

The Pioneer

December 1971



The Pioneer

Magazine of
The Indonesia Mission
of
The Christian and Missionary Alliance

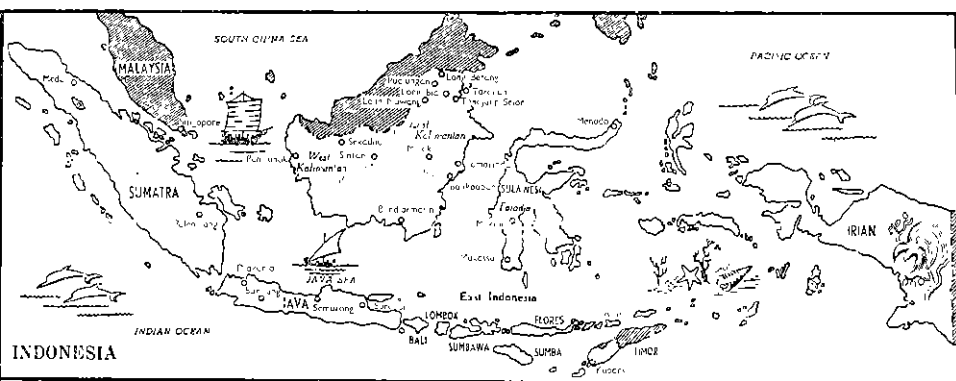
Home Address:

260 West 44th Street, New York, New York 10036

Field Address:

Djalan H. Fachruddin 9, Djakarta, Java, Indonesia

Editor: RODGER LEWIS



Cover picture: Programmed Instruction Workshop,
Singapore, June, 1971



Rev. Dudley Bolser with Rev. G. Semul, district superintendent of the Belitang District, West Kalimantan

Photo: R. Lewis

Guest Editorial

Why a Missionary?

DUDLEY BOLSER

The missionary has just finished explaining the ways of the people with whom he works. A wave of romantic adventure comes over you. "My, wouldn't it be exciting to live and work among such people." But upon reflection you realize that this is not a valid reason for becoming a missionary in a foreign country. At the close of the meeting the missionary presents the great need of the millions who are

lost and the desire of many of these to be taught the truth of God. Hearing this you are stirred as you think of those many without a knowledge of Christ, and a genuine concern begins to grip you. As you think of those who are asking for someone to teach them, a love for these people fills your heart.

As the missionary presents the challenge and asks if there are any who would be willing to step out, to go, the realization comes to you that God is leading you in that direction. Therefore, with a feeling of deep concern and with a heart full of love (and with the excitement of adventure) you take that step: **YOU WILL BE A MISSIONARY!**

Days of preparation follow. Bible school. Home pastorate. Speaking engagements. You begin to get the impression that you are a special person, possibly extra spiritual because you are willing to go. People treat you with a certain deference. Although you have always thought of yourself as an ordinary person, you begin to feel that perhaps you are just a bit extraordinary, though you would never admit it to anyone.

Finally the day arrives. You are on the "mission field," eager to plunge into the varied experiences of your adopted land. It is just as you had pictured it . . . or is it? Thrust upon you is the tedious and exacting work of learning a language. It is aggravating to be unable to communicate with those around you. The spirit of adventure, so all-consuming when you arrived, melts into a blot of frustration. But you keep your spirits up with the expectation of a glorious ministry once language study is out of the way. Now you have arrived at your place of service. You begin to travel to villages with the message of Christ the Redeemer. You think, "This is it." But when you want to return to those villages you face

the fact that the people have asked you not to return. You are shaken that concern for the lost begins to fade. In addition, you find the people in your town not nearly as happy to have you living among them as you thought they would be. In fact your children are teased mercilessly by the town children and the native parents who watch it all do nothing to stop it. Your love for these people turns to dislike and you wish, "Why don't they just leave us alone?"

You then discover that you are not a special person for your reactions under stress have been the same as anyone else's. That spirit of adventure and concern for the lost have somehow failed you. With these reasons for becoming a foreign missionary gone, you then are faced with this all-important question, "Why a missionary?"

It is during this time of questioning and doubting that God begins to teach you. "Understand, my child," says He, "I did not call you to be a missionary because you were a special person. You are an ordinary Christian and you need to depend upon Me as much as anyone else. I do not condemn your concern for the lost but you must understand that they will only be brought to Me as I draw them and not as a result of human efforts. And your love is only on

a human level and cannot survive refusals and deliberate rejection." Upon hearing this you once again face that question, "WHY A MISSIONARY?" God's answer is clear: "You are a missionary because you love Me. Do you not understand my child that you can reach the lost only as I reach them through you? love them with deathless love only as I love through you? It is I—in you—that makes you a missionary."

Then you begin to understand. It is not your feeling towards others or concern for them that makes you a missionary, but it is your love for Christ. Now you remember a question Christ once asked of a disciple, "Peter, do you love Me?" Only when Peter could answer, "You know that I love you," did Christ say, "Feed my sheep." What heartache and frustration could have been avoided if you had realized this from the beginning. The question again, "Why a missionary?" The answer, "BECAUSE I LOVE HIM."

Moonshot in Singapore

LELIA LEWIS

"I can do all things through Christ, who strengtheneth me." Familiar words. They grabbed at you as you glanced down the daily schedule of the first Asian Programmed Instruction Workshop. Face it! It wasn't going to be a vacation for you or for the 24 other mission and national delegates gathered here in Singapore this June of 1971. Someone knew about the slugging brainwork ahead,

both during the two weeks of the workshop, and then back in the six Asian countries you represented, as your efforts continued toward the development of a program of theological education by extension.* So there was Philippians 4:13—a sort of "Houston" for the educational "moonshot" being attempted, and something for you to tune into regularly as you tried to orient yourself to this new approach in Christian education and to the task of writing its programmed instruction (PI) texts.

Right now you were glad for the air-conditioned room at the University of Singapore where you were meeting for lectures, study and writing. You were impressed with your Asian colleagues' adeptness in the English language. You were also impressed with your leader, Dr. Peter Savage of Cochabamba,

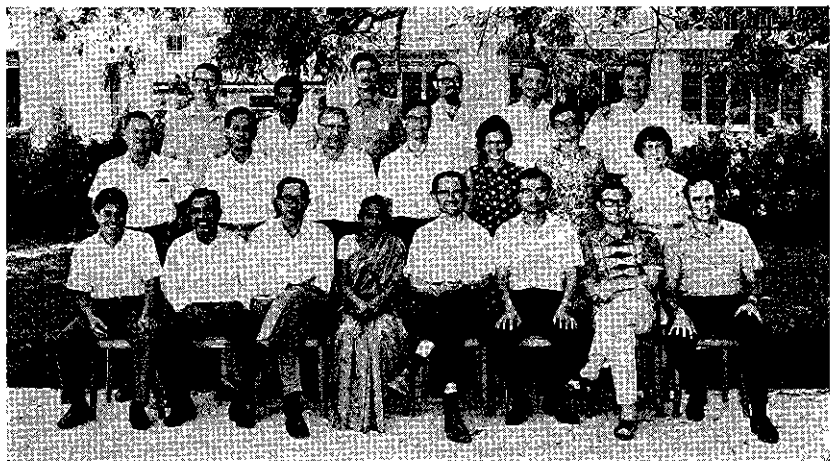


Delegates to the Extension Education Seminar, held in Djakarta, September 1970
Photo: V. Neigenfind

Bolivia, who had been sent out through the auspices of the Theological Assistance Program of the World Evangelical Fellowship, to help fledgling and potential PI writers. He was definitely not a maintain-the-status-quo type of mission leader but one who had dared to leave the *terra firma* of traditional methods and, with other leaders in Latin America, had successfully launched extension education in his country. You wondered if this man, with his rapier-quick mind, would be patient with your fumbleings. (He was).

And BANG! You were in it. You learned about the pioneers of secular PI, about its technical details: frames, linear programs versus branching programs, cognitive and emotive objectives, active response, feedback . . . It was stressed that PI was student

and learning centered. One should not ask himself, "What do I want to teach?" but "What do I want my students to learn?" The essence of PI was drilled into you: setting up of specific learning objectives, writing logical sequences, testing the student on his achievement in reaching those objectives, and then giving immediate confirmation or correction of his response to the tests. These techniques, built into a textbook make the book self-teaching. The student can be expected to learn from his teacher-text as well as or better than he would with a "live" teacher. PI materials do not entirely replace the professor who still must meet periodically with students, but PI makes it possible to reduce the number of hours a professor spends with students. It also makes the meetings more



Delegates to the Programmed Instruction Workshop. KINGMI delegate Ph. Da Costa, front row second from left. C&MA delegates include: M. Bliss, L. Lewis, E. Heckendorf in middle row and R. Smith, G. Heckendorf in top row.

meaningful as the professor is not merely a fact-disseminating machine or a lecturer but the student's mentor who explains applications and implications of a subject, guides discussions, answers questions, tests the student's comprehension, and gives supplementary enrichment materials. You were tantalized by the prospective delights of the targets for which you were shooting. With PI, beleaguered faculty members could be deployed and utilized more efficiently, an important factor in the burgeoning Asian church where good Bible and theology teachers are as scarce as they are needed. And the extension program would make PI books available to more students and result in a better caliber student since the method demands high motivation.

Then you tried it. You found that writing the nitty-gritty of programmed sequences was hard work. And it showed up how disorganized was your thinking and how haphazard your previous teaching! But as you ground away at writing practice programs and then had them field tested by students from local seminaries, you saw that PI could work.

Then the workshop was over. You were almost overwhelmed as you looked ahead. It would be a tremendous task. Well, shooting for the moon had been a tremendous task, too. That scientific venture had succeeded as many individuals and groups had worked hard and long, and in close cooperation. So it would have to be in ex-ed. It would be costly to

produce new sets of the larger than usual PI texts for every course. Christian groups, with their limited budgets, would have to work together. You were glad to note that already there had been progress in this direction. The workshop had set up interorganizational committees to serve as clearing houses for PI text information and materials. The Singapore Workshop had given not only valuable instruction but impetus to carry forward this "moonshot" in Christian education. The use of PI materials would develop people into mature, thinking Christians ready to fulfill their role in the church and in the world. The goal, you felt, would be reached. Dedicated writers, backed by the prayers of interested friends, would prove that all things could indeed be done through the enabling power of the Lord Jesus Christ.

* *Known as "ex-ed". The C. and M.A. Indonesia Mission started in this field in June, 1969, when Conference voted to appoint an ex-ed committee and assign missionaries to prepare programmed instruction materials. In ex-ed—sometimes called extension seminary—the school goes to the student, allowing him to study in the context of his own subculture, at his own pace, while continuing his community duties, yet being recognized as a bonafide student of the school, visited regularly by one of its teachers, and eligible for the school's academic awards upon completion of courses.*

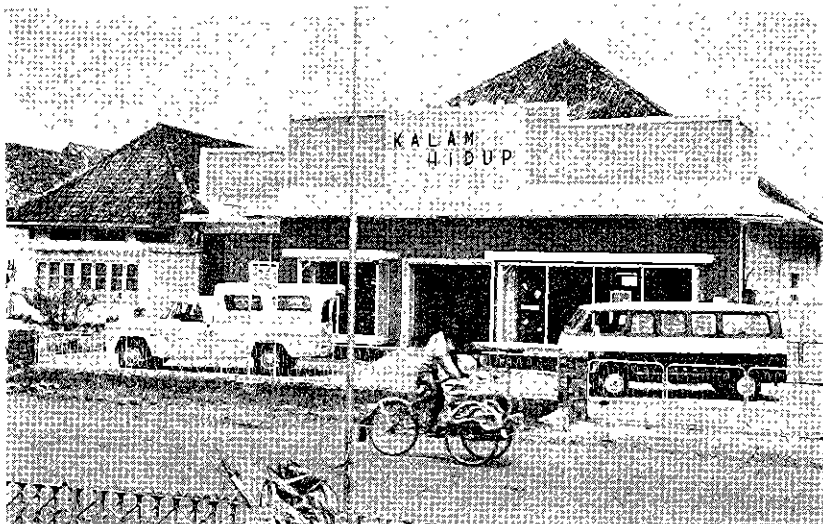


Photo: W. Kissell

Publications Building, downtown Bandung

Publications Outreach

WILLIAM F. KISSELL

In 1965 the Indonesia Mission of the Christian and Missionary Alliance turned over its publication department to KINGMI, the national church founded by Alliance missionaries. The department, known as KALAM HIDUP, has 17 Indonesians on its staff, and two missionary couples. Our Indonesian brothers are not saying,

“Yankee, go home!” but rather, “Stay and help us!” In doing that we missionaries try to keep in mind that KALAM HIDUP is theirs, not ours, and that our job is to work ourselves out of a job. But this is easier said than done for the Mission still subsidizes KALAM HIDUP. Someone may ask, “Why subsidize in this day when the

national church must be completely self-supporting?" In answering that question consider these factors: 1) the expense of publishing: large amounts of capital are needed to produce just one book. 2) the kinds of books needed most to help develop the leaders of the more than 400 KINGMI churches are study and reference books which have a limited market and cannot be mass-produced, yet small editions are more expensive, per book. 3) KINGMI membership, being largely rural, does not have much cash with which to purchase books. 4) KINGMI people, by and large, are not book-minded. So KALAM HIDUP is caught "betwixt and between"—it must help the church, of which it is a part, by providing books, Sunday School materials, magazines, etc., and yet it must, as a publishing business, be solvent and self-sustaining. We are doing all we can to promote "book-mindedness" and we pray for and look for that day when KINGMI will be self-supporting in its publication ministry. Pray with us!

But KALAM HIDUP does have some very good sellers. The songbook, to our knowledge the first and only four-part hymnal in Indonesia, has gone through several editions and is used by many denominations. Another popular publication is the monthly Bible magazine, KALAM HIDUP ("Word of Life"), which for 41 years has been a life-giving word to many in the Christian community throughout Indonesia. A monthly pastor's magazine and a

complete five-level, three-year Sunday School curriculum (published in cooperation with Gospel Light International) are further KALAM HIDUP contributions to the church. Recently, when Mormon missionaries invaded Indonesia, KALAM HIDUP published 10,000 copies of a tract to counteract this cult.

KALAM HIDUP has an outreach to the non-Christian 90% of Indonesia's people. We have entered into contract with Living Letters Overseas to translate and print THE MAN JESUS which should attract many non-Christian readers. More than 65,000 people, many of them Moslems, have graduated from the Gospel of John correspondence course. In fact, we have prepared courses especially for Moslems and the response has been very good. Seven correspondence courses are now in print. "Unlimited" is the word to describe the opportunity to witness through this means.

The Pat Groff Memorial Library in Bandung also comes under KALAM HIDUP administration. My wife spends much time at the Library and it gives an excellent opportunity for witness. We are enlarging this facility. Books are being donated by the American Embassy and Reader's Digest.

An important aspect of literature work is distribution, and an important tool in distribution is the Bookmobile. With gifts from people in the homeland we were able to purchase a Chevrolet Sportvan and convert it into a Christian bookstore-on-wheels.



Rev. William Kissell with Sportvan Bookmobile

Photo: R. Rudes

Trips in Java have shown that the Bookmobile is a good way to distribute literature, both to Christians and non-Christians. We are excited at the prospects for its further use in Sumatra and Bali. This is a pioneer ministry that fires our imagination fully as much as our trips up the rivers of West Kalimantan where we witnessed among Dyaks who had never heard the name of Jesus. We want to thank those who have contributed and assure you that your gifts have made possible a very effective means of evangelism and church building-by-literature.

The base for all our activities (except the Library) is a large building in downtown Bandung. As we look back we can see the Lord's guidance in leading us to this place. With ample office,

storage, showroom and parking space, it is far superior to the former place which we had outgrown. We will be able to add a second storey in which we plan to build two offices for translators, a large conference room, and a radio/recording studio . . . AND, install offset printing presses. We've got room for them, we need them, so why not plan for them?

Sales during 1970 increased 50% over 1969. 1971 looks even better. And beyond that the future is very bright for Christian literature in Indonesia. Our task is sharply defined. Join us in prayer for a yet further expanded publications outreach, and that the word already distributed will find its mark through the ministry of the Holy Spirit.

The Good Shepherd's Secret

Encouraging information on the growth of God's work in West Kalimantan from a report by John L. Van Patter.

Evangelism Urgent

Eight landing sites for the Missionary Aviation Fellowship plane have been investigated in the Tanah Pinoh District. The first step has always been a trip in by boat for ground survey. After trees and brush are cut a flight is made over the site in order to get the pilot's evaluation. Not all sites pass his inspection. The strip at Nanga Pinoh serves the Mission station and the center of the national church district. It was made in five weeks with hired labor at a cost of about \$1,100. Nanga Tangkit lies far up the Pinoh River. Two national workers faithfully visited five pagan villages in that area and urged that an airstrip be made to give quick access to their remote pioneer project. This was attempted but M.A.F. could not approve the chosen site. We plan to try again for suitable land. Beyond these five interested villages are fifteen more. Islam is making a strong

bid for these people. A large number of Tjina River people were registered as Moslem in the government office. Reconsideration reversed the decision for all but a few, which now makes evangelism more urgent than ever.

Good Fellowship

Along with days of river travel and hours of hiking in the interest of landing sites, there have been definite bonuses for me: good fellowship with the district superintendant and with other pastors and laymen, meetings large and small, fellowship in the Word and prayer fellowship, getting to know the people better, joy in witnessing the genuine burden which most of the leaders have for souls. There are many negative factors in the district churches but I find that one dare not dwell on them. Rather the more excellent way of 1 Corinthians 13:6, 7 is indicated: "(love) rejoiceth not in iniquity, but rejoiceth in the truth; beareth



Photo: W. Post

*Rev. John van Patter
with delegates to
pastor's conference,
Kelansam, West
Kalimantan*

all things, believeth all things,
hopeth all things, endureth all
things."

Faith Sustained

A group of over 400 believers in the Blimbing River area was last visited by a missionary in 1952. Why the long interval? The series of very dangerous rapids is the natural barrier. For my part, it was a lack of sincere effort to get there. How their faith has been sustained over the years is the Good Shepherd's secret. In spite of two years of leadership by a backslidden worker whom they described as a hypocrite they continue to confess and worship the Lord Jesus Christ. The present village chief was my boat boy nine years ago. His desire then to enter Bible school was never fulfilled but today he appears to be a sincere believer and wise leader for these people.

I had an interesting conversation with a man from an area that has

been on our list of objectives for at least 20 years. This man is a professing Christian as a result of attending worship services conducted there by a district government officer. We have known this officer in years past to be worldly minded and very critical of our KINGMI fellowship as being too narrow. Could it be possible that God is pleased to use such men's influence in preparation for a full presentation of the Gospel to people caused to be receptive through what we would call doubtful instruments for good? Philippinans 1:16 & 18 have become more meaningful to me this past year. "The one preach Christ of contention, not sincerely—What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice." Through experience and observation I have been reminded that the wind blows where it likes and that God uses whom He chooses to use.

Upgrading

Larry K. Bell

"The village of Long Pelban? Oh, that's just a leisurely trip upstream." But because of flooding all thoughts of leisure vanished especially as we encountered the rapids. Our outboard motor got us through safely and we were glad to arrive at the Dyak village where we were to hold a quarterly pastors' conference for the Lower Kayan District of the East Kalimantan KINGMI church.

The village "mantri" (male nurse or paramedic) invited us to use his clinic and soon missionaries and nationals had their bamboo mats and mosquito nets arranged around the floor. Close fellowship was the order for eating too. We sat on mats in groups of eight or ten, maneuvering rice into our mouths Kenyah style—with our fingers. Young people from the KINGMI church took turns cooking for us.

Missionaries Gunther Kamphausen and Ken Riegenbach set up these gatherings in order to provide periodic fellowship and refresher study opportunities for district workers most of whom have been out of Bible school for some time. Nationals and missionaries teach New Testament Outlines, Indonesian Church History, pastoral methods, Indonesian language, and other subjects. Hermeneutics (the science of Biblical interpretation) had never been a part of the Long Bia Bible School

curriculum and was much needed. These upgrading classes are taught one or two hours during the two day conference. Discussion is important. Many questions are asked, doctrinal and practical. "What about the so called 'lost books' referred to by Paul in Colossians?" "What can I, as a pastor, do about immorality among my church members?" One of the most profitable aspects of our fellowship is informal discussion outside of class. Open hearted sharing of views while sitting around in our quarters or at meal times has been most helpful. Public preaching services are held in the evenings. During the last four quarterly conferences people have either been saved or restored to fellowship with the Lord at these meetings. Missionaries and nationals share the preaching responsibilities.

During our brief ministry in East Kalimantan we have noticed several needs in the lives of pastors, needs for prayer, *yours* and ours:

1) *Dedication to one's call.* Recently logging companies have entered this area of East Kalimantan and, of course, they need workers. Some of our pastors have left their congregations for weeks and even months in order to "get rich quick." Some pastors feel compelled to seek additional employment to supplement what they receive from church offerings. On the other hand, most congregations would pay their pastors more if the pastors were more diligent in their ministry.

2) *Desire to study.* One of the Long Bia Bible School teachers, a Kenyah Dyak and Jaffray Theological School graduate, said that he was certain that after graduation very few workers study again. Sermons are hastily prepared without much prayer or thought. Often only salvation messages are preached and the babes in Christ remain babes in Christ.

3) *Burden for the lost.* The Kayan Hilir District is now "Christian." Though there are a few Muslims and a few animists, the Christians outnumber the non-Christians. Workers do not feel strongly enough their responsibility to reach out to the unevangelized areas of East Kalimantan. And there is a reluctance to deal with the remnants of spirit worship among the Christians. In most villages where there is a KINGMI congregation we can find many homes that still hold to a measure of the "adat" law—fetishes and charms are still hung in front of homes. Through this, satanic influence can ensnare the people. Pray that the shepherds and their sheep will become burdened for the lost of East Kalimantan of which there are still many.

Rev. Udjang Ngau is the district superintendent of our Kayan Hilir District. Pray for this dear brother that he will have wisdom in dealing with the numerous problems that arise. Christ has said, "I will build my church and the gates of hell shall not prevail against it." This is the Divine promise. Let us claim it for East Kalimantan.



Photo: R. Rudes

Ken Riggensch with East Kalimantan Church leaders



Photo: L. Bell

Preparing for wild pig feast at Lower Kayan Church Conference, Djelerai Selor, East Kalimantan

Eoo

Shy?

Craig Hendrickson

The Toradja people of interior south Sulawesi are emotional and boisterous. But, as with any isolated mountain people, they are shy in the presence of foreigners. Martha showed this shyness to a marked degree. She was one of three Toradja girls to be married and we were invited to conduct the ceremony. The wedding was preceded by a baptismal service. Martha's acute shyness was not diminished by an incident that occurred then. Much to her embarrassment and the amusement of the witnesses, Martha slipped when leaving the pool and had to be pulled out of the water by the pastor.

I had not realized that a wedding would constitute such an excellent opportunity for mass evangelism. We were at the KINGMI-KIBAIID church in Marondon, a full day's walk from our home and situated on a seemingly isolated mountain top. But the area would soon teem with humanity. In Toradja these Christians capitalize on such an occasion, knowing that friend and relative, old and young, animist and Moslem, will attend.

I later asked the local pastor how many people came and he replied, "About 2,000." I asked, "How do you know?" "Oh we can estimate when we serve the meal," was his reply. "We prepared 3,000 pieces of 'pa' piong' (fist-size pieces of pork, pork fat and vegetable greens baked in sections



Martha Extreme Right

Photo: C. Hendrickson



Mr. Bokko' Baptizing in Tovadja

Photo: C. Hendrickson

of bamboo) to eat with the rice and not one is left. Undoubtedly many ate several pieces, so we estimate that at least 2,000 people attended."

About noon the first part of the service started and was given over to the preaching of the Word. Despite occasional showers the people outside the small church sat attentively as God's great plan of the ages was unfolded from John 3:16. Had it not been for the amplified sound from the megaphone three-quarters of the crowd would not have heard the Good News. Shortly thereafter the three couples sat solemnly as Pastor Bokko' (founder of the Kibaid church) proceeded with the questions. "Do you take this man to be your wedded husband?" There was no hesitation at all on part of the first two as they answered in the affirmative. However, no sound emanated from Martha's lips-- there was only bowed head and silence. The question was repeated. Again no response. Several chuckles could be heard. When the question was asked the third and fourth times and evoked no response the crowd could no longer suppress its laughter. Poor Martha was just too shy!

The following days as we walked the trail to other churches, Pastor Bokko' told how the church had grown much like the New Testament church--under persecution. Roving gangs of bandits terrorized the people for religious and political reasons. Access to many areas in Toradja was denied. People fled to remote uninhabited places for shelter. One of the few men to

enter this area was Pastor Bokko'. He gained favor with the bandit leadership because of his non-political position and was allowed to go in and out without hindrance. His message of comfort and consolation was eagerly received everywhere. At times he preached in large caves to the evacuees. Much of today's KINGMI-KIBAIID church there exists as a result of his faithfulness in those turbulent days. Time after time I witnessed elderly people embracing their spiritual father, greeting him with broken voice and tear-filled eyes. The feeling was reciprocal. On one trek we climbed a steep, rock-strewn path to the site of a small church where Christians previously had congregated in an effort to flee the bandits. Pastor Bokko' wept openly before the congregation as he reminisced about its birth.

The above accounts for only two of the ten districts in and around Toradjaland in which we work. On the whole the church is characterized by a hunger and thirst after righteousness. We noted at an annual worker's conference that the people are actively concerned about conquering for the Lord the 55% of their ethnic group who still bow to idols. Their natural shyness, unlike Martha's, dissipates as they confront others in concurrence with the words of the Apostle Paul, ". . . I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth . . ." No, they are not too shy!

Broken Neck

NADA DATES

Two things "scared" me when I thought of our returning to the interior of Kalimantan for our second term of missionary service. For both of these I sought and received God's definite assurance, "Lo I am with you always . . ." (Matthew 28:20).

First there was apprehension concerning our Carol's leaving home for school at six years of age. Indonesian neighbors, after observing our family's attitude on our way to the airstrip that day, wondered how Carol could leave home so joyfully. Part of the answer of course was her anticipation. She knew Bandung was a happy place, thanks to the excellent staff and facilities there. And our peace, as I told our neighbors, was due to God's reality and faithfulness to us personally because we knew Christ as our Lord and were in His will. Carol is now in school and her housemother (Mrs. Ivan Lay) writes that she is a happy child and doing well in both school and home.

The other apprehension was medical. To us privileged Americans who grew up with the family doctor only a telephone call away, absence of this help in an

unfamiliar jungle environment was frightening. During our first term God had miraculously healed Kathy at eight months of age when she was dehydrated and nearly delirious with burning malarial fever. We were alone on our station with no medical help. Then, while in the first year of our second term, Kathy broke her arm and I received a broken neck when a storage drum fell on my head. I didn't know that the neck was broken, nor did the doctor when I described the injury to him by radio contact from our station. He diagnosed it as muscle injury only. But when we flew out to the hospital a month and a half later for xrays and treatment of Kathy's broken arm, an xray of my neck showed that the third vertebrae had been fractured. I was immediately put into a traction collar. The collar was successful in putting the bones back into alignment as later xrays revealed. God had miraculously protected the injured area during the intervening six weeks.

Isn't God good to prove to us concretely that His Word *is true* and that He is *completely trustworthy*? Now I can more fully "trust and not be afraid", leaving our times in His hands.



Rev. S. Bua' and M.A.F. Cessna at Immanuel Bible School, Kelansam

Photo: W. Kissel

Wings in Evangelism

LELA PIERCE

Revelation 12:14: "She was given two great eagle's wings so that she could fly to her place" (Phillip's Translation).

The Missionary Aviation Fellowship plane has literally given wings to the evangelization program of the Immanuel Bible School, West Kalimantan. Three major "airlifts" were performed during the school year, taking practically the entire student body and teaching staff on two occasions to minister to

churches, and on one occasion to evangelize in hitherto unreached areas.

In the latter part of November, 1970, with only one airstrip open in the Kayan District, most of the national teachers were flown into Pelaik from where they branched out, travelling by foot or by *sampan*, and visiting most of the Kayan churches. This proved to be a time of great blessing to both churches and school personnel. When Beth (Mrs. Elizabeth Jackson) and I

visited the Pelaik church for four days over Christmas, young people were singing choruses they had been taught by the students. We met babies named for one of the students and for pilot Johnson! The Pelaik people told us they already felt richly rewarded for all the labor expended in building their airstrip.

At the same time, in November, two teams were flown to Nanga Pinoh, expecting to visit churches in that area. Beth and I were drafted to head a team. Upon our arrival in Pinoh we learned that due to a misunderstanding of intentions, it had been arranged for the two teams to visit heathen villages up the Melawi River. Through a chain of circumstances, we unexpectedly found ourselves nearing dusk, with two Bible school students and a Chinese lady from the Pinoh church, as weekend "guests" on a floating house. Our host had had no idea we were coming but had been awaiting someone to come and explain the Protestant religion to him. The weekend was one of the outstanding experiences of my missionary career. We shared the one room house with at least 20 others at night; the 3-foot high bathroom facilities we shared with two families of chickens.

The entire episode was a revelation to me on two points. Number one: previously I had had very serious reservations about the validity of a group "embracing the Protestant religion." After participating in hours of discussion, relating again and again that we

were not witnesses of a religion but rather a Person, attempting to answer their hundreds of questions, and often just listening as they considered the matter, I realized something of what goes into "embracing religion." Three questions held them back in their decision. One: some wanted to wait for the Catholic priest who had promised to come within the next 6 weeks; two: as a village could they be divided in religion and still live in peace?; three: could we promise regular ministry to them if they "entered", because whatever they did they wanted to do with all their hearts. The crisis came on Sunday morning as once more the message was related, this time with pictures. As the scene of the cross was portrayed the doubts for the most part dissolved and soon an elderly man slid forward to sign up for himself and his family. Before we left 41 names had been written and the owners of those names had followed in a prayer of confession of sin and profession of faith in Christ. The group on their own very soon chose "readers" to read to them from the Bible we left with them and erected a small meeting house (and have also built new bathroom facilities!). The fifteen year old son of our host is headed for Immanuel Bible School.

Secondly, I was greatly impressed by the ability of our national brethren to do the job. The Chinese lady was a tremendous help as go-between and cook. She also filled in odd moments with teaching simple choruses, giving her own



Mrs. Clarabelle Kissell and Mr. Charles Dates with airstrip transportation at Nana Pinoh.

Photo: W Kissell

testimony and admonitions, and it was she who promised them regular ministry. None of our Bible school team would have dared because of the shortage of workers. Our two-man team of students, with extreme tact and patience, put to use every moment of time, kept the conversation from going astray, and after meeting until 2 a.m. was up at 5 to walk inland to call in the other villages or to answer more questions. This was the Book of Acts, 1970-71. It had not been on our agenda when we left Kelansam, it was not even our destination when we left N. Pinoh, but it was in God's plan, and the Holy Spirit certainly led the way.

In late September, 1970, a very unusual thing happened in Kelansam. Two important government officials from Sintang made a call. They requested that our Mission expand its forces so

as to assist in opposing head hunting in the Upper Kayan area. They had just returned from a fruitless trip in the area and were convinced that the only effective weapon would be a change of hearts rather than legislation. The headman in the area of their concern was a Catholic. His own people were afraid to become Catholic. The Moslems were not interested since the people were 90% animists. Unfortunately there were no missionaries sitting around waiting to be sent to the area! But this was probably the seed bed of the major evangelistic thrust which finally took place the last two weeks of February. At that time two teams of students and teachers were airlifted to N. Pinoh and the remainder of the students and three teachers were airlifted to Pelaik. From Pelaik, two teams of girls, supervised by Mrs. Sante and

Beth Jackson, visited the churches in the lower Kayan. Beth's team spent most of its time in several villages where there were very new converts — former headhunters. "Mother" Jackson was carefully guarded. There were no terrifying incidents, but the visit of a white woman who cared enough to come to their villages at great risk, brought much blessing to them.

The Kayan pastors participated in this evangelistic effort. In all, approximately 30 formerly unreached villages were visited. The team led by Rev. Idrus, President of West Kalimantan KINGMI church, penetrated the farthest inland and reported 199 conversions. All witnessed to a great need and ripened harvest field.

An interesting story gradually came out later. Mrs. Jackson's team of girls had been instructed to not let her out of their sight for a moment—they didn't! Student Marau related a conversation with an old man who informed him that he had 40 heads on display, one of them a Dutchman's—would Marau care to see them? Marau declined! He also said that later on in their trip they learned that had original plans been carried out and had they stayed overnight in a particular village, they were to have been exterminated. To those of us who thought head hunting was ancient history, the past year has been an eye opener!

Rev. S. Bua', Head of the Bible school, and his team reached 12 villages, all under the jurisdiction of an elderly official who had been very hard toward any religion. He

had instructed the people to resist anyone who came in. But when he listened to Mr. Bua's witness he completely reversed his viewpoint. Commenting that "This is the truth that I've waited all my life to hear", and, "I regret that I am so old when I first hear it," he instructed all his people to prepare to receive this religion. There were at least 60 converts at that time, and since then 200 more. A Bible school student, who was on the team, plans to spend the next year doing his practical work in that area.

The third major airlift was made possible when three strips in the Belitang District were finally ready for initial use on Easter weekend. Five teams were flown in to these 3 strips and two of them trekked on to other churches where strips are still in the making. Perhaps the most stirring incident of this 5 day weekend occurred at Bethany church when a local man chanted the story of the building of their airstrip, praising God that it could be instrumental in spreading the Gospel.

We questioned very closely a student from the Kayan District, Zakius, concerning conditions in the Upper Kayan. Were the Kebahans, the Mensilats, the Undaus, the last unreached tribes? No! There was another tribe beyond them, and another beyond them, and beyond, beyond, and beyond and beyond, until they were "almost not human beings." Obed, a Bible school graduate named at least 10 tribes

Con't on page 27

Small
But
Effective

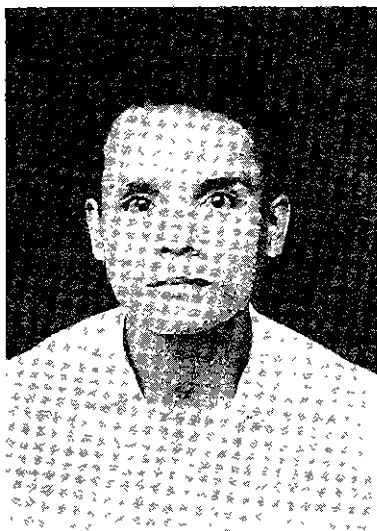
RICHARD K. SMITH

One of the greatest needs of the KINGMI church today is trained spiritual leaders. In the church's Southeastern District, comprising Timor, Alor, Sumba and Rote Islands, there are over seventy congregations. But there are only four full time ordained workers and two of these are at retiral age. The pastors are faithful but many have had little or no training for the ministry. These men must be helped if the church is to grow spiritually; more must be trained if the church is to evangelize and extend itself.

With this urgent need in mind the idea of a worker's training institute was born in the district's 1966 conference. The school, scheduled to begin in Sumba in September of that year, would give nine months of training. Thirteen students applied for enrollment, but by October only three showed up. A sudden 200% increase in boat fares kept most at home. But school was started and, in May, 1967, two students were graduated.

The 1967-68 school year was more encouraging with nine students. Women students were admitted the next year and, the following year, with assistance from Missionary Aviation Fellowship, eleven students enrolled, nine being flown to Sumba from Alor Island. In four years seventeen students

Thomas of Savu Island



have been graduated. Requirements for graduation are scholastic achievement and evidence of spiritual growth and of a divine call to the ministry.

Thomas, a native of Savu Island, came to us as a new Christian from Denpasar, Bali. Though he was eager to learn and did well in his studies we often wondered if he would be an effective leader for he seemed so immature. Upon his graduation in May, 1968, Thomas was assigned by the district to work in Lombok Island. His life and ministry there were used to influence others. One who felt the impact of Tom's life was Dewa Gede Rena, a layman in the Negarasakah church, who was impressed by the spiritual depth and effectiveness of Tom's ministry. Rena later testified that Tom's life was a factor in God's call to Rena to enter the ministry. Rena had had a good position in the Social Welfare Department of the Indonesian Government but, convinced that God had called him, he left the prestige of office and the security of salary and pension. When he announced his decision, his superior, a staunch Moslem, thought that Rena had become mentally unbalanced. He could not imagine that a man with a wife and four young children would be willing to give up so much for the sake of a religious conviction. This opened the door for Rena to witness to him of Christ. Rena sold some of the rice fields that he had inherited and telegraphed us that he was coming to the Institute, and would we meet the plane. We

were astonished when he appeared with an entourage which included his wife, his four children, his mother-in-law, and a young lady to help take care of his children. We had to scurry around to find enough beds.

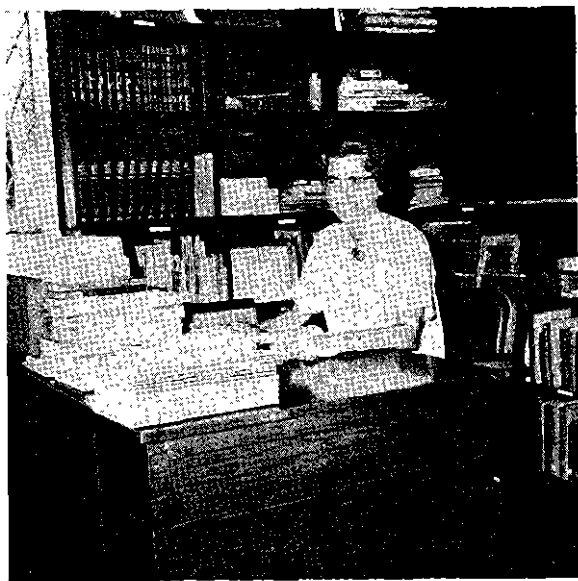
Both Rena and his wife attended school. Rena did A+ work and was the most intelligent student we had had in the school. He graduated in May, 1970, and is now serving the KINGMI church in Negarasakah, Lombok. Thomas is serving a small church in central Lombok, in a very fanatical area. Several people have been won to Christ as a direct result of Tom's witness.

The Sumba Workers' Training Institute, though small, is helping to fill the leadership gap as most of its graduates, like Thomas and Rena, are being used of the Lord. Pray that God will call out many more like them.

Dewa Gede Rena with wife, mother-in-law and children



Introducing Mary



Mary Bower

Photo: W. Kissell

The Lord called me to serve Him when I was young. After obtaining a B.S. in missions from Nyack Missionary College I became a church worker, and then was led of the Lord to enroll at Eastern Michigan University. I was reluctant to go for I did not want to become a teacher. I graduated in 1960 with an M.A. degree in education. After 16 months of teaching missionaries' children in

and Marlene



Marlene Erickson

Photo: W. Kissell

Heat, brown skinned people, heat, strange words that I could not understand, heat, customs and health inspection, heat, a friendly voice asking if I was the new missionary, and more heat. These were the things that greeted me as I arrived in Djakarta airport. People and more people, funny-looking conveyances with three wheels, motor bikes, and a massive traffic jam hindered us on our way

MARY (con't)

Mexico, I did Christian work on the Mexican border for two and one-half years. Then the invitation came to teach "m.k.'s" in Indonesia. The Lord worked several miracles and I arrived in this country in August 1970. The work in Mexico was preparation for my ministry here.

Although the two countries are similar in many ways there are noticeable differences: the traffic hazard here is not the herds of animals walking the roads, as in Mexico, but the great amount of human traffic, especially the three wheeled pedicabs in and near towns. The constant green of the beautiful mountains and fields here contrasts with the desert brownness prevalent in Mexico. The buildings here seem sturdier than the adobe structures I saw "south of the border."

Life is made more interesting because of our household helpers. They are not an unmixed blessing. The mission jeep likewise. Will it start? If it starts will it keep going? Will the tires blow? Will the gear shift fall off in one's hand going up a mountain road? But I am happy in my work of guiding young lives. We teachers need your prayers as we work together with God in molding the children He has entrusted to us.

— MARY BOWER

MARLENE (con't)

from the airport to the Alliance guest house. What an exciting way to begin the ministry to which the Lord has called and to which He has guided for many years.

Arrival in Indonesia was the climax to long years of preparation, beginning with the day of my salvation while still in junior high school. During a missionary convention in our church, God spoke to me and told me that He wanted me in full-time service for Him. I entered Nyack Missionary College and received a degree in missions. Feeling that the Lord wanted me to teach children, I entered and graduated from Geneva College with a degree in elementary education. After graduation, a job was waiting for me in the same school district where I had attended school.

In 1967 the Lord closed the doors when I sought to come to the field. It is strange how the Lord works, but He knows what is best for us. We accept His working. I continued to teach and to wait for the Lord to show me His will. Two years later there was need here in the Bandung Supervised Study Group, and this time the Lord opened the door and permitted me to come. Since coming to the school the Lord has been my strength and help in all of the adjustments I have had to make. Being a young person who loves activity I found it difficult at first to adjust to the limited social life here. But the Lord has been near in times of loneliness. Also, being

a teacher does not leave much time for anything else, especially when one has twelve first and second graders who are bundles of energy. Another big help has been the wonderful missionaries who are here serving the Lord; they have been like a family even since I first came.

Language study has begun for me. As a missionary on regular four year term who will be used as a fill-in teacher in the school, I may be called upon to do other types of work which will require a knowledge of the Indonesian language. It has been interesting and certainly challenging to begin learning a new language. It's a great feeling when one can finally start to understand what people are saying.

I thank and praise the Lord for permitting me to come to Bandung with its beautiful climate and scenery. My prayer is that through Jesus Christ living in my life, people here may find Him as their Lord and Savior also.

— MARLENE ERICKSON

Con't from page 21

in the Upper Kapuas without one known Christian among them.

God has given us MAF for such a time as this. For the third consecutive year at the Bible School faith pledges have been made, and paid. This year giving reached a high mark. The committee decided to help an outside Indonesia project—the van needed for evangelism by the central Bible School in Gabon, Africa. This decision was based on their own joy in having the plane to assist them in evangelism. They desired to do what they could to help another school have the means of transportation they need to assist them in similar work.

Let us pray that as a means of follow up on work already done that we will be able to produce “dyak-ized” Bible correspondence courses and cassette recorded messages in the local dialects.

Approved Specials

These are projects that have been approved by the Board of Managers of the Christian and Missionary Alliance but are not included in the regular budget.

Radio recording studio and equipment	\$ 5,000.00
Missionary Children's School and Home/Conference Facilities	12,000.00
Heavy duty vehicle, East Indonesia.. .. .	4,000.00
Library books, West Kalimantan Bible School	200.00
Library books, East Kalimantan Bible School	400.00
Correspondence course 1972-1973	2,000.00
Completion of West Kalimantan Bible School	9,000.00
Printing new books 1972-1973	5,000.00
Library building, East Kalimantan Bible School	2,800.00
Expansion of flying program	4,000.00
Airstrip construction (per strip).. .. .	500.00
Djakarta evangelistic center	20,000.00
Producing and coordinating youth materials	750.00
Bookmobile and equipment	5,000.00
IBM composer for magazines	8,750.00

Those interested in giving to one or more of these needs may send gifts to:

DR. B. S. KING, *Treasurer*

The Christian and Missionary Alliance
260 West 44th Street
New York, New York 10036

Missionary Directory January 1972

DJAKARTA, JAVA

- Rev. & Mrs. G. Kamphausen, Chairman
Rev. & Mrs. V. L. Neigenfind, I.M.B.O.
(Inter Mission Business Office)
Mr. & Mrs. Roy Wilkinson, Bookkeepers
(C.M.A. and I.M.B.O. Offices)
Rev. & Mrs. William Hekman
Church planting

BANDUNG, JAVA

- Rev. & Mrs. R. R. Rudes
Literature Department
Rev. & Mrs. W. F. Kissell
Literature Department
Rev. & Mrs. H. Post
Extension Education Program
Rev. & Mrs. W. Post*
Extension Education Program
Rev. & Mrs. I. E. Lay*
Missionary Children's Hostel
Miss Lorna Munroe, Teacher
Supervised Study Group
Miss Mary L. Bower, Teacher
Supervised Study Group
Miss L. Marlene Erickson, Teacher
Supervised Study Group
Miss J. Gaskin
Language Study
Miss R. Loken
Language Study
Miss Y. Murphy
Language Study

WEST KALIMANTAN

- Rev. & Mrs. C. E. Dates
Nanga Pinoh
Rev. & Mrs. J. L. Van Patter
Nanga Pinoh
Rev. & Mrs. W. K. Kuhns
Bible School, Kelansam
Miss Lela Pierce
Bible School, Kelansam
Rev. & Mrs. D. L. Bolser
Balai Sepuak

EAST KALIMANTAN

- Rev. & Mrs. L. K. Bell
Long Bia Bible School
Rev. & Mrs. K. G. Riggerbach*
Long Bia Bible School
Rev. & Mrs. F. J. Grunau
Samarinda
Rev. & Mrs. K. E. Van Kurin
Samarinda

EAST INDONESIA

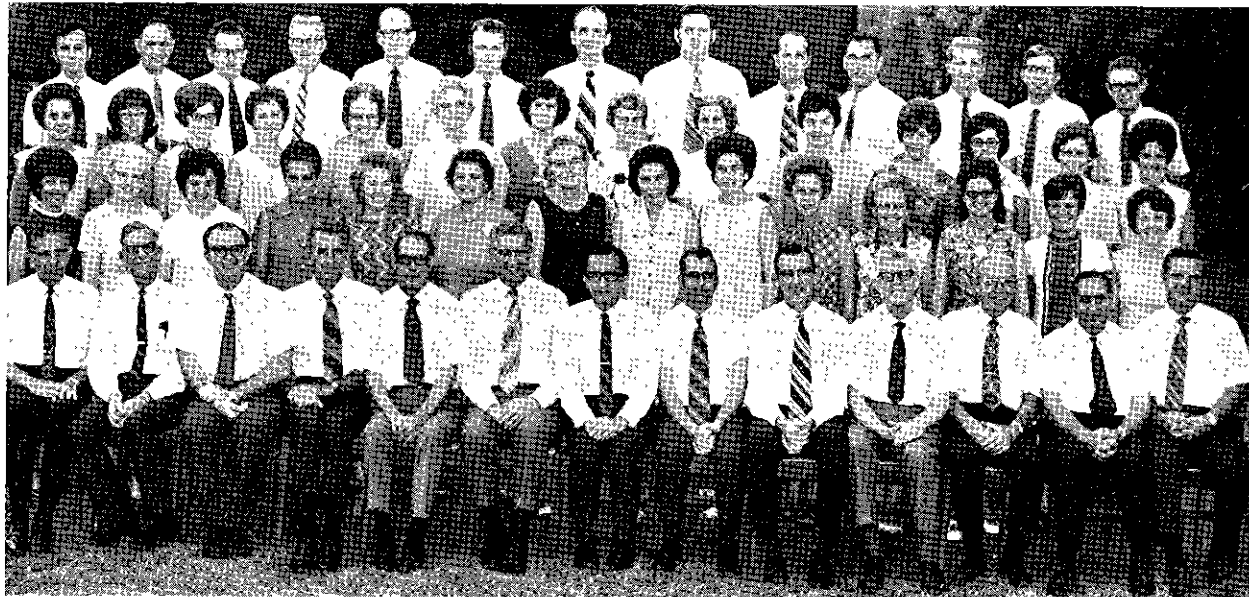
- Rev. & Mrs. G. V. Chapman*
Jaffray School of Theology,
Makassar
Rev. & Mrs. D. H. Moore
Extension Education Program
Makassar
Rev. & Mrs. C. A. Hendrickson
Kibaid Bible School, Toradja
Rev. & Mrs. M. C. Allen*
Kupang, Timor
Rev. & Mrs. R. K. Smith
Sumba

ON FURLOUGH

- Rev. & Mrs. G. D. Jensen**
Rev. & Mrs. M. E. Bliss
Miss M. Lee
Rev. & Mrs. A. R. Lewis
Rev. & Mrs. P. N. Nanfelt
Miss M. Shaneman
Mr. A. A. Valley

* To furlough in 1972

** Leave of absence



INDONESIA MISSION FIELD CONFERENCE, BANDUNG, JUNE 1971

- Row 1: Mr. Bliss, Mr. W. Post, Mr. Chapman, Mr. Van Patter, Mr. Neigenfind, Mr. W. W. Kerr, guest speaker; Mr. F. J. Kamasi, KINGMI President; Mr. Nanfelt, Mr. Rudes, Mr. H. Post, Mr. Lay, Mr. Allen, Mr. Kissell.*
- Row 2: Miss Lee, Mrs. H. Post, Mrs. Bell, Mrs. Hendrickson, Mrs. Hekman, Mrs. Allen, Mrs. Rudes, Mrs. Kamasi, Mrs. Kuhns, Mrs. Kissell, Miss Pierce, Mrs. Van Kurin, Mrs. Kamphausen, Mrs. Bolser.*
- Row 3: Mrs. Neigenfind, Mrs. Riggenschach, Mrs. Grunau, Mrs. Dates, Mrs. Chapman, Mrs. W. Post, Mrs. Bliss, Mrs. Van Patter, Mrs. Lay, Mrs. Moore, Mrs. Nanfelt, Miss Erickson, Miss Bower, Mrs. Smith.*
- Row 4: Mr. Valley, Mr. Bolser, Mr. Hekman, Mr. Dates, Mr. Bell, Mr. Grunau, Mr. Kamphausen, Mr. Kuhns, Mr. Hendrickson, Mr. Riggenschach, Mr. Smith, Mr. Moore, Mr. Van Kurin.*