

# THE PIONEER

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*A Typical Dyak of West Borneo  
(See page 20)*

The Netherlands East Indies Mission of  
The Christian and Missionary Alliance  
Address: Lageweg 81, Makassar, Celebes, N.E.I.

## THE PIONEER

### GOD'S BEST

*By Dr. A. B. Simpson*



God has the best things for the few  
That dare to **stand the test** ;  
God has His second choice for those  
Who will not have His best.

It is not always open ill  
That risks the promised rest ;  
The better often is the foe  
That keeps us from the best.

There's scarcely one but vaguely wants  
In some way to be blest ;  
'Tis not Thy blessing, Lord, I seek.  
I want Thy very best.

And others make the highest choice,  
But when by trials pressed,  
They shrink, they yield, they shun the Cross.  
And so they lose the best.

I want, in this short life of mine,  
As much as can be pressed,  
Of service true for God and man ;  
Help me to be my best.

I want, among the victor throng,  
To have my name confessed ;  
And hear my Master say at last,  
"Well done, you did your best."

Give me, O Lord, Thy highest choice ;  
Let others take the rest ;  
Their good things have no charm for me,  
For I have got Thy best.

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### God's Best

The writer well remembers when this poem by Dr. Simpson was first issued. It had the immediate effect upon his heart of drawing him into the secret closet to listen to the Voice of the Spirit, and allowing Him to search into the deepest recesses of the soul, letting His light shine into every secret crevice and corner. We well remember repeating the words of this poem, verse by verse, over and over again, till they were as familiar as the alphabet. Oh, the dread that came upon our soul of being "second best", of not daring to "stand the test", of being one of those who "vaguely wants in some way to be blessed." And then the fear of not being counted on that great day among the "victor throng", the fear lest my name be not confessed, and of missing the "Well done, you did your best!"

Then following this dread and fear of falling short of God's best, there came a deep longing, a great soul-hunger, an all-consuming thirst, and from the very depths of our heart came the prayer,-

"I want in this short life of mine,  
As much as can be pressed ;  
Of service true to God and man,  
Help me to be my best."

### THE PIONEER FUND

One reason for the lapse of several months between the issues of *The Pioneer* is the lack of money to pay for the printing thereof. If you would like to have *The Pioneer* appear more frequently, please let us hear from you in the form of a contribution to this end.

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### EDITORIAL

#### **The Visit of our President**

Rev. H. M. and Mrs. Shuman reached the N.E.I on Jan. 14th. They came from Saigon to Batavia, and thence in company with Mr. and Mrs. Jaffray, they came direct to Makassar. After four busy days of conference they returned to Batavia in the interests of the situation in Bali, and finally sailed from Batavia for Hongkong on January 30th. Mr. and Mrs. Shuman are the first official deputation from the Alliance Board to visit the N.E.I. We do not hesitate to say, that their visit, though very brief, was laden with the precious incense of the blessing of the Lord our great High Priest. Mr. Shuman's messages from the Word will long live in our memories.

Brother Shuman will pardon a personal remark. One expression of Scripture came repeatedly to mind in connection with conversation and conferences with him. It is what King David said concerning himself, - "Thy gentleness hath made me great." Mr. Shuman is a great man, and it seems to us that more than any other one thing, it is the gentleness of the Lord Jesus in him that makes him truly great. We honor our President. We are loyal to him and to the Alliance. We thank God for his visit, our only regret being that it was cut so short on account of circumstances beyond his control, a call to help in another field *enroute*.

#### **Rest Home at Malino**

During the last month of 1934, the Lord fulfilled unto us the desire of our hearts, and answered our prayers in giving us a Rest Home for our missionaries in the mountains near Makassar.

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In this tropical climate we never have cold or even cool weather. It is warm all the year round. This is trying, and tells on the physical energy of our missionaries. As a colored man said, "I do not mind hard work, but it is the 'regularity' of it that I don't like". It is not the hot weather only, but the continual heat that wears on one. Consequently the prayer, that the Lord would give us a place in the mountain as a Rest Home, has been an important one with us.

We knew that the upkeep of a place at the popular mountain resort at Malino would be too expensive, and therefore out of the question, but the Lord has provided a place in the same altitude, about 3,000 feet, and not far distant from Malino, at a reasonable figure, upon which there are no high taxes for the upkeep.

We invite our friends to unite with us in praise to the Lord for His gracious provision in meeting this most pressing need.

### **Improvement of The Makassar Gospel Tabernacle**

The Gospel Tabernacle, called the Kemah Indjil, in Makassar, was built three years ago. It is a substantial building, but in time the grass-thatched roof began to leak. According to a Chinese proverb, "The more we repaired it, the more it leaked". What was to be done? We had no money to put on a new roof. We prayed.

A Makassar-born Chinese, one of the wealthiest men in the city, fell seriously ill. He asked us to go and pray with him. He made no profession of being a Christian. We went and told him about the Lord Jesus and His wonderful salvation. We prayed for him and relief was sent, with manifest improvement. Soon he was able, though still weak in body,

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to come to our Tabernacle meetings. He seemed to enjoy especially a series of messages given to the students on the Miracles of the Lord Jesus. He would sit in class for several hours. When too weak and tired to listen any more, he would go off to sleep, then awaken, to drink again of the fountain of the Water of Life.

One day he said, "This Tabernacle ought to have a new roof. I would like to provide the money". He not only gave us a zinc roof, but a ceiling, new lamp fixtures, and had the baptistry tiled. The total cost was a matter of fifteen hundred guilders. The Tabernacle is greatly improved. Join us again in thanking our heavenly Father for this gift of His love through a new convert.

But we must in a few words finish the story of our rich friend. He was not completely healed in body, but thank God, his soul was saved. He knew that his sins were pardoned, and so he was set free from the bondage and fear of death, accepting the gift of eternal life in Christ Jesus. He was persuaded by friends to go to Java, and to undergo two operations. He passed away to be with the Lord soon after the second operation had been performed. He expected to be baptized on his return to Makassar. He was not baptized, but he was nevertheless a true believer. You will meet him in the Gloryland. His heathen family put on an enormous heathen funeral, without sparing expense. As we looked on, we wondered,-What does Brother Wee think of all this heathen fuss over his dead body down here, if indeed he can see it from heaven? Praise God, he was a soul "saved though as by fire": "How hardly shall they that have riches enter into the kingdom of God".

### **Bible School Property**

We have one more remarkable answer to prayer along the

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property line to record. For over a year, we have been praying for a piece of land immediately adjoining our Tabernacle property. It seemed to us most suited for the building of dormitory huts for the students of our Bible School. Brother Clench often prayed for this property. The Chinese owner was willing to rent to us, but the Chinese tenant became obsessed with the idea that he could squeeze a big sum of money out of us, and demanded 1,000 guilders as the price of his departure. The Chinese are hard-headed business men, and we have had to pray and wait patiently for over a year until he was willing to close with us at a reasonable figure. Three hundred guilders was finally paid as the "good-will" money.

A kind friend at home has sent us enough for the initial cost, and the erection of the first huts. We are now in possession, and a number of huts for students are being erected. These huts are native built, on cement pillars, with bamboo walls and thatched roof. We do not want to "foreignize" or "spoil" our native students by introducing them into foreign quarters when they come to Bible School. The idea is to have the various races separate, Dyaks in one hut, Toradjas in another, and so on. One Dyak student on entering the first hut said, "Just like a Dyak long-house!" So we felt we had accomplished our end.

We want to build sufficient huts for 100 students, three in a room. We have sufficient money for about one half of that number. The approximate cost works out at about \$60, or £12, a room. Please help us by praying for the money that is still needed to complete this work.

This Bible School is the very heart of our work. As by a deep breath in the Spirit, it draws into Makassar 70 or more young men as students, so each year it breathes out in 20 or

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more different languages, living witnesses of the Gospel to many parts of the N.E.I. island world. The pioneer missionary spirit pervades the atmosphere of our Bible School, "Yea, so have I strived to preach the Gospel, not where Christ was named", is the missionary atmosphere of the Alliance Bible School in Makassar. Our school reopens, if the Lord will, early in March.

### **Mahakam, East Borneo News**

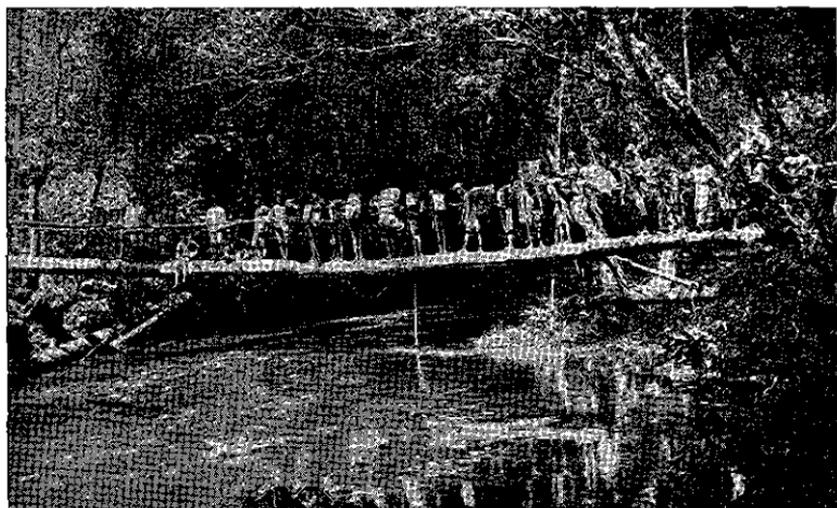
Good tidings once again come to us from the jungles of Borneo. Another 1,500 Dyaks have accepted Christ and followed Him in baptism in the Lawa River district, where our Chinese missionaries have been so faithfully toiling for the past five years. This makes a total of over 2,500 Dyak Christians in that area. Mr. and Mrs. Dixon went to the help of Mr. Linn and Mr. Lenn, and assisted them in the baptismal services. The Dixons have arrived in Makassar for conference, and add their testimony that this is a genuine work of the gracious Holy Spirit, and that there are thousands more of these Dyaks earnestly seeking the Lord.

Is it a mass movement? If by that term is meant a general, popular, hurried, superficial acceptance of Christianity as a religion, we answer, "No, it is not a mass movement!" It is the wonderful work of the Holy Spirit in the individual heart of many. The influence of one has of course its effect on others, and so the message spreads from mouth to mouth, from heart to heart, from one village long-house to another. This harvest of souls represents much patient, hard work; yea, much suffering and spiritual travail of soul.

To begin with it is not easy to reach the Dyak. He does not live in the city, or on the coast, or on the riverway with other people. He loves the wild life of the interior jungle, far

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removed from civilization. And thither must we go after him, if we would find him, and lead him gently, lovingly, and patiently to the Lord Jesus. One cannot go by car, or by up-to-date, comfortable motor boat. It entails great sacrifice and suffering. The Lord Himself has set us the example of bleeding, and His followers must walk in His blood-stained footsteps, if they would win "the wild man of Borneo" to Christ. We are proud of our Chinese missionaries of The Chinese Foreign Missionary Union, and the glorious work which they have done. Some of them are over-due for a furlough to China, and we need money to make it possible for others to come and take up the work, and press farther into the darkness of unreached fields.



*A Dyak Bridge in Borneo*

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### 1934 — What a year it has been!

With what blessing He has crowned this year of service! Even though all our returns and reports are not yet to hand, so that we are not yet able to give accurate figures, yet we may confidently say that it has been the most wonderful year of our work. For example, over 4,000 have accepted Christ as their Saviour, and been baptized during the year 1934. To His worthy Name be all the praise and the glory. In all over 7,000 have been baptized during the past four years.

### Domine Binsbergen

We wish affectionately to record the loss which many of us as Alliance missionaries and the mission as a body have sustained in the sudden death of Domine Binsbergen on 25th Oct. 1934. Domine Binsbergen was the Pastor of the Dutch State Church in Makassar, and was a faithful, fearless, fervent preacher of the Gospel. He was a real friend to us in our work.

English services were held by us every Sunday morning in his church. These were not so well attended, for the number of those who understand English in Makassar is not large. The quality of one's audience however, made up for the lack in quantity; and one most regular and eager hearer was Domine Binsbergen. His own testimony was that he fed on the Word in these English services, and received inspiration to his soul.

When we were assailed in the Java press by those who strongly disapproved of the Gospel entering Bali, Domine Binsbergen was one who defended us. He wrote as follows—"We have known Mr. Jaffray and his fellow missionaries, not from the gossip of other people, but from personal contact,

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for more than three years, in which time we have with our own eyes seen their personal conduct and their work, and with our own ears, we have heard the Gospel which they bring. And this is what always impresses us,-the perfect devotion of these men and women to the work to which they know themselves to be called; the pure spiritual sphere in which they live; the quickening enthusiasm with which they bring the message of Jesus Christ".

About our Chinese missionary, pioneer to Bali, he wrote, "Especially would we remember Brother Tsang who has slanderously been called "the Chinese jackass". May it be a comfort to him that it is better to be a jackass of Christ, than a jackass of the father of lies, whose highest pleasure it is to sling mud at those who wish to serve the Lord in truth. We trust Brother Tsang in the midst of his strife for the Kingdom of Jesus Christ will have peace in his Lord. Though he has tribulation in this world Jesus Himself calls to him, saying, "Be of good cheer. I have overcome the world".

Our deepest sympathy goes with Domine Binsbergen's sorrowing widow and six children as they return, husbandless and fatherless, to Holland.

### **The Battle of Bali**

We have tidings to report concerning Bali, both good and evil. Since the last issue of *The Pioneer*, in the good providence of God, we have been allowed by the local authorities in Bali to baptize 138 Balinese, who have been waiting during a period of Government prohibition for over a year. The total number who have now been baptized in Bali is 436. This is the good news.

We have just received definite and emphatic orders from the Dutch Colonial authorities in Batavia that all of our missionary

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work in Bali must cease, and we may not even receive Balinese students in our Bible School in Makassar. This *seems* at least, to be evil tidings.

Our readers may have observed that we have been careful and sparing in our comments on Bali for the past year or so. The whole situation is very delicate, and while much might be said, it seems best for the time being at least, to keep silent.

Ever since the Gospel fire caught in Bali, and the question of missionary work, *pro* and *con*, has been discussed officially, and in the Dutch and Malay press, we have consistently taken the position that if asked to voluntarily hand over our spiritual children and the infant church that God has given us, to others, we would feel obliged to say that conscientiously we could not willingly do so. As we fear God and the Judgment Seat of Christ, we feel we dare not betray our trust or shirk our obligation. But, if we are explicitly commanded by the Colonial Government authorities to discontinue even the slightest oversight and the instruction of our Christians in Bali, then according to the Word of God, our course is clear, and we may not do aught but humbly obey the powers-that-be, and retire from Bali leaving the issue in His hands. This is the present case. It appears to be evil tidings indeed, and it has well nigh literally broken our heart, to have torn from our side the spiritual children for whom we have travailed in birth until Christ be formed in them.

We feel that it is only right to declare, however, that though we are conscious that we are full of weakness and imperfection, yet notwithstanding all that has been said to the contrary, we have never consciously disobeyed the orders of the Government, but have faithfully and loyally acted always only with the consent of the local Dutch authorities.

We have now agreed over the signature of the President of

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the Alliance, Rev. H. M. Shuman, who has just visited this field, to cease from all missionary work in Bali, directly or indirectly, in accordance with the request and orders of the Colonial Dutch Government, and that this shall include the discontinuance of training students from the island of Bali in our Bible School at Makassar.

We earnestly request the prayers of Christian people for Bali. *First*, pray for the Balinese Christians, that though as sheep without a shepherd, they may be tended directly by the great Shepherd of the sheep. *Second*, pray for the Balinese students who are in the midst of their course of study in the Bible School at Makassar, and who may not for the present continue their course, that God will bless their witness to their fellow men in Bali. *Third*, pray for the island of Bali with its population of over a million, that notwithstanding human restrictions, the Word of God may "run and be glorified". The promise is, "Behold I have set before you an open door and no man can shut it." We feel confident that you will hear of the power of God being manifested in the salvation of tens of thousands of souls in Bali. We believe that prayer, like a great cloud of incense, will ascend from God's intercessors all over the world for Bali, and that it will eventuate in the gathering of a great cloud of blessing over Bali, and that showers of blessing will fall on the thirsty ground. *Fourth*, pray for us as missionaries that divine wisdom and grace may be given to us, to be faithful alike to the commands of the Dutch Colonial Government and the commission of Christ concerning the Balinese at this time. There are many delicate and intricate questions which arise under the present circumstances, calling for careful and wise decisions. We feel confident that in answer to your prayers in our behalf, that we shall be guided aright, and that we shall

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be able to carry out the orders of the Government, and yet not violate our conscience or disobey our God.

### **Southern Sumatra. Who will help us?**

From Batavia we journeyed by boat to Palembang, from Palembang by train to Lahat, from Lahat by bus to Pagaram. We spent four days with the Griffins and Mitchells of the Paul Rader Courier Mission.

As we talked with these faithful, self-sacrificing missionaries, and as we viewed the great area of Southern Sumatra, still practically untouched by the Gospel, we wished we had a dozen lives, all of which could be deposited in the 100,000 square miles of Southern Sumatra, and lived for the evangelization of the four million souls in the southern half of this great island. Then we thought, if we could be multiplied, in a large number of native men and women, the output of our Bible School, and inspire them to go "for the sake of the Name" to those unreached parts, we could really accomplish the plan and purpose of the Lord Jesus in speedily bringing the Gospel to those who still sit in utter darkness and in the shadow of death.

Who will help us educate in the great fundamental truths of the Word of God, a host of young men and women in our Bible School in Makassar? Who will help us send these men and women into Southern Sumatra, Borneo, Bangka and Billiton etc for Him? If we had ten men to spare right now, we could place them at ten strategic points in Southern Sumatra, giving each of them a vast field to canvass systematically and evangelize for Him, selling the Scriptures and witnessing to the living Christ. Everywhere they would find people, of many races and religions, who would gladly forsake all and

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follow Christ. There are people in these "uttermost parts of the earth", who are willing to repent of their sins, confess, and believe in Christ. Oh, that from among these millions we might be able to find those who are longing to be washed in the precious Blood, and made whiter than snow. Only the Lord Jesus can give them soul peace, only He can take away the fear of death, to which all their life time they are subject and in bondage, and give them eternal life.

Who will help us, that we may "save some" from the eternal burning ?

### **Change in Field Government**

At the present Conference the government of The Christian and Missionary Alliance in the N.E.I. has been changed from that of a Superintendent, to that of a Chairman and Executive Committee. Thus from now on there will be an Executive Committee of five members, including the Chairman, elected by the Conference, who will bear the responsibility, and make the decisions in the work until the next conference. The members of the Executive Committee, elected by this Conference are Messrs Brill, Debler, Post, and Miss Marsh, with Mr. Jaffray as Chairman.

### **Report Number**

If God will, our next number of *The Pioneer* will be called a Report Number, and will largely have to do with a review of the work of this field for 1934.

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### HAND PICKED FRUIT IN WEST BORNEO

by

*Rev. J. Arthur Mouw*

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One year ago this month we received permission from the Dutch Government to work in Western Borneo. Looking back over the year the progress made seems so little, yet God in His goodness has helped us to glean from the ripened harvest field, five precious souls.

At the close of Peter's sermon following Pentecost, 3,000 souls were added to the Church. A gracious work, many turning to Christ, has followed the faithful preaching and teaching of the Word by our missionaries in East Borneo, and we long for the same in West Borneo. We believe with all our heart that there is a "sign of the abundance of rain." The Dyaks to whom we have ministered are eager to hear, and when we ask them if they want to follow the Lord Jesus Christ, with one accord they say, "Maoe, maoe" ("We want to, we want to.") As yet we have not felt that they understand well enough, but after instructing them further, and with God's leading, we expect to baptize many.

The five I have mentioned were won by personal contact, and are sometimes referred to as "hand-picked fruit", but how helpless we are unless the Holy Spirit ripens the heart with the Sun of Righteousness.

I have talked with some individuals for hours and at the end felt so empty, so helpless, and that seemingly no progress had been made. But, praise God, His Word is true, and the precious Holy Spirit is faithful. He works when our arguments are forgotten; He woos when our pleadings have stopped; He convicts and makes sharp the Word we have spoken; He works and intercedes although we have gone

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Personal work in the East is the same as in the Western Hemisphere, but the surroundings and the people are quite different. Follow me in my roamings from village to village, and from home to home. We shall visit three individuals. There are no roads in the interior of Borneo so where we go we must travel by boat.

### CHINESE

Picture a barge with a shed built on it, a tug boat at its side pulling it, and you have a picture of the outfit of a Chinese merchant who is grocer, hardware man, mail-carrier and rubber-buyer. On these boats I travel, eat, sleep, and tell the Story.

These river boats travel night and day, and one wonders how the pilot can find his way on this snake-like river at night. But, trusting him, we go inside and sitting on a stool by a round table we begin talking to a Chinese fellow-passenger. After we speak to him of Jesus Christ, he asks, "How may I find this peace and comfort?" We learn that a Chinese colporteur long ago had sold him a few Gospels, and that he understands the message. The Word and the Holy Spirit have prepared his heart, and what a joyful task it is to lead him to the Lord Jesus, to sell him a Bible, and leave him with the knowledge that God directed us to take this boat to witness to one prepared heart. "My Word..... shall not return unto me void".

### JAPANESE

We are on our way again, and this time we stop at the home of a Japanese. He wants us to stay, and yet he doesn't. He is afraid that his food will not please, or that his house is not commodious enough, — but we really have learned to relish

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rice, fish and tea, and we tell him so. He is assured, and at once we are welcome.

His house is built over the water. The windows are latches ; when the sun is shining they are open ; when rain or darkness fall, they are closed. At night when our work and his, is finished, we sit on the floor in front of a table sixteen inches high. Our evening meal has been eaten (a delicious one, for he proves to be an excellent cook), and we sit and sip our green tea. How eager he is to hear of real peace from the guilt of sin. We talk with him at length and he asks many questions. After three evenings he says he believes, believes in Jesus Christ, God's Son. The question comes from him, "And if I follow Jesus what about my other religion,- Buddhism?" Our answer is, "No other God before Me". He is hungry, the load of sin is heavy ; he believes and yet procrastinates — "I must weigh the matter first ; all my life I have worshipped Buddha ; my father, my wife who has just died, worshipped Buddha. What of them? What must I do?" We leave him promising to send him a Japanese Bible and tracts as soon as they arrive from Japan. The Seed is sown ; God's Spirit will follow him. Your prayers will bring him through.

### MALAY

Most of my journeys to the coast have been made on a government boat which brings mail and salt to the interior. On this boat I have always witnessed to the passengers as well as to the crew, giving and selling tracts and Gospels. Among the Mohammedan people it seems so difficult to work, and while I had much faith for the Dyaks and the Chinese, I must confess my faith for the followers of Mohammed was small. Praise God He can bless His Word in spite of our small faith.

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One young man named Safre, always seemed attentive and interested when I spoke to him, but little did I realize how the Word of God and the Holy Spirit were working in his heart. On my last trip he said. "Tuan, I have read all the tracts and the Gospels that you have given me; where can I learn more?" Thinking perhaps I did not understand him, I asked, "What do you mean?" He replied, "Haven't you a school where I can learn and study more about the way of salvation?" Then I awakened to the fact that here was an earnest Mohammedan inquirer. Upon questioning him, I knew he really believed in Christ, and found he was willing to forsake Islam and follow the Lord Jesus. We intend to have him go to Makassar to our Bible School soon. Please remember Safre in your prayers, that he may become a strong Christian and a flaming evangel.

"My word..... shall prosper in the thing whereto I sent it."



*A Dyak Canoe often used in Missionary travel in Borneo*

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Mrs J. A. Mouw writes concerning the picture presented on the front page,-

"This is an old Dyak of West Borneo. There are approximately 15,000 Dyaks belonging to his tribe, speaking the same dialect

"This particular Dyak was in Sintang for two weeks and visited our home several times. He does not know much Malay, but was very pleased to receive a snapshot like this,- the first picture he has ever seen of himself.

"Mr. Mouw has made one trip up the Ketoengau River to his home, and wherever he held meetings he found the Dyaks eager to hear the Gospel, and many expressed a desire to follow the Lord Jesus Christ."

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### DR. BARNHOUSE'S VISIT TO THE N.E.I.

*R. A. Jaffray, Makassar, N.E.I.*

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As soon as we heard that Dr. D. G. Barnhouse of Philadelphia, editor of *The Revelation*, was visiting the mission fields of the Far East, we at once despatched a letter to Shanghai cordially inviting him to come to Makassar. We assured him we could not offer to finance his coming, but that we would give him none the less a hearty welcome. We then waited and prayed that the Lord would direct his steps.

Ere long we received a letter from Dr. Barnhouse telling us that in the same mail in which he received our letter, he also received two others, one from South America and the other from his home office in Philadelphia. Our letter invited him to Makassar. The letter from a missionary in South America

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told him that he ought by no means to miss a visit to Makassar, and the third letter, from his home office, said that the extra money for the trip had been provided. Dr. Barnhouse, as Paul of old, "assuredly gathering" that the Lord had called him to preach the Gospel in Makassar, wrote us accepting the invitation.

With great expectation our Bible School students and the Tabernacle friends with us, prayerfully prepared for his arrival, On November 20th we all went down to meet our guests, Dr. Barnhouse and his secretary, Mr. Oursler, and as we stood on the wharf watching the "Tjibadak" gracefully come in, we had no difficulty in recognizing Dr. Barnhouse. Bag and baggage we proceeded to a furnished house, which had been kindly provided by a wealthy Chinese-Makassar merchant, who has recently been led to the Lord. Dr. Barnhouse stayed with us for a week, speaking in our Tabernacle every morning at nine and every evening at seven-thirty.

The morning messages were along the line of the indwelling, living Christ, and the victorious life provided in the plan of redemption for the believer. The evening messages were clear-cut, strong presentations of God's plan of salvation. We have every reason to believe that the students of our Bible School and our Tabernacle people received much spiritual help from the morning services, and not a few souls were saved in the night meetings. There were nominal Christians who never had had the assurance of salvation, who came clearly into the Light. There were those who had harbored long unconfessed sins, who found cleansing and peace. There were a few bigoted sons of Ishmael, who gave ear to the Glad Tidings, and came to Christ in those meetings.

Our good brother, Rev. P. H. Pouw, editor of the *Kalam Hidoep*, interpreted for Dr. Barnhouse. He did splendid work,

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and it was not hard to see that the attention of the audience was held from the beginning to the end of Dr. Barnhouse's discourses. Dr. Barnhouse has a happy way of interspersing apt, interesting, and telling incidents to illustrate the truth.

The close of the week of services came all too soon, and Dr. Barnhouse with Mr. Oursler, his secretary and travelling companion, sailed away to Java. Enroute to Java his plan was to spend a few days on the "enchanted" island of Bali. We warned him that he would not find Bali as much of a "paradise" as it is advertised to be, but that he might rejoice that there are several hundred true believers, true children of Paradise, in Bali, and many more who are ready to be baptized. We rejoice that 127 new converts, who had been awaiting permission to be baptized for some time, were baptized by our native Student-Evangelist while Dr. Barnhouse was in Bali. We are glad for every true child of God who can possibly visit Bali, to do so, for we are sure that in this way the mighty volume of believing prayer, that eventually will result in the conversion of thousands and thousands of Balinese, will be increased.

Dr. Barnhouse crossed Java, holding meetings at various points enroute. Rev. P. H. Pouw joined him at Surabaya, and interpreted for him in the meetings on the Java tour.

Before closing, we would like to say how much we missionaries on the field appreciate a visit from a God-sent, Spirit-filled Bible teacher, and how much we appreciate not only the spiritual uplift, which results immediately from such but how much we value the additional prayer forces that are thus increased by new contacts with friends at home. We would like you to join us in this great enterprise of proclaiming the Gospel to new tribes and people, and in new languages in this great island world.

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### MANY TURN TO GOD FROM IDOLS

by

*Rev. C. Russell Deibler*

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One hears much of revolution these days. Sometime ago I read an article entitled "Revolution without an 'R'", meaning of course, "evolution". If such a movement is possible, I think I have witnessed it here in Dyakdom, at least it partook of the natures of both. A revolution because it was a radical change in social conditions, and an evolution because, as in algebra, it was the extracting of a root.

In the last village at the headwaters of a small river in their village, the Dyaks returned from their fields to the long-house. Days of teaching followed, and many of those who heard the Word believed. Their thoughts then turned to their fetishes and superstitions. The fear of them was gone, so they were no longer needed. What then should be done with them? I suggested their complete destruction. Although they confessed the Lord Jesus had delivered them from the fear of them, yet they looked at one another in awe at the suggestion of themselves burning the fetishes. However, when the Dyak worker, with their consent, began to pull down the fetishes, and they saw no evil befell him, they too turned iconoclasts.

It was a grand bonfire, and reminded me of a scene years ago when, with other boys, we burned in effigy one we disliked. And too, this case was not unlike that one. We were burning that which was impotent, yet had deceived the Dyaks for generations. It was a just revenge upon such an impostor. All the objects of their devotion were torn down from the verandas of the long-house, and were thrown into

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the furnace prepared for them. The superstructure, yea, even the roots of the old faith went into the fire as their creators stood speechless and amazed at their own boldness.

However, some of them like Jacob (Gen. 35 : 4) wanted to hide their strange gods under the oak. They had carried them from the long-house, and had hung them under a tree. However, after admonishing them, "Be not afraid of them, for they cannot do evil, neither also is it in them to do good." (Jer. 10 : 5); they brought out their fetishes, and burned them before all men, as did the Ephesians their books.

The silent revolution was begun. The dumb idols to which as heathen "they were carried away even as they were led," they recognized as "nothing in the world". What a change it made in that village! The homes which once had been decorated with the emblems of superstition, were now bright with the better ornaments of faith, hope and love. Here the Gospel was operative "not in word only, but in power". Many had been "turned to God from idols to serve the living and true God". The Gospel is still "the power of God unto salvation to every one that believeth".

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### A HEATHEN SUICIDE

by

*Rev. C. Russell Deibler*

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Suicide is a rare occurrence in Dyakdom. Unlike the Japanese, who think it courageous to take one's own life, the Dyaks consider it a cowardly and shameful end. Indeed, to the Dyaks, it is a less glorious *finis* than to many Americans. The following incident may throw light on the reason

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A few days ago some excited Dyaks summoned me to their long-house. Upon entering the room, I could not at first discern objects within, but as my eyes became accustomed to the darkness of the place, I saw a strange sight. A Dyak woman sat bolt upright against a board by the wall. Her eyes were closed, and her head was tied in position against the board. Her feet were tied together, and her hands were clasped before her. A few Dyak women sat in silence by her side, for the woman was stone dead,- a suicide

After some inquiry, I learned she had drunk of the pulp of the tuba root, which brought her to a speedy end. This root is in common use among the Dyaks for catching fish. A rough dam is built across a river, then pulp of the tuba root is taken several miles upstream and poured into the water. It stuns and poisons the fish which come to the surface and are taken aboard the many waiting canoes. This woman, grieving over the death of her husband and child, took her own life by drinking this poison.

As I stood in the corner of the room examining some of the root found in a basket, I heard other Dyaks enter, then the sound of loud slapping and angry voices. I turned to witness a sight; the relatives of the suicide stood over her corpse and beat it unmercifully. This was accompanied with loud scolding of her action, inasmuch as it was not against herself only, but a disgrace to all her relatives as well.

Usually the Dyaks bury their dead in rough boxes made from trees. To show their contempt in this case, they merely tied three boards together, which served as a stretcher, a means of carrying the corpse. To quell the storm, I hastened the men off with their sorry burden, off to a 'potter's field', a lonely grave apart from the others. There was no ceremony, no lamenting, nothing but loud scolding till she was carried

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out of sight. Thus concluded the heathen rites, a dishonorable discharge from life for a suicide; the most ignoble death a Dyak knows, and deserving of the greatest contempt.

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### GOOD NEWS FROM BORNEO

by

*Rev. W. E. Presswood*

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The best news in the world is the good news of the Gospel. The "glad tidings of great joy" about "a Saviour which is Christ the Lord." No other news can even compare with this. It is God's front page news with a large headline "God is Love". Foolishness to those who perish, it is the power of God to us who are saved. It might perhaps be termed paradoxical news, for while it is the most satisfying news in the world, one is never satisfied in the sense of having had enough. One never grows weary of hearing the news repeated. It holds the interest of more people of all ages and climes than any other news ever has held or can ever hope to hold.

Closely related to this is the news of Christ the Saviour having been born in the hearts of men. This is the kind of news I intend to set before you now. News of changed lives, changed villages, release from lifelong wicked habits and corrupting sin; news of joy replacing sadness, of smiles replacing frowns. It is "good news from a far country", which I trust will prove to be as "cold water to thirsty souls".

Mr. Deibler and I have had a rather heavy responsibility placed upon us to care for both the Boelongan and the Sesajap

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districts. On every hand we have calls, and it seems impossible to meet all the requests. God has been pleased to bless in a signal way, however, and has given us His divine enabling. In the month of June we went up the Boelongan River together, and stayed for some time at Poedjoengan. There were urgent calls for us to go to a number of villages, as many had long been awaiting baptism, and many others were desirous of further instruction. We felt we could not both stay in the Boelongan field, and neglect the Sesajap work, so late in July Mr. Deibler started an itinerary to the villages upstream from Poedjoengan, and overland, and up the Kajan River to Longnawang. The next day I went to the Sesajap district.

On arrival in Malinau there were many things to which I had to attend. In less than ten days time I was again on my way upstream for another trip among the Dyaks of the Mentarang in the Sesajap field, where I had such a profitable and blessed time two years ago. My heart was longing to preach the Gospel again to the hungry hearts in the interior.

Having entered the rainy season here, the river had been in flood very frequently, and after two days travel, we were forced to stop for one day because of high water. We made this a matter of special prayer, and pled earnestly the promises of God. He heard our cry, and enabled us to proceed without being further hindered in this way. Two hours after we arrived in Long-Berang, however, there was a heavy rain, and the rivers were in flood almost daily from that time on.

Having a Dyak from Boelongan with me as cook, and having returned from the Boelongan River, we were in a favorable position to compare the two rivers. We concluded that the Mentarang River is at least twice as bad, as regards rapids, as any river we have yet seen in this part of the world. For a distance of perhaps seventy miles it is a raging torrent with

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thousands of whirlpools, and many bad rapids. Two of these rapids are especially dangerous. Going up the river is not as dangerous as going down, but occasionally disaster occurs in either case. It is the whirlpools that are the cause of the trouble, while large waves and hidden rocks play their part.

Arriving at Long-Berang, we established ourselves in the Government Rest-house, which we are thankful to say, has been fitted with doors, and fixed up considerably since our visit two years ago. How one appreciates doors here in Borneo! We love to shut doors to pray, and enter doors to preach! The Dyaks were not long in gathering when they heard I had come, for they had long been earnestly waiting for me to reappear. They had not forgotten my former visit, nor what I taught them, in fact the Name of Jesus is now the best known name in this part of Dyakdom, being on the lips of even the small children. Several of the choruses, which I had taught them formerly, were sung by a large percentage of the Dyaks, although no one would recognize the tune! We taught them many new ones, some in Malay, and some in their own tongue. From early morn till late at night, with only a short break for meals, they crowded the porch, and as we were able, we taught them the Gospel, answered their questions, and sang choruses.

I had expected to stay in Long-Berang about six or seven days, but the Dyaks came daily from all directions, and we stayed several days longer. At Long-Berang we baptized over a hundred and thirty believers. The villages on the Kinaya are not far apart,- a matter of an hour or two by boat,- but we felt the best results could be obtained by staying several days in each place. This we did, and were much blessed in almost every village. Daily, as opportunity offered, we would steal away to our *rendezvous* with our

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Leader. Some days the Lord's presence was unspeakably precious, and at times He gave me "songs in the night." Satan worked overtime to hinder, but I am glad to report victory along all fronts. Three hundred and ninety-four Putuk Dyaks gave clear testimony of their faith in Christ, and were baptized. During the same period, according to word from Mr. Deibler, six hundred and six were also baptized in the Boelongan district, making a total of exactly one thousand Hallelujah!

As usual on our trips, we attempted to minister to the sick, praying for them and attending to their wounds. God definitely undertook in a number of cases. A young lad with a broken leg was brought to me one day, and I had to set it, although I am not experienced in such work. Also I pulled many teeth with an ordinary pair of pliers. A pair of dentist's forceps would prove very helpful if some one cares to send them.

The moral conduct of the people was much improved in the villages since my last visit, there being no drinking whatever while I was there. In fact, those who have really followed Christ, have thrown away all such, together with their betel-nut chewing, tobacco smoking, and their old beliefs. But the Dyak still loves to talk, and as hitherto, they would rise about four o'clock, (sometimes even long before that) and talk in loud tones till dawn. Formerly, much of their conversation was far from edifying, but now the Gospel is the main subject. The strain of teaching the Dyaks daily from morning till night, together with the lack of proper rest, due to their early morning habit of talking, and other considerations, made me decide to shorten my trip. I determined to hike overland to the Sembakong river, as I wished to get a glimpse of that field on my return to Malinau.

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Two hard days of travel over the mountains, and through dense jungle, brought us to Long-Boeloeh, a tributary of the Sembakong river. Jungle leeches do not seem to have diminished their numbers since my former trip, but I am thankful to say that tobacco-water used freely on socks and shoes proved effective.

The Abai Dyaks of the lower Sembakong have been influenced by the Malay people, and as yet have not shown much genuine interest in the Gospel. However they say they would like to hear more of our teaching. There are perhaps more than a hundred villages on the Sembakong River. As we did not have an interpreter, we felt we would have to wait for a more favorable opportunity to preach to them. This is really a field in itself, and we trust we shall find a way of effectually reaching these people ere many months pass. These people are anxiously waiting for the coming of a Gospel messenger.

There are so many openings, so many opportunities to preach the Gospel, that we do not know which way to turn first. Second Corinthians 10.16 is often quoted in the homeland, and is a good missionary text. It is a good text for the missionary to quote to home friends, especially if quoted with its context. For two or three chapters preceding this, the apostle is urging the Corinthian church to come up to their privileges in Christian stewardship. He points out that it is lack of faith on their part, that they are failing in liberality, but he has hope that when their faith is increased, he will "be enlarged" by them "to preach the Gospel in the regions beyond." It is important, of course, to give, but remember, that dollars sent, and followed up by prayer, will go much farther than ordinary dollars. The Lord is still able to make a little go a long way, as in the case of the cruse of oil, and the

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loaves and the fishes. We missionaries in the Netherlands East Indies have our hearts set on reaching the unreached multitudes, but we are limited. We would say with the Apostle Paul, "having hope, when your faith is increased, that we shall be enlarged by you..... to preach the Gospel in the regions beyond."

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Here is a big "B" to help you pray for -

**B**ORNEO  
ANGKA  
ALI  
ILLITON  
OETON

# MAP OF NETHERLANDS EAST INDIES

