

THE  **ORIENTOR** GAZETTE OF THE

SOUTHERN FAR EAST MISSION



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The Orientor

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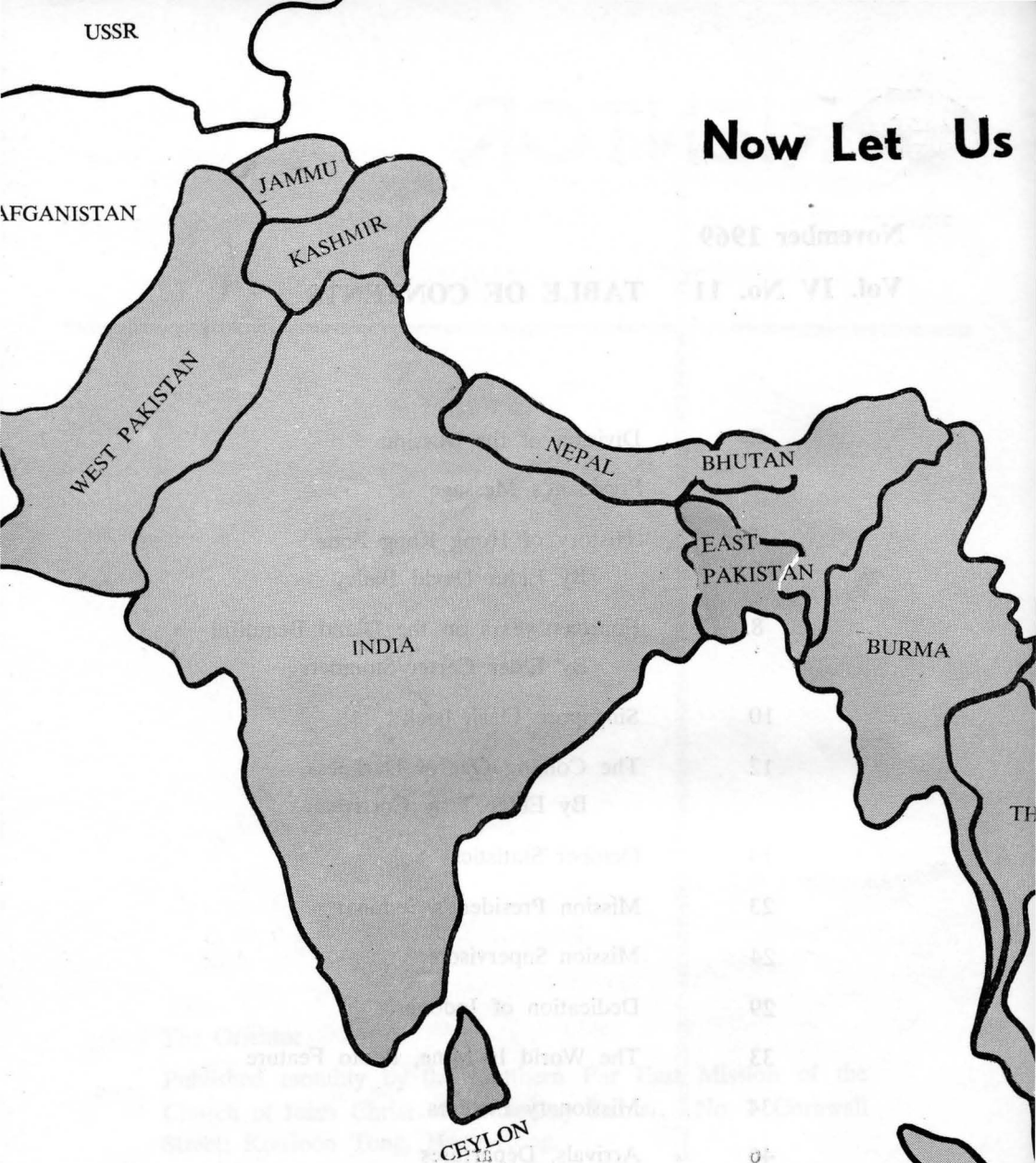
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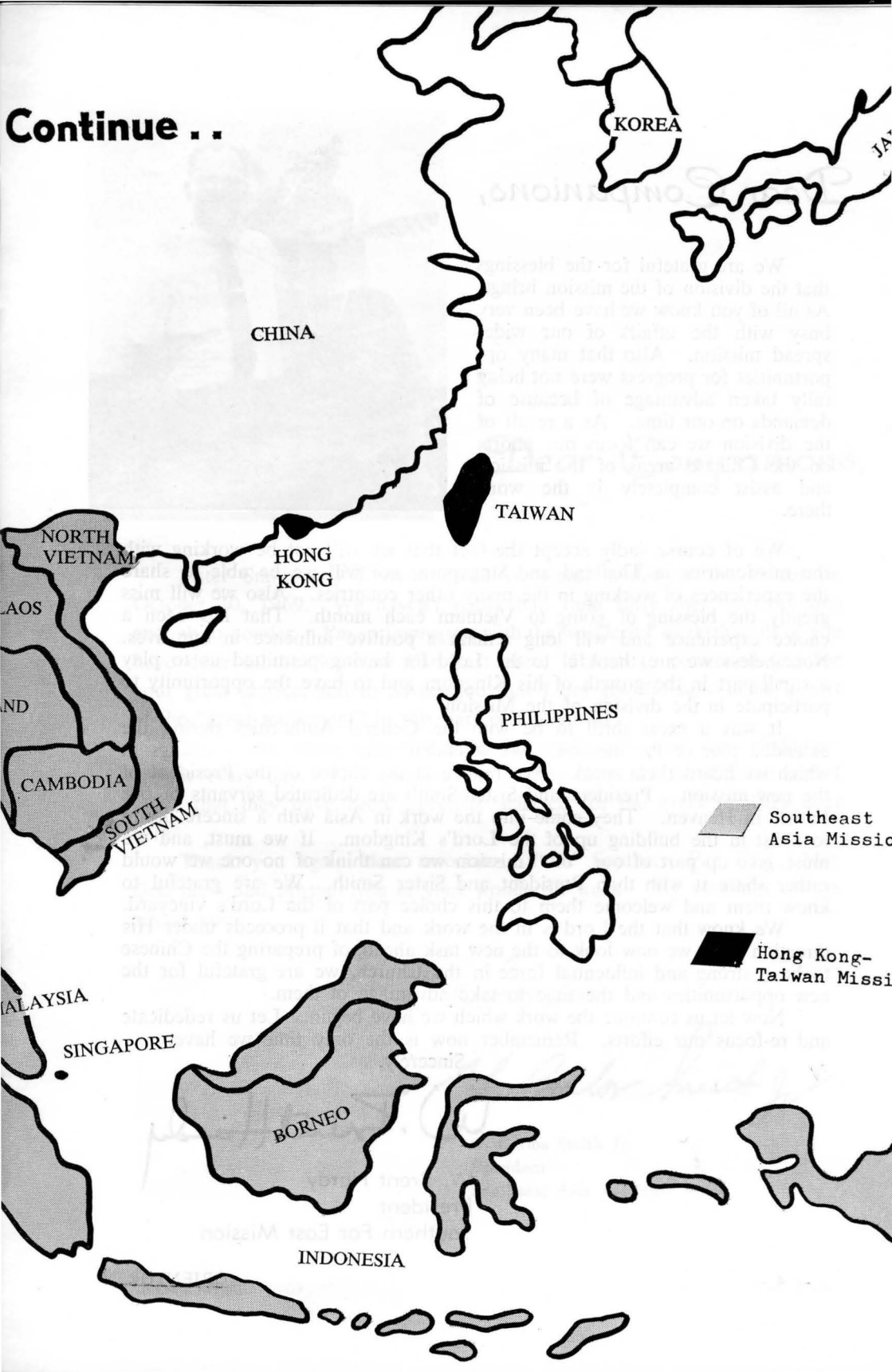
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Now Let Us



Effective 1 November, 1969, the Southern Far East Mission passed out of existence and in its place were formed two new missions. The Hong Kong-Taiwan Mission, which includes Taiwan and Hong Kong as proselyting areas and the mainland as potential area, and the Southeast Asia Mission (shown in cross-hatch) which includes all the remainder of the area formerly covered by the Southern Far East Mission. President W. Brent Hardy remains and is the President of the Hong Kong-Taiwan Mission. President G. Carlos Smith is the President of the Southeast Asia Mission. Southeast Asia Mission headquarters are in Singapore. Hong Kong-Taiwan Mission is headquartered in Hong Kong.

This issue of the Orientor is dedicated to those who have proceeded us in the preparation of the work and in laying the foundation for the division, expansion, of the work that is now made possible.

[illegible]

Dear Companions,

We are grateful for the blessings that the division of the mission brings. As all of you know we have been very busy with the affairs of our wide-spread mission. Also that many opportunities for progress were not being fully taken advantage of because of demands on our time. As a result of the division we can focus our efforts on the Chinese areas of the mission and assist completely in the work there.



We of course sadly accept the fact that we will not be working with the missionaries in Thailand and Singapore, nor will we be able to share the experiences of working in the many other countries. Also we will miss greatly the blessing of going to Vietnam each month. That has been a choice experience and will long remain a positive influence in our lives. Nonetheless we are thankful to the Lord for having permitted us to play a small part in the growth of his Kingdom and to have the opportunity to participate in the division of the Mission.

It was a great thrill to be with the General Authorities during the extended tour of the mission. We attended some twenty-two meetings at which we heard them speak. We rejoice at the choice of the President of the new mission. President and Sister Smith are dedicated servants of our Father in Heaven. They come into the work in Asia with a sincere desire to assist in the building up of the Lord's Kingdom. If we must, and we must, give up part of our "old" mission we can think of no one we would rather share it with than President and Sister Smith. We are grateful to know them and welcome them to this choice part of the Lord's vineyard.

We know that the Lord is in the work and that it proceeds under His direction. As we now look to the new task ahead, of preparing the Chinese to be a strong and influential force in the Church, we are grateful for the new opportunities and the time to take advantage of them.

Now let us continue the work which we have begun. Let us rededicate and re-focus our efforts. Remember now is the only time we have.

Sincerely,

W. Brent Hardy
President
Southern Far East Mission



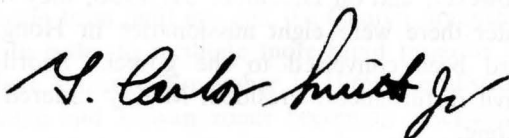
Dear Companions,

Sister Smith and I, with mixed emotions, landed in the Orient on October 20, 1969. We haven't really had time since then to stop long enough to ponder. I'm so impressed with the wonderful work that all of you have done in the Southern Far East area. I wish to commend you for your great service, and to advise you that I am grateful now to be a part of the "great movement" in this part of the world.

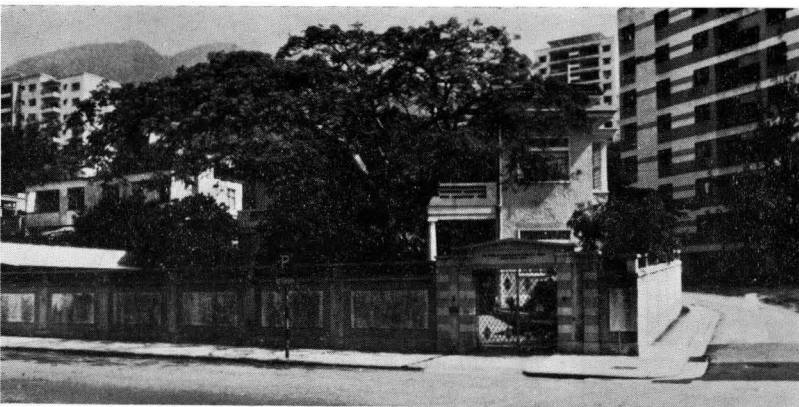
The people are truly wonderful to work with and new challenges appear every day. The missionaries are the finest in the Church and I know that they have been especially selected for the great ministry over here.

Thank you again, dear associates in the Southern Far East. May God bless and prosper you in your wonderful work. My blessings always attend you.

Sincerely yours,



G. Carlos Smith Jr.
President
Southeast Asia Mission



HISTORY of the HONG KONG ZONE

Elder David H. Bailey

The missionary work in Hong Kong began on April 27, 1853, when four elders arrived in Hong Kong to establish the church in China. The missionaries met great difficulties, however, and abandoned the mission late in the same year. Many years later, in 1921, Elder David O. McKay of the Council of the Twelve, and Hugh J. Cannon arrived at Peking China, on a world tour of Church missions and schools. There Elder McKay dedicated the land of China to the preaching of the gospel, asking God to prepare the land and the people so that they might receive the gospel message.

Nearly 100 years after the first missionaries came to China, in 1949, the Lord saw fit to establish his church. The First Presidency chose Elder and Sister Matthew Cowley, President and Sister Hilton A. Robertson, and President and Sister Henry W. Aki to travel to Hong Kong and there initiate the preaching of the gospel to the Chinese people. On July 14, 1949, the mission to China was officially opened with a solemn ceremony held on Victoria Peak in Hong Kong. Later, on February 25, 1950, the first two missionaries, H. Grant Heaton and William K. Paalani, arrived in Hong Kong and commenced proselyting. Their first responsibility was to master the difficult Cantonese dialect. They were amazingly successful, however, and on December 31, 1950, they baptized three persons. A year later there were eight missionaries in Hong Kong, and seventeen persons had been converted to the gospel. Shortly thereafter, however, due to civil disturbances, President McKay ordered the mission staff out of Hong Kong.

In 1955 the work was once again restored to Hong Kong. The Japanese Mission was divided into the Northern Far East Mission and

the Southern Far East Mission, and on May 23, 1955, H. Grant Heaton was called to preside over the newly formed mission here. In July, President and Sister Joseph Fielding Smith, President and Sister H. Grant Heaton, and eight elders embarked for Hong Kong, arriving in the colony August 15.

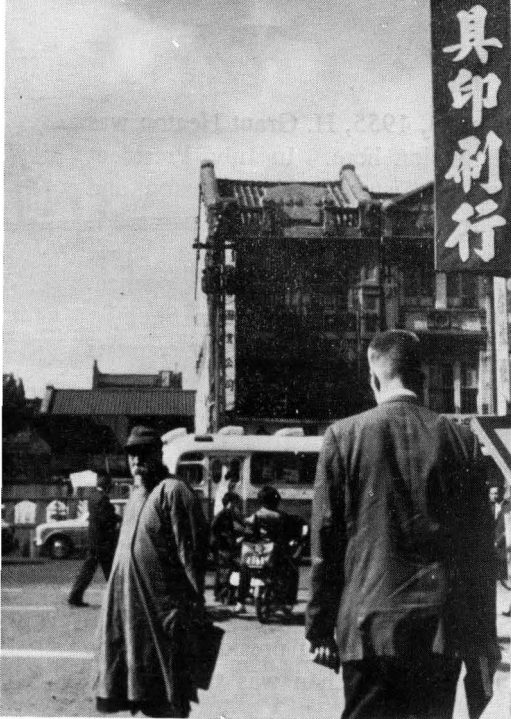
November 17, 1955, the first two branches of the mission were opened, the Tsim Sha Tsui Branch, 10 Observatory Road, and the Sham Shui Po Branch, 349 Castle Peak Road. Later, on April 26, 1956, the first converts in the newly re-opened mission were baptized at the mission home swimming pool.

In 1964, under the direction of President Jay A. Quealey, the Hong Kong District was organized, with Loh Ying Hua as the first District President. On October 17, 1965, President Keith E. Garner divided this district into the Hong Kong District (Hong Kong Island), and the Kowloon District (Kowloon Peninsula and the New Territories). Malan R. Jackson presided over the Hong Kong District, and Ng Kat Hing presided over the Kowloon District. On November 20, 1966, C. I. Chan was sustained as President of the Hong Kong District.

Construction of the first chapel built by the Church on the Chinese mainland, at Un Long, New Territories, commenced in 1965. The chapel was completed in 1966, and President Hugh B. Brown of the First Presidency the facility on April 16, 1967.

In May of the same year riots broke out in the Colony. These civil disturbances, incited by Chinese Communist elements in the city, became increasingly severe through the summer months. By July, it was necessary to evacuate part of the missionary force then laboring in Hong Kong. Thirty-seven of the original eighty-four missionaries were reassigned to other areas. Terrorist activities continued into September.

On July 4, 1968, Warren Brent Hardy, a former missionary to Hong Kong and Taiwan (1956-1959), became President of the Mission. Sister Hardy had also served as a missionary in Hong Kong (1958—1960). Since then, the missionary force has again been built up, and the Church organizations have been strengthened. In order to facilitate more rapid progress in the mission and member work here, effective November 1, 1969, the mission has been divided, with Hong Kong and Taiwan zones becoming a separate mission, the Hong Kong-Taiwan Mission. Currently, in the Hong Kong zone of the new mission, there are fifty-nine full-time missionaries and 3,870 members.



FOURTEEN YEARS on the ISLAND BEAUTIFUL

by Elder Carter Summers

Plumph, the bulging brief case stirs up dust as the weary young hands let it plop to the ground. Then follows a quick open-hand slapping of the bamboo gate by the same hands, and a restless shuffling of four dust covered feet await the answer to the knock. Once again the slap-knock and once again a stirring of restless feet now kicking a loose pebble into the murky water of the open sewer fondly known as the "binjo". An old

Chinese lady opens the door, but before the two Mormon elders can even complete one sentence of their oft repeated lines of approach, the lady has made a quick up and down motion with her hands indicating she "baibais" her ancestors and wants nothing to do with the missionaries nor their message of Christianity. Once again the brief case is hoisted, and the four dusty shoes move down the narrow dirty alley to the next door.

For nearly fourteen years now the same scene has been taking place all over Taiwan, "the island beautiful." Oh, yes, the scene has had mild differences with at times the elders sporting white straw hats to keep off the rays of Ping Tung's infamous two suns, or maybe gloves to keep out, as if it were possible, the numbing chill of the rainy winter afternoons in Keelung or Miao Li. Sometimes the scene seems mildly different with rivulets of water making mud to be walked in instead of dust, or instead of scurrying chickens in the streets of Chang Hua, there will be all sorts of trafficking vehicles flowing over the asphalt of Taipei or chuck holes of Tainan. Sometimes a friendly Taiwanese speaking lady unable to talk to the two Mandarin trained elders will be replaced by an equally friendly and equally unable to communicate Hawkinese gentleman. And even if the Mandarin dialect can be used, the scene difficulties don't really change as the opened door may reveal a "too busy" tai-tai, or a "know everything about the world" philosopher, or someone who just plain doesn't care that much about religion.

These two elders as all who have walked the dusty alleys and knocked the bamboo gates are to some extent discouraged, or at least can't help wondering how or when their work is to succeed. Though it may be just for a moment, they like all other missionaries at one time or another, seem to have lost sight of the goal or are just a little out of focus to the real reason for their being in such a place.

To get into focus simply requires a step out of the dusty alleys and petty problems of everyday missionary life. It requires a look at the other side of Taiwan, a look at "the island beautiful" side. And Taiwan is an island beautiful, with high mountains, rich vegetation in any direction or at any altitude, and fertile farmland. The more than twelve million people that now claim it as their homeland are progressive in attitude and outlook. They are a freedom loving people coming from every part of the now communist held mainland of China and representing those who desired most their freedom and hated most those influences that bind and smother men.

The earliest inhabitants of this "isle of the sea" are of unknown origin and still speak their aboriginal tongue. Several hundred years ago the aborigines were joined by various groups of people from the Chinese mainland whose descendants make up the Taiwanese and Hawkinese population. For a short time the Japanese controlled the little island and attempted unification of language through Japanese education of school children. It was, however, in the late nineteen forties when the communist driven forces of Chiang Kai-Shek arrived in Taiwan that the unification of language really began. Today nearly all of the population under twenty-five and over five years of age can speak the dialect the Mormon missionaries work so hard to learn.

For nearly fourteen years Mormon elders have been moving through the streets of Taiwan teaching the gospel to those who would and could listen. The missionary work has made tremendous strides forward with already four thousand converts and fourteen branches.

The future does gleam brightly for Taiwan. Unification of language is finally beginning to pay off, and the Mandarin speaking missionaries in the future will have even a greater percent of the population that they will be able to communicate with. The clawing hold of Buddhism or Taoism or just plan ancestor worship as instigated by custom is beginning to slip. Many parents who claim themselves Buddhist, for the first time in history are giving permission or at least allowing freedom for their offspring to choose for themselves concerning religion. Recent advances of the Western World have turned the educated and enlightened minds of the East to their friends in the West; thus giving young American missionaries the chance to teach the gospel to Jesus Christ through meaningful example as well as through lesson and precept.

When looked at in perspective, the problems of missionary work on Taiwan are minor and only loom large to the front line servants who walk the hot dusty lanes. Lanes that are much like the narrow alley where weary, young hands once again hoist the brief case and four dusty feet cross the "binjo" and move on to the next gate.