran will soon finish his summer classes and in late May or early June he plans to return to Indonesia to teach at the Indonesia Union Seminary. N. Sritulanondha, S. Supunavong and Alfarius Mamora have finished their premedical course and by June they will enroll at the University of the Far East, Manila. B. Supit who is studying there is at present taking some summer classes at PUC. Dr. Moore plans to provide special apartments for the foreign medical students.

The Japanese ladies are taking summer classes. All of us from Indonesia are taking classes, too, except Mrs. Simorangkir and Mrs. Kalangi who are staying at home with their babies. You may not have heard this before but both of them have baby girls.

As foreign students we have often been invited by several organizations to parties and excursions and we certainly appreciate the hospitality of these people. Pray for us that we may always be under God's guidance, accomplishing the things He has planned for us and especially preparing ourselves for His service.

NORTH PHILIPPINE UNION MISSION

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North Philippine Union Youth's Congress

BY AURORA G. ARCEO

Four thousand young people and brethren from the five missions comprising the North Philippine Union Mission lent color to the opening ceremony of the second Youth's Congress which was held at Philippine Union College gymnasium on the evening of Monday, April 8, 1957. By Sabbath morning the number had swelled to 7,000!

A bugle call announced the entry of P. H. Romulo, the union mission MV secretary, on the opening



Pastor P. H. Romulo, MV secretary of the NPUM declares the Youth's Congress open on the night of April 8, 1957.

night. He was followed by F. A. Mote and C. D. Martin, president and newly-elected MV secretary, respectively, of the Far Eastern Division. Other union workers led by W. J. Hackett and R. S. Moore, president of the union mission and acting president of Philippine Union College, respectively, completed the group on the platform.

The youth delegations started to march in by missions at a given signal, with R. E. Parks and A. A. Damocles, president and MV secretary, heading the Mountain Province group. A beautiful sight was the bevy of young ladies who came dressed in the colorful Igorot costumes of the Benguet, Ifugao, Kalinga, Bontoc and other tribes of the mountain region. This was the group which became the favorite subject of the lensmen that evening and their pictures appeared in many Manila newspapers the next day.

J. O. Bautista and Benjamin Sanidad led the Northern Luzon Mission youth delegation, followed by those from the Central Luzon Mission headed by F. D. Martin and U. A. Liwanag. South Central Luzon Mission came next led by P. C. Banaag and A. J. Abawag, and last but not least were the Southern Luzon Mission youth delegates led by Gil de Guzman and T. V. Barizo.

A colorful group of young ladies dressed in Filipino traditional *baro't saya* (mestiza dress, *balintawak* and *patadyong*) accompanied by young men dressed in *barong tagalog* marched in holding aloft their mission Philippine flags and the different MV district banners and pennants. The girls carried sweet-smelling sampaguita garlands

which they placed around the necks of our visitors.

A huge seal inscribed with the words, "Sharing the Faith of our Fathers, 50th Anniversary, MV, 1907-1957," set against greenery and floral decorations provided a neat and inspiring backdrop for the Youth's Congress theme, "Jesus is Coming Again."

Pastor Romulo declared the Congress open at 7:30 after which the different youth delegations were presented by their respective MV secretaries. Addresses of welcome and the introduction of the visitors from the Far Eastern Division were made by Pastors W. J. Hackett, F. D. Martin and Dr. R. S. Moore in behalf of the North Philippine Union, Central Luzon Mission and Philippine Union College, respectively, while responses were made by our visitors, Pastor Mote and Pastor Martin, the new Division MV secretary.

Pastor Hackett delivered the sermon for the opening night. The PUC male chorus under the direction of Pastor E. H. Wallace rendered special choral selections.

ACTIVITIES:

Each morning the youth delegates led by their respective mission presidents and MV secretaries marched out of the gymnasium with



Pastors P. H. Romulo and C. D. Martin (center back row) and MV Pathfinders of the Baesa church in Manila.

their colorful banners for morning watch devotions. Pastors C. D. Martin, P. C. Banaag, P. H. Romulo and A. J. Abawag took turns in leading the morning devotions.

Outpost Evangelism assemblies were held under the chairmanship of Pastor C. D. Martin for four days. There were three divisions: Public Evangelism, with Pastor A. E. Gibb, NPUM publishing secretary as chairman; Personal Evangelism led by Pastor P. C. Banaag, president of the South Central Luzon Mission; and Literature Evangelism under Pastor H. W. Bedwell, manager of the Philippine Publishing House.

On the afternoon of Wednesday, April 10, nine busloads of delegates

went on a bus tour to the different places of interest in Manila and environs. Pastor Romulo led the entourage assisted by mission MV secretaries. Included in the itinerary were the Magnolia Ice Cream Plant in Quiapo, the Malacanang Palace on Aviles Street and the Planetarium at the University of the Philippines campus in Diliman, Quezon City.

A Pathfinder parade was held on the afternoon of Thursday, April 11—a rather short one for it just went around the bend of the Jackson-Sevrens Memorial Hall due to the fact that a heavy rain fell a few minutes before the parade was scheduled to start. Governor Isidro Rodriguez of Rizal Province was our speaker in the afternoon. Different contests were held and prizes, in the form of reading course books donated by generous brethren, were given to the winners in the drill competition, the best MV Pathfinder float, craft exhibit, etc.

PUC gave a one-hour program on *Youth's Problems* on the afternoon of Friday, April 12, with Mrs. F. A. Mote speaking on the subject, "Choosing a Life Companion" and Pastor G. de Guzman spoke on the subject, "Choosing a Life Career."

Share-Your-Faith experiences were told by the different missions on Sabbath afternoon, April 13. Several young people were interviewed by their respective MV secretaries, but the interview with Brother Isiderio D. Ducog, a crippled brother from the Southern Luzon Mission, topped the trophy hour. His presence at the Congress



Seated here is Isiderio D. Ducog, South Central Luzon Mission trophy, who was interviewed during the Youth's Congress.

was a direct challenge to all the able-bodied MVs who wondered how this brother (who had to be brought in on a chair) could work so zealously for the Lord in his pitiful condition!

A solemn investiture in which 35 Master Guides and about 75 Guides, Companions and Friends were invested, wrote a fitting climax to the colorful and inspiring six-day Youth's Congress. This service was held on the last night and was attended by around 3,000 young people and others.

This Youth's Congress is one we will long remember, not only for the attendant color and fellowship it brought, but also for the inspiring share-your-faith experiences which we heard, together with the devotional sermons given by our youth leaders in the Far Eastern Division and North Philippine Union Mission.

Sabbath School Laymen's Convention

By P. R. DIAZ

On March 8, 1957, the Mobile Clinic of Central Luzon Mission, picked up a group of mission workers who were bound for Olongapo, Zambales, to attend the Sabbath school and Laymen's Convention. Churches and companies from the two provinces of Bataan and Zambales met together and held the joint Sabbath school association program.

Another feature of soul-winning service was the Health and Dorcas Welfare Evangelism. Dorcas Welfare officers and members came to obtain new ideas and information regarding this phase of missionary work. A brief educational program was rendered by the Philippine Union College teacher-student representatives. The presence of the PUC male chorus under the leadership of Pastor Wallace added to the success and interest of this feature. The well-trained Olongapo church choir contributed to the success of the convention. The president of the Central Luzon Mission and his co-workers gave timely help. Pastor H. E. McClure, Sabbath school and home mission-

ary secretary of the Division, was our guest speaker at the Sabbath worship hour.

The Olongapo church members played host and served good meals to the scores of visiting church members who came from the different territories. Moving pictures were shown the last night of the gathering. Following the closing devotional service on Sunday morning led by Pastor McClure, the brethren departed for their respective destinations with new soul-winning ideas and with the determination to help finish the work of God in their respective districts.

Our party proceeded to our next destination, the Mountain Province Mission. On our way we stopped one night at Artacho, the headquarters of Northern Luzon Mission. The following morning we proceeded to Baguio City where we held another meeting. The next morning we climbed to the interior church of this mission where we held meetings for three days at Masla. It was a very interesting place to visit and to see our expanding work there. Several vis-



Dorcas Welfare food sale sponsored by the Pasay English church in Manila and held on the grounds of the Manila Sanitarium and Hospital.

itors from other churches came to attend the meeting there. We returned to Baguio City and spent the week end there. Early Sunday morning we left Baguio City and proceeded to La Paz, Abra. Here we met many brethren from the different churches in this province. One of the Health and Welfare Centers of Northern Luzon is located in this church. Our work in this area is well known by the public through the activities of this

Center managed by Sister Pedro, the wife of our evangelist assigned to that place.

From La Paz we went back to Artacho to attend the general meeting of the Northern Luzon Mission. Here we attended the graduation exercises of the Training Light Bearers class. Several fine groups of men and women finished the course and were given certificates. Pastor H. E. McClure led in this service.

Our next destination was the island of Polillo where we held a lay preachers' institute. We gave instructions to twenty-five fine men and women who are consecrated and dedicated to lay work. While instructions to lay preachers were being given a group of medical workers from the Manila Sanitarium and Hospital opened a free clinic at the Municipal Hall for the town people. Dr. Schnepfer and two graduate nurses gave wonderful service and this the town mayor and other officials appreciated very much. All were thankful for the free medical services given by our medical workers. It was indeed a very successful clinic and many people found relief from their ailments. Moving pictures were shown and this was followed later by the closing preaching service.

We left Polillo the following morning for Lucena and we had a night meeting with the brethren there. Our next destination was Sipocot, Southern Luzon Mission. Some of the workers met us at the train and we had an evening meeting and another successful meeting in the morning with the brethren. Pastor G. de Guzman, president of the mission, was with us and he called several brethren from other churches. Several non-Adventist visitors came to hear Pastor McClure.

Our last meeting was at Legaspi, the headquarters of the Southern Luzon Mission. Nearly all of the churches from Albay Province were represented. Instruction was given on Sabbath school and home missionary work as well as Dorcas Welfare work. The brethren were happy to hear the timely messages of our visitor from the Division. A moving picture film featuring

soul-winning work was shown. Early Sunday morning the brethren left for their respective churches and places of labor. Thus our itineraries throughout the North Philippine Union Mission ended at Legaspi on March 31, 1957.

A Great Victory

BY JUAN AFENIR

In physical combat a decisive victory is very important. In history we read of many decisive victories, some of which have been very costly both in armaments and in human lives. Why do nations spend millions and millions of pesos and sacrifice thousands upon thousands of the very flower of their youth on the battlefields. They want to emerge victorious.

The Christian life is also a battle which will end in victory or defeat. It is a spiritual battle. We are fighting against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Ephesians 6:12. Yes, we are engaged in the most furious warfare that has ever been waged. We must emerge victorious in all phases of the battle.

Years ago there was a good brother, a true leader with sterling qualities. His God-given abilities, his intelligence, and even his readiness for service were recognized by his brethren. There was, however, one thing lacking in him. He never offered an apology once he was found to have committed a mistake. Had this brother conquered this weakness he would have been a stronger, more powerful leader. He would have won a great victory.

But harder still than the willingness to confess a wrong committed is the readiness to forgive the wrongdoer, especially if the offense has been that of smearing one's honor and reputation. This requires much of the grace of God. It is very hard to forgive our enemies. But never forget that "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:15. God's forgiving mercy will be according to the measure of our own. If we realize this we cannot afford to be unforgiving.

We are forgiven our trespasses and sins as we forgive. How much do we owe God? Millions and millions compared with the few centavos that our fellow men owe us. Then why are we not willing to forgive them who have wronged us. Bear in mind that the enemy of our souls is determined to defeat us in our fight; he whispers to us, You do not need to forgive them; you have not done them any wrong; it is humiliating to forgive. Let us ever remember that it is our Christian duty to forgive. The forgiveness of our sins depends upon our willingness to forgive the sins of others.

I recently witnessed a demonstration of the victory won by a brother. He in a warm, heartfelt and voluntary manner uttered his forgiveness publicly to a brother who had done him wrong. It was a touching moment and a very beautiful sight when he arose and said: "Even if there had been but one sinner the Son of God would have come to die for him. Who am I that I should not forgive my brother. He is precious to Him and I appreciate the great price that has been paid for his salvation. I happily forgive you, brother, and I want to see you saved when we reach the kingdom of God." I sincerely believe that there was great rejoicing among the angels in heaven for this brother had gained a great victory. The burden of his heart has been lifted from him. He had a sweeter joy. He felt a bit nearer to the goal of Christian perfection. Let us all endeavor to win the victory over sin.

SOUTH PHILIPPINE UNION MISSION

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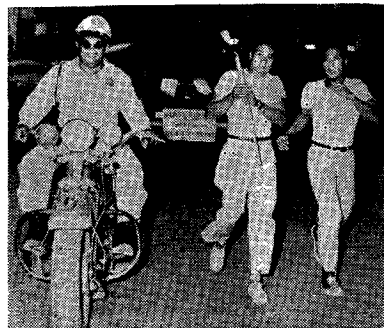
Golden Anniversary Youth's Congress

BY J. R. OBREGON, *Secretary,
 MV and Temperance Departments*

The second Youth's Congress of the South Philippine Union Mission

was held at the East Visayan Academy chapel in commemoration of the golden anniversary of the MV department. From April 15 to 19 the meetings were held at the East Visayan Academy but on the last day of the congress the meetings were held in the YMCA auditorium on Jones Avenue, Cebu City.

At five o'clock in the afternoon of Monday, April 15, the opening ceremonies of the congress began. A torch relay, the torch having been lighted by the pioneer of the work in the East Visayan Mission, Brother Blas Ferraren, started with nine runners who were to negotiate the distance of approximately nine kilometers, trailed by an ambulance and a car and preceded by four motorcycle cops with sirens blowing. The relay passed the principle streets of the city and ended at the East Visayan Academy rostrum. The last runner turned over the MV torch to the writer and he



Hermenegildo Rodrigo receiving the MV Torch from Brother Bucayan in the fourth lap of the relay.

in turn gave it to Pastor C. D. Martin who placed it at the right side of the rostrum as seen by the audience. The Philippine National Anthem was sung followed by a prayer by Pastor L. E. Smart.

Pastor V. M. Montalban, president of the South Philippine Union Mission, delivered the opening address of the Congress. He challenged the youth with the seriousness of the times and their timely appearance on the stage of action, appointed by God to perform a specific task.



The delegates present at the second Youth's Congress in the South Philippine Union Mission. The building is the East Visayan Academy.

The morning watch meditation each morning on the lawn, the youth grouped by missions, was an inspiring sight to behold. Chorus after chorus rang out over the air. These devotional meditations set the spiritual tone of the day. The workshops that followed provided action, yes, action by the youth. Public, junior, radio, and literature evangelism were given emphasis during the congress. The last two days of the meetings were wholly given over to the Pathfinder workshop under the able leadership of Pastor C. D. Martin. The youth were thrilled to participate in the open-forum hour at which time they themselves gave opinions or raised questions. There was active participation from the audience. The recreation hour in the late afternoon was a popular feature and was well directed by the appointed leaders. The evening meetings were partly inspirational and partly given over to entertainment for the delegates.

Wednesday evening of the congress was given over to the grand finals of the union temperance contests. On that evening posters were displayed and we listened to jingles and orations. A board of judges was appointed to sit and determine who were the winners. In the oratorical tilt Ben Moralde of the East Visayan Academy was the winner of the gold medal. Romulo Bartolome of Mountain View Col-

lege received the silver medal and Thelma Pallasa, also of Mountain View College, walked off with the bronze medal.

In the Jingles contest, Oseas Zamora received the first prize, Roberts Makiling the second prize and Mrs. R. B. de Angel was the winner of the third prize. The winners in the poster contest were: Josephine Perez, first prize, Noe Perez, second prize, and Isaac Yap, third prize.

As a result of the divine service on Sabbath morning, twenty-seven

young people who had not previously given their hearts to Jesus, were led to decide for baptism. The afternoon services on that day were very interesting. The first hour was given over to an investiture service. The remaining part of the afternoon was intensely interesting as we listened to a Share-Your-Faith symposium consisting of nine representatives from the four missions. Trophies were presented. Among these were all the non-Christian tribes in the union territory, such as: Bilaans, Ata, Manobo, Mansake, Mondaya and others.

We were fortunate in having the help of Pastors F. A. Mote, H. E. McClure, L. E. Smart, P. H. Romulo and a host of other leaders at our youth's congress. The congress set the youth on fire for more daring Share Your Faith endeavors in the days ahead. We are anticipating an abundant harvest of souls as a result of this grand meeting.

Scripture Fulfilled

BY R. B. DE ANGEL

Considering the strong Catholic background and training of Fernando Guerrero and Mrs. Rachel Guerrero, it is hard to believe that they are today faithfully attending the Seventh-day Adventist church at



Trophies presented at the Youth's Congress. Left to right: converts from the Manobo, Bilaan, Zamobanguena, Maranao, and Ata tribes. Also in the picture is a Christian woman and a brother dressed in Mandaya costume.

Digos, Davao. In John 10:16 we read: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." These very words were fulfilled when the Guerreros were baptized at the close of a church convention in Malinao, Padada, Davao, last March 30. Even before they were baptized they had won a soul, Mrs. Rimsiat, and she, too, was baptized.

Brother Guerrero is related to the late Justice Romauldez, one of the pillars of Catholicism in the Philippines and a recipient of a papal honor for exemplary service in the Catholic church, who reared him from boyhood into a rabid and well-informed Catholic. When Fernando Guerrero finished his course in school he was employed in the Central Office of the Bureau of Public Schools in Manila for nineteen years as assistant chief of the mailing division.

Mrs. Guerrero also grew up in a Catholic home. She has an uncle who is a priest in Cebu and an aunt who is a nun. She studied in Santo Tomas University, a Catholic university, where she received her B. S. in Education, majoring in national language and home economics. Later she received her M. A. Degree in Education.

The Guerreros were happy and they had the comforts of life for she was teaching in one of the universities and he was employed and received a lucrative salary. They came to Sta. Cruz, Davao, to establish a school of their own with Mrs. Guerrero as principal and Mr. Guerrero as administrator. There were financial reverses and their plans changed. They then opened a small dry goods store. They felt their misfortune very lightly for there were no children, only the two of them. God saw the sincerity of this couple. He sent a humble sister, Mrs. Mary Oliverio, to contact them. They often saw this sister selling bed covers, carpets and other items, and their curiosity was aroused. They asked her about her business. This prompted them to invite her to their store whereupon their conversation drifted from business to the

unusual moral decadence of the people. This gave our sister the opportunity to visit them the following Sabbath with the hope of interesting them in the study of the Bible. With the help of our Missionary Volunteers, this first Sabbath was the beginning of Bible studies which continued until the Guerreros decided to join the Sabbath-keeping church.

A few months before their baptism, the Guerreros happened to meet Mrs. Norberta Rimsiat, an ex-teacher whose father-in-law is an active minister of the "Iglesia ni Kristo." The contact was fruitful and in due time the three became regular members of the Digos Sabbath school. It was our rare privilege to witness the baptism of Mr. and Mrs. Guerrero and Mrs. Rimsiat. Mr. Guerrero remarked, "Why did no one tell us about the message the nineteen years we were in Manila?" We would have given our young lives to the service of the Lord. They are now past forty years old but I am sure they will be active Missionary Volunteers in sharing their faith with others as was shown by their winning a soul even before they were baptized. God calls a man in His own time. His plans for us are unknown. Mrs. Rimsiat's husband is now preparing for baptism. "And other sheep I have, . . . and there shall be one fold, and one shepherd."

Our Message Penetrates the Wilds

By A. Z. RODA

Mount Matutum is Mindanao's second highest peak. It is densely covered with forests and populated with apes, wild animals and constrictors. To all appearances it looks as if no human beings have ever penetrated into its fastnesses. But at its foot and crests dwells a pagan tribe seemingly averse to civilization. But for them, too, Christ came and died to save.

Some of our believers went to clear the forest at the foot of the mountain at Amonan. Naturally they came in contact with these pagans. Faithful to their trust of "sharing

their faith" our people learned the tribe's language and then taught them the blessed truths. Their friendliness won the trust of the chief who became interested in Christianity. His sons and son-in-law were also deeply interested. The Lord spoke to them in dreams and they delight in telling these dream they think came from God. They were told in these dreams that if they were looking for truth and salvation the Seventh-day Adventists could show them the way. They therefore became very friendly with our people and donated a ten-acre tract of land for a chapel and a school. Today we have a substantially-built church and school in these wilds.

The description of these people which at first came to us was that they were filthy, lazy, morally depraved, fierce, and many other descriptive adjectives were used. But a change has come to the community. After earnestly studying our faith and doctrine, they have put away their pagan customs and filthy vices. Those who had a plurality of wives, say three, four or more, have put a stop to this. Where once nakedness prevailed, today the body is well covered and kept. The surroundings around their homes are clean. Truly these former pagans have changed. It is no longer evident that they have come from raw heathenism.

On the last week of March, 1957, Pastor A. G. Macasiano and I officiated in the baptism of 14 of these people, together with nine others from our Adventist homes. Other church organizations are surprised at the conversion of these backward people. They cannot understand how we succeeded in accomplishing what we have done. We praise God for the triumph of the message, for its power to penetrate deep into the wilds.

They Loved Our School

By R. B. DE ANGEL

It was a sad day for Marly Torres when her father came home and told her that he was unable to find a Seventh-day Adventist school and

she would have to attend a public elementary school two kilometers away from their place. Of course even the non-Adventist parents of the little girl were disappointed and their hopes of placing little Marly in a church school were shattered.

Last year Marly had the privilege of attending a church school in Capiz and the training and education she received there made her parents decide that as far as they were concerned their little girl should be in a Seventh-day Adventist school. When they immigrated to Mindanao they immediately told Marly about their plan. This made Marly the happiest girl in the home. The father tried to locate an Adventist church school but June came and he had been unsuccessful. The news made Marly very sad. She enrolled in a public school. About a month later the father went to the market and he saw a sign which read, "Southern Mindanao Mission Junior Academy." This sign was hung on one of the big buildings.

This must be a mission school, thought Marly's father. He paused and very soon he was talking to the principal and verified his conclusion.

"You can bring your daughter here any time," assured the principal.

You can imagine Marly's feelings when her father told her of his discovery. Little Marly did not mind walking five kilometers every day if only she could be in the kind of school she dearly loved. Marly joined the baptismal class after the Week of Prayer last August and she was one of the first pupils to be baptized.

Just before the opening of the schools last June, two men were shown into the principal's office, shook hands with the school head and introduced themselves.

"We have come from Sta. Cruz, fifteen kilometers from here, looking for a school," said one of the men. "Of course there is a public school near our place and this morning we visited two other schools but we could not find what

we were looking for. You know we belong to the Christian Alliance and we believe it is our parental responsibility before God to place our children in a school where the Word of God is taught. Finally, we went to the Holy Cross Academy but upon inquiry the Mother Director informed us about the peculiar Adventist school so here we are. It will be very disappointing for us to have to go home and tell our boys to rest this year until we can find a good school for them. We would rather see them work on the farm than disobey God's will." Then with a voice choking with emotion, he asked, "Do you really teach Bible in your school?"

Brother Atil, principal of the school, was of course more than glad to explain what we mean by Christian education to the two visitors. To the surprise of the visitors this was the kind of teaching and training they hoped to give their boys.

During the first Week of Prayer the two Christian Alliance boys surrendered their hearts to Jesus. They signified their intention to join the baptismal class after an interview, and signed the decision blank. Ricarte Digan had questions about the Sabbath and diet. These were all answered tactfully and to his satisfaction. Then came the baptismal service. Franklin Bara had quit school and failed to show up. Ricarte's decision to follow his Lord in baptism was bitterly opposed by his parents. Being an obedient and respectful boy he prayed that somehow the Lord would touch his parent's hearts and that they would give their consent to his being baptized.

One day there was rejoicing among the teachers and students when it was announced that the parents of Ricarte had consented to his being baptized. It was the second Week of Prayer. Ricarte was baptized and changed from a Christian Alliance to a Seventh-day Adventist, a conversion which it is doubtful would have happened had it not been for his attending the Adventist school. Asked about his plans for next year, Ricarte said, "I could hardly bear to absent my-

self from a school I have learned to love."

Unbelievers, people not of our faith and superstitious non-Christian tribes love our schools. I wonder how many of our boys and girls, fathers and mothers love Jesus and His church schools. Let the opening of schools next June reveal our decisions to enroll the boys and girls in our Christian schools.

Altar Call Responses

BY F. M. ARROGANTE

Between March 19 and April 13 of this year three general meetings were held in the South Philippine Union territory for the Northern Mindanao, East Visayan and West Visayan Missions. The meetings were held at the academies of the respective missions, namely at Manticao, Oriental Misamis; Bulacao, Talisay, Cebu; and Bongeo, Pototan, Iloilo.

The presence of Pastor and Mrs. F. A. Mote of the Far Eastern Division, Pastor and Mrs. Parks of Mountain Province Mission, and Pastor and Mrs. V. M. Montalban of the South Philippine Union Mission, and all of the union and local mission workers contributed much to the success of the meetings.

During the morning devotional hours and the Sabbath worship hour the brethren and sisters were given the opportunity for individual participation in testimony meetings and prayer bands.

Responding to the invitation of Pastor Mote for those who for the first time would take a step to follow the Lord and for those who wanted to study the truth and be baptized sooner or later, about 200 new converts moved forward to the altar in a quiet and meaningful dedication and complete surrender. There was a ready response from everyone in attendance at the meetings when a wider call was given for all who were determined to follow the Lord faithfully to the end.

A total of 122 precious souls were added to the church by baptism during the meetings. The number of candidates baptized in each mission was as follows: Northern Mindanao, 56; East Visaya, 23; West Visaya, 43.

Trophies of Bilaan Mission School

BY R. B. de ANGEL

At the foot of Mt. Matutum, a mountain with her peak proudly rising above the wide plains of Koronadal Valley, Cotabato, lives the forgotten, peaceful tribe of Bilaans. Having their own distinct dialect and customs, they are believed to be of Malayan-Mongolian descent who immigrated to the island of Mindanao long before the discovery of the Philippines by Magellan. For many years they inhabited the coasts which was evidenced by their colorful costumes adorned with sea shells which have now been replaced with glass beads. Later a more powerful and superior tribe drove them to the uplands. They worship the spirits of birds and animals and practice polygamy among themselves. For three years a mission school was conducted with the hope of bringing to these people the light of the gospel. The results were disappointing until one day fourteen natives, mostly the sons and relatives of Datu Piang, the headman, were baptized. How these people accepted the message is one of God's mysterious ways.

Langalis Piang is the eldest son of the Datu. He heard about the mission school and the regular Sabbath school and other services but his interest in the Seventh-day Adventist religion was never aroused. One night he dreamed of entering a big church and, because the benches were full, he sat at the back with some whom he recognized by their faces. On the elevated platform was a preacher with a mysterious book in his hand. As he looked around he saw that the people were attentive and silent as the speaker talked to them and read from the book. He observed that as the preacher opened the black book a light would come from the book and it filled the whole room. Its light was as bright as the noonday sun but when the book was closed the light would disappear and darkness would fill the room. It was so dark that he could not see the people but he could hear the preacher's voice.

The meeting lasted only for a few minutes and he then headed for home. On the way he had to cross a swift river. A bamboo pole into which oil had been rubbed was the bridge across the river. Suddenly as he stopped to cross, he heard a voice of warning from the opposite bank. A man dressed in white called to him, "You cannot cross the bridge unless you take off your shoes." He did not heed the warning. Instead he tried to balance himself on the bamboo pole. But try as he would he could not gain a foothold. Finally the stranger shouted again, "You did not understand me. If you want to cross this river, confess your sins." At that instant he awoke. It was only a dream but sleep had departed from him. What is that black book? Who was the stranger? Why could I not cross the river? These questions brought him to the Sabbath school. Langalis left three of his wives to follow the man in white.

The most influential son of the headman is Gula-ai, the barrio lieutenant. He also abandoned his three wives to join Langalis' faith. Being a barrio leader, he had contacts with some Christians and later married the daughter of a Christian. One day his two children were sick. The native medicines failed to bring relief. The father-in-law who believed in prayer and was active in the Christian Alliance faith heard about Langalis' frequent visits to the Seventh-day Adventist church, a small church. He suggested that prayer be offered for the grandsons. He challenged Gula-ai, "I shall pray for your sons. If they are restored my religion is true. If they die the Seventh-day Adventist faith is true." This was a Mount Carmel experience. God could no longer keep His truth hidden and downtrodden. The children died! This made Gula-ai very angry. He picked up a *kampilan* (very sharp bolo) and ran after the father-in-law and meant to kill him. The mission school teacher, who had in the past not been regarded by Gula-ai, was now called to officiate

at the burial service. The "black book" was read and out of it came forth the message of hope and comfort—the promises of the resurrection. These sank deep into the heart of this heathen. Gula-ai said, "Now that I have the truth, I shall endeavor to bring it to my people."



Kawadi Piang stands at the right.

Among the Bilaans no one is considered more intelligent and educated than Kawadi Piang. He has completed three years of a secondary course in a government school. He had to leave school because of his increasing family—four wives and many children. Before he was baptized he left three wives and married the most beautiful, Mahani, a Maguindanao (Moro tribe) who was also baptized as was one of the other former wives.

One night a white dove appeared in Kawadi's dream. "Arise, Kawadi, and preach to your people," said the dove in Kawadi's dialect. "You must preach to your people," said a man in white who had appeared when the dove disappeared. Kawadi kept his dream a secret, going about as if nothing had happened. However, within himself he was disturbed. Then one night he was given another dream. He beheld a being with a body like gold and shining like the sun. As the being approached, he felt the whole house shake and the posts seemed about to give way. He then believed that it was God. Trembling with fear, he shouted, "Please do not come near me for I am a sinful man."

"I know you are a sinner, Kawadi, but get up and preach to your people," the voice repeated. Kawadi covered his face for fear he would see the man. When he looked up the man was gone. That night he was not able to sleep. Should he obey or should he not? The second dream was terrible. What if another dream came to him. God was calling a man to lead his tribe to accept the message. Kawadi's decision led to the conversion of his brothers, two wives, some of the natives, and also his aging father. Fourteen of them were brought down into the watery grave one day because God appeared and spoke to a

man in dreams and in visions.

As a result of these conversions, Brother C. Arante, the teacher, was inspired to believe that God was directing in this mission school. Brother Kawadi hopes to finish the high school course in one of our academies or at the college. I am sure he will become a powerful missionary among his own people. We need a training school in the Southern Mindanao Mission. Golden opportunities are awaiting our young people. Will you help us build such a school? Remember this need as you give your thirteenth Sabbath offering on June 29!



The eight young people in the two front rows made their decisions during the meetings and have been baptized.



Trophies of the Bilaan Mission School. Fourteen of the Young people are Bilaans. This school is in the Southern Mindanao Mission.

SOUTHEAST ASIA UNION MISSION

President H. C. Currie
Secretary-Treasurer, Roger Altman
Postal Address: 399 Upper Serangoon Road, Singapore Asia

Voice of Prophecy Work in Kuala Lumpur

BY SAW ENG CHUAN

Without the aid of a medical institution or even a school our work among the English-speaking people in the Federation has not progressed as it should have for the past many years. The Voice of Prophecy work still remains the best help in this field. It has entered many prejudiced homes and enabled our message to reach many sincere souls.

About three months ago, Pastors J. E. Chase, J. R. Spangler together with Mrs. L. C. Wilcox and

Miss Helen Jue were in Kuala Lumpur to conduct a Voice of Prophecy rally. The church was filled to overflowing. Advantage of this good interest was immediately taken and a series of "Voice of Youth" Bible lectures was launched. These meetings were carried on three nights a week for five weeks. In spite of dark clouds and drizzling rain the attendance remained regular, though not large. The Spirit of the Lord was present as was evidenced by the tears and ready response from the audience. Towards the close of the meetings, three final appeals were made for those who would surrender their lives to Jesus and accept His free, pardoning grace of salvation to come forward. Thirteen precious souls responded to these appeals and came forward to lay their all on the altar. We know there was rejoicing among the angels that night as they witnessed these people take that important step.

Two Sabbaths ago, ten candidates were led into the watery grave of baptism by Pastor T. C. Chin as the solemn words of the song "All to Jesus I Surrender" floated gently through the air. Of these ten candidates eight had made their decisions during the evangelistic meetings. These are now faithful members of the church and are taking an active part in our MV society and Sabbath school. The good interests are still being followed up. Bible studies are conducted not only in their homes but also in the parsonage every week.

Though obstacles may sometimes seem to confront us, the work still moves on in God's own plan. The waves may break in failure but the tide of the Great Advent Message is sure to win at last.

These, Too, Must Be Gathered In

BY R. A. POHAN

It is certainly not easy to bring the truths of God to the Malays who are Moslems. In our effort to bring the gospel of our Lord to them, we meet many obstacles, such as fanaticism, prejudice, intolerance, etc. Then there is the treaty that exists between the British government and the Malay Rulers. One of the clauses of the treaty specifies that there is to be no interference with Malay customs and religion. This leads many people to believe that Christians are not allowed to work for the conversion of Moslems.

Two years ago we had to appear before the head of the Criminal Investigation Department of Malaya. He told us of a complaint he had received regarding our people distributing tracts and Bible correspondence school enrollment cards among the Malays in Kota Bahru. Although he did not threaten to prosecute us he did strongly advise us not to cause any disturbance among the Malays.

Not long ago more than thirty Malay college students became Bible correspondence school students. When the British principal of the college came to know of this he wrote a very stern letter in which he threatened us with legal action if we did not stop sending the students the correspondence lessons. He told us that we are not allowed to evangelize the Malays.

Many of the Malay students had to study their lessons in locked rooms or out in their gardens. They wrote us and gave us as their addresses those of non-Malay shops and homes. They feared that they would be beaten and their lessons burned if they came to their homes.

But in spite of these obstacles we are happy to state that God has richly blessed us. There are many towns and villages in Malaya where there is not a single Adventist believer and the people have never heard the gospel of our soon-coming Saviour. But the mails reach every town and almost every village and the Bible correspondence lessons can be studied by those who otherwise would not hear about the plan of salvation.

A new day is dawning for the millions of Moslems in Malaya. There are multiplying evidences that much of the old prejudice and fanaticism has gone. No longer do we encounter the proud, self-satisfied Moslems whom we knew before. There is a spirit of inquiry abroad. Combined with this is a determination to make the most of themselves and of the new day. With the cry for national independence in Malaya, a remarkable change has taken place in the attitude of the Malays. They are now willing to associate with and mingle with other people. They are open to outside influences.

Ways, and means are opening up for us to bring the gospel to this long-neglected part of God's vineyard. Inquiries have come from even outlying districts. The time has come to reap a bountiful harvest of souls among these people.

Encouraged by each mighty evidence of God's love and grace, we organized our Malay church in Singapore about six years ago with 15 members. Today the church membership has increased to 56 and our Sabbath school has a membership of 79. A little over two years ago we formally opened our modest house of worship—our first building in Malaya devoted to evangelism among the Malay-speaking people.

We are extremely grateful to God for His guiding hand in His work. At the recent council meetings of the Union Mission of South East Asia, a mission organization was set up for the Malay-speaking people. It bears the name of Sidang Advent. Since then two workers have joined the working force of this new mission. Pastor Daniel Liem is located in Singapore and Brother Harapan Liklikwatil is in Penang where we organized a Sabbath school and company in March of this year. We are happy to inform our readers that we now have a Malay-speaking Sabbath school in Kuala Lumpur, the capital city of Malaya. Isolated members are found in Kedah, Malacca, and in other places where we hope and pray that we may soon be able to organize Sabbath schools and companies.

The ultimate triumph of the Christian cause is involved in what takes place in the Moslem world. Relatively, there has been a neglect of the Moslems on our part as it pertains to Malaya. The basis of approach to the Moslems is the spirit of love and self denial. The truths of the Bible must be presented in love and tenderness. All negative and unfruitful controversy should be avoided. We must rely solely on the positive preaching of Christ, the only Saviour and Redeemer of mankind. The Christian worker should quietly labour and present the all-sufficient Christ rather than make polemical attacks

upon Islam. When a new and true conception of Jesus Christ is created in the Moslem mind, he will be drawn to Him.

A gigantic task has been assigned to us—that of bringing Christ to these millions of judgment-bound Moslems for these, too, must be gathered in. Our prospects are as bright as the promises of God.

INDONESIA UNION MISSION

President C. C. Cleveland

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Membership Growth in Indonesia

BY CHRIS P. SORENSSEN

It was my privilege recently to spend a month in the Indonesia Union Mission. H. D. Johnson, secretary-treasurer of that field, accompanied me to the North Celebes and later to the South Celebes and we had the opportunity to attend local committee meetings, a mission session, and also to spend a week with the students at the Celebes Training School at Kawangkoan. It was a pleasure to enter into the observance of the spring Week of Prayer with the students of that school and to spend a few days associating with B. F. Newell, principal of the training school, and his fellow teachers.

The work in the North Celebes has grown through the years. In was in 1911 or thereabouts that a young man from Ratahan, Minahasa, North Celebes, learned of this message in Java. He attended the training school in Singapore and in 1920 he returned to the Celebes to canvass. The next year he came back to the home country to conduct evangelistic meetings. On December 20, 1921, Pastor F. A. Detamore baptized twenty-two persons. The young evangelist was Samuel Rantoeng and he has recently retired from active ministerial work and now lives at Ratahan. Sixteen of these charter members of the Ratahan church are still living and all but one are faithful members. When

we visited Ratahan on March 23 we found eleven of these original members present at the church service. A picture of this group accompanies this article. Today the Ratahan church has a membership of 233. Four hundred attend the Sabbath school and the church operates a two-teacher church school. It is an active church as was evidenced by the baptism of twelve souls the Sabbath we were present.

While visiting in a neighboring mission, the president of that mission told me about his home church in North Celebes. The message came to them in 1924 and within six months he and several other young men were on their way to the Training School in Singapore. Our schools may feel at times that they are not accomplishing all that they should in preparing young men and women for God's work but the Malayan Union Seminary can take courage from the fact that these young men who attended the school in 1924 and later years are now among the leaders of our work in Indonesia.

Today in the North Celebes with its nearly two million people we have 135 churches with a membership of 7,570, or one Seventh-day Adventist for every 237 persons living in that mission.

The Indonesia republic came into being just after World War II and

was given its independence by Holland in 1948. Today this republic is the sixth largest of the world's nations. Ninety percent of the inhabitants are Mohammedans. The population of Indonesia is now approaching the ninety million mark. There are nearly five million Protestant Christians in this land, in other words nearly five percent of the people are Christians. This may seem a small percentage but may we remind you that there are not that many Protestants in all the rest of Asia, not including India.

Protestant Christianity came to the Indies about the same time that the Pilgrim Fathers landed at Plymouth Rock, Massachusetts, and Jamestown Colony was then in its infancy, too. History tells us that the early explorers who came to the Indies were seeking spices to gratify the tastes of Europeans. With them came Portuguese and Spanish priests. Later when the Dutch came to these islands Protestant missions came into being. This was long before modern missions were founded in India and China. Many of the early converts to Catholicism in the Indies became Protestants. The result is that in three large areas, Batakland (Sumatra), North Celebes and the Moluccas Islands, we have thousands of Protestant Christians.

Pastor A. Pasuhuk, one of the young men baptized by Pastor Detamore in 1921, is now the president of the North Celebes Mission. Pastor W. F. Walean is the president of the South Celebes Mission and in both fields the work is going forward. Pastor Johnson and I both accounted it a rare privilege to be associated with these men and their fellow workers during the month of our stay in Indonesia.

News Notes

● The North Sumatra Training School commencement exercises were held over the week end of May 17-19. Fifteen lower middle school students received their diplomas and eleven students were given diplomas from the upper middle school. This was the first upper middle school graduation in the Training School and all are proud of these young people as well as the progress the school has made.

● Pastor A. M. Bartlett, president of the North Sumatra Mission, sends these interesting news items for the OUTLOOK: "Since arriving in this mission, I have been very busy conducting district meetings. Already we have completed five of these meetings and our schedule calls for us to hold 13 more. I am glad to report that the interest in these meetings has been excellent. Our people have expressed real appreciation for the meetings. The evening meetings have been conducted as public evangelistic services and our meeting places have always been more than crowded—this even when the rain has been falling. In some places we have had to hold two sessions each evening.

"It is not possible for us to hold regular camp meetings in this mission so through these district meetings we are trying to bring the benefits of a camp meeting to the people. I have a small generator which we use to provide electricity and we have been giving illustrated lectures each evening." Brother Bartlett states that sixty students will enter the colporteur work during the vacation period.



The first Seventh-day Adventist church organized in the North Celebes, Indonesia, was at Ratahan. The first baptism was held on December 30, 1921, when twenty-two were baptized. Of this group sixteen are still living and the eleven seen in the picture were present at the Sabbath service held on March 23, 1957.

NEWS FROM HERE & THERE

● Miss Ruth Munroe, formerly the director of the school of nursing at the Tokyo Sanitarium and Hospital, has accepted a call to head the nursing education department at Pacific Union College.

● Mr. and Mrs. Elwood Sherrard and their two daughters sailed from Singapore on Saturday, May 4, bound for the homeland. It is furlough time for the Sherrards. After visiting relatives and friends for a few weeks, they will go to Washington, D. C., where Brother Sherrard will attend the Seventh-day Adventist Theological Seminary.

● Dr. and Mrs. Donald Holm visited friends in Singapore recently. While here Dr. Holm made a short trip to Penang to talk over with Dr. C. E. Randolph the plans for the new hospital to be built in Bandung, Java. Dr. Holm is the medical director of the Bandung Mission Hospital (Rumah Sakit Advent).

● Mrs. C. M. Lee left Singapore on April 3 for Walla Walla, Washington. She will visit her daughter and son-in-law, Pastor and Mrs. Sunny Liu. Mrs. Lee expects to spend about three months in the States.

● Miss Mildred Mitchell, matron at the Warburton Sanitarium in Melbourne, Australia, stopped over in Singapore en route to the States where she will visit a number of medical institutions.

● Ogden L. Aaby, manager of the Tokyo Sanitarium and Hospital, sent this news item in a letter to C. P. Sorensen: "The Tokyo Sanitarium and Hospital has two graduate dietitians and because of our standard of not serving meat we have many requests for student dietitians to come to study with us. We are happy to respond to these requests and we often have from two to six students spend two-week periods with us. We are do-

ing our best with the help of the Lord to instruct people in healthful living. Japan requires two weeks internship for all dietitians in hospitals so we have an unlimited field in which to witness. Miss Yamamoto and Miss Lizuka are our dietitians."

● Pastor and Mrs. H. L. Dyer left Manila on May 23 via Pan American Airways. They are returning to the homeland after having spent 20 years in the Far Eastern Division. Sixteen of the twenty years were spent in the Philippines where Brother Dyer served as the treasurer of Philippine Union College and later as head of the commerce department. Following this he was the Division auditor for several years and then returned to the Philippines to be the treasurer of the North Philippine Union Mission. We wish for the Dyers continued success in their labors as they take up new duties in the homeland.

● Mr. and Mrs. W. L. Perry and family left Manila for the homeland on May 19. Brother Perry was the industrial manager at Philippine Union College for several years.

● The South Philippine Union Mission reports 991 baptisms the first three months of 1957. Their church membership is now 35,526.

● Miss Mary Louise Hill has joined the staff of the Tokyo Sanitarium and Hospital. She is relieving Miss Bessie Irvine who has gone to the States to get her Masters Degree in Nursing Education.

● Dr. and Mrs. Ralph M. Truitt and their four children arrived in Bangkok on May 21. Dr. Truitt is the internist at the Bangkok Sanitarium and Hospital. We welcome this new family to the Far Eastern Division.

● Wilbur A. Burton and family arrived on Guam on January 11 of this year. They were called for work on Palau Island but due to the departure of Pastor and Mrs. C. G. Oliver to North Borneo, they have until the close of the present school year assisted in the Far

Eastern Island Academy. Pastor V. E. Kelstrom writes that the Burtons left for Palau on June 7.

● Francis A. Crofoot is under appointment by the General Conference in response to our call for a secretary-treasurer for the Far Eastern Island Mission and principal of the Far Eastern Island Academy on Guam. The Crofoots are scheduled to sail from San Francisco on May 30 and will arrive on Guam on June 17.

● Pastor V. E. Kelstrom has accepted the call from the Union of Southeast Asia to serve as departmental secretary in that union mission. The Far Eastern Division has invited Pastor J. L. Pogue to fill the vacancy thus created and he will serve as the president of the Far Eastern Island Mission. Since returning from their first furlough four years ago, Pastor Pogue has been the pastor of the Singapore English church on Balestier Road. The Pogues will leave Singapore late in June and after a short furlough in the homeland they will go to Guam and give another full term of service, God willing.

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FAR EASTERN DIVISION OUTLOOK

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