I. The Emersons Off to Indonesia, Again
II. Burma Vignettes-- Early Missionaries #47, 48
III. Driving in Vietnam
IV. Thousands Meet in Northern Asia-Pacific Division V. Southern Adventist University Evangelism in Philippines VI.

SULADS Story -- Racial Discrimination ~~~~~~~~~ I. The Emersons Off to Indonesia, Again

Paul Emerson <emersonopa@gmail.com> August 30:
Betty and I will be heading to Indonesia Sept 17. We will help at Manado, Toraja, Palangkaraya, and Bandung. The big event will be groundbreaking for the new Agriculture/Trade School for middle students near Palangkaraya, Kalimantan Selatan on September 30, 2013.

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II. Burma Vignettes-- Early Missionaries # 47, 48

Mervin Myat Kyaw <mervinmk@yahoo.com.au> and his wife Nan are Karen Adventists who worked many years in Burma and Thailand and now live and work in Australia. He has written a manuscript covering Adventism in Burma from its very beginning to the present and of his work in Thailand.

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# 47. M. O. Manley (1946-51)

M. O. Manley and family were one of the earliest families to arrive back Myanmar in February 1946. Pastor M. O. Manley was sent by the Division to superintend the rebuilding of the work in the Myanmar Union. He was the principal of Spicer Memorial College. As soon as he arrived Myanmar, he summoned national workers of Chit Maung, Ah Chu, Pein Kyi, Myat Po, Tun Maung (1), Saw Oo, and got their advices on rebuilding the works around Myanmar. Pastor Manly then returned to India and brought his family to Myanmar. He then started implementing and rebuilding Myanmar Union Mission:
1. Getting back Myanmar Union Mission Headquarter from the military.
2. Refurnish Yangon English Church
3. Re-appointing mission workers
4. Reopening of Myaungmya school

Pastor Manley used to consult with local workers with regard to the condition of various works that were underwent. It was the time up from the ashes of war. Except for the Mission Headquarters in Yangon, most institutions were destroyed. Meiktila Technical School, Myaungmya Seminary, and Ohn Daw School were partly in ashes. Meiktila School was abandoned for a more central location of Myaungmya. Myaungmya was urgently re-established for furtherance of the Gospel and for training young people for the teeming field. Ohn Daw School was rebuilt for children to study.

Pastor M. O. Manley worked very hard looking for a hospital in Yangon, which he and Dr. Johannes finally found at Sule Pagoda Road. It turned out to be a most successful institution.

Pastor Manley served as president of Myanmar Union Mission till 1951 when he was called to serve as the principal of Mussorie school, India.

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48. J. W. Baldwin (1939-51)
Jim W. Baldwin was known to work at Meiktila Technical School as a teacher. Brother Baldwin decided to cast in his lot with the teachers and students he had worked with at Meiktila, and entered military service just before the world war. He was finally commissioned as chaplain, in November 1943 and was able to give a great deal of encouragement and help spiritually to our Adventist boys and others. He was active in Myanmar during the war, as he connected with the army as welfare and air conducting officer to the Karen and Kachin paratroops.

Two days after D-Day he was with the first planes that landed on the newly captured airfield of Rangoon and as soon as possible he made his way to our believers in Taungoo and others. At this time he was Major James Baldwin.

Brother Baldwin passed away at Ohn Daw around 1951 during the rainy season. His wife, Phyllis, worked at the office of South East Asian Division of Seventh-day Adventists. She returned to her native Australia when Jim Baldwin passed away. Brother Baldwin greatly loved Myanmar especially Adventists. His dedicative life to us will surely be a fragrance in the presence of God. I pay my deep respect to him.

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III. Driving in Vietnam

David Gouge <grandpag30@yahoo.com> Sept. 3:

Driving in Vietnam has changed greatly in the past 45 years. In 1966, we could drive 30 kilometers in 30 minutes because the American army keep traffic moving. Now, it takes 45 minutes to drive 11 kilometers from my house to church. The hundreds of trucks and 1000's of motorcycles clogs the road. Many time I drive up to 5 kilometers in first and second gears. You would think that driving would be nerve raking, but my blood pressure goes down when I am driving. You have to learn patience.

I will be coming to the States again this year; I plan to be in Boise September 7, Portland September 14, Enterprise September 21, and Pasco September 28. I return to Vietnam October 3.

Love and prayers,
David and Xuan

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IV. Thousands Meet in Northern Asia-Pacific Division

--From Adventist Review, August 28

by Mark A. Kellner, news editor, reporting from Jeju Island, Republic of Korea

With the kind of pageantry worthy of a nation that has hosted both the Olympic Games and soccer's World Cup, Seventh-day Adventists from the Northern-Asia Pacific Division welcomed thousands of delegates to the International Mission Congress with festive singing, enthusiastic participation, and the overriding plea for an outpouring of the Holy Spirit to help Adventists finish the work of sharing the everlasting gospel. The event opened Wednesday evening, August 28, on the Republic of Korea's Jeju Island.

Against a backdrop of 600 LCD video screens merged to form a giant display, a virtual "choir" comprised of videos of individual Seventh-day Adventists in the region singing "My Lord is Coming Soon" blended to offer a hymn of commitment in a division with both tremendous enthusiasm on the part of its people, but also incredible challenges in reaching others.

In a region encompassing "one quarter of the world's population, we have a responsibility to spread the gospel," a slide at the beginning of the two-and-a-half hour opening ceremony at the Jeju International Convention Center read. Slides, in English, Korean, Chinese, and Japanese, then noted the countries under the division's aegis, reflecting that "the tears of North Koreans, God remembers," as that country's images were shown. Korean Adventists, and thousands of additional participants, were captivated by women wearing traditional Korean costumes and waving fans in a traditional folk dance, the first of the evening's cultural elements.

For China, that nation's prosperity was noted, along with the comment that Christians have a "heavier" burden of "carrying the cross" in a nation of booming economic prosperity. Chinese Adventists performed a song, which included a performance on a traditional flute, as their cultural contribution.

Japan, whose Adventists enthusiastically participated in the opening ceremonies, was dubbed "the land of the god of money--Mammon," where "secular men have closed their hearts." Notwithstanding, leaders from the Japan Union Mission wore T-shirts emblazoned with "Jesus@Tokyo" as emblematic of their effort to reach one of the world's largest cities, as did members of a male singing ensemble who sang an arrangement of "Amazing Grace" as their cultural element.
Participants from Taiwan and Mongolia were heartily welcomed, particularly by the hundreds of Seventh-day Adventists from the People's Republic of China who were seated just before the convention center's main stage. The NSD presentation noted the "wilderness" nature of much of Mongolia; while in Taiwan the need for growing "the root of faith and Christian culture" was emphasized.

The appearance of Taiwan brought together two presidents of the mission field on the IMC platform: Steven Wu, current mission field president, and Robert S. Folkenberg, Jr., former president, who now leads the China Union Mission from offices in Hong Kong. Both waved and applauded the Taiwanese acrobatic dancers who delighted the crowd, as did an equally acrobatic and enthusiastic group from Mongolia, one of whose members did backflips across the platform.

But cultural highlights weren't the most compelling element of the evening. Each Union or Mission Field leader, along with NSD president Jaiyrong Lee, reaffirmed the commitment in their regions to spreading the good news, with Folkenberg making his declaration in flawless Mandarin, to the delight of his hearers. Daesung Kim, Korean Union president welcomed visitors to the Jeju Island event, as did Lee. In turn, Kisung Bang, Jeju Island's provincial governor, gave an impassioned word of welcome, speaking for five minutes in recognition of Seventh-day Adventists and greeting those who traveled to this spot off the southern tip of the Republic of Korea. He also singled out Ted N. C. Wilson, General Conference president, for a welcome. In his comments, Wilson expressed happiness at the event: "It is wonderful to have the Northern Asia-Pacific Division as part of [the global Seventh-day Adventist] family," he said. "The reason we are here is that we have a great mission to accomplish through the power of the Holy Spirit."

Ng then noted that Luke 15 presents "three experiences of lostness"--the lost sheep, the lost coin and the lost, or prodigal, son--because "Jesus wanted to emphasize the lostness of humanity."

He spoke of the need to reach those without the gospel: "It's is no fun to be lost," he declared.

The International Missions Conference, packed with seminars, morning devotional messages from Ministry magazine editor Derrick Morris, and culminating with a Sabbath message from Wilson, where upwards of four thousand people are anticipated.

V. SAU Students' Evangelism Trip to the Philippines

~by Eric Davis of Southern Adventist University in "QuickNotes September"

I arrived in the Philippines on May 8, 2013 with a group of 20 students from Southern Adventist University. We stayed at the North Central Mindanao Conference (NCMC) in Cagayan de Oro City. We thoroughly enjoyed learning about Filipino customs and culture.

We spent a lot of time preparing our sermons and the Lord blessed. I preached 19 ShareHim sermons ranging on topics from the 2300 day prophecy to what the Bible says about death. To assist me was Pastor Porferio Lagunday. He was my translator and he is also the Adventist Youth director for the NCMC.

The church that I preached at was the Canitoan SDA Church. The church is small, but they have a growing congregation of members that were devoted to helping to share God's truth in their community and I believe God matched up with this group. Our meetings went well and we had about 45-55 in attendance on most nights. God blessed our efforts and at the end of our meetings, 17 people chose to be baptized at Canitoan. I also became friends with the head elder, Johnny Digal, the master of ceremony, Emmer Paglinawan, her sister, Edder, and Cristito Escoza, my young adult assistant and helper.

I also visited Mountain View College, a very successful Adventist college in the Philippines where many students pay their school bills mostly by working on the farms and industries at the school. It was incredible to see how self-sufficient their school was (they even generate their own power using hydro-power). However, the experience that was the most special was seeing over 500 people making the public commitment of baptism on Sabbath, May 25. This was a life changing experience and I thank God so much for providing me with this opportunity.

VI. SULADS Story -- Racial Discrimination

By: Shad A. Famisaran, Bunabunaan Literacy Center, Tawi Tawi

I've been in the island school for a month and I always see the ocean.

This is a big contrast to my mountain home at MVC (Mountain View College). Fish and rice is our staple food. Rice and fish is often the alternate food in this tiny island. Occasionally there are sea weeds which I always check and make sure that were taken from the deep.
I grew up on the Mountain View College campus and fruits and vegetables were my main food. Coming to this island is an agony to me because my mouth waters for green leaves, roots, beans and fruits. I can take fish but I don't crave them. Thus, I'm hungry for veggies.

Just as I was imagining the succulent sweet Marang fruit, I heard "Marang!, Marang!, Marang!" Did I hear it right? I was wondering now. Then I looked out from my window and there he was shouting Marang! A man was paddling his canoe full of Marang and some taro roots and other veggies to sell. He paddled from one house to another and from one island to another to sell his goods.

Immediately I got my purse and gathered my last loose coins. Oh my! I have just enough for one Marang. But anyway I was happy having even just one fruit for the day. "Will you please call the boat man for me," I requested one of my pupils.

"No, Sir. That's dirty!" he warned.
"What do you mean dirty when it is not peeled yet?"
"No, Sir. Shhhhh," putting his finger on his lips and..... "The man is a Pala-o," he whispered.

"So what if he's a Pala-o, I don't care," I said. I went to the boat and bought one Marang fruit. I noticed that nobody was entertaining the boat man vendor except me. Then he paddled slowly away.

"Pala-os are dirty sir!" my pupils chorused. They were noisy then. I couldn't see that as all these people who live on stilt houses have the same lifestyle and what's the difference anyway. These pupils of mine are no different. Is it only because they belong to another tribe?

"In the eyes of Allah," I told my pupils, "we are all the same. There is neither Greek nor Jew, neither Tagalog nor Ilonggo, neither Sama nor Pala-o."

But my pupils couldn't understand. All they would say is, "Don't eat that Marang, Sir. That's dirty." That broke my heart as I saw myself in the shoes of that boatman Pala-o.

In my Pathfinder class I stressed one of the important traits a Pathfinder should live up to: KEEP A LEVEL EYE. I then told my personal life story. "How do you accept me, class?" I started.

"You are our teacher!" one answered. "You are our brother just like any SULADS (mastal) teacher is."

"How come you accepted me right away when you didn't know exactly who I was, where I came from and to what tribe I belong?"

"You are the son of the SULADS supervisor. We love any Mastal for that matter because you people came to serve us."

That's what you just barely know," I said. Everybody was quiet now. "I belong to a small tribe in the mountains of Bukidnon just like your Pala-os here. My people feel inferior because other tribes treat us cruelly, as if they are not people, just like how you treat the Pala-os. Although not all people here treat them as you do but how you treat your neighbor Pala-os is exactly how other tribes treat my small tribe. I know how it feels to be treated like that. I really am not directly affected because my parents now who adopted me and actually rescued me when I was a tiny fragile dying baby love me as their own. Because of the goodness of Allah through the SULADS, I am what I am now. Now I value life as I have seen how gracious God (Allah) is through the love I receive from my adoptive parents who reared and loved me as their own.

"They also treat my relatives and family in our mountain village as if they belong to us. Now let me tell you frankly that how you treated the Pala-os here pains my heart as I can see myself in their shoes. May I tell you that Pala-os, and each one of us, is treated equal by Allah. We are all His children and all of us are heirs of the kingdom, the heavenly paradise."

My class became so quiet and they would hardly look into my eyes. "Now may I ask you a question? How would you feel if you were treated the way you treated that Pala-o boat man this morning?"

You could hear a pin drop in their silence. I knew that obviously they were learning a hard lesson. I told them also that when classes re-open in June, I will request to be transferred to the small island school to teach the Pala-os.

I noticed that from that time on they never said anything against the Pala-os anymore. But it is still obvious that they avoid them whenever they can. I know that little by little they are learning the values of treating each other to "KEEP A LEVEL EYE."

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