

SOUTHEAST ASIA UNION MESSENGER

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SABAH

THE LAND BELOW THE WIND



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NEWSBREAK

HARTLAND BIBLE CONFERENCE

TEAM VISITS

SOUTH EAST ASIA

The Hartland Bible Conference team spent 16 days touring throughout Southeast Asia during the month of March. They presented challenging messages concerning the Christian's lifestyle and spiritual perspective in today's setting. They spoke to God's people in Bangkok, Chiangmai, Phuket, and Haadyai in Thailand; Kota Kinabalu and Sandakah in Sabah; Kuching, Bintulu, and Serian in Sarawak; Singapore; and eight cities throughout Malaysia.

They were well received everywhere they went. However, the largest turnout of Seventh-day Adventists and non-Seventh-day Adventists alike was in Penang. Much prayer had accompanied a tremendous amount of pre-planning by dedicated hospital and church personnel. English, Chinese, and Malay newspapers carried information about the conference. An invitation was also made by the hospital that who ever attended the meetings might have a cholesterol and blood sugar test if they wished.

When the meetings with Dr. Colin Standish, President of Hartland Institute, Dr. Warren Peters, Medical Director of Hartland, and Mr. Hal Mayer, assistant to the President finally began, they did so with great gusto. The momentum continued to mount. By Saturday night, the people poured into the auditorium to fill every available space. They even lined the side stairs to watch by close-circuit TV. Around 700 people listened to God's messages of truth and about 400 took advantage of the blood sugar and cholesterol testing. Several former Seventh-day Adventists returned and later spoke of being very inspired by the lectures.

The success of the meetings brought a great deal of PR to Penang Adventist Hospital. Individuals who learned they had elevated blood sugar and/or cholesterol levels came to PAH for further treatment.

A great side benefit has been the tremendous boost in morale among the PAH workers. Everyone is thrilled with the great response.

The longer term results of the visit of the Hartland team are only commencing to become evident. Even two weeks later we are seeing new patients in our clinics, patients seeking our care because of their attendance at our Health Programme. The month of March was our



Speakers at the Public Health Meeting. (L. to R.) Dr. R. Standish, Dr. Warren Peters, Dr. C. Standish, Dr. Hal Mayer, and Dr. Arumugan.

BY RUSSELL R. STANDISH

best, financially, on record. Each month we normally have an income of \$550,000 - \$600,000. A good month reaches \$650,000. Yet March, 1988 saw an income of \$826,000. Thus God has blessed us in this manner. Our inpatient census rose as high as 123 (last year our average census was about 75). Our outpatient clinics have shown an even larger increase. As a result, many of our non-Adventist workers are declaring that God has worked a miracle.

But greater still has been the spiritual impact. Not only has the follow-up meetings proved to be a great blessing and continued success, but I have been deluged with speaking requests in churches and for evangelistic programmes, only a small proportion of which I have the time to fulfill. I am daily receiving letters of appreciation from areas where the team has been, both from denominational workers and laity.

I have been thrilled to have non-Christian workers in our hospital come earnestly seeking more information concerning our faith. What they heard thrilled their hearts. I have had non-Adventists who attended, come for further discussions. I am overwhelmed, but nevertheless most gratified.

Requests keep coming in for the return of the team. Perhaps one young Adventist woman summed it all up when she enquired, "When is the Hartland team returning? I can't get enough of those messages."

In all my years of administration, no other decision, save for the decision to keep Sabbath fully in the Bangkok Adventist Hospital, has had such widespread consequences as our invitation for the Hartland Institute team to share their message with us.



Portion of the crowd in the main lecture theatre.

I want each one as he or she reads this report to reflect how elements of this experience can be utilized in their future ministry. For those who are already working in our institutions, these are clear implications for our institutions. I believe that God is providing us with numerous avenues through which we may promote His health message, and more specifically, the three angels' messages. In this process He will bless and improve the successfulness of our medical institutions. But I am convicted that this can only occur when we preach the distinctive Seventh-day Adventist message. I do not see it as a consequence of half-hearted attempts to tell people of the message which God has for us.

This has been a thrilling and very rewarding time for us here in Penang, and I pray that the lessons which we have learned will not be confined to the Penang Adventist Hospital, but will be of assistance to those who are working in other parts of God's field. We want to share our experiences with each one, for our desire here is to see success in every corner of the Lord's vineyard. We want Jesus to come!



Overflow crowd viewing close circuit television.

I was thrilled to learn that our Division Field Secretary, Pastor Larry Colburn expressed to my brother his desire that these meetings be heard throughout the Division. Many others of our leaders expressed similar sentiments. The support of the Singapore Mission Secretary, Pastor Sim Chor Kiat was a great blessing to all. I know that each member of the Hartland team has left Southeast Asia with a very warm love for those with whom they fellowshipped in this part of God's field.

Dr. Russell Standish is the President of PAH.

ADRA'S RECENT VISIT TO VIETNAM



Street scene in Ho Chi Minh City.



Cholon SDA Chinese Church in Ho Chi Minh City.



Sabbath Service inside Phu Nhuan SDA Church.



Baptism in foothills outside of Hon Chi Minh City.



Pastor Ralph Watts and Pastor Ronnie Gainer with Lee Cong Giao at graveside of Le Cong Giao's father, a veteran pastor.



Delegation of ADRA representatives.

In the March/April issue of the Messenger magazine news of an ADRA team's visit to Vietnam was reported. In this issue, we share some of the pictures taken during the visit to both Hanoi and Ho Chi Minh City.

Leaders from ADRA met government officials both in the North and in the South of the country. Another follow-up visit is being planned for the month of August 1988.

The ADRA team met with Church groups in Hanoi and in Ho Chi Minh City and we have shared several pictures of church meetings and activities in SDA Churches in the country. Continue to pray for God's church and its leaders and members in the country of Vietnam.



Pastor George Johnson, ADRA Director and President of Southeast Asia Unon.

SINGAPORE

FIRST TRIENNIAL SESSION OF THE SEVENTH—DAY ADVENTIST MISSION OF SINGAPORE



Delegation at the First SAM Triennial Session.

The Seventh-day Adventist community had its first constituency meeting during the weekend of March 19-20, 1988. Twenty four delegates from eight SDA congregations were present to participate in the business of choosing departmental directors of the mission, mission executive committee members and school board members.

All other entities of the church organization were invited to this important event: Far Eastern Division, Youngberg Hospital, Southeast Asia Union College, Southeast Asia Publishing House, and of course the Southeast Asia Union Mission.

The most significant voice heard in different activities of the session was the laity. They expressed strong interest in the work of the church. The work of the paid personnel of the church came under scrutiny.

Recommendations reflected the real needs of our churches in this mission. Every activity we undertake has to be re-examined. We, as members of the church, put our ideas together to find solutions to some of our problems.

The session elected departmental directors to coordinate and support the needs of the local church.

The line-up of directors are as follows: Education Superintendent, Pastor H. C. Wang; Church Ministries, Pastor Danson Ng; Communication, Pastor Liang Ah Onn; Health/Temperance, Dr. Ng Eng Lim (honorary); Trust Services, Mr. Robert Lee (honorary); Religious Liberty/Public Affairs, Mr. John Poh (honorary); Publishing, Pastor Randy Horning.

The role of women in the church also came into focus during this session. Two ladies were elected as members of the mission executive committee.

Very important recommendations in the area of education were passed by the session. The two schools in this mission had been and will continue to do their part in soulwinning. The delegates were urged to continue to give these institutions their full support.

The session devotional speakers were Dr. David Wong, Pastor Sim Chor Kiat and Pastor Geoffrey Pauner.

All other unfinished business of the mission were referred to the new mission executive committee. The session closed with prayer offered by Oliver Lim.

**G. A. Pauner, President, SDA Mission of
Singapore**

SABAH

ADVENTIST YOUTH LEADERSHIP SEMINAR

The Youth Department of the SDA Mission of Singapore organized its first Adventist Youth Leadership Seminar for 28 youth leaders, at the UDMC Chalets, Pasir Ris the last weekend of February.

The key note message given by Pastor Geoffrey Pauner, President of SAM challenged the youth to give themselves to God if they wanted to be good leaders.

Other lectures concerning the call to youth leadership, AY organization, youth meeting, and programming, youth upreach, youth outreach, youth and effective speech, music ministry for youth, youth fellowship/retreats, leadership qualities and Pathfinder organization were given by six resource personnel. These were Dr. David Wong, SAUM CM Director; Dr. Phoon Chek Yet, SAUC Bible Department Chairman; Pastor Geoffrey Pauner, SAM President; Pastor Sim Chor Kiat, Secretary-Acting Treasurer of SAM; Pastor John Lim, Associate Church Ministries Director of SAM; and Pastor Danson Ng, Associate Church Ministries Director for Youth in SAM.

The Youth delegates were divided into groups to discuss and plan youth outreach activities.

At the close of the Seminar, Pastor Danson Ng gave a challenge to the Youth to dare to do great things for Jesus Christ while in their youth.

Though the schedule was tight, nevertheless, the youth enjoyed the fellowship, lectures, discussion, planning and recreation.

The SAM has a bright future ahead with trained youth leaders ready to serve their fellow youth and lead them to great exploits for God!

— **Danson Ng, Associate CM Director for Youth,
SAM**



Youth leaders sharing their experiences.

REMOTE VILLAGE ACCEPTS JESUS

On March 26, Pastor Nelver Sikul baptized 20 people in the Tinadaan River, in Sabah's remote interior. Beside this river nestles some previously unknown villages accessible only by foot.

Mr. Moriting, the man who carried the truth to this remote area, was baptized in Goshen during July, 1987. The Holy Spirit then led him to carry his new found joy to his family and friends in the interior. By February, 1988, Mr. Moriting reported that he had 10 people ready for baptism. On March 24, Pastor Sikul, Moriting and two others rode a land-cruiser to the last village accessible by road. From there they walked several more hours.

When they arrived at the village they found the people eager and ready for spiritual food. They spent Friday teaching the people, and on Sabbath morning 72 people crowded into the small 12' by 16' church they had previously constructed. From that 72, 20 people were baptized. Today 35 precious souls are baptized and worship together in the little church. They pray for the day when a full-time Bible worker can stay and work among them.


— **Loralyn Horning, Managing Editor, MESSENGER**

ROOTS

History of the Seventh-day Ad

by C. Y. WU

SABAH



On February 16, 1909, C. M. Lee left Singapore for British North Borneo to sell *Christ Our Saviour*. Several people became interested in the truth as C. M. Lee shared his faith. In response, Chan Thiam Hee and his wife, Lee's parents-in-law, went from Singapore to follow up the interests. As a result, there were small groups of Sabbath keepers in Sandakan, the then capital of British North Borneo, and Jesselton (present Kota Kinabalu).

In December, 1912, during the foreign workers' meeting of the Malaysian Mission held at Sumber Wekas, a small hill station about 65 km south of Surabaya, Java, Roy P. Montgomery, who had worked in Kuala Lumpur and Singapore, was appointed the first director of the British North Borneo Mission. His wife, as it was not uncommon in those early years, served as secretary-treasurer of the mission. The Montgomerys left Singapore for Sandakan in mid 1913 to set up the mission office there. Assisted by Chan Thiam Hee, R. P. Montgomery went to work right away. In his first annual report, Montgomery told the story of the opening of the British North Borneo Mission: *"We arrived in North Borneo in June, 1913, and immediately began preaching the gospel, finding first openings among the Chinese. On January 1 we baptized seven of that nationality. One of these had formerly been a heathen fisherman, worshiping his ancestors and idols. Now he is telling the gospel to his fellow fishermen."*

On July 4, 1915, F. A. Detamore left Singapore for Sandakan. The eight days' voyage was a tedious trip, and the boat service was very poor. After this first visit he reported that there were 35 SDA members scattered in Labuan, Jesselton, and Sandakan. The greater part of SDA work was at Sandakan. Here was a school with about 20 pupils. It was almost self-supporting.

R. C. Porter, president of the Asiatic Division Conference, also made a trip to British North Borneo at the same time to meet with F. A. Detamore and R. P. Montgomery. The purpose was to look for a suitable property at Sandakan. Subsequently, in 1916, a large tract of six acres of land with a two-storeyed house was purchased at about \$5,000 gold.

In August, 1915, R. P. Montgomery held a series of meetings at Menggatal, a town near Jesselton, and baptized 14 persons. About a month later, the government officials informed Kong Tsun Min of the SDA mission that he should stop visiting this group of new

believers and other people in their homes. Neither should he sell or give away any SDA literature.

In November, 1915, Leroy B. Mershon, secretary-treasurer of the Malaysian Union Mission and director of the Singapore Mission, and his wife went to British North Borneo to relieve the Montgomerys, who were due for a furlough. Soon after their arrival, a letter arrived from the governor forbidding SDA missionaries to go to Menggatal. Montgomery and Mershon went at once to talk with the Resident, who told them that the restriction was to keep the various missions separate from one another as much as possible. He, however, granted a concession to the SDA mission, permitting Kong Tsun Min to visit the people in their homes within a radius of two miles from Jesselton. A few months later, Leroy Mershon went back to the Resident, and received permission, after some persuasion, to sell the give-away SDA literature.

On July 1, 1917, Mrs. Myrtle Mershon, who came with her husband to the mission field in 1914 and who was then less than thirty-one years old, passed away at Surabaya, Java, after a lingering illness of four months. The shocking news reached Leroy Mershon while he was away from home visiting the field. He took the first boat to Singapore, and arrived in Surabaya two weeks after death claimed his wife. In the courageous spirit of the true missionary, Leroy Mershon wrote: *"This lonely grave over here in Java's land is only a call to me to gird on the armor afresh against the hosts of evil until the Lord calls me to lay down the burdens. I have proved Him, and find that he never forsakes us in the hour of trial. There is only one thing I hope the committee will not do, and that is to think I ought to go home to America."* Leroy Mershon later remarried and, with his second wife, gave many more years of service to British North Borneo until he was called in 1928 to serve in the Malay States Mission.

When it was learned in June, 1917, that the Montgomerys would not return to the field because of health problems, a call was placed for a second missionary family to work in British North Borneo. In 1918 while World War I still raged, the General Conference appointed Gustavus B. Youngberg to fill the call. However, the Youngbergs had to wait for a year for their passports. They left San Francisco in October, 1919, and arrived in Singapore in late November. At that time Gus Youngberg was asked to work at the Singapore Training School. It was not until July, 1920, that the Youngbergs left for North Borneo. They were there for about three years, only to leave for Singapore upon the return of the Mershons.

Although the SDA Church owned the piece of land at Sandakan since 1916, neither a school nor a chapel was allowed to be added on the property. Seven years later,

entist Work in South East Asia

the government offered, on favourable terms, to purchase the property. Inasmuch as the mission work was on the Jesselton side rather than near Sandakan, this providential offer was approved by both the Union and the Division Committees. The proceeds of the sale, which amounted to S\$25,000 were used to buy a more suitable property at Sandakan for residence, chapel and school purposes; to build a foreign home, a chapel and a school in Jesselton; to help build a small chapel and school at Kudat; and to finish paying for the properties at Papar and Beaufort. The balance of about \$5,000 was applied on the main building of the Malaysian Union Seminary.

Up until the early 1920's, the SDA mission worked mainly among the Chinese. With the arrival of intradivision missionaries from Batakland, work began among Kadazans in 1923. As a result, out of the 40 persons baptized during 1925 and 1926, seven of them were Kadazans. Meanwhile the Muruts at Tenom were contacted. This was at the end of the railway line that ran up into the interior. Soon Manindangi Agian, a Batak worker, was sent to open work among the Muruts at Tenom. The tribe, about one third in number among the indigenous people, was the last to yield to obedience to the government. In 1931 the first baptism was held among the Muruts.

In 1928, the first Kadazan church of SDA's was organized at Menggatal. This was the first Christian church to be organized by any denomination. On November 22, 1930, an SDA church was organized with a membership of 21 at Tenghilan, the second oldest SDA station among the Kadazans.

In the latter part of the 1920's, the China-based "True Jesus Church," which keeps the Seventh-day as do the SDA's but which requires much easier standards, began to make inroads on SDA membership. The Chinese work continued to decline, while work among the indigenous people expanded.

Because of the Alien Missionary Act, each mission worker, both local and alien, had to have a permit from the government secretary to work among the people. He was required to restrict his work only to a particular area. In 1932, the Government passed a law abolishing the act. The mission was henceforth able to press on to the hitherto unentered interior and work among the people who had never heard the message.

The main feature of the SDA work in British North Borneo during the early days was evangelism through education. Mission schools were a means of reaching the minds and the hearts of the people. They broke down a great deal of prejudice. At the third union biennial session held in March, 1933, J. W. Rowland made an appeal for the opening of a training school to train nationals to carry the message to their own people.

In late October, 1935, G. B. Youngberg, who had gone back to his homeland in July, 1934, returned to British North Borneo to get the training school started. On February 19, 1936, he was appointed director of the mission and was to foster especially the building up of the training school.

After several years of searching, a 10-acre site at Tamparuli where the main road crossed the Tuaran River was purchased in late 1939 as the site for the British North Borneo training school. When the Youngbergs went home on furlough in late 1940, the school buildings were almost completed.

On May 17, 1940, L. I. Bowers, manager of the Malayan Signs Press, was appointed director of the mission for a year during the furlough of the Youngbergs. In mid 1941, Mrs. Ella M. Bowers contracted malignant malaria and died within a few hours. L. I. Bowers conducted the burial service himself. Because of the urgent situation, G. B. Youngberg left San Francisco, in July, 1941, without his family. He reached North Borneo in the autumn and was pleased with the activities of the training school. But his service was cut short because of the outbreak of war in December, 1941. Soon he was shipped to an internment camp in Kuching, where W. W. R. Lake, then director of the Sarawak Mission, was also interned. On the morning of July 17, 1944, just three days after his 56th birthday, G. B. Youngberg passed away in a coolie hut of the General Hospital in Kuching. His fellow SDA missionary and intern-mate, W. W. R. Lake, conducted the funeral service and laid him to rest in the Church of England cemetery in Kuching.

The war years have certainly left their marks on the properties of the SDA Mission. Rehabilitation appropriations were provided in 1947 and the mission began the rebuilding program. Besides the rebuilding program, many more meeting places were built during the last 20 years to meet the needs of the ever growing membership. In the 1970's six churches, 43 jungle chapels and 46 lamb shelters were built. In the present decade, 38 churches, 30 jungle chapels and five lamb shelters were built. The 131 meeting places in the Sabah Mission as of December 31, 1987, were worth more than M\$1,300,000.000. Continued on page 16



Mr. and Mrs. C. M. Lee.

THAILAND

DATE-LINE THAILAND

Newly Organized Churches

Recently, two churches were organized in Northwest Thailand among our Karen members. The first one in Mae La was organized on April 2, 1988 with 50 charter members. The second company that was ready for organization was Baw Naw Glo, also in the same area. Forty charter members took part in this ceremony on April 16, 1988. In both cases, the high standards of church membership were emphasized, and those who were not in harmony with these teachings were asked to wait until they were prepared to live in accordance with the doctrines of the Seventh-day Adventist Church before becoming members. Presently the Karen baptized membership stands at more than 1,200 in the Thailand Mission, with approximately 2,000 Sabbath School members. This is our largest tribal group.

New Province Entered

A few months ago one of our ADRA workers, Brother Prasan, who was drilling wells for the village people in northeast Thailand, met a group of people who wanted to know more about the Bible. Brother Prasan used the VOP lessons in studying with them until a real interest developed. As the mission committee studied the potential of opening up work in yet another new province of Thailand, it was voted to move Pastor Subin to Roi Et. Just three weeks ago Pastor Subin held the first Sabbath service there with 45 adults in attendance. Now plans are underway to hold a series of reaping meetings in Roi Et. Please remember this evangelistic series in your prayers.

Mission College Development

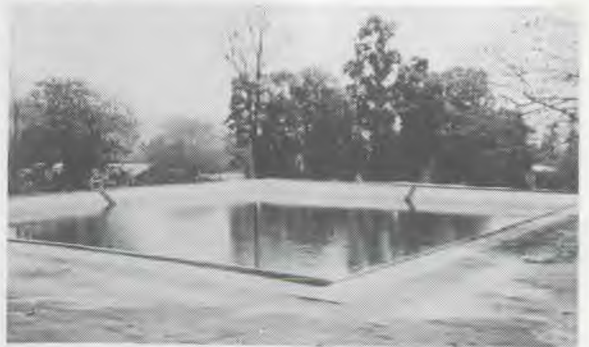
The development of Thailand College continues. One house has been completed, and two duplexes and a fourplex are now well underway. Plans for the dormitories and administration building are almost completed. As soon as they are approved by the Union and Far Eastern Division, building will commence. Funds to begin these major structures have already been arranged, however more money is drastically needed to complete the project. Our legal title deeds to the property at Muak Lek are in hand, and the fence around the land is almost finished.

Application to the electrical company for bringing in power to the site has been made, and should shortly be approved. The water system is partially in, and continues to be developed.

Since the Mission College has received permission to operate, and the government has approved our collegiate Nursing program, we are requesting to add disciplines. These include: Accounting, major in English, Secretarial Science and others. Dr. Helen Sprengel, who heads our curriculum development, has been working day and night in order to complete the necessary documents to be submitted for approval by the Bureau of Private Colleges and Universities in Thailand. These papers will be submitted shortly, and we request your prayers that these new disciplines might receive approval.

ADRA Project at Chiangmai Academy

January 1, 1988 saw a new ADRA project underway at Chiangmai boarding academy in north Thailand. The Swedish government approved a multi-million baht program to increase the income of the farmers living in the area of our school. Already a good sized reservoir has been completed and put in operation at the academy. This enables them to grow vegetables throughout the year. The academy is to be a model farm, and people connected with the project will help to develop water systems for the farmers, and teach them how to increase production on their farms. As produce is grown and harvested, the project will purchase the crops from the farmers. This food will then be turned into marketable products through a food factory that will be built as part of the project on the campus of the academy. Brother Slotegraff, an agriculture specialist and his wife just recently arrived from Australia to do volunteer work for this project.



The water reservoir built by the ADRA project at the Chiangmai Educational Center. With this water supply the academy now can become the model farm as outlined in the ADRA project and grow vegetables all year long. Students at Chiangmai Academy must all work. Many are employed on the farm and vegetable gardens that keep the school kitchen supplied with fresh vegetables all year long.

The Refugee Work

During the past three years, with the blessing of God, 5,000 refugees have been baptized in the refugee camps of Thailand. Already in the first quarter of 1988, more than 400 of these benighted people have become members of our church. Just recently in the Napho Camp in northeast Thailand, 96 people graduated from an electronic school operated by ADRA. A few weeks ago permission was granted by the personal representatives of Prince Sihanouk of Cambodia for the Adventist Mission to build a church in a new border camp called "Green Hill Camp" or "Site B". We already have members in this camp, but no place of worship for them. Other projects for the refugee camps are being developed which will make the Adventist presence in these camps more viable.



Pastor Bartolome dedicated the leaders of the Napho Church to the Lord.



Refugees working on radios in the ADRA electronics school in Napho Refugee Camp.

And so, through the blessing of God, the work in Thailand continues to progress. However, so much more needs to be done before the work is finished and Jesus comes. Please pray earnestly that the power of the Holy Spirit might be manifested in a mighty way for the salvation of many souls in Thailand, and for the finishing of the work in this country.

— Wendell Wilcox, President, Thailand Mission

THE GOSPEL TO THE KAMU PEOPLE

Around the middle of April 1987, while I was pastoring the church in Chiangmai, north Thailand, I received a telegram from Elder Wilcox, president of Thailand Mission, asking me to phone him. When I did so, Elder Wilcox asked me if I would be interested in going to Chiengkong to open the work among the Kamu people.

My wife and I were very happy, for prior to that time we had prayed for many months, asking the Lord to guide us to a new place where we could have good results in soul winning. This seemed to be an answer from the Lord. Therefore, my wife and I packed up our belongings and made the trip to Chiengkong, which is located on the banks of the Mekong River across from Laos.

If we trace back in history a few hundred years, we find that the Kamu people used to live in the northern part of Laos. Many years ago, some groups of Kamu people, fleeing from the war, crossed the Mekong River and settled along the border in small villages. Their population now is about 20,000. The Kamu have a culture and language all their own, and are strong spirit worshippers.

A few days after we arrived in Chiengkong I made a trip to visit the Hoi Gog village, about two kilometers from Chiengkong. Here I met Mr. Hoon Chueynoi, the village chief. I asked him about his belief in the spirits and why he worshipped them. He replied, "We are afraid of the spirits. Kamu spirits are very strong. We have worshipped them since our ancestor's time. If the spirit is happy, we will be well and stay in peace. But, if the spirit feels unsatisfied, the spirit can make us sick. We may even die. Kamu people worship many spirits—the family spirit, the village spirit, and the spirit that stays in the forest. The sacrificial items that they give to the spirit are: cows, buffalos, pigs, dogs and chickens. The kind of offering depends on the seriousness of the sickness, or upon the occasion, such as: giving birth, wedding, having a new house or funeral ceremony. All of these occasions require the Kamu to give an offering to the spirit. And the witch doctor will be the one to arrange for the ceremony."

The village chief stated further that "most of us are poor. We don't have enough money to buy a cow or water buffalo to offer to the spirit. Therefore, sometimes we have to borrow money for the offering. Then we must work hard to pay back the loan plus interest. We would like to be free from the spirits, but we are afraid, and don't know what to do."

"Don't be afraid," I told him. "Our God is greater than all the spirits. The devil spirit is afraid of Jesus, but Jesus can help you and all in your village if you and your people ask for help."

While holding a series of evangelistic meetings in this village, my wife and I as a team went to visit every house. We paid a visit to Mr. Sa-nga, the 60-year-old witch doctor of the village. He welcomed me, and we became friends. After the meetings we continued to visit and give Bible studies to all the interested people for two months. As a result, there were 26 who requested baptism, among them the village chief and the witch doctor. For three days before the baptism we three pastors in Chiengkong, Pastor Veerachai, Pastor Subin and myself, were busy discarding the spirits and burning the altars and other things that are used in spirit worship. After we had burned up the spirit worship articles, we conducted a service of dedication.

However, Satan did not let go of his prey easily. Two days after the baptism, a nephew of the witch doctor suddenly fell seriously ill. The little two-year-old boy lay unmoving, refusing to drink, eat or speak. The former witch doctor ran down to me for help. When I arrived at the village, I lifted the boy in my arms. I felt worried, too. The boy was very weak. He could not move his arms or head, and his eyes were closed. I told the father of the boy and the relatives to have faith in Jesus. Formerly they had called the witch doctor to help in cases like this. Now he said to me, "Now that I am a Christian I cannot deal with the spirits. So, pastor, please help the boy." The boy's father took the boiled chicken from the pot and handed it to me for an offering to God as he used to do with the spirits. But I told him, "God does not want chicken, because he is not a spirit. He wants your love from a pure heart."

I suggested that the parents of the child and the relatives kneel down. While my hands held the boy, my mouth plead for help from God in prayer. A few minutes later, as I was praying, I felt the boy begin to move. I opened my eyes, and found the eyes of the boy staring at me. I said 'Thank you' to God many times, and then said 'Amen', and handed the boy back to his father, completely recovered. Everyone that saw what happened praised the Lord.

After this incident, many villages have come to request me to pray for them. One day Mr. Sa-nga asked me to conduct the wedding for his daughter. I told him that his daughter and the man she was going to marry were not Christians, so I could not do it. But the witch doctor argued that "every time there was a wedding in the village before, the villagers would ask me to conduct it. But now I am a Christian. If I cannot do it, and you will not do it, then who will do it?" In the end I conducted the wedding ceremony for this couple. Three months later

they requested baptism, together with 14 other persons. So now we have 42 baptized members out of 17 families in the village.

The children and young people in the village love singing very much. Every Sabbath we meet in the simple building with bamboo walls and thatched roof. When the rain pours down, the roof leaks and the dirt floor gets wet and muddy. We are petitioning the Thailand Mission for money with which to build a proper place to worship God soon. If anyone would like to also give toward the church building project for the Kamu village, it will be greatly appreciated.

Please pray for God's work among the Kamu people. Recently the Nam-yan village, about 20 km. further north, heard about the wonderful things that God has performed in Hoi Gog village, and sent three men to invite me to visit their village. They said there are many people who would like to hear about the Almighty God. Please pray for me and my wife in serving God among the Kamu people of North Thailand.

— Sapon Jaiguar, Pastor, Chiengkong, Thailand

BANGKOK PARTICIPATES IN W.H.O. 40th ANNIVERSARY

To celebrate the 40th Anniversary of the World Health Organization, Bangkok Adventist Hospital participated in WHO's world wide 'No Tobacco Day' by holding a media press conference to release a new anti-smoking sticker.

Several months ago the hospital developed a sticker that was placed in the 5,000 public buses of the city. The sticker proved to be so popular that the hospital was asked to develop another to coincide with 'No Tobacco Day'. The new stickers bear an even more direct message

Continued on page 13.



(L to R) Pichate Satirachawan, Managing Director of Bangkok MASS Transit Authority; Dr. Ronald Brody, President, BAH; and Thaveechai Sakdanaraseth, representative, National Corp.

SARAWAK**A THIEF FINDS
NO MONEY**

Mr. John Gundok is a government teacher and a member of Pasir SDA church in Serian, Sarawak. He received his pay on the 3rd of February 1988 and kept it in a drawer in the living room. On Sabbath morning he took his tithe from the money and carried it to church. Upon returning from the church service, the family noticed their house looked like it had been ransacked. Three window panes lay on a table.

He looked into the drawer where he kept his money. It was there. He hurried to see another drawer in the bedroom where he kept a larger sum of money, but it was still intact. They went around the whole house to see if anything was missing. An old unwanted wrist watch was missing, and the identity card of one of his daughters.

They did not know exactly what had happened until they heard the neighbour lady crying. They inquired of her as to what had happened. The lady told them that all her jewelries, including her wedding ring, had been stolen. The police were notified and a search was made. The police jeep headed toward the west road. Towards evening a stranger was found in a village named Kawan. He was brought back to the police station for more inquiry. He told the police he intended to steal money from the first house but found none, so he hurried to the second house and stole all the jewelries he could find.

I am not concerned to know what they did with the thief later, but my thoughts go back to the money kept in the drawers. I wonder why the thief did not take the money kept in the unlocked drawers. As an Adventist, I am sure that the tithe Mr. Gundok took to church must have been the means of hiding the money from the sight of the thief. What do you say?

————— **W. Sinaga, Retired Worker, Sarawak**

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than the last - "Cigarettes Kill People - Stop Hurting Each other." The cost of the project was under-written by National Corp. in exchange for recognition on the sticker.

Taking part in the Press Conference were the Director of Bangkok Mass Transit Authority, the Hospital President, the Health Education Department Director, and the Director of WHO, Thailand.

————— **Cari Hammonds, RN, Health Education
Department, Bangkok Adventist Hospital.**

**MACEDONIAN CALL IN
SARAWAK**

"Come over to Macedonia and help us" was the appeal of the Macedonian man that the Apostle Paul saw in vision while in Troas. (Acts 16:8-9) Pastor Lawrence Banyie and Pastor and Mrs. Dan Walter were recently visiting remote churches in the Sebuyau District about 50 miles east of Kuching. While in a village called Kesendu, a knock came on the door of the house where they were staying. Upon opening the door, there was a large delegation from the village of Kalait, pleading for someone to come teach them!

The delegation had trudged for over two hours through swamps, jungle and over steep mountains under an unmercifully hot sun, to plead for someone to come to their village and teach them about "The new way of life".

The Pastors divided up and Pastor Banyie and some of those accompanying him, left early the next morning to follow the delegation back over the difficult paths to the Kalait village. They found ten families thirsting for the Gospel. They studied with them until nearly midnight that night. The following day was Sabbath. Unfortunately, the pastors had appointments in Bulan, the next village, so two of the leading men from Kalait followed them through oozing swamps and dense jungle for one and a half hours to attend the Sabbath School and church services. They stayed on until studies ceased at midnight again—and lingered on for one last study early Sunday morning.

These calls from "Macedonians" come frequently to our ears. Truly the harvest is great, but the reapers are few.

————— **Daniel Walter, Ministerial Secretary,
Sarawak Mission**



Delegation arriving in Kesendu after 2 hours trek through jungle, swamp and mountains, to request someone to come study the Bible with them.

“WHAT WAS WRONG WITH THE POISON?”

One of our lay leaders, is a well paid government teacher, yet in his spare time he has developed a nice cocoa and pepper garden. One afternoon Brother John brought his spraying implements to the garden. One of the sprays was the highly poisonous “Paraquart Special”. After the first spray was through he began to prepare another spray. However, the day was warm and he was thirsty. Somehow his mind played a trick on him so that when he opened the lid of the liquid container, he put the bottle to his mouth and took one or two swallows, not even conscious of what he was doing until he felt the stinging effect of the poison in his mouth.

Suddenly he realized that he was drinking a poisonous liquid. Instinctively he offered a prayer, “Lord save me. I do not know why I poured it into my mouth. Please Lord, save me.” He rinsed his mouth with water and ran home immediately. He jumped into his car and drove fast to the hospital nearby. He met the doctor outside the door as he was about to go home, and told him of the incident. By now his mouth and face had turned colour, a sign of the effect of the poison. In a hurry the doctor made a rapid move to empty his stomach with a rubber inserted through his nose. In a few minutes his stomach was empty, and immediately the doctor admitted him to the ward.

Surprisingly enough, the next morning he was discharged since there was no sign of any problem. The doctor said, “This is a unique case. In the past all that drank this kind of liquid have died or were seriously injured.” The villagers knew the effect of the liquid from past experiences. “What is wrong with the liquid?” they asked. “Is it mixed with something else?” They examined the liquid and found it was pure without any mixture at all.

“What was wrong with the liquid?” I asked the brother later. He said, “the Lord must have neutralized the poison in my stomach. Thank God He saved me from death.” And I say, “Thank the Lord, He has saved many people from various kinds of tragedies.”

W. Sinaga, Retired Worker, Sarawak

FIVE WELLS DUG FOR THREE LONGHOUSES

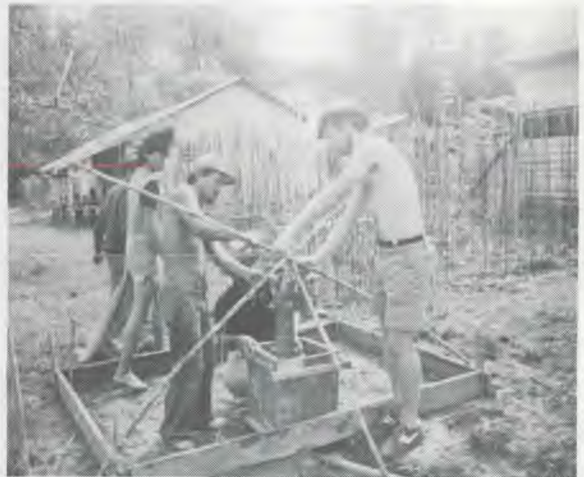
The Sarawak Tribune of April 22, 1988 carried a good size write up of a recent ADRA Japan team and five SAUC students who came to dig six wells for three longhouses at Kampung Plasu in Roban, some 120 km from Bandar Sri Aman.

The people of this coastal settlement have always depended on a small river, which flows past their longhouses, and rain water for their drinking and washing needs. The problem with this is that when the tide is in, the river is too salty to use, and the rain water supply lasts only two weeks if it does not rain.

Finally in March of this year, the leaders of the village decided to request help from ADRA, the Adventist Development and Relief Agency. Pastor Gilbert Tan, an ADRA project director for Sarawak, submitted a proposal to ADRA Japan for five hand pumps to be installed.

Japan was happy to give assistance and sent 18 volunteer Japanese to help. Under the direction of ADRA Japan Director Mr. Kiyoshi Fujita, the 18 plus Robert Lindbeck, Alison Su, Kurshid, Sheany Wong and Renee Peterson, from Southeast Asia Union College began on March 20, to construct six wells. This was more than the longhouse people had asked for. However, they were very appreciative.

— **Loralyn Horning, Managing Editor, MESSENGER**



Robert Lindbeck helping to install a pump.

SINGAPORE ROOTS CONTINUED

EARLY CONVERTS IN SINGAPORE

By C. Y. Wu

One of the early converts to the SDA faith in Singapore was Lee Chong Miow (better known as C. M. Lee). Because of illness, C. M. Lee came into contact with the SDA treatment room, and became interested in the present truth. Before he became a baptized member, C. M. Lee brought Chan Thiam Hee, a Presbyterian preacher who later became his father-in-law, and the Chan family members to the truth. Two of the Chan's daughters, Teck Soon (Lily) and Teck Sung (Amy) spoke English, Malay and three Chinese dialects. They were baptized first among the Chan's family, and became the early workers of the Singapore Mission.

Accompanied by Mrs. F. J. Parkin, an Australian missionary, Teck Sung began a new experience in canvassing with *Christ Our Saviour*. For about three months, the two ladies worked together. Books were sold to Britishers, Germans, Dutch, Jews, Eurasians, Chinese, Japanese, Malays, Ceylonese, Tamils, and other races from India.

Concerning this new experience of Teck Sung, G. F. Jones remarked, "*We are praying for the success of this new movement. It is a very trying ordeal for a young Chinese girl to break through hard and fast customs, but Teck Sung is no ordinary girl. She possesses the qualities of a successful missionary, and is an enthusiastic convert to our work.*"

E. H. Gates added, "*Our canvassing work has received an encouraging uplift by the success which has attended the efforts of a young Chinese sister in Singapore. Though she is but nineteen years old [Note: she was born on July 28, 1890], and had never canvassed an hour in her life, she was able in two or three months' time to take orders for over 400 copies of the Malay Christ Our Saviour in the very territory that had just been canvassed for the same book. In order that she might not have to contend with the prejudice which would attend an unmarried young Chinese woman who should go out alone, she is accompanied by Sister Parkin, who is improving the time in learning Malay.*"

On the morning of Thursday, June 25, 1908, Chan Thiam Hee and his wife with their eldest son Chai Teck, who had already worked a few months at the Tract Society, were baptized at a quiet and shady spot across the waters of Singapore harbour. Some 30 Sabbath-keepers were present on this happy occasion. Two Batak students and two Chinese students of the newly

established Eastern Training School were also buried with their Lord.

A week later, the Chans accompanied their daughter Teck Sung to sell SDA literature in Malaya. As Teck Sung was a successful colporteur from the very beginning, plans were made for her to sell SDA literature in British North Borneo (now called Sabah). Although the plans did not materialize, Teck Sung's success in Singapore and Malaya inspired C. M. Lee, her future brother-in-law, with the conviction that SDA books could be sold. C. M. Lee soon went to Deli in Sumatra to sell the Malay *Christ Our Saviour*. At this first trial, he was able to sell over 100 copies of the book. Later he went to sell SDA literature in British North Borneo, Sumatra, Java, and Thailand for a while before he went to Shanghai with his new wife to join the editorial department of the Signs of the Times Publishing House, in 1909. As the climate did not agree with Mrs. Lee, they came back to Singapore in 1914, and he served as pastor of the Singapore SDA Chinese Church.

On July 1, 1915, Teck Sung married Tan Soo Meng, a dentist. Upon the advice of F. A. Detamore, superintendent of the Malaysian Union Mission, they soon left for Kuching to set up a dental practice, and serve as self-supporting missionaries. Meanwhile C. M. Lee resigned from the ministry because of throat trouble. The Lees then went to Kuching in 1916 to help open the work. They worked as lay members by establishing a photo studio next to the Tan's dental clinic.

This group of self-supporting missionaries were soon joined by the parents of Mrs. Amy Tan and Mrs. Lily Lee. Feeling a burden for their relatives and friends back in Thong Kang about 90 miles from Swatow, China, the Chans left the Malaysian field and went to work in Thong Kang as self-supporting workers. There they raised up a large church to the glory of God. Because of the death of one of their sons, the Chans were obliged to leave Thong Kang so that they could take care of their grandchildren in Muar, Johore. It was a big family the Chans brought to Kuching.

Arriving in Kuching, Chan Thiam Hee spent part of his time visiting interests and part of his time supervising the renovation of the Gartak Street Chapel. At his insistence, a baptistry was built in the chapel. God honoured his faith and labour, for later quite a number of people were baptized in that baptistry. In 1920, Chan Thiam Hee was employed by the Singapore Mission to work in Kuching. Ordained in 1923, he became the second national ordained minister. On the night of November 5, 1927, the first pastor of the first organized church in Kuching, passed away peacefully in his sleep at the age of 67.

In 1923, the Lees came back to Singapore. The Lord blessed them richly in their undertakings. For years they

had the desire to enlarge the old church at Penang Road. When the plans were disapproved by the government, the Lees built a new church on their own at Thomson Road and presented it as a gift to the denomination in 1957.

In November, 1931, Tan Soo Meng, who was in poor health, came back with his family to Singapore, where he passed away the next year. Amy Tan rejoined denominational service as preceptress of the Malayan Seminary, and afterward as a Bible worker in the Malay States Mission. Finally she worked as a Bible worker in Youngberg Memorial Adventist Hospital until she retired in 1965. The Tans' eldest son, Daniel, who was born in Kuching in 1920, was appointed secretary of the Sarawak Mission in November, 1940. He later became president of Southeast Asia Union College and finally secretary of the Southeast Asia Union Mission shortly before his retirement.

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In keeping up with the building program of the mission in the 1970's, a new administration building for the training school, renamed Sabah Adventist Secondary School in 1966, was constructed to replace the old wooden structure which had been used for more than 20 years. It was officially open for use in April, 1975. About a year later, on May 16, 1976, the new auditorium-cum-library building was officially opened. What is more important than the physical growth of the school is that the school has been training workers all these years. In the last 20 years, at any given time, it would be true to say that at least 85 to 90 percent of workers in the Sabah Mission have gone through the halls of Sabah Adventist Secondary School.

One important development of the work in Sabah during the postwar period is the great progress made around the Marudu Bay area. In the early 1950's, about ten SDA families settled in the area known as Goshen. The group included "patriarch" Salag Gaban (father of Charles S. Gaban, the present Sabah Mission president) and his older sons Assan and Mandatang. In May, 1952, the Goshen Adventist Secondary School was started. The first teacher was Mandatang Gaban. He was ordained later on April 14, 1956 and became the first Kadazan worker to be ordained to the gospel ministry. Today, Goshen is one of the several areas in Sabah where there is a great concentration of SDA's.

The first 30 some years (1913-1945) of SDA work in Sabah brought a total of about 700 souls to the Lord. But since 1982, there has been more than 500 people baptized every year in the Sabah Mission. According to the first available post war record, there were 404 church members in Sabah on December 31, 1947. Forty years later, on December 31, 1987, there were 14,093 church members in the Sabah Mission.

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