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The Cry from Bengkoka

By Mrs. Hazel Peters, Sabah Mission

Ajun (pronounced Ah-june), age 25, is a very courageous young Seventh-day Adventist, a lay member of the Marabau S.D.A. Church in Sabah, with devotion and zeal for his Faith. He became a Seventh-day Adventist when fourteen years of age, the only Christian in his heathen family. His is a light shining through the darkness, and his widowed mother and his five brothers and sisters became converted and are now Seventh-day Adventists.

Asked where he had gone to school, Ajun smiled and stated, "I have never been to school. I taught myself to read and write. I learned how to read the Bible. The Bible was my school."

Ajun is married, has three children aged two to six, and owns six acres of coconut palms—considering himself a small farmer.

Ajun thought nothing of hiking the twenty-six miles round trip from his home in Marabau to the heathen village of Nangko along the narrow foot path several times each month, to spend a few days at a time with these heathen people, telling them about the True God. About two years ago the mission placed a Bible worker, Madawai Bangkuka, at Nangko to take care of the new converts and others interested as a result of Ajun's visits to their village. There are about one hundred Rungus attending the little church at Nangko from Sabbath to Sabbath.

Now Ajun had decided to travel out farther, crossing Marudu Bay in a small boat on open sea, over

seventeen miles across to the other side from Kudat, to the Bengkoka Peninsula. He had heard he had relatives living somewhere over there and would like to hunt them up if possible; but his main purpose was to bring the news of Salvation to the heathen living in the unentered territory of the Bengkoka Peninsula.

Last year Ajun made his trip to the Bengkoka Peninsula and went to visit the other side of the Marudu Bay. The following is the story told to us by Ajun himself. Ajun found himself in the company of three lay Basel preachers who were also crossing over to Bengkoka. So they all went together. The Basels were invited to a marriage feast and they were on their way to attend it.

On the way, while crossing in the boat, they were warned, "You must prepare yourself. You must have some kind of power."

Ajun answered, "I believe in God. I do not have any other power but God and this Bible."

When they reached the kampong (village) that night, Ajun said, that he talked to the people and the people were very busy getting ready for a marriage feast. "But we talked and talked to the people. I talked to them about God. Many people came to the feast the first and second nights, but the second night was the real feast—so many people came!"

An old man who practiced witchcraft came. He was quiet and sat down. He looked intently at the young people, but kept quiet. Ajun's



Ajun, layman, Sabah Mission

friend called him to come and help cook the feast together with the three Basel men. (Ajun really knows how to cook!)

The old man kept on watching. The old man kept quiet, and chewed his betel nut. Then he put his chewed betel nut between the house and the kitchen, which in his witchcraft carried significance.

As soon as he put the betel nut there at 7 o'clock in the evening, many people started shaking violently—back and forth—arms, heads, bodies, legs—shaking all over, including the three Basel Christian lay men!

Ajun went and stayed in his hut and prayed. Nothing happened to him. The rest of the people kept on shaking the whole night long. The next day the people were still shaking violently, until mid-day. But Ajun did not shake, and the people asked him, "Why do you not shake?"

(Continued on page 2.)

Five-day Plan in Thai

"My father-in-law died from cancer of the lung last year. I am sure this was caused from smoking and I need help to overcome the cigarette habit." These were the words of Mr. Vitoon when he telephoned Dr. Roger Nelson to learn more about the "Five-day Plan to Stop Smoking" to be given in the Thai language at Bangkok Sanitarium & Hospital. Mr. Vitoon lives in Chantaburi, a town about 300 kilometers south of Bangkok. When he read in a Thai newspaper that there was to be a plan to help people give up the smoking habit, he decided that he would come to Bangkok to stay during this time so he could attend the meetings. He had been smoking for sixteen years and knew that it was very bad for his health. His wife also came to the meetings so she could be an encouragement to him. It was a real struggle for Mr. Vitoon, but after the third night he had gained the victory over the cigarette habit.

The clinic was conducted by Dr. Roger Nelson and Pastor Sunti Sorajakul. Several clinics have been held in English in Bangkok, but this is the first time one has been held in the Thai language. Judging



Dr. R. Nelson shaking hands with Mr. & Mrs. Vitoon



A part of the group that attended the 5 Day in Thai held recently at BSH.

from the interest that was shown, it was a real success. On the first night there were 133 registrants—our nurses' chapel was packed. The attendance stayed at over 100 on each of the following nights with several new registrants on the second and third nights. On the fifth night when the questionnaire was filled out by seventy-four of those who had attended the meetings, sixty-one indicated that they had been successful in giving up the cigarette habit. Many others were able to cut down the number smoked daily. Several of those who stopped had been smoking for as long as forty years and one policeman had smoked for fifty years.

On the last night when the audience was asked to give their impressions of this plan, one lady stood and said that she had stopped smoking after the first night and she felt it was because God had helped her. When she came back for the follow-up meeting, she told Dr. Nelson she had been so enthusiastic about the Five Day Plan that her husband had also stopped smoking, although he did not attend the meetings.

At the last follow-up meeting, held on November 30, a surgeon of the First Army Area Headquarters in Thailand who had attended the meetings and was successful in

giving up the cigarette habit expressed his desire to have Dr. Nelson and Pastor Sunti hold a Five-day Plan at his Army Post soon after the first of the year.

We are thankful for the results of this Five day Plan held in the Thai language and are looking forward to holding several more during 1966.

—Betty Webster

The Cry from Bengkoka (From page 1.)

He replied, "Because I believe in God." Ajun told them about the true God that he worshipped.

One of the Basel lay men is one of Ajun's own relatives. Ajun's friend, Akong, is a witchcraft practitioner, and he helped to remove the evil spell and the people then stopped shaking.

Ajun stated: "This kind of thing (spell) is used for play to show whether the visitor has power to resist this thing or not. If you do not get the shaking or if no evil happens to you, then they know you have power to resist this shaking. Then they respect you."

They also have power to kill. They can cast a spell and cause a person's death. Sometimes they use witchcraft to get money. They cast a spell on someone, and naturally the person wants to be

healed, so he comes to the witch doctor to be healed. The witch doctor charges a fee for removing the spell, and thus he gets his money.

When Ajun made his second trip to the Bengkoka Peninsula he went to Kampong (village) KABATASAN, which is located by the Kabatasan River, branching off the large Bengkoka River. This is a two hours' boat trip up river, in a motorized boat, from the sea.

The first thing Ajun did upon arriving at Kabatasan was to ask for the Orang Tua, (or village chief.) The Orang Tua asked, "Who are you, and from where?"

Ajun: "I am from Kudat."

Orang Tua! "What is your purpose to come here?"

Ajun did not want to talk about religion right away, so replied, "I have many relatives in this place on Bengkoka Peninsula, but do not know who they are. I am a Rungus myself."

Orang Tua: "If you know the names, I could help you."

Ajun: "I do not know the names, but I am told I have many relatives here."

Orang Tua: "Well, you can stay in my house."

The Orang Tua—the village chief—lives in a Long House. The first day and the second day, Ajun helped the chief in his work. He was very busy helping him in his work out in the fields. The Orang Tua was amazed, yet happy for this unexpected and willing help from a stranger! The third day Ajun again went out and worked. Finally the Orang Tua asked, "Now, tell me your purpose for coming here."

Ajun felt he had gained the heart of the Orang Tua, so he told him, "My real purpose is to find my relatives here, and my other pur-

pose is to tell you about God and this Powerful Book—the Bible, and about salvation."

While working out in the jungle and fields with the Orang Tua, the chief noticed that Ajun knew which were the special trees which were counted as TABOO among the heathen, and that Ajun also knew the secret places where they worship. Noticing this, the Orang Tua was now interested at once and wanted to ask all about God and the Bible. Ajun explained everything he knows about his faith to the Orang Tua.

So the fourth day the Orang Tua brought Ajun to the Long House and told the people in the Long House, "This young man, Ajun, is of our tribe—a Rungus. He is a Rungus like us, and he has a powerful book. He tells about God and many things about this book. Come, let us go and hear him!"

So Ajun opened his Bible and the picture roll and told them about Jesus. He taught the people until the seventh day.

The seventh day three families accepted the Truth. So on the Sabbath day, the chief called all the people to rest that day and told them to come and hear Ajun preach.

After the seventh day, Ajun went to visit other kampongs and Long Houses. In all he visited ten heathen villages. To reach one village, he had to hike through jungle paths, in places cutting through to make his own path, to reach the place. It took him five days to hike to this village.

Finally Ajun reached Kampong BANGKO BANGKO. At this place they pour water on their floor when a visitor or stranger comes, but they leave a dry spot on the floor. The reason for this: the visitor will

naturally look for a dry place to sit down on the floor, but that dry place has had an evil spell cast on it. The people will watch the visitor who sits in the dry spot intently to see what will happen. If the visitor has no "power to resist" as they say he will get sick, or some evil befall him. So, when Ajun and his guide reached this Long House they heard the sound of water being poured as if washing the floor. They arrived at this village at 6 o'clock in the evening. He asked if they could get inside the house, but there was no answer. Finally a lady from way inside the Long House called out, "You can come in."

When Ajun and his heathen guide climbed up the notch pole and entered in the Long House they saw the floor all wet, so they looked for a dry place to sit down. But when the guide saw that the floor in the house was wet, he said, "I do not want to come inside this house! I want to return home! If you dare go inside, you may; but I want to return." So the frightened heathen guide left Ajun alone and went back to his own village.

Ajun went inside the Long House and sat down in a dry place, which he found next to a post. He leaned against the post inside the Long House and waited and waited for the people to come. The people had all disappeared into their rooms off the Long Porch. It was night and dark. There was no lamp. The only light they have is made by burning gum or something from a certain tree, which gives a dim light. So Ajun waited, but the people were in their rooms, behind the doors off the Long House porch and would not come out.

(Continued on page 6.)

Recently Dr. James Crawford held a very successful Week of Prayer for students and workers of BSH.



A New Church in Bangkok

By Edward Lim, Church Treasurer

The present premises of the Bangkok Chinese Church of SDA was built in 1933 on a 2000-square-meter lot leased from the Chulalongkorn University. It has a sitting capacity of about 200, and was, until the last decade, the only permanent church building of the SDA Mission in Thailand. For a number of years it served also as the meeting place of the Bangkok Thai and English Church.

After World War II Thailand became the crossroads of the Orient, and the city of Bangkok is under going great changes. Modern buildings, super highways, and a new drainage system now under construction are putting a new look on this metropolis. Drains are being filled, narrow streets are being widened, and slums are being torn down and rebuilt into modern centers.

About a year ago it was officially announced that all buildings within the vicinity of our Bangkok Chinese Church will be torn down under a City Rebuilding Act. According to land regulations of this country, a land lease ends automatically after the buildings on it have been demolished, and the landlord is at liberty to cancel the lease without making compensations. This puts our Chinese Church in a difficult position to face the loss of the church building as well as the building site. Where else could this church, with over 150 members, find another house of worship?

A model of the proposed new Chinese Bangkok Church.

In desperation, the church called for a special week of prayer, and all the members were asked to make it a subject of prayer in their homes, that God will somehow open a way for us to retain our present lot, believing that man's impossibility is God's opportunity. We did not have to wait very long, for God had already made provision for an answer.

Just about this time, Mr. Goh Tak, manager of the largest distillery in Thailand, became interested in the Advent Message. Learning about our predicament, he volunteered to bring up our case before the authorities concerned. Being an influential business man and having good connections with many government officials, he succeeded in presenting the case before the Premier, the Head of the Department of Religion, and the Secretary of the Chulalongkorn University. While this was being done all the members of the Chinese Church supported him with prayers.

Several months went by without any definite news. But our members kept up with their prayers and Mr. Goh Tak continued to work for this case. Then one bright Sabbath morning, Mr. Goh came with the long-hoped-for good news that the Chulalongkorn University Board had acted favorably on our request and that a new lot had been marked out congruent to our present site for our new church building. Furthermore, a reasonable amount of compensation will be granted by the City Rebuilding Council.

Immediately a Church Building Committee was formed to make



Sandy Beach Institute

Pasir Ris means "sandy beach" and it also means rest, relaxation and enjoyment. For it attracts many people, especially on weekends, who want to get away from the heat and troubles of everyday life in and near Singapore.

To the Literature Evangelists and the leaders of the Malaya Mission it meant rest, relaxation and enjoyment, plus a four-day institute of inspiration and counsel from such men as Elder W. A. Higgins, General Conference Publishing Secretary and Elders E. A. Rodeur and J. T. Mason of the FED publishing department.

From October 19-23, at the Pasir Ris Hotel, southeast of Singapore about 10 miles, a group of about 45 Literature Evangelist and leaders met together. Pastor S. J. Lee, Malaya Mission President; Pastor K. T. Chin, Publishing Secretary; Brother S. S. Daniel and Y. C. Yap, Assistant Publishing Secretary and Brother C. K. Chan, B&PA manager and Mr. Choo Yau Fong, Malaysian Signs Press manager and

plans and raise funds for the new church building. Three of our church elders were appointed as Chairman, Treasurer, and Secretary of the committee, and over a score of our active members were included as committee members. The Mission President, the Medical Director, and the Manager of the Bangkok Sanitarium & Hospital were invited to be advisors.

The blueprints for the new church building were soon drawn, and a miniature of the building was made and placed in a glass box on a table at the church entrance every Sabbath for all the members and visitors to see. The new church building will be a two-story con-





Pastor Daniel Lee, Editor were also among the guest speakers.

At the closing night's service, the Union Publishing Secretary awarded certificates for years of faithful service. In the group receiving certificates were Pastor E. H. Wu, who has been a colporteur and publishing secretary, now retired but still canvassing, for 30 years. Also Brother Yap Ming, 14 years. Brother Khor Thy Peng was not present but has canvassed 11 years, and Brother Lim Dim Chu 10 years. We appreciate their faithful example. We pray that others like them will join us in this important work.

Plans were formulated for stronger evangelists canvassing programs and the future looks very bright for advancing the message through our publications. The meeting at Masjid Ris accomplished what Jesus' spiritual rest received has greatly strengthened our workers for the year ahead.

—V. L. Bretsch, Secretary
Publishing Department
Southeast Union Mission

Vam Nhon School

By Ralph Neall, President
Vietnam Mission

The first meeting by any Union representative with the teachers of the Adventist Elementary School in Vam Nhon was made by Pastor Jay Lantry last May. Pastor Lantry held a short teachers' institute in the Cantho Church, but because of its location in an insecure area, was not able to visit the school itself. Pastor Le Huu, Educational Secretary of the Vietnam Mission, inspected the school in his place.

Oldest school in the Vietnam Mission, the Vam Nhon School has

operated continuously since 1935, except for the World War II years. During most of this time it has been operated by the Vam Nhon Church without subsidies from the mission.

Five teachers are now instructing 270 children. Although the building is only an old thatched-roofed structure, 80% of the fifth-grade students pass the government examinations. The local director of private elementary education expressed his appreciation for the work of the school, since the government is not yet able to build in the area.

As a result of Pastor Le Huu's survey of the needs of the school, plans are being laid to improve the building and aid the teachers.



A group of youth baptized early in 1965 by Pastor Xuan, chaplain of Saigon Adventist Hospital.

VN Training School Graduation

By Ralph Neall, President
Vietnam Mission

Eleven students graduated from the Vietnam Adventist Training School last April. Six graduated from the ministerial training course and five from the teacher training course.

Speakers for the graduation weekend were Pastors W. A. Burton, Principal of the school; Le Huu, Bible Instructor and Voice of Prophecy speaker; and Jay Lantry, Educational Secretary of the South-

east Asia Union Mission. Four of the ministerial graduates and three of the teachers were hired by the school and the mission.

Following the graduation exercises, Pastor Lantry and Mrs. Lantry conducted a ten day teachers' Institute, offering a course in Principles of Education and how to present God in nature.

In addition to the Training School section, 250 students finished their year's work in the elementary and middle school sections of the school, which are fully recognized by the Vietnam government. The Saigon Adventist Hospital also conducts its student nursing classes at the school with 17 students enrolled.

crete structure comprising of: on the first floor, a chapel with sitting capacity of about 450, a pastor's study, a baptistry, and a choir room; and on the ground floor a library, a kindergarten classroom, a youth chapel or social hall, and a guest room. Behind the main church building is to be a two-story house to accommodate the church pastor's family. The total cost of construction is estimated at \$1,000,000.00. This new building, when completed, will serve not only as the Bangkok Chinese Church but also as an Evangelistic Center, which is so much needed for Thai, English, and Chinese publication. (Continued on page 6.)

A New Church in Bangkok (From page 5.)

lic efforts in Bangkok. The location is excellent for this purpose.

The Campaign for Building Funds started out with a special sermon on Sabbath, in which the speaker related the experiences of the Israelites in their three campaigns to build and rebuild the house of God. Pledges began to come in very liberally from many of our members. To give every member a chance to share in this noble undertaking, an offering box was made and placed below the pulpit every Sabbath to receive savings from the members toward the building fund. It is a real inspiration to see the enthusiastic members and visi-

(Continued on page 8.)

The Cry from Bengkoka (From page 3.)

So Ajun sat there through the whole night. Ajun said, "I was very hungry, and could not lie down because it was all wet." No one came out. Ajun had brought along a little rice cooked in coconut with him so he ate that and drank a little water he had brought along. So he sat against the post on the Long House porch and rested all night long.

"The sun rose, and about 7 o'clock the Orang Tua in the Long House came out to meet me," Ajun said. He asked me, "Are you a Chinese?"

Ajun replied, "No, I am a Rungus."

Orang Tua: "Is that so? From where? What is your purpose of coming here?"

Ajun: "I am a Rungus and I heard I have relatives here and would like to see them. I came from Kudat (area)."

Orang Tua: "But do you not know that this place is not like Kudat? I have been to Kudat three times and it is not like this. I know this kampong, but you do not know this kampong. Do you know anything about this kampong?"

Ajun: "Yes, I do not know."

The Orang Tua—the chief—talked to him straight. "If a visitor comes here, the people like to try him; but I myself do not know anything. My friends here know. How did you sleep last night? Did you sleep well? Did you feel anything?" (Ajun had been "tried and



Pastor Soporn and the evangelistic tabernacle at Fang, Thailand.

tested" by the people in this Long House—as they had watered the floor, leaving a few dry spots on which they had cast a spell to "try".)

Ajun: "I slept well. I did not feel anything."

The Orang Tua looked at Ajun closely for a long time, and "fixed his eyes one me, and at last asked me," Ajun said, "Who is your father?"

Ajun: "Tampoong."

The Orang Tua tried but could not remember any such name, so asked, "Who is your grandfather?"

Ajun: "GUNGGUNON."

Orang Tua: "Oh! he was the old king? Oh! he was a famous man in witchcraft. Now, I know the reason why you are so brave to come to this place!"

Ajun: "Not because of my grandfather." At once Ajun showed the chief his Bible, and said, "The reason, Orang Tua, I come to this place is for good tidings and these are the tidings I bring to you. This Powerful Book tells about salvation!"

So the Orang Tua heard him and looked at the Bible—though he could not read. Ajun told him stories about the Bible and spent the whole day talking with the chief. In the evening, the Orang Tua said, "I believe your book is a powerful Book, and I believe that your God is more powerful than

our devil. But this time I cannot decide to accept your God, but come next time. You come again any time."

At the village of KABATASAN, where Ajun had spent seven days, when he first went over to the Bengkoka on this second trip, three families in two of the Long Houses bravely decided to leave off their devil worship and accept the Truth. The other people in the Long Houses are very much interested but waiting to see what evil may befall these three families who are the "test" families in these heathen Long Houses. The heathen said if no evil and no sickness nor harm befell these three families, then they want to become Christians also.

The people did not want to see Ajun leave them, but he promised he would return the following week-end to help them remove some of their idols or devil protections as they desired.

The following week-end, Ajun made his third trip. This time he was accompanied by three eager young Seventh-day Adventists—Madawai, the Bible worker in Nangko, Tommy the teacher-pastor at Marabau, and Lausin, the pastor-teacher from Tambarulan. They were welcomed at Kabatasan by the people from the Long Houses. No harm had befallen the three families who had bravely decided to become Christians. Now many, many others

were also interested. The young Adventists removed some of the devil protections which the heathen worship, at the request of the people themselves.

The heathen Rungus do not have any carved idols as such. They worship the ground, rocks and stones in the fields. They take a small piece of bamboo about 8 inches long, and tie it up in a little bundle with two or three sticks from a certain tree. They put a few grains of rice inside the little piece of bamboo—(the bamboo is about as big around as one's middle finger), a tiny bit of fruit, a tiny bit of chopped pork, a little bit of chopped heart from the banana bud or flower, a little wine. Then they hang this bundle of sticks which includes this special bamboo piece in front of their doors in the Long House. In individual houses, the bundle is hung outside the door also. They believe the evil spirits and the devil may be satisfied with the little food placed as a gift-offering in the bamboo, and hope they will be satisfied and detracted from coming on in inside their room or house, thus hoping to avoid illness and evil.

The witch doctor also uses a certain leaf from a certain decorative plant with reddish and green leaves. Ajun picked a leaf from a plant in front of our bamboo shelter where we were staying. He said, "The witch doctor takes this leaf, covers it with pig's blood. Then he says certain words over it. That is supposed to cure the disease and make a person well."

Asked if he himself believed this—just a little bit, maybe—Ajun smiled and replied, "I used to believe it, but I am a Christian now!"

November 10-11 we made a trip to visit Kabatasan, on the Bengkoka Peninsula. In the afternoon a meeting was held in the second Long House. It is amazing how those heathen are learning how to sing the gospel hymns Ajun has been teaching them! They love to sing, and memorize the words, and join right in. Ajun takes along his songbook everywhere he goes, together with his Bible. Pastor Andrew Peters gave a Bible study and told the story of the Ninety and Ninety and the Good Shepherd.

That evening, a special meeting was conducted in the First Long House at Kabatasan, and the people from the Second Long House

trudged the mile's distance at night, through the mud, through padi fields, and through the jungle to attend this special meeting. Pastor Mandatang Gaban, Home Missionary and Sabbath-School Secretary for Sabah Mission was in charge of this evening's meeting. After Ajun held a good service in song, Pastor Gaban gave a Bible study illustrated with color slides, by the use of a tiny battery-operated projector. After a Malay hymn sung by Pastor Peters and prayer, a little clinic was conducted. There is much malaria, dysentery, diarrhea and worms from which the people suffer. They were most appreciative for the little help they received. It was late when the meeting and clinic were finished.

The Orang Tua—the village chief—and a group of his fellow Rungus tribespeople crowded into the little bamboo-attap shelter where we were resting for the night. We were to depart at 4 o'clock the following morning so that we could reach the sea before the heavy winds would make it impossible to pass through the rough breakers.

The chief was speaking. "You are going back. How can you leave us? We have no one to lead us. We have now given up our devil worship. We have gotten rid of our devil charms. We want to learn about the True God. We need you to lead us! How can you leave us alone?"

How to answer?

The mission's budget is stretched thin as it is. The village chief has ceased his pleading, and stands before us silent . . . stands before us expectant . . . waiting . . . while we grope for an answer to meet his plea. In mental image the mission's budget passes quickly on review. . . it would take a budget of at least US\$1,000 to send in a worker to open up this new work. . . Some more for a church—that very afternoon we had accompanied a group of eager Rungus from the Long House to inspect a lovely site above the river for the location of a church!—there just is not. . . .

The village chief is still standing silently waiting before us.

Looking at the earnest group before us, recalling the pleas of other village chiefs in other parts of this same unentered Bengkoka Peninsula, recalling the words one village chief spoke for himself and for his people to Pastor Mandatang Gaban who made a brief trip there:



Miss Salinee, Director of BSH School of Nursing, was one of two Thai delegates for World Federation for Mental Health convention held recently in Bangkok.

"We want the S.D.A.'s. We're going to wait for you." These have been waiting three years . . . Another denomination has entered to work the peninsula now on the east side, but is rapidly sweeping towards this side . . . this village chief declares, "We're going to wait for you. We want the S.D.A.'s". . .

If only the budget. . . But—the DOLLAR sign is overshadowed by the CROSS sign. We answer the chief. "We will see what we can do as soon as possible."

The chief trotted the two hundred feet or so down the jungle path from our shelter to his Long House.

The night was getting late, yet others came up the ladder and in to our little shelter. So eager to hear more about the "Powerful Book"—the Word of the True God! So many questions to ask! Pastor Gaban was kept busy answering questions and explaining the Bible to these primitive Rungus in our shelter until after midnight.

As we left Kabatasan before dawn, to travel down river to the sea and across in a small open boat, the words of the Orang Tua kept ringing in our ears: "How can you leave us? We have now given up our devil worship. We want to learn about the True God. We need you to lead us! How can you leave us alone?"

This is the CRY FROM BENGKOKA!

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A New Church in Bangkok (From page 6.)

tors, young and old, come forward and put their weekly savings into the offering box.

The response from the church members, the mission, and others has been most encouraging. At the time of this writing already ticals 80,000 has been received from the church members. Assistance is also coming from the mission. The Far Eastern Division and Union have voted an amount of ticals 150,000 for the project. From the city it is expected that ticals 120,000 will be received. A good beginning has been made but more than ticals 300,000 remain to be raised. We cannot be sure just when the order will come for us to tear down our present premises, but we must do all possible to be prepared for that soon event.

From the Scriptures we read, "And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, . . ." Ezra 1:6. While we are doing our best to promote this campaign and trying to help ourselves, we feel that our own efforts are feeble and limited. We, therefore, are soliciting help from our brethren about us whose hearts the Spirit of the Lord has touched to strengthen our hands with their donations and assistance in this good work.



Robert Jean of Cambodia

One in Twenty Thousand?

No, the odds are even greater than that. For in all of Cambodia with its 5,500,000 people, Robert Jean is the only SDA Literature Evangelist. He was present at our recent Vietnam Literature Evangelist Institute. His warm friendly smile and his knowledge of the colporteur work is the reason he is a success at placing our literature in the hands of so many heathen within Cambodia.

The pressures of Communism have come very near to him, even to the extent of losing his father, who was captured some time ago and hasn't been heard from since. Today, with his mother and sisters to care for, he could find excuses to look for an easier task. But he feels the Lord has called him into the literature ministry. This calling, plus the great need of his neighbors and friends keeps him happy while serving alone among such a large multitude of ungodly people.

Surely God must still have His thousands, in Southeast Asia, who have not bowed their knees to Baal! We need more Robert Jean's to find them.

—V. L. Bretsch, Secretary
Publishing Department
Southeast Union Mission

Baptism at BSH by Pastor D. K. Smith.

