from Kemah Injil Gereja Masehi Indonesia (KINGMI), the evangelical church founded in Indonesia by the Christian and Missionary Alliance (C&MA). KINGMI and C&MA were invited by BEM to assist the new evangelical church because of their assistance towards evangelistic work among the Kelabit and the Lun Bawang during the absence of BEM missionaries from 1941 until 1945 (World War II).

Basically, SIB was formed through the collaboration of individuals from different ethnic groups, who were the Lun Bawang, Kayan, Kenyah, Tagal and Bisaya in Sarawak including the Dusun in Sabah. Although the individuals saw themselves as different in terms of the language they spoke, often they could understand each other's language as they had already interacted with each other in many different ways. In fact, the policy and objectives of SIB were geared towards the unity and diversity of individuals from various ethnic groups in the institution to enable evangelisation and expansion.

4.3. Sidang Injil Borneo: The Administration and Constitutions

As a product of the overseas missionary effort, the native, particularly the Lun Bawangs, determined to obtain full autonomy to govern the Sidang Injil Borneo (SIB) church even though at the beginning they found it difficult to assume this responsibility. Nevertheless, as SIB developed, they became more aware of the organisational structures of church life and the essential ideas which determined its existence as well as the prevailing environment which molded its character and function. SIB recognised its own self-hood through the process of indigenisation and assumed the obligation of self-determination. Asserting the autonomy of the church

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56 This has been discussed in Chapter Three.
57 Many churches in Asia (except the Orthodox church in India) have undergone a similar development and process (see K.Yap 1969 Church Structure in Asian Ecumenical Thought With Particular Reference).
served two significant functions: first, it enabled SIB to embody the concept of freedom in the life of a church; and secondly, the liberty of the SIB church made it possible for the church to develop their distinctive contributions to ecumenical Christianity and to participate more freely in the ecumenical movement (see Yap 1969).

SIB was formally constituted in 1959, and structured like the Presbyterian church administrative pattern with the leadership at the national, district and local levels (see Diagram 4.1). Although SIB existed as a result of the evangelism of missionaries from overseas, SIB officially formed as a Malaysian organisation and was fully responsible for its own affairs, activities and services. BEM missionaries during this period acted as assistants to SIB.

In the SIB constitution, the General Conference holds the authority and is responsible for the determination of doctrine, worship, discipline and government of all SIB churches. It acts as the Supreme Court of appeal for matters that cannot be resolved at general council, district or local church level. The General Conference elects the President, Vice President, Secretary and Treasurer who constitute the Executive Council. The election is done through ballot from full members of the SIB local churches, who are in full-time ministry of SIB. The General Conference is attended by the representatives of each District Branch together with the members of the General and Executive Councils. The General Conference meets at least once in every three years at such time and place as shall be decided by the Central Council. The General Conference is presided over by a Permanent Chairman and Permanent Vice-Chairman appointed by the Central Council from amongst its members. In other words, the responsibility to represent the conference is entrusted in the Central Council with the Central Executive as its standing committee.
Photo 4.1: Sidang Injil Borneo headquarters in Miri.

Photo 4.2: Sidang Injil Borneo church in Miri.
The Central Council implements all decisions, instructions and laws and acts on behalf of the General Conference. It also decides on policy matters of SIB, and formulates rules and regulations for SIB, to be tabled in the General Conference. The Central councils comprise the President, Vice President, General Secretary and Treasurer of SIB. The President, acting as the chairman, is responsible for the appointment and posting of its workers. He also supervises tasks delegated by the General Conference, and presides over all meetings of the Executive and Central Councils. The executive council meets twice a year.

The District Councils supervise their respective districts. Each consists of District Officer and deputy, Secretary, and Treasurer. They are responsible for the administration and the financial affairs of the district branch. The District Branch is required to hold a conference prior to the General Conference. The conference is attended by the representatives of the local churches of each District Branch. A District Branch Conference subject to the overruling power of the General Conference has power to legislate in relation to all matters relating to the common interest of the local churches within its boundaries, and in relation to such matters as may be remitted to it by a local district church. It also has the right to act as a court of appeal from a decision of a local church.

The SIB church acts as an evangelical church which heavily emphasises mission and evangelical work. The contribution from individuals and from different ethnic groups is valued by SIB as it is seen as an appropriate way for the individuals of different ethnic groups to influence each other for the purpose of mission work and church activities. SIB is concerned with the unity and integration of individuals in the

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58 Constitution of Sidang Injil Borneo (Evangelical Church of Borneo) Sarawak. Revised 1993.
institution, thus in its policy on inter-ethnic relations the emphasis is that 'there is no group which may consider itself higher than the others, and there is no group which may be rejected by the others' (cf. Samporoh 1992:171). This emphasis reflects the evangelistic objective to spread the Gospels. SIB is also a bureaucratically oriented institution, and is democratic in the selection of the executives to represent and run the administration. This method has given every individual in the SIB institution the opportunity to be in the administration of SIB, and thus encourages their cooperation in terms of decision-making in policies and activities of SIB. All of the propositions for change in the administration and activities in SIB institution and churches have to go through many stages of evaluation before the final decision can be taken. The decision reached is based on the voice of the majority in the institution and churches, rather than the decision of the SIB leader.

Just as Sidang Injil Borneo (SIB) is structured like the Presbyterian administration, the pattern of worship is similar to the Presbyterian in which everything is in order, written down on paper\(^\text{59}\). As Mel Tari described it, "the pastor read one part and we read the other part. We knew when to stand, when to sit, when to pray and when to sing" (Tari 1971:18). Congregations were not allowed to lift up their hands to pray in the church, and silence during prayers was very strongly observed. The laymen were not allowed to approach the altar to preach because it was only for the pastors and the elders (Tari 1971:21-24). This was the situation that is seen by the contemporary SIB leaders as the weakness of the SIB institution during pre-revival period because there was no freedom to express spiritual feelings. The old pattern of worship did not encourage people in the church to study the Gospel. Most of the people were more

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\(^{59}\) This has been acknowledged by a few SIB's congregations whom I interviewed. However, they have not realised that the pattern of worship in SIB churches before the revival period in 1970's was influenced by the Presbsitaryan church.
keen to listen to the preaching of the church leaders than to understand the Gospel through their own readings.

4.4. Sidang Injil Borneo: A Church for the Indigenous People

BEM had always been a mission with a strong emphasis on the indigenous church. The indigenous church in this sense referred to a church governed by the indigenous people, it must be noted that it excluded indigenous traditional values and practices. For example the Bisaya ran the small church of the indigenous Bisaya group. The Lun Bawang had been left during the war years with a local leader in each group, and they had evangelised among the Kelabit. The Dusun in Sabah were already in the 1940’s actively involved with evangelism as well as running their own church organisation, and the same applied to the more recent advances in Baram. The Bible School at Lawas was training local people to take over leadership and a number of students had already accompanied the missionaries on evangelistic trips to ethnic groups other than their own (Lees 1986:101). The Fifteen-Year Policy was in fact a trial and preparation for the native people to run the mission work through an institution without the supervision of BEM missionaries.

The Fifteen-Year Policy included the issue of indigenous autonomy in the organisational and administrative structure of SIB and the existence of SIB as well. The challenge was to complete the mission stage as quickly as possible. The goal of BEM was to form a church (SIB) which assumed whole responsibility for its own vigor. Indigenous autonomy was displayed through an emphasis on self-governing,
self-supporting, and self-propagating\(^6\) of the church or the institution that was formed under overseas mission. The indigeneity of the SIB church referred to self-government rather than to the assimilation of indigenous values and practices into Christian churches, such as was emphasised by many overseas missions building an indigenous church prior to the end of the period of their mission work. The concept of indigeneity was eminently sound because the mission finally recognised that the local church needed to stand on its own feet and manage its own affairs.

BEM emphasis on the indigenous church was mainly to ascertain that the local church would be able to survive with full Christian values and teachings under any crisis or suppression related to Christian beliefs. The main concern that BEM had was not to leave the native churches without reasonable preparations to govern a local mission institution and church. BEM was afraid that lack of personnel and consequent lack of teaching would lead the native people to a serious problem of nominalism in the church. Christian individuals under BEM mission and church were expected to live based on Christian teachings that were taught by BEM missionaries. In other words, individuals who practised their traditional religion for example, beliefs in taboos and augury were not recognised as Christians.

The great fear of BEM focused on the rise of the Bungan cult among the Roman Catholic Kayans in Baram. Conley suggests that Bungan arose because the people thought the traditional religion was burdensome (1987). Lees (1986:102) describes

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\(^6\) As commonly used in mission policies. Tippet (1967:133-136) listed six “mark of an indigenous church”, first pointing out that these marks must be considered as a synthesis. They are a different way of looking at a “whole church”. The marks of indigeneity are:

1. **Self-image**: the church draws on its own spiritual resources as a viable and independent entity in times of stress and crisis.
2. **Self-functioning**: the church can provide from its own internal resources the necessary qualities for full bodied growth in worship and service.
3. **Self-determining**: decisions are faced and settled by the members and leaders of the church.
4. **Self-supporting**: the church must assume financial responsibility for all its necessary requirements.
5. **Self-propagating**: the church must have a proper missionary vision and implement the necessary program to reproduce itself through conversions of non-Christians in area outside its home region.
6. **Self-giving**: “facing and alleviating the social needs of the local world in which it lives”.

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Bungan\textsuperscript{61} activities as a moderated form of paganism in which customary penalties and taboos were greatly reduced. It was therefore very acceptable to those who had seen how Christians were able to reject customary taboos without fear.

The Kayan in Baram actually adopted Bungan religion from the Kenyah in Kalimantan, who went from their village to preach about Bungan. Conley (1987:312) notes that the appearance of Bungan among the Kenyah in Kalimantan was as a nativistic movement arising from the threat to traditional religion, which Christianity presented. Bungan established the concept of a single supreme deity, the goddess or female spirit Bungan Malan (Conley 1987: 351). In this movement, a self-appointed prophet named Juk Apui began to proclaim certain revelations given to him. Bungan religion started in his home village of Lepoi Jalan in 1947. The teachings of Bungan Malan rejected the old ways which now seemed intolerable, and in this manner offered some of the advantages of Christianity. Thus, Bungan Malan was seen by the Christian missionaries as a serious threat as it was a form of syncretic religion (neither traditional nor Christian group) able to attract many followers who were currently trying to decide whether to stay with traditional religion or to listen to Christian teachings.

According to Conley (1987: 352), this syncretic movement continued for years as a live option for \textit{adat} people who were ready to discard traditional religion. However, it was not as successful in the Apau Kayan, in which it had originated, as it proved to be across the border in Sarawak where Christianity was still weakly established. The fact that Christian churches in Kalimantan were strongly established does not imply that the Bungan Malan movement was not widely accepted. The reason Bungan did not

\textsuperscript{61} There is not much that has been written on the \textit{Bungan} movement. I attempted to interview previous followers, but they refused, saying that they did not wish to talk about the past (probably during the time they were still \textit{Bungan} followers).
last in Kalimantan post 1965, was the consolidation of the Indonesian nation’s five pillars (Panca Sila), one of which is belief in God, stipulating that everyone join a religion that recognised only one God. According to Conley (1987:312), no one was allowed to retain adat, or Bungan religion because in their beliefs they did not recognise God. Therefore, everyone must enter a religion that recognised God, or be considered atheists and communist sympathisers (Conley 1987:312). Nevertheless, the Bungan religion may still have been embraced secretly by many people in Kalimantan, Indonesia.

The Kayan in Baram were very influenced by the Bungan religion. Its teaching was easily accepted due to their weakly established Roman Catholic beliefs and churches. In its response, the BEM tried to prevent its congregations from becomingly involved in Bungan religion by establishing a well-conducted indigenous church by the indigenous people through the intensive program of Biblical teachings and evangelism in the Fifteen-Year Policy.

The existence of the Bungan religion alerted the indigenous people to the continued existence at the traditional belief system. Their situation at that particular period may have been that while ruminating about Christianity, they may have been fearful about giving up their traditional religion, scared that the new religion could not protect them from circumstances that could occur in the form of accidents or diseases. Traditional religion or animism required many ritual performances that involved sacrifices to certain spirits and obeying taboos as well as observing augury mainly to avoid uncertainties and accidents. Possibly people felt that if they ignored all of those practices, they would face uncertainties. They probably did not know much about

62 The weakness of the Roman Catholic church was due to its focus on aspect other rather than spiritual. Refer to the discussion in Chapter Three.
Christian teachings and had not been able to accept the power of the Christian God to protect them if they gave up the traditional religion.

The pattern of transition from adat religion to Christianity among the Lun Bawang and Kelabit may not have not involved the Bungan religion, but it certainly had the element of syncretism in which adat practices and Christianity values were mixed, a pattern parallel to that of Bungan religion. For example, Kelabit continued to believe in augury and observe taboos even though they were attending church services and participating in prayer meetings. At this transition stage, the Kelabit were participants in Christian rituals rather than believers as they were still observing the augury and taboos of their traditional religion.

4.5. Contextualisation: The Pattern of the Indigeneity of SIB Church

Tippet (1967:90) states that the indigeneity of the church or institution is measured in terms of clergy, worship patterns and architecture. The BEM idea of an indigenous church was mainly concerned with autonomous management rather than indigenous values or practices. In the late 1960’s, SIB missionaries introduced Christian rituals and teachings to certain indigenous practices. Their purpose was to speed up the acceptance by indigenous people of Christian teachings. However, this was always intended to show that Christianity was more practical than traditional beliefs, in the sense that, for example, Christianity required only prayer to exorcise the evil spirit, while the traditional beliefs required more elaborate ceremonies that involved killing chickens or pigs.
Building a longhouse called for a ceremonial prayer and sacrifice to the spirits so that protection during the building work and the future prosperity of the inhabitants would be guaranteed. SIB tried to establish a ritual preceding such work with specific prayer and Scripture reading. In the same manner, before going on a long trip, Christians were encouraged to have a prayer service with congregational support and encouragement for safety and success in their travels. This replaced waiting for an omen prior to departure for a long journey. As in animism, Christianity also acknowledged possession by evil spirits. Since Christians did not disbelief in the existence of evil spirits even after conversion, SIB instituted such behavior but justified and presented it in Christian contexts. The process of changing such practices and committing people to Christian ways did not happen quickly. SIB missionaries detached people from the traditional practices only by repeated explanations of Christian teachings over many years.

From simple practices, the SIB proceeded to bigger events. The SIB Christianised many native practices especially practices that involved farming or agriculture. Christianising the practices that related to farming was seen as important because farming was the core part of the people’s practices and values. Almost every ritual was related to farming, and every activity concerning agriculture had a spiritual element involving taboos and omen. For example, Gawai, the harvest festival was celebrated to honour the spirit of rice in order to gain more harvest in the following year. The celebration was accompanied by a ceremony called miring\(^3\) in which the spirit of the rice was given an offering accompanied by chanting, followed by a big feast that included drinking rice beer (tapai or tuak). This normally lasted at least for three days. As rice agriculture was a powerful cultural theme for the majority of the

\(^3\) Miring is an Iban word. Other ethnic groups have their own words for a similar event.
indigenous people in Sarawak, and had been treated with so much adat ritual SIB tried not to ignore its importance to the community.

Rice cultivation phases were certainly given more Christian ceremonial treatment. Individuals held thanksgiving feasts. Chanting and killing chicken was replaced by praying and singing Christians songs. Not only following harvest, but also before the heavy work clearing the rice field, SIB emphasised a formal recognition of the need for God’s protection. When the rice was planted, Christians were taught to consider it as the normal thing, and pray to God for His protection upon the seed and to give the necessary rain and sunshine. These practices were to replace the sacrifice of animals and the taboos of the traditional beliefs. I assume that the replacement of the traditional practices with the Christian ways of doing things was seen as necessary because of the fear that certain deities would be upset or angry if taboos and omens were not obeyed, and as a result, accidents would occur. The Christian ways, to a certain extent, gave the people a sense of protection from all of their fears.

Also Christianised was the harvest festival, celebrated by the Iban and Bidayuh in Sarawak after the rice harvest, usually at the end of May. In Sarawak, the official date to celebrate harvest festival at the national level is on the 1st of June every year. SIB transformed the event by including Christian ceremonial but maintained the purpose of the celebration which was to obtain blessing for the following year's harvest. Instead of giving offering and chanting to the spirit of the rice, the Christians gave offerings, (money or something that could be sold) technically to God, but practically to help the church financially. They prayed for an abundant harvest. It was hoped that this method would attract many non-Christians to the church, as it provided the non-Christians with an alternative harvest festival.
4.6. The 1973 Bario Revival

The revival experienced by the people in Sarawak in 1973 began in October at the Kelabit settlement in Bario. This situation was described by Lees (1986:192);

October and December were months of dramatic happenings and great rejoicing on the Kelabits Highlands. The excitement of meetings and praising God was such that they might well have been tempted to stay and selfishly enjoy their new-found freedom of worship and singing of the new hymns and choruses which they were inspired to write. But no. They wanted to get out and share with their relatives and friends, and so they dispersed all over Sarawak as soon as the school holidays began,...."

The conversion to Christianity among the Kelabit was an ongoing process, from the 1930's until the revival in 1973. However, many Kelabit who became Christians did not understand the religion but learnt about new things introduced by the missionaries such as reading, writing and hygiene. This happened particularly when Tom Harrison was in charge of a school that he set up in Pa Main, Bario in 1946. Many students who were taught to read and write were sent to sit for an exam (Junior School Examination) to enable them to pursue courses at Teachers Training College and Nursing School in Kuching.

In this sense, Christian values in the Bible were not seen to be as important as the text of the Bible itself, which was utilised to teach people literacy. Nevertheless, by utilising the Bible as a textbook the missionaries may have made the Kelabit open to conversion.

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64 Actually the revival started not only in Sarawak, but also in Sabah. Reports came from Bible Schools in Lawas (Sixth Division of Sarawak), the government school in Marudi (Fourth Division of Sarawak), and Namaus in Sabah in April 1972 (Samporoh 1992:36; Bulan 1996:12). However, the revival in Sarawak was seen by SIB as originating from Bario because it was the first revival ever happened in Sarawak on such a big scale. It involved almost every individual in the villages at Bario converting to Christianity.
The revival was instigated by Petrus Octavianus of the Indonesia Missionary Fellowship who was invited to speak at the biennial conference of the Sidang Injil Borneo (SIB) at Lawas at the end of 1972\(^65\). This conference had exposed the people who participated to the practices of repentance and spiritual healing. Many people who were present at the conference were converted. The following year (1973), Petrus Octavianus was again invited by the SIB to speak at four of their Annual Easter Conventions. After preaching at the other conventions, Petrus Octavianus went to Bario in April 1973. He emphasised confession of sin by every individual in the church, which demanded a personal experience of spiritual awakening. Basically, Petrus Octavianus emphasised confession and counseling in his sermon, and he insisted that mainly individuals who were participating in the event and were standing near the individuals who requested counseling (Lees 1986:180) should do counseling. Petrus’ sermon led to spiritual awakening among the Kelabit in Bario a few months later - October.

The spiritual awakening happened amongst the students in the school at Bario during the Inter-School Christian Fellowship (ISCF) meeting. The ISCF was formed by the schoolteachers who were Kelabits and Kayans, committed to leading the students in Christian gatherings of prayer and worship, and to gathering students for Bible study in the school. Although separated from the church institution, the ISCF participated in church activities through the youth fellowship. The students were very enthusiastic and inspired to pray (Bulan 1996:14).

The students were keen to share their spiritual experiences with others, namely their parents, relatives, teachers and other villagers. The students whose age between eight

\(^{65}\) Petrus Octavianus moved to Sabah after the conference in Lawas, Sarawak.
and sixteen told their friends and families about the situation they encountered during their regular prayer meeting in school. In one instance, Bulan mentioned that the mother of one of the boys recalled how on the Friday night and through the Saturday of 5th and 6th October 1973, her son and two of his friends prayed “earnestly, crying and weeping for God’s forgiveness and mercy to touch their parents”. Listening to the prayer this mother felt an uneasiness that she could not explain. When the boys approached her to repent, she felt struck by an unexplained force and fell to the floor crying (Bulan 1996:20). The next day, Sunday the 7th of October, the students attended the Sunday schools in five different Kelabit villages in Bario (the name of the villages were not mentioned). They shared and talked about their spiritual experience to those (children and adult) who attended Sunday school. On the 8th of October, the Superintendent of Bario who was also a pastor informed the villagers that the students needed to stop preaching and evangelising because they were supposed to prepare for the Sarawak Junior Examination. However, the students ignored the Superintendent’s order. Although the churches were closed, the evangelising activities continued. They continued to evangelise in the dormitories and in their homes (Bulan 1996:22). As the churches were closed, the villagers followed the students to the school hall. The school later became the meeting place for prayer and worship (Bulan 1996:23). While the prayer meeting continued through 13th October 1973 the members of the Church District Committee requested to meet the student’s team at the school to discuss the current situation. However the students were so influential that this discussion was turned into a prayer meeting with the committee members (Bulan 1996:25).

The students, teachers, and villagers who repented experienced speaking in tongues, and everyone who was deeply involved with these events confessed publicly. The congregation prayed for each other and personally apologised to people with whom
they thought they had a conflict. In other words, everyone asked for forgiveness from each other - between children and parents, friends, relatives and so forth. In the church during Sunday service, Samporoh (1992:38) relates that the congregations were:

“crying out together in loud wailing, shouting, dancing, speaking in strange languages, praying whole nights, of a long period of praise and worship, of strange things happenings, which the church had never heard or seen before, and of people falling on the ground unconscious, sometimes for several hours. There was great emphasis on the seriousness of sin, charms, forgiveness and reconciliation.”

Apparently, the preaching of Petrus Octavianus on Christian values and beliefs moved the Kelabit, and led them to the ecstatic experience that they recognised as *pembangunan rohani*, ‘spiritual awakening’ referred to by foreign outsiders as the revival. The conversion among the Kelabits during the revival period probably can be seen as a result of the salvational experience inspired by a sense of guilt triggered by the pleading and urging initially of the preacher (Petrus Octavianus), and later of the students at Bario Schools.

The revival had great impact on the social life of the people who were involved at Bario. The impact of the revival among the people at Bario was seen immediately. The major change that occurred after the 1973 revival was the improvement of social relations between individual Kelabit. There were hardly any disputes to settle because many of the Kelabits settled the dispute in the church witnessed by the individuals among the congregations who prayed for them. The Kelabits sought counsel from the church leaders rather than the community leader. They believed that every dispute and misunderstanding that they had, emerged because they were spiritually weak, hence they were unable to think wisely in a difficult situation. Therefore, they believed that they needed prayer from the church leaders in order to fix the problems. Thus, they
referred the disputes to the church leader not to the appointed community leader. They preferred the Christian way with the church leader, using counseling and confession, followed by a request for compassion from the individuals with whom the person had a dispute. The church leader became be the person who made the judgement, perhaps assisted by the other influential church members. Nevertheless, the appointed community leader retained his role of dealing with the Government concerning the needs of the villagers in terms of development projects and facilities. The appointed community leader in Bario took a further step by participating actively in the church activities, so becoming aware of any disputes.

The children in the villages no longer misbehaved by, for example, stealing fruits from the garden. One of the people at Bario described what he saw as "the oranges are still on the trees" (quoted from Lees 1986:193). The people at Bario underwent a dramatic change in attitude and behaviour and the way they did things. Everything was worked out based on Christian teachings. Soon after the revival, two groups set off to evangelise other groups. One group went down to the main area of Baram river, through the settlements of the Sabans, to Lio Matu, and visited the Kenyah villages. Because the community leader (Penghulu) found that there were hardly any court cases to investigate, he joined with the headmaster and the villagers in a long journey down the Baram river, preaching and teaching, and led other individuals from other ethnic groups such as the Kayan and Kenyah to convert (Lees 1986:193). The other group went down to Akah river to visit the Kayan villages (see Map 4.1). The revival resulted in more intensive interaction between individuals from different ethnic groups as they traveled for evangelistic activities. The Lun Bawang had done this earlier, before the revival, but after the revival, the evangelistic work expanded when

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66 Apparently, the contact with the Kayan and Kenyah was established through barter trading and raids, or war. These contacts have been explained and described in Chapter 1.
Map 4.1: Area indicating the evangelistic work of the Kelabits (Bario)
the Kelabit participated. In other words, more people participated, and more intensive evangelistic work was organised.

4.6. Individual religious Experience of the 1973 Revival

The events of revival⁶⁷ that occurred in 1973 at Bario can be seen as emphasising the personal individual encounter of the spiritual. The situation can be illustrated by the description of the revival based on a few situations that were recorded by the individuals who experienced it. Solomon Bulan⁶⁸ was one of the young students at bario school during their meeting to plan the Inter-School Christian Fellowship Meeting (ISCF) who later wrote about his experience.

Thursday: 4 October 1973

When we sat together to close our planning meeting in prayer, one of those usually timid boys eagerly wanted to pray. As he prayed his voice became louder and louder. Soon he was crying and wailing in remorse over his sins. I was startled and stunned. This phenomenon was very strange to me. I was not sure whether I should stop him. These boys were so timid that they would only whisper a prayer when called to pray. But this time this boy was different. No sooner had he finished, another student began to utter a similar prayer. He too began weeping. Then another boy followed suit while the rest were restraining their sobs. This went on for at least forty-five minutes. Later when I encouraged everyone to pour their hearts out to God, the whole room of students burst into loud cries and wailing...They hugged and prayed for one another.

⁶⁷ In this situation, the revival may be defined (in a spiritual context) as a 'stirring up of religious faith amongst those who have been indifferent, usually by dramatic, fervid preaching and meetings' (Webster's Dictionary). The revival at Bario in 1973 showed these criteria.
⁶⁸ Solomon Bulan described his experience in part of his project paper which was submitted to the Department of Mission Studies and Pastoral-care/Counselling Studies in partial fulfilment of the requirement of the Degree of Bachelor of Ministries (B.Min) Bible College of New Zealand.
Personally, I felt different...something was changing inside of me. He [the Lord] convicted me of the grouses and bitterness I held against specific persons and compelled me to confess them, to seek forgiveness and to repent.

Sunday: 7 October 1973

The ISCF leaders who had earlier wanted to withdraw from the ISCF leadership were raring to go and teach in the Sunday Schools in the five different longhouses. Not only did they conduct the Sunday Schools but they also attended the main Sunday morning services. In one particular village two of these ISCF student leaders boldly prayed at the conclusion of the main service and began to challenge the congregation to pray and seek after the living God, forsaking all their religious hypocrisy and to live an honest Christian life. They admonished, pleaded and almost begged the people to repent to God. The whole of that Sunday, teams of three to six students went around the villages to pray and witness to relatives and friends (Bulan 1996:21).

Monday: 8 October 1973

The young people continued their fellowship in the dormitories and in their homes in the villages. Wherever they went they would share their new found joy. Every person they witnessed to was touched by the Holy Spirit and subsequently experienced God’s forgiveness and salvation (Bulan 1996:22).

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69 The five different longhouses refers to five different Kelabit villages around Bario.