

The southeast asia union Messenger

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INTERNATIONAL YEAR
OF



DISABLED PERSONS
1981





The year 1981 has been proclaimed by the United Nations General Assembly as the International Year of Disabled Persons (IYDP).

This official logo of the IYDP represents two persons holding hands in solidarity and support of each other in a position of equality.

One aim of the U.N. in establishing the IYDP is to encourage rehabilitation of the estimated 450 million people on earth who suffer from some form of physical or mental impairment.

Another purpose in promoting the IYDP is to develop educational methods to prevent disabilities and to reduce the extent of this worldwide tragedy.

Among the chief causes of disabilities, according to the United Nations, is road accidents, which injure 10 million persons a year, and home accidents, numbering 20 million or more a year.

Mental illness will strike one out of 10 persons at some stage during life. Mental patients occupy one quarter of all hospital beds.

Crippling diseases are still widespread. Some 20 million people have leprosy, for example. Blindness disables up to 15 million, cerebral palsy, at least 15 million more, and hearing troubles about 70 million.

The problem of disabilities grows with the world's population. And more city life and industrial development add to accidents and environmental diseases, especially because of the increased use of automobiles.

1981 has been officially designated as the "International Year of Disabled Persons" by the United Nations Organization. Concerned people in many lands have responded positively to this U. N. action hoping to create a greater public awareness of the many physical, social and psychological needs of the disabled persons. Social and civic organizations as well as churches of different faiths are mounting impressive efforts to draw public attention to this problem.

The Seventh-day Adventist Church in her concern for the spiritual as well as physical needs of others has joined in the effort to meet the needs of the disabled. At the 1980 Autumn Council, the General Conference voted to affirm the Church's support for the International Year of the Disabled by asking each Division to establish a Committee for Handicapped Persons (COHAP). Each COHAP would be responsible for the development and implementation of a plan promoting our Church's participation in the International Year of Disabled Persons.

The Far Eastern Division voted on January 8, 1981 to establish their COHAP Committee which has implemented a plan adopted by the Division as part of the overall approach to active participation. The plan consists, in part, of the following points:

1. The appointment of a COHAP member to the

Building Plans Committee, to assist in establishing guidelines for future denominational buildings, in regard to the needs of the disabled.

2. The encouragement of denominational organizations to employ skilled handicapped persons.

3. That each local church, the Lay Activities Department through its Community Services be responsible for keeping before the members the needs of the disabled.

4. That prevention be emphasized in recognition of the dangers of alcohol, tobacco, caffeine and drugs which contribute to causing persons to become disabled through accidents, fetal alcohol syndrome, etc.

5. That simple renovations be made in existing institutional buildings as finances permit.

6. That denominational publishers and writers be encouraged to present information concerning the demonstration of Christian love through assistance to the disabled.

From the Far Eastern Division, resource materials will be disseminated to schools, churches and medical institutions.

—Jonathan Ng, Acting Director
SAUM Lay Activities Department
& Services for the Blind

ADVENTIST EDUCATION . . .



It is a privilege for us to be invited to come to the Southeast Asia Union Mission as the director of education while Pastor Roy Ryan is in America in a study program. Our prayer is that we will be used of the Lord to be a blessing to our schools, teachers and students.

When the Lord, in His wisdom, instructed the church that a system of education should be established within the church, He gave the assurance that it would "be one of the greatest means ordained of God for the salvation of souls." (Councils to Teachers, p. 33)

The total school program in our schools should be focused upon the first objective—preparing the children and youth for the difficult days ahead and for the coming of our Lord. If any part of the school program in any of our schools is in opposition to this objective, it must be eliminated.

Every Adventist school should be constantly studying the total school program to determine if every part of it—the subjects taught, the recreation, the social activities, the physical education, the classrooms, the library, the dining room, the work program—all contribute to the fulfilling of this objective.

When the Lord comes He will not ask if we sent our children to government recognized schools or how they did on government examinations, but rather, "Where is the flock that was given thee, thy beautiful flock?" What a joy it will be to present our children to the Lord saying, "Here they are. They are with us waiting for Your return." This is the chief purpose of our



Dr. Boyd E. Olson

schools. This is why the Adventist system of education was established a hundred years ago.

Statistics show that the percentage of Adventist children who receive their education in government schools and remain in the church is low. This means that establishing Adventist schools and sending our children to them is a life and death matter. It has to do with the eternal salvation of our children and youth. This makes it essential that we all work together to make Adventist education available to all of our children and youth and work toward enrolling all of them in our schools where their salvation is of primary importance.

As we come to this great Southeast Asia Union Mission it is our purpose to work for more and better schools—schools which have as their first objective the salvation of our youth, and to work for the saving of our youth and children for the kingdom of God.

Boyd E. Olson
Director of Education

CHOOSE THE SCHOOL

WHERE GOD IS THE FOUNDATION --

In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord and to become partakers of the divine nature through obedience to God's will and way.

-- CG 304 --

MASEHI ADVENT HARI KETUJUH SABAH SEVENTH-DAY ADVENTIST MISSION OF SABAH



From Life Insurance To Eternal Life Assurance

Colin Choo was the son of a businessman. His father's dying words to his wife was "never be a Christian and never let the children be Christian." Brought up in a Buddhist and Taoist environment, Colin however was drawn to Christianity through Christmas carols which he heard through radio. Through the influence of a Christian brother, Colin was baptized into the Presbyterian Church. Through a Christian, Colin was unhappy because he wanted to serve God, and the idea of being a minister frightened him.

One day as he was roaming around town with his friends, looking for a good movie, he was surprised to see a bright light shining behind a mobil kiosk. On further investigation he found that it was a "Voice of Youth" crusade. He was rather apprehensive of the Seventh-day Adventist Church as he considers it a cult. However Colin was concerned for the welfare of the church members who were without a pastor. Determined to help them, he started a prayer group with the intention of shifting the group to his Presbyterian Church. An Adventist girl however realized his intention and threatened to leave the church if Colin should be allowed to stay. It

was about this time that Colin came across some of Ellen G. White's books. A pointed statement from the Great Controversy about a small minority who held to an unpopular faith being despised by others settled Colin's conviction on the church. Furthermore a pastor's appeal that evening of making the decision to go all the way with God set Colin's decision to be an Adventist. He was baptized into the Muar Seventh-day Adventist Church on 22nd December 1976.

Leaving his insurance profession, he enrolled into Southeast Asia Union College because his absorbing desire was to ensure people for eternal life. "Assurance policy instead of life insurance policy as he puts it.

Upon the completion of his four years studies at Southeast Asia Union College, he was called to serve as Assistant Publishing Director of Sabah Mission. Colin arrived at Kota Kinabalu from Singapore on April 12, 1981.

Colin has not been idle ever since he set foot on Sabah soil. He immediately launched a recruitment campaign for more literature evangelists and revive those whose spirit are ebbing due to lack of encouragement. Colin's latest project was in helping out with the "Full Life Seminar" held at Kota Kinabalu Church from August 1-14, 1981. He was the speaker at the opening and closing nights of the campaign. Colin was appointed Publishing Director on June 18, 1981 which happened to be his birthday too.

He is full of zeal and enthusiasm for the literature evangelist work in Sabah. We say a big "Selamat Datang Ke Sabah" to Colin.

—Kong Hon Yin

EXPO 1981 Sabah

Sabah Mission was invited to participate in the Expo '81 at Kota Kinabalu from August 31 to September 30, 1981. The government of Sabah is commemorating the 100th year (centenary) of Sabah's existence.

A 50 acre site houses various booths of the trade fair. It is claimed to be the biggest fair of the century in Sabah.

Sabah Mission got a booth, 25' x 25', where all the posters and literature showing the harmful effects of smoking are displayed. The mission is fortunate to secure the services of Pastor David Leoh from West Malaysia-Singapore Mission to help set up the booth. Because of Pastor Leoh's past experience in setting up displays for an exhibition, our booth looks very attractive and informative. "Smoking Sam" attracted a great number of people each night. Dr. H. K. Liaw flew over from Sandakan to assist Pastor Leoh during the first two days.

This fair was followed by a 5-day Plan in Kota Kinabalu, October 1-5.

—Kong Hon Yin



HEART STIRRING CONVERSION

STORIES FROM SABAH. . . .



Brother Wong Vui Fui comes from a family of eight children. All of them are staunch Buddhists.

Brother Wong's first contact of Adventism was through the association with our young people; Frederick Szto, Christopher Lee, and Wellington Sibadogil in school. In 1980 when the Kota Kinabalu Church young people organized a weekend camp at Kota Kinabalu National Park, Brother Wong was invited to join them. He greatly enjoyed the association with our young people and was very much impressed by their love and devotion to God. He determined then and there that he would give his life to Jesus. He started to attend Sabbath services at Kota Kinabalu Church regularly after his "mountain top" experience with our young people and God.

After a short series of Bible studies with Colin Choo, Brother Wong was baptized into the Seventh-day Adventist Kota Kinabalu Church on 18th July, 1981. He now rejoices in the sunshine of God's love and is trying to share his faith with others.

Brother Benjamin Tan Kok was born in Pahang, West Malaysia. Before coming to Kota Kinabalu, he was in Kuala Lumpur for seven years.

Brother Tan Kok came to Kota Kinabalu as an accountant with Malaysian Airline System. The reason for his coming to Sabah was to seek new venture in a totally new

environment, which has a varied cultural background of the local people.

Brother Tan's first contact with Christianity took place on 4th October 1979. On that day the Sabah Mission Literature Evangelist, Miss Teresa Chin, sold him the book entitled "Great Controversy". The book greatly interested him. Ever since his first encounter with "Christ", Brother Tan has been in contact with Miss Teresa Chin and other literature evangelists at Mandarin Park. Through the association with the dedicated workers for truth, he came to know about Christianity and the doctrines of Seventh-day Adventist Church. He later started Bible studies with the Kota Kinabalu Church pastor. He also had Bible discussion sessions with the literature evangelists whenever opportunities arose.

It was no easy task for Brother Tan to give up his old ways of life and habits. It took him one year and ten months to fight the "Battle" against self. At last, by the power of the Holy Spirit and through complete surrender to Christ, Brother Tan accepted Christ as his personal saviour. He was baptized at Kota Kinabalu Church on 18th July, 1981.

Brother Tan is thankful to God for leading him in the path of righteousness—a path which will lead him to life eternal.

In his testimony he had this to say: "The colporteur ministry is indeed the most effective way to bring the light to the people in this dark world. Praise the Lord for the continuous strength given to this colporteur ministry." — by Miss Kong Hon Yin —

"I came to know about the Seventh-day Adventist Church through the Voice of Prophecy. I started taking the course in 1977. After studying about the Sabbath truth, I was convinced and requested for baptism.

One of the VOP local representative, Martin Lo, invited me to attend the 'Full Life Seminar'. I continued Bible studies with Brother Simon and because my parents objected, we stopped for two years. Then this year, I decided to have Bible studies again and I was able to study with Sisters Winnie Elorta and Elizabeth Lee. Brother Colin Choo told me more about the church and the doctrines.



I joined this church because I know that this is the true church. I also know that when the Lord bestows salvation upon a believer, He wants him to become a member of His true church. I love God and want to be ready when Jesus comes again." — Mary Clare Joiwin

FROM THE EDITORS

OF ADVENTIST REVIEW

September 17, 1981

“This work is of God, or it is not”

For decades friends and critics alike have discussed Ellen White's use of literary sources in her writings. Critics have charged that her "borrowing" amounted to plagiarism and copyright infringement. Friends have said No. her "borrowing" should be classified as "fair use." So intense was the debate three decades ago that F. D. Nichol in his book *Ellen G. White and Her Critics* devoted 64 pages (pages 403-467) to a discussion of the various issues involved.

Until 1981, however, no thoroughly researched opinion was available from the legal profession. All parties in the debate had been, in one sense, laymen—ministers, educators, physicians. Now, however, for the first time a top-flight attorney has spent about 300 hours reviewing the copyright scene from 1790 to 1915, has studied carefully the definitions of plagiarism, has examined Ellen White's use of sources, and has rendered his opinion: "Ellen G. White was not a plagiarist and her works did not constitute copyright infringement/piracy."*

We are not so naive as to think that this extraordinarily frank and unequivocal statement will end the discussion. Another attorney with equally respectable credentials might study the question and come to a less firm conclusion or to a different one. Even when arguing from identical data, attorneys often differ. If this were not so there would be no need for courts and judges. Of course, judges also differ sometimes, even the Justices who sit on the U.S. Supreme Court. At times not only a majority decision is rendered but also a minority decision. The supreme law of the land rarely is what all nine Justices say it is; often it is what only five of them say it is.

Mr. Ramik's 27-page opinion quotes heavily from court cases dealing with copyright infringement and plagiarism. We have spent considerable time reading and studying these cases. In the case of *Emerson v. Davies et al.*, Justice Story, who, according to Mr. Ramik, "is recognized as the most influential judge in the area of copyright law in the era in question," concluded that "the question is not, whether the materials which are used are entirely new, and have never been used before; or even that they have never been used before for the same purpose. The true question is, whether the same plan, arrangement and combination of materials have been used before for the same purpose or for any other purpose. . . . [The author] may have gathered hints for his plan and

arrangement, or parts of his plan and arrangement, from existing and known sources. He may have borrowed much of his material from others, but if they are combined in a different manner from what was in use before, and a fortiori, if his plan and arrangement are real improvements upon the existing modes, he is entitled to a copyright in the book embodying such improvement."

In the case of *Lawrence v. Dana et al.*, Justice Storrow acknowledged: "Few judges have devised safer rules upon the subject than Judge Story. He held that . . . if so much is taken that the value of the original is sensibly diminished, or the labors of the original author are substantially, to an injurious extent, appropriated by another, that is sufficient in point of law to constitute infringement; that, in deciding questions of this sort, courts must "look to the nature and objects of the selections made, the quantity and value of the materials used, and the degree in which the use may prejudice the sale or diminish the profits, or supersede the objects of the original work.""

Attorney Ramik comments: "The manner of taking, the extent of the taking, the intent involved, and the damage done are all factors from which might be determined the existence or nonexistence of plagiarism."

He quotes from Justice Story in the decision of *Emerson v. Davies et al.*: "I think it may be laid down as the clear result of the authorities in cases of this nature, that the true test of piracy (infringement of copyright) or not is to ascertain whether the defendant has, in fact, used the plan, arrangements and illustrations of the plaintiff, as the model of his own book, with colorable alterations and variations only to disguise the use thereof; or whether his work is the result of his own labor, skill, and use of common materials and common sources of knowledge, open to all men, and the resemblances are either accidental or arising from the nature of the subject. In other words, whether the defendant's book is, *quoad hoc*, a servile or evasive imitation of the plaintiff's work, or a bona fide original compilation from other common or independent sources."

We have included these statements to point up the fact that even those who are laymen, so far as the legal profession is concerned, by comparing legal standards with the way Ellen White used sources are virtually certain to arrive at identical conclusions with those of Attorney Ramik.

Question of inspiration not addressed

For the editors of the REVIEW, previous or contemporary efforts to label Mrs. White as a plagiarist or copyright infringer have never seemed impressive. Most have grown out of a false or inadequate understanding of the revelation-inspiration process. It is important in this connection to recognize that Mr. Ramik's study does not address the question of Mrs. White's inspiration. Though we may consider settled the question as to whether Mrs. White was a plagiarist or copyright infringer, we still must determine for ourselves whether we believe she was fully

inspired of God as were the ancient prophets and apostles.

Was she inspired? We answer Yes, based on the weight of evidence.

1. We have applied the various Biblical tests of a genuine prophet to Ellen White and we feel that she meets them more than adequately.

2. We have individually and collectively proved the worth of her counsels in our respective ministries on many continents around the world. We have tried them and they work. Mrs. White and her writings pass the test of pragmatism.

3. Her writings feed our own souls as do no others save Scripture itself.

In addition, her writings agree with the Bible; they lift up Jesus Christ as our Saviour, our substitute and example; they are accompanied by a supernatural power to change lives; they contain a self-authenticating quality; and they have been overwhelmingly accepted throughout the decades by the Seventh-day Adventist community.

In our view there is no way a person can take a neutral position in regard to Mrs. White and her writings. Either

For those who believe, no proof is necessary, and for those who choose not to, no proof is possible.

one accepts her as being sent of God or he rejects her as being an emissary of Satan. Mrs. White herself took this view. For example, she wrote: "If you are thoroughly convinced that God has not spoken by us, why not act in accordance with your faith and have no more to do with a people who are under so great a deception as this people are? If you have been moving according to the dictates of the Spirit of God you are right and we are wrong. God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter."—*Testimonies*, vol. 4, p. 230.

In writing to "Brother G." Mrs. White said: "If we surrender to God we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them; and in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God.

"Brother G, you will not long stand where you now are. The path you have started upon is diverging from the true path and separating you from the people whom God is testing in order to purify them for the final victory. You will either come into union with this body, and labor earnestly to answer the prayer of Christ, or you will

become more and more unbelieving. You will question point after point of the established faith of the body, become more self-willed in your opinion, and grow darker and darker in regard to the work of God for this time, until you set light for darkness and darkness for light."—*Ibid.*, p. 231.

In the days of Jesus people rejected God's own dear Son primarily because they stifled the convictions brought to them by the Holy Spirit and looked around to see what the leaders thought of Him. When the Temple policemen were sent to arrest Jesus they returned empty-handed, explaining their failure by saying, "Never man spake like this man" (John 7:46). They felt deeply convicted that He was no ordinary person. But when the ecclesiastical leaders scornfully asked, "Have any of the rulers or of the Pharisees believed on him?" (verse 48) they rejected the evidence of reason and their own senses. The test they applied was simply that of source credibility. They seemed to take the position that if a matter is true it will be accepted by the majority, or, at least, by leading people—rulers, priests, scholars, or others. But Mrs. White offers this trenchant observation:

"Those to whom the message of truth is spoken seldom ask, 'Is it true?' but, 'By whom is it advocated?' Multitudes estimate it by the numbers who accept it; and the question is still asked, 'Have any of the learned men or religious leaders believed?' . . . It is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders."—*The Desire of Ages*, pp. 459, 460.

We think again of the personal testimony of Attorney Ramik, a Roman Catholic layman, who declared that he felt the problem of the critics of Ellen White is that they focus upon the writings while missing or neglecting the message of Ellen White. Liberal scholars have long been more concerned with the text of the Bible, the methodology of the prophets, historical and cultural backgrounds, and other factors associated with God's communication to mankind than they have with approaching the Word with awe, listening for God's voice in His Word, and then obeying His commands. Apparently many critics of Ellen White are following this same well-beaten path that has led multitudes ultimately to become skeptics.

The fact that the chief counsel of the General Conference Office of General Counsel asked the firm of Diller, Ramik & Wight to research the legal question as to whether Mrs. White was a plagiarist or a copyright infringer provides further evidence that the church wants truth and will continue to seek it whatever the risks. But let us never forget that faith always will be an essential element for the Christian, whether dealing with the writings of the Bible or those of Ellen White. As Attorney Johns said, "For those who choose to believe, no proof is necessary; and for those who choose to disbelieve, no proof is possible." And how one relates to God's attempt to reach his soul through God's modern messenger may well determine his eternal destiny.

K. H. Wood



MASEHI ADVENT HARI KETUJUH SARAWAK SEVENTH-DAY ADVENTIST MISSION

Cassette Ministry

We are happy to report to our Messenger readers that we now have a recording room for producing religious programs that are broadcast free everyday on the state owned radio station.

Our religious broadcast offers a free Bible correspondence course which has been instrumental in many baptisms wherever evangelistic meetings are conducted as follows. This recording studio will also produce good Seventh-day Adventist music and sermons on cassette tapes for sale to our 7,000 church



Sarawak literature evangelists who attended the Training Class conducted by R. Ammon in April 1981.

SARAWAK LITERATURE EVANGELISTS

For many years there were no literature evangelists in the Sarawak Mission because we could not find a suitable leader. In March 1980, Winnie Elorta of the Union Publishing Department recruited six girls from Sibu and started them off. After canvassing in Sibu for three months they moved to Kuching where they were joined by three more ladies from Kuching Church. We are happy to report that all nine of them became credentialed literature evangelists after one year of hard but successful work. The Lord blessed their efforts and last April some young men joined the training class that Pastor R. Ammon conducted in Kuching.



L. Banyie & D. Ngali, speakers of our Jalai Pegidup (Way of Life) radio broadcasts in our recording studio located right next to our mission office, Kuching.

members we have in Sarawak. In all these longhouses our members have a difficult time keeping the Sabbath properly. These tapes will be a real help to them as they will have good music and sermons to listen to on Sabbath afternoons. They can also be used as attendance gifts for those who come to our Target 85 evangelistic meetings. We believe that your gifts will help us realize this goal of preaching the gospel to the longhouses situated on hills and valleys in Sarawak.

P. O. Box 41, Kuching, Sarawak, E. Malaysia
Telephone 20791
Cable "Adventist" Kuching



Kiew Tian Poh and Sim Hua Kui (1st & 3rd from the left, front row) are now students at SAUC. Picture was taken with their friends before they left Kuching in January 1981.

Local Doctor Supports Christian Education

Not only is Dr. Valentine Teo active in the missionary activities in Kuching SDA Church, but he is also a strong supporter of Christian education. When he heard that Tian Poh and Hua Kui were finding it hard to get enough money to start college he generously gave them enough to start off. The generosity of Dr. Valentine Teo will certainly be a blessing to these two young men as they prepare themselves for service. Many a young person was lost to the world because they chose to study in non-Seventh-day Adventist colleges and universities.

PARABLES THAT ANSWER QUESTIONS

SOUTHEAST ASIA UNION COLLEGE

Students of the Homiletics II class, under the direction of Wesley Amundson, conducted a Week of Prayer, September 28 to October 3 for the staff of Singapore Adventist Hospital. The theme presented was, "Parables that Answer Questions." Five parables of Christ were examined to try and discover Christ's philosophy and meaning of life.

Christ Bengs, a freshman theology exchange student from California, began the week by examining the parables of the hidden treasure and the pearl of great price illustrating that one who is searching for meaning of life must search for truth and then "buy" it when it is seen followed by a total committal of a person to it. Benedict Khoo, a sophomore theology student from Muar, built upon this by illustrating two men's attempts at finding meaning in life—the publican and the Pharisee. Wednesday saw a Singaporean student, Susan Su, follow this theme through the life experiences of the prodigal and elder sons. On Thursday, James Yoong, a sophomore education student from Malacca, stressed the importance of striving to find that happiness here and now, as the parable of the rich man and Lazarus illustrates, there is no second life to change directions. Wesley Amundson concluded the week by examining the parable of the five wise and five foolish maidens to illustrate that true meaning only comes as we cooperate with the Spirit in the preparation process for that ultimate demonstration of meaning—life lived eternally with the Truth Himself.



James Yoong, Christ Bengs, Wesley Amundson, Benedict Khoo and Susan Su.

On Sabbath, Wesley Amundson again spoke illustrating that Christ is the Bread of Life and as we partake of His body, accepting Him as our personal Saviour (DA 389)—true meaning and fulfillment in life are experienced here and now. The church celebrated Christ as the Bread of Life by participating in the Lord's Supper.

Christ's words recorded in these parables are simple, yet profound—**WORDS THAT TRULY ANSWER THE QUESTIONS OF LIFE AND BRING ULTIMATE HAPPINESS AND FULFILLMENT.**

Wesley Amundson, Chairman
Theology Department

OUR CHURCH



WHAT KIND of a church would our church be
 If every member were just like me?
 Am I so busy with earthly care
 That I have no time to spend in prayer?
 Do I keep the Sabbath as diligently
 As I do the duties for my family?
 Are my tithes and offerings as honest and square
 As my weekly budget for household affairs?
 Does my worship and study find as much place
 As TV and pleasure in this life's race?

What kind of a church would our church be
 If every member were just like me?
 Does the weekly service find me there
 Full of joy and peace in Jesus' care?
 Do my children and others see in me
 The likeness of Jesus, holy and free?
 Does my soul's hunger for the lost
 Reflect the Master's, regardless of cost?
 Does our mission programme flourish and grow
 With the efforts and seeds that I sow?

What kind of a church would our church be
 If every member were just like me?
 Would my habits of dress and worldly display
 Reflect on the Master along the way?
 Would my house and yard be tidy and neat
 Where Jesus would love to come for retreat?
 When this life's race has been run
 Could my Saviour say of me, "Well done"?
 What kind of a church would our church be
 If every member were just like me?

—E. Carl Ship.

From page 12

continuing and reliable guidance of the writings of Ellen G. White in the life and work of the church today.

We are in harmony with the consensus statment made at Glacier View regarding 1844, the sanctuary and the pre-advent judgment. We further affirm that salvation is a gift of God mediated by faith alone which leads each recipient to obedience in the Christian life.

The Religion faculty seeks to fulfill its function of helping to prepare an intelligent and committed laity, professionally competant pastors and religious teachers with a clear understanding of the uniqueness of the Seventh-day Adventist Church and her designated tasks. In order to equip both laity and future ministers and teachers adequately to cope with issues they will face, penetrating enquiry is joined with an honest and responsible attempt to provide satisfying answers in the context of the Seventh-day Adventist fundamental beliefs. This compells us to evaluate existing approaches and explore alternative methods in Southeast Asia of communicating the second advent of Christ, the Three Angel's Messages, and the life-style of restoration to the image of God.

The Religion faculty recognizes the multiplicity of spiritual gifts that the One Spirit has bestowed and senses a call to the teaching ministry which is representative of Adventist scholarship. We wish to be a stabilizing and stimulating force in the life of the Church in Southeast Asia, but recognize that his goal cannot be accomplished independently of church leaders and laity of the constituency. The unity of faith and practice we all desire will come when we depend on the continuing guidance of the Holy Spirit who is indispensable for the edification of Christ's body—the church.

—D. R. Sahly



Singapore New Master Guides: (left to right) Jimmy Wee, Belle Tan, Jean Liew & Hamlet Canosa.

Jimmy Wee, Belle Tan, Jean Liew and Hamlet Canosa were invested Master Guides by SAUM Youth Director Jonathan Ng during a recent Investiture Service held at Balestier SDA Church on September 26, 1981.

John Lim, Pathfinder Director and Church Pastor, co-ordinated the week-end program which consisted of Pathfinder Day Church Service on sabbath morning, Investiture Service in the afternoon, Campfire Social in the evening and Pathfinder Fair and Games on Sunday.

Pathfinders under the leadership of Leong Weng Kee from Singapore SDA Secondary School and Junior Pathfinders led by Mrs. Doreen Ng were invited to take part in the week-end activities.

Balestier Pathfinder Club demonstrated excellent spirit and good performance during the recent 2nd Union-wide Pathfinder Camporee at Phuket, Thailand and brought back the Second Outstanding Pathfinder Club Trophy from the camporee.

By: Jonathan Ng, SAUM Youth Director

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OF SEVENTH-DAY ADVENTISTS
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SOUTHEAST ASIA UNION COLLEGE

OF SEVENTH-DAY ADVENTISTS

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Dr. Don Sahly

From the beginning the dynamics of Seventh-day Adventist education has been manifested in a vision of global mission. The character of the Seventh-day Adventist mission is reflected in the commitment and unity of the church. This unity and commitment are a unique phenomena without parallels in the world in which we live. These characteristics are especially significant in a time when a concerted assault is being launched to break down faith in our churches teachings particularly in the areas of the Spirit of Prophecy, the Sabbath, and other important beliefs of our Seventh-day Adventist doctrine. Recent developments relate the fulfillment of both Scripture and the writings of Ellen G. White that, God's church would encounter criticism and apostasy in the last days of earth's history. We read and hear criticism and charges that are rever-

A COMMITMENT TO UNITY

berating not only in Southeast Asia but around the globe.

Our College is especially vulnerable because it is so visible. To meet this present challenge to our churches commitment, unity and doctrine, the faculty of Southeast Asia Union College wish to be seen as an example of earnest dedication to the committed spirit of our churches pioneers. The faculty of our Religion department wishes to lead the entire staff in a united front of support of both the church organization and doctrine. To enhance this effort they have recently prepared a statement of solidarity with the Seventh-day Adventist church and Southeast Asia Union College.

Believing that this commitment to the church and its beliefs would be appreciated and of great interest to every member the administration of the college has presented it for publication. It is encouraging to me personally as I know it will be to church members and leaders throughout the Southeast Asia Union to know that our educators and scholars are taking a leading role in affirming their faith in the remnant church and its beliefs and are leading our young people in a united way toward a committed loyalty toward the same end and purpose. Their statement follows:

Southeast Asia Union College exists because of its fundamental

belief in the imminent return of Jesus Christ and the urgency that compels the immediate proclamation of the Three Angel's Messages of Revelation 14 to all the people of Southeast Asia. This vital event and task demand a thorough personal preparation as well as a commitment to a total way of life designed by God as the progressive restoration of His divine image.

The Religion faculty, as the chaplains of the spiritual development on campus, plays a significant role in the fulfillment of the historic goals the church holds. The members of the department realize that these goals can only be accomplished when there is a spirit of unity, both physical as well as doctrinal, therefore, the religion faculty wishes to be an example of the earnest dedication characteristic of the pioneers of our church by affirming the fundamental beliefs of the Seventh-day Adventists as defined by the world church in 1980 in Dallas (*Adventist Review*, May 1, 1980, p. 23f).

It is the foremost goal of the Religion faculty to ground students in the Word of God with the ability to proclaim it faithfully and responsibly. We also highly value the guiding hand of the Spirit of Prophecy in the development of our World-Wide Church and affirm the

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