

SOUTHEAST ASIA UNION
MESSENGER

ISSN 0026-0371

July - August 1988

M.C.(P) No. 61/2/88

SARAWAK



FOR CONSIDERATION

THE SABBATH, OF CENTRAL IMPORTANCE

The Sabbath commandment is the most despised of all God's laws. Over 99% of Christians are actively taught by their pastors to disregard it. Elaborate theories of theology have been devised specifically for the purpose of destroying obedience to the fourth commandment. Chief among these are two related theories—that God's law was abolished at the cross and, secondly, that we are now no longer under law but under grace.

Both theories are neither Scriptural nor logical. Christ's death demonstrated for all time the sanctity of His law and that it cannot be abolished without the abolition of heaven itself. Grace only has relevance to one in breach of the law. *"But where sin abounded, grace does much more abound."* (Rom. 5:20). Since the sole Biblical definition of sin is transgression of the law (1 John 3:4), the Bible logically links grace to law. They are inseparable.

The Sabbath is of central importance. Two evidences of this fact may be cited. Firstly, no other commandment has received such widespread attack amongst Christians. This indicates Satan's understanding of its centrality to God's law. The second evidence is marked by the fact that only one commandment, the fourth, receives specific mention in God's last message to sinners (Rev. 14:7). Since this message is the greatest call for obedience to God's law found in Scripture, the critical nature of Sabbath observance is fully demonstrated.

Why is the Sabbath so important?

1. Test of Loyalty and Love

Why then is the Sabbath so important? Three salient reasons can be cited. In the garden of Eden God placed a test for man's loyalty and love to Him - the tree of the knowledge of good and evil. While this test was met not one of the other commandments of God was breached. No doubt that tree was not different in appearance from other trees. But adherence to God's prohibition was mandatory to the development of godly characters and holiness. Following man's failure to meet the test the

Sabbath became the symbol of man's loyalty to, and love for, Jesus. Just as the tree of the knowledge of good and evil did not differ from other trees, so the Sabbath day does not differ from other days. There is no more sunshine and no less snow on the Sabbath than on any other day. It contains precisely the same number of seconds as any other day. Yet God tests our loyalty to Him by our observance of this day.

2. It is a Holy Day

Secondly, God commands us to keep the Sabbath holy. In order to keep the Sabbath holy, men must themselves be holy. It is this holiness which excites Satan's wrath. No holy person has ever placed any gods before our Creator. No holy individual has ever made graven images. No holy man has ever taken God's name in vain. No holy child has ever dishonoured his parents. No holy creature has ever murdered. No holy spouse has ever committed adultery. No holy believer has ever stolen. No holy testifier has ever lied. And no holy servant of God has ever coveted. It is the centrality of this holiness which causes Satan and his host the greatest hatred and it is this holiness which unconverted Christians despise, inducing them to worship on a day upon which such holiness is not enjoined.

3. It defines God as Creator of all

Thirdly, the Sabbath defines God as the Creator of all. This unmaskes Satan as an imposter in his claim to be god of this world. Manifestly the Sabbath is of critical significance.

Yet I find that many Seventh-day Adventists are no more observant of this day than their Sunday-keeping neighbours. I must admit to dismay and deep sorrow as I travel around this Union and find men and women who see the Sabbath as optional. By this I mean that they will observe it only if it is convenient to do so. If their

BY RUSSELL R. STANDISH

employment demands Sabbath work, they comply rather than trust God. Some churches have even altered the time of their Sabbath services to the afternoon so that worshippers can work in the morning and still attend church. This is an affront to our Holy God.

Some of us place the earthly attainments of our children before their eternal salvation. We send them to school on God's holy day and in doing this predispose them to eternal loss. This is showing less than true love for the children which God has entrusted to us.

Brethren and sisters, there is a God in heaven! He is able to care for us and He will bless us when we demonstrate our love for Him. I learnt from godly parents when I was a lad. During the second world war, my father was faced with a terrible decision. Sabbath work became imperative because of the lack of workers in the country caused by military conscription. We had no bank account since this was the period of the great world economic depression. To lose his job meant almost certain destitution for our family. My twin brother and I watched. But we knew our parents' fidelity to God and their love for Him and we never doubted what their decision would be. For his obedience to God's law, our dear father was callously sacked (three other Seventh-day Adventists working for the same Government department received identical treatment). It was virtually impossible to obtain employment elsewhere unless the Sabbath was broken. But my father did not yield his faith and my mother stood with him. Day after day we prayed as the few dollars we had (about \$20.00) were slowly utilized. Day after day my father returned without a job.

He is able to care for us and He will bless us when we demonstrate our love for Him.

Eventually we had about 70¢ left in the home. God had fully tested my parents and they met the test. It was then that God in His love provided. My father arrived home that day, his face beaming. Before a word was uttered we knew God had fulfilled His word. My father's new job, which respected his Sabbath convictions, provided our family with a salary increase of 25 per cent.

How grateful I am that my parents presented before me this example of love and loyalty to God. I saw God's miracle first hand and it has never left my mind. As parents, we need to trust God and this will strengthen our children in faith.

I have never seen a single individual fail to attain a superb education because he upheld the Sabbath. My parents' experience encouraged me to stand firmly for Sabbath observance when my academic career appeared in tatters. I was studying at Sydney University. One examination, a vital one, was scheduled for Sabbath. It

When we do not uplift God and His holy day before our children we rob them of thrilling experiences.

was unknown for the University Senate to ever alter an examination schedule. My twin brother and I covenanted with God that we would give up our course rather than break the Sabbath in this way. We took our problem and placed it before our agnostic professor. He pressed us to obtain a dispensation from our Pastor. When we explained our personal conviction and told him that we could not sit the examination, he was totally incredulous. He had never heard of such "stupidity" before. However God impressed him to speak on our behalf. In response to our sincere prayers, God placed it in the hearts of the university officials to set a precedent by altering the date of the examination. There is a God in heaven! Furthermore, my academic attainments were not weakened for I graduated second out of a class of over 700.

One of my friends, a young man of 18 years, found that the Botany examination, essential for his first year medical course, was scheduled for Sabbath. He timidly approached his professor and conveyed his convictions. The professor treated him rudely and told him that he either sat the examination on the date prescribed or fail. His father, a pastor, decided to see the professor on behalf of his son. The professor showed no more courtesy to this man of God than he had to the son. In desperation, the assistance of the Religious Liberty Department of the Church was sought, but this also failed to soften the heart of the professor of Botany.

Since all four subjects had to be passed at the one examination, it was obvious that this young man's ambition to complete medicine could not be fulfilled. He sat the examinations for his other three subjects, Chemistry, Physics and Zoology. These were scheduled prior to the Botany examination on weekdays. The specific Sabbath day came. The young man, true to his faith, attended church rather than the examination centre. At church he observed the clock pass from nine to noon, the time prescribed for the examination. Disappointed, but comforted that he had not denied his Lord and Saviour, he returned home from church realizing that all hope for his career was gone. But there is a God in Heaven.

Upon returning home the medical student found a letter from the professor of Botany. It simply stated, "Now, I know that you really believe your convictions.

Enclosed find the Botany examination paper, place yourself under examination conditions, utilize three hours and return the paper to me. I know I can trust you." The medical student later became a wonderful medical missionary for God.

Brothers and sisters, when we do not uplift God and His holy day before our children we rob them of thrilling experiences such as these.

In East Germany the authorities threatened to remove one eight year old girl from her parents' care because they refused to break God's law and meet the communist government's demand for the child to attend school on Sabbath. What a terrible test! Yet so dedicated were these parents that they refused to be turned aside by such a terrible threat. True to their word the authorities snatched the girl from her pleading mother's arms and made her a ward of the state. The parents were heartbroken, but their loyalty to God permitted no compromise with error. The communist authorities were determined to make the case an example and so placed a notice in the town square detailing their actions, on the grounds that the parents had demonstrated themselves to be "unfit" to care for their child.

The neighbours and friends knew this to be a false allegation. They greatly respected the parents. Hostility to the authorities arose to such a pitch that the entire town determined to do an unthinkable thing in the communist country. They decided to go on strike until the girl was returned to her parents. The force of complaint was so great that even these godless men were forced to comply, and the girl was returned to her parents' outstretched arms. There is a God in heaven.

Even when death is threatened, God can stand beside his true believers. When the Communists overran Shanghai they demanded that the Seventh-day Adventist workers at our press work on Sabbath. Sad to report, almost all, fearing death, complied. But a little book-binder, a man thought to be of little significance in our press, loved Jesus so much that he refused to violate God's law. His fellow workers pled with him not to place his life in jeopardy. The Communist officials warned him that he would be summarily executed if he disobeyed. It was an awful test. He attempted to explain his love for Jesus but none would listen. He was "insignificant and unimportant" anyway. The first Sabbath after the Communist takeover arrived, all attended work except the little book-binder. Soldiers were sent to arrest him and he was brought before the commanding officer. He knew that this was his last day on earth. The officer "kindly" offered to give him one more chance. But the little book-binder said in his simple way that he loved Jesus and could not dishonour the One who had done so much for him. The commanding officer shouted and threatened to no avail. Then turning to the little book-binder, now

aware that his death was imminent, he said, "You shall be excused from Saturday work." There is a God in heaven!

Hearing of this surprising decision, the leaders of the press went before the officer and said, "Well, of course, we would prefer also to have Sabbath off like you have given the book-binder." "Get out!" was the officer's response. Sabbath keeping to these men was merely a preference. To the little book-binder it was a deep principle.

*There is a
God in
Heaven!*

When Jesus comes there will be but two classes of people upon earth—Sabbath keepers and Sabbath desecrators, those that love Jesus with all the heart and mind and soul and strength and those who are at best half-hearted in this love. One group will receive eternal life, the other eternal death. If we cannot love Jesus sufficiently to uplift His holy day now in a time of peace, how can we stand in the day of persecution? Brothers and sisters, let us be true Seventh-day Adventists! Let us return Jesus' supreme love for us; for it was he who informed us that "If ye love me, keep my commandments." (John 14:15). Every act of Sabbath violation is an act which demonstrates our lack of love for the One who died for us. Let us not bring Him such sorrow and dishonour our faith.

Dr. Russell Standish is the President of Penang Adventist Hospital.

SINGAPORE**SABBATH FAITHFULNESS
BRINGS REWARDS TO
A SINGAPOREAN**

Tien Ahn Wee, son of Mr. and Mrs. Raymond Wee of the Southeast Asia Union College Church of Singapore, at the age of 17 recently set a precedent to all his friends that Sabbath-keeping brings rich reward.

Tien Ahn is a second year National Junior College student in the science pre-med stream. As such, his required ECA (Extra Curricular Activities) led him into canoeing and Dragon Boat racing. During the week, Tien Ahn never missed the chance to practice with his buddies. But on Sabbath, his seat in the canoe was always empty as he went with his parents to church.

At the conclusion of the training period, God richly rewarded this young man's faithfulness, for when it came time to test the individual canoeing skills of the many canoeing students, Tien Ahn scored the highest. And later, on June 19, 1988 at the Singapore International Dragon Boat Races, Tien Ahn's crew of fellow students rowed the fastest dragon boat among all the competing schools of Singapore.

As managing editor of the Messenger, I wish to congratulate Tien Ahn for his faithfulness to duty and steadfast devotion to God. By his example of obedience, God's name has once again been honored and God return has again brought recognition to one of His faithful children.

— Loralyn Horning, Managing Editor, MESSENGER



Tien Ahn Wee surrounded by his buddies, holds the trophy cup.

SARAWAK**LIGHT BEARERS'
EVANGELISTIC EFFORT
BRINGS RESULTS**

In December 1987, a group of young people from the Singapore churches came to the village of Reteh Mawang to conduct a series of meetings, as well as, build a jungle chapel for the Adventists who live in Reteh Mawang. While they were constructing the chapel, which they paid for with funds which they solicited in Singapore, they also were very busy ministering to the spiritual needs of many Catholics who attended the meetings night by night.

The first results of these meetings have come in as the pastor in charge of Reteh Mawang reported that a family of six are now attending Sabbath School and church service regularly. Bible studies are now going on with this family and we are sure that before the end of the year they will become members of the Seventh-day Adventist Church at Reteh Mawang.

Thank you, Light Bearers from Singapore for sharing your zeal for evangelism in Sarawak. The spirit of sharing is seen from time to time and we wish that there would be more as we commemorate the centennial year of Abram La Rue's arrival in the Far East

— Choo Wee Fong, President, Sarawak Mission



Parent, head of the family of six and his young son.

Tithe Paying Killed the Worms

Mr. and Mrs. Syjang ak Jepang have been Adventists for quite some time. They are the only Adventists in their village on the edge of one of the tributaries of the Tatau River in Sarawak, East Malaysia. Typical of most tropical rain forest country, the soil is not very rich as the rains wash away most of the topsoil, and every few years they must clear a new area for planting their garden.

So due to necessity, this couple paddled up the stream more than a mile from their village where they found a suitable place, and made a new clearing of about 4-5 acres. It was high ground, and somewhat hilly. Among the stumps and larger logs which had withstood the fire when they cleared the area, they planted mostly rice, a few squash and other vegetables. Day by day they worked hard to keep out the fast-growing weeds and watered some of the plants on hot, dry days. Everything seemed to be doing well until one day. To their horror, they discovered that some kind of cutworm or grub was beginning to kill their rice plants on one side of their field.

Back in the village they discovered that these worms were attacking many other rice farms in the area and were destroying entire crops. The Jepang's rice was just beginning to bloom. It gave promise of an abundant harvest except, now - the worms!

The next day they paddled back up the little stream, then walked through the swamps and over the hill to their farm again, and saw that the worms had made an alarming advance up the hillside during the night. They tried all the old ways of stopping the worm's advance, but almost before their eyes the worms continued to advance across the field, destroying their basic food supply for the next year!

Mr. Jepang searched his house for all the money they had saved for their family needs and then paddled to the nearest place available where he could get chemicals to try and stop the worms. Carefully he applied the chemicals, but it seemed the worms only enjoyed the added flavouring and kept on cutting the roots of the rice and destroying the plants.



Mrs. Syjang ak Jepang.

Mrs. Jepang was in tears by this time. Even their children sensed the seriousness of their situation. What would they eat this next year? They had no way to earn money to buy rice. If something couldn't be done quickly, their whole crop would soon be destroyed and there would be no rice to eat! What more could they do? Who could help them?

Then they considered. For a long time they had considered themselves too poor to pay tithe. They had reasoned: "Surely God does not expect poor people to have to pay tithe. They needed everything they earned for themselves. Oh yes, when they had some extra money they might give a small offering - surely that was all God would expect from poor people!"

BY DANIEL WALTER



Mr. and Mrs. Syjang ak Jepang bringing their tithe rice to the church for the special Harvest Sabbath. Tatau River, Sarawak, E. Malaysia. April 1988.

But, the words of Malachi 3:10, 11 came forcibly to their minds, "Bring all the tithes into the storehouses...and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field saith the Lord of hosts,"

They had tried every other thing they knew. "Do you suppose God still keeps these ancient promises?" they wondered. Well, Jepangs decided to try and "prove God". They knelt down in the middle of their fields, right on the advancing line of underground "devourers", and called upon God, and promised Him they would return to Him a full tithe of whatever they reaped.

The next day, they could see a clear line through their field right up to the place where their knee prints were when they had knelt and prayed, but the line had not advanced. On the one side were dead and dying rice stalks, and on the other, fine healthy stalks. As the tiny blooms turned into rice kernals, they saw that they were large, full heads of rice.

Harvest time came, and from the remaining half of that field, they harvested more than enough for the year's

supply - and even back on the worm-cut area, they were able to glean a good portion.

A few weeks after harvest, the district Pastor announced that there would be a "Harvest Thanksgiving Sabbath" in the church an hour's journey down the river. All were invited to bring their tithes to present to God on that day. Mr. and Mrs. Jepang came, but they did not bring all their tithes! They had too much to bring in one load! The pastor had to arrange to haul their tithes out to the church and the market at a later date!

Does God expect poor people to bring their tithes and offerings to Him? Jepangs will say He does, and that His promised blessings to those who are faithful, are for real.

Pastor Daniel Walter is Ministerial Secretary, of the Sarawak Mission.



Pastor Stephen Agong conducting the special "Harvest Sabbath" service, Tatau River, Sarawak, E. Malaysia, April 23, 1988.

GROUND BREAKING AT SUNNY HILL SCHOOL

History was made at Sunny Hill School as honoured guests and officers led by YB Tan Sri Datuk Amar Sim Kheng Hong broke ground for the new educational complex. At the opening ceremony, Pastor Choo Wee Fong, SDA Mission President, expressed clearly the importance of the event: "This ground breaking will mark the beginning of the biggest single building project since Sunny Hill started as a school more than 60 years ago."

Pastor Choo further pointed out the close relationship between the facilities and the sound philosophy that underlies all Adventist education. He reminded those present that, "We stand on the shoulders of those who attended and worked at Sunny Hill before us. We have better facilities now, but most important of all is the

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History of the Seventh-day Ad

by C. Y. WU



SARAWAK

In 1914, Joseph Phang Soon Siew, an SDA colporteur went to Sarawak to sell Chinese literature. While there, he gave Bible studies and aroused interest in the gospel in Kuching, the capital town of Sarawak. Soon a letter, written in Chinese, was sent to the SDA Church headquarters in Singapore, asking for a minister to teach them more fully of the SDA message. In response, Roy P. Montgomery sailed for Kuching, January 12, 1915, on a survey trip. Arriving in Kuching two days later, he was refused entering Sarawak by police officers at the wharf, and was ordered to leave Kuching by the same steamer which would leave in four days' time.

On July 1, 1915, Chan Teck Sung (Amy), a Bible worker of the Singapore Mission, married Tan Soo Meng, a dentist. Upon the advice of F. A. Detamore, they soon left for Kuching to set up a dental practice, and to serve as self-supporting missionaries. On Sabbath days, the clinic, situated on India Street near the Court House, was used as a meeting place.

Meanwhile C. M. Lee, pastor of the Singapore SDA Chinese Church, was losing his voice. As Mrs. Lee and Mrs. Tan were sisters, the Lees went to Kuching in 1916 to open a photo studio next to the Tan's clinic. When the clinic became too small for Sabbath meetings, the more spacious studio became the meeting place. Soon the first Sabbath School in Gartak Street was renovated as a chapel. This was done at no expense to the Singapore Mission, which was responsible for the work in Sarawak.

Soon Chan Thiam Hee, father of Mrs. Tan and Mrs. Lee, came to Kuching. As a volunteer, he visited interests and supervised the renovation of the 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 November, 1919, Chan Thiam Hee offered himself as a full-time worker to the mission. In response, J. W. Rowland, director of the Singapore Mission, paid his first visit to Kuching in January, 1920. Evidently he was happy with what he observed. In early 1920, Chan Thiam Hee was employed by the Singapore Mission to work in Kuching.

In July, 1921, F. A. Detamore spent a week in Sarawak. On Sabbath, July 16, 23 people were buried with their Lord at the first baptism ever held in Sarawak. The next

day two more were baptized. During the week another four were baptized, making a total of 29. On Sunday, July 17, a church of 39 charter members was organized. George A. Appel, who arrived in Singapore to take the place of J. W. Rowland during his furlough, was chosen as elder. Chan Thiam Hee was ordained deacon, and Mrs. Lily Lee became deaconess.

About 1920, a church school was opened at the Gartak Street Chapel. In January, 1922, Tsen Tet Shin was placed on mission support so that he could continue as the teacher. By that time the school had an enrollment of about 20. As early as March 3, 1921, F. A. Detamore was asked to visit Sarawak to investigate the advisability of securing a piece of land at third mile on Rock Road. A few days later it was decided that J. R. Rowland should go to Kuching to make arrangements for purchasing the land as soon as possible. In May, 1922, C. M. Lee bought, in behalf of the denomination, two pieces of adjoining land at third mile on Rock Road for S\$ 850.00. In 1926, Sunny Hill School opened its doors for the first time to the public.

In early 1928, the Union committee voted to transfer Sarawak, as of April 1, from the Singapore Mission to the British North Borneo Mission, which was then renamed British Borneo Mission. However, less than two years later, Sarawak and other newly-opened fields separated from any organized local mission and were administered directly from the Union office in Singapore.

In November, 1929, G. B. Youngberg and E. J. Johanson, Union secretary-treasurer, made a trip to Sarawak to find a suitable centre for missionary operation among the native people. They were forbidden by the government secretary to travel about in the country, for the land had already been apportioned to other missions. Two weeks later, John G. Gjording, Union superintendent, spent three days in Kuching. He too failed to make an appointment with the White Rajah. Believing the Lord would open the way and with the blessing of the Union Committee, the Youngbergs sailed from Singapore for Kuching on January 4, 1930. Accompanying them were Elam Sinaga, a Batak graduating from Malayan Union Seminary, and his family.

They temporarily settled on a six-acre plot of ground a mile and a half from Kuching. From here Gus Youngberg could make a careful study of conditions in the interior of Sarawak. By the time the correspondence with the government secretary was concluded, the Rajah laid aside his official responsibilities and departed shortly for Europe.

The year 1930 saw the conversion of the first Bidayuh into the SDA faith. This young man, U. R. Manju, had been a student of the church school in Kuching for some

entist Work in South East Asia

time. Soon he was employed as a gardener to care for the church property in Kuching.

Upon learning that the Rajah would return to Kuching in December, 1930, the committee sent W. W. R. Lake, a Britisher, to meet him. During the one-hour interview, Lake had the opportunity to tell the rajah the origin of the Seventh-day Sabbath. The tide was turned and SDA Mission was granted verbal permission to work in all the five divisions of Sarawak.

In March, 1931, Albert Munson, G. B. Youngberg, and Fordyce W. Detamore who arrived in Singapore in July, 1930, to serve as secretary of the Union Sabbath School, Educational and Missionary Volunteer Department and whose father Francis A. Detamore, was once Malaysian Union Mission president, made a survey trip to Sarawak. They spent several weeks visiting the region of the Ibans around Bintulu River and Tatau River in the 4th Division.

On May 16, 1931, the Youngbergs moved from Kuching to Bintulu, a big fishing village at the mouth of the Bintulu River. Accompanying them on board the *Auby*, a small freighter which made fortnightly runs from Singapore via Kuching to Bintulu, were Elam and Turasy Sinaga, U. R. Manju and his wife Lolong, Tze Lin, who was a church member and carpenter, and Ah Lien, who was a long-time helper in Mrs. Chan Thiam Hee's home and who was to be the helper of the Youngbergs.

Arriving in Bintulu the next day, the party settled in a house near the main road of the village. A few weeks later, F. W. Detamore and W. P. Bradley, Division education secretary, visited Bintulu on their way from Sandakan to Kuching. They joined G. B. Youngberg on a trip of several days in the Tatau territory and Bintulu River. They traveled about 100 miles in a boat by sailing and paddling. In the Tatau region, they found a very encouraging attitude on the part of the government officials and the local people.

After much prayer and investigation of conditions on both the Bintulu and the Tatau Rivers, it was thought best to establish the mission station on the bank of Tatau River about 20 miles up the river. The mission was granted 100 acres of land by the government.

As contact between the mission station and Bintulu could only be made via river, a subcommittee of three persons was appointed to look for a motor launch for use in the region. One Sabbath morning in October, 1931, the 24-foot motor launch, which was bought at Kuching, arrived in Bintulu after hours of engine trouble and passing through a violent storm. On board the boat, which Youngbergs named *Sri Iban* (Light of the Iban), were, besides the Malay pilot, Roger Altman, acting Union secretary-treasurer, A. J. Werner, Union publishing and home missionary secretary, H. I. Smith, manager of Malaysian Signs Press, and J. H. McEachern, Division

publishing secretary. Three of the men and the Malay pilot left by the *Auby* which called at Bintulu on Monday. Roger Altman stayed on to help G. B. Youngberg get used to the *Sri Iban* and to see for himself the new mission station, which he named Bukit Nyala (Shining Hill).

With the arrival of *Sri Iban*, the missionary group soon moved from Bintulu to Bukit Nyala. A dispensary was set up. Through it, every village on the river came in contact with the SDA Mission. Some of the patients came from Balingian River to the south and from Bintulu to the north, and some even from more distant places.

At his own request, Elam Sinaga had gone with his family several months earlier to live among the Ibans in Sidang Village, several miles up from Bukit Nyala. Every day he rowed from Sidang to help at the dispensary. He hung up pictures on the veranda and told stories to the waiting patients.

At the Union Annual Council held in Singapore in March, 1932, the Sarawak mission station was divided. G. B. Youngberg took charge of the North Sarawak Station, which included the fourth and fifth Divisions of Sarawak and the State of Brunei. Albert Munson, released from the acting directorship of the Singapore Mission, took charge of the South Sarawak Station, which included the first, second, and third Divisions of Sarawak with headquarters at Kuching.

September 24, 1932 was an important day for the little company of believers at Bukit Nyala. After the Sabbath School concluded the 13th Sabbath program, the first baptism on the Tatau River was conducted. There were four candidates. Two were the Youngbergs' children, the third was Lolong, wife of U. R. Manju, and the fourth was Tuni, a sixteen-year-old Iban boy from Sidang Village.

Following the baptism, another meeting was called for the purpose of organizing the Bukit Nyala Church with seven charter members. The four newly baptized persons were then received into membership, making a total membership of eleven. The one Iban, two Bidayuhs (Manju and Lolong), two Bataks (Elam and Turasy), one

Continued on next page.



Chinese, and five Americans (the Youngbergs's family members) then joined with glad hearts in celebrating the ordinances of the Lord's house.

The day after the South Sarawak Station was approved by the Union Annual Council, the Singapore Mission was asked to release J. T. Pohan, with his budget, to the South Sarawak field, as he and his family had volunteered to work among the primitive races in Sarawak. A few days later Mian P. Sormin, who first worked in the British North Borneo Mission in 1930, A. Munson, accompanied by J. T. Pohan and M. P. Sormin sailed from Singapore for Kuching with the express purpose of working among the Bidayuhs.

For nine months they made little progress in opening up work for the Bidayuhs in some suitable locality. The breakthrough came around mid-1933 when the government offered the mission a free grant of 11 acres of land at the 37th mile of Simanggang Road (now called Kuching-Serian Road). It was opposite the present campus of Ayer Manis School. Here in the jungle, a small wooden attap house was built, and J. T. Pohan started a school with a few students.

Meanwhile plans were made to construct an inexpensive school-cum-dormitory building by using 1933 Harvest Ingathering Funds. In 1934, Albert Lot Pauner, a Menadonese graduate from Malayan Union Seminary, took charge of the school. In February, the Union Committee authorized the opening of the school at 37th mile, Simanggang Road, but the name Ayer Manis for the mission outstation and the school was approved more than a year later. Two years later the government health department found that there was a deadly type of malaria at Ayer Manis School. Upon the order of the government, the mission took steps to move the school half a mile in the opposite direction—the present location.

In early 1934, Albert Munson had to go back to the U.S.A. because of Mrs. Munson's health. V. E. Hendershot, who was then on furlough, was appointed to take charge of the South Sarawak field. It was only in January, 1935, that the Hendershots arrived in Sarawak. In early 1936, however, the Hendershots were invited to locate in Penang because of their daughter's health. Later, Hendershot was asked to go to Sarawak from time to time to look after various interests of the church.

In July, 1934, the Youngbergs left for furlough and R. T. Morrow, a doctor from Ceylon, was employed to take charge of the North Sarawak field. By this time, buildings in Bukit Nyala were completed except for the church building. Elam Sinaga opened a school for about 20 boys, and church services were held in the schoolhouse.

On Sabbath, February 1, 1936, the first Iban SDA church was dedicated. After the dedication service conducted by J. G. Gjording, four candidates were

baptized. They were Luming, first chief of longhouse Bibau; Tiudin, a schoolboy; Layan and his wife Tauta. She was the first Iban woman to be baptized. In the afternoon, the newly erected hospital on the mission premises was also dedicated.

On February 16, 1936, the Union Committee voted to recommend to the coming biennial session that Sarawak and Brunei be organized into a regular mission known as the Sarawak Mission of Seventh-day Adventists with headquarters at Kuching, effective upon the arrival of the foreign worker called to take charge of the work in Sarawak. At the same meeting, the committee agreed with Dr. Morrow's suggestion that he be located, as soon as possible, at Bintulu where the government was eager to turn over its dispensary to the SDA Mission.

On January, 1937, John M. Nerness arrived in Singapore in time for the Union biennial session. At this session, a formal action was taken to organize the Sarawak Mission and he was appointed director of the mission. A few days later, he was also appointed treasurer of the mission.

Meanwhile negotiations had been going on between the SDA Mission and the government. On October 11, 1938, the Union Committee approved the agreement whereby the mission would operate the government dispensary in Bintulu provided Dr. Morrow was willing to work under the management. However, Dr. Morrow felt that he needed a rest before he began active work in Bintulu. Granted a four-month paid leave, he proceeded to Ceylon. More extended paid leave was granted. Coming back to work for a while, he eventually tendered his resignation by the end of 1939. This virtually ended SDA medical work in Sarawak.

In May, 1939, W. W. R. Lake was appointed director and treasurer of the Sarawak Mission, while J. M. Nerness, the outgoing director and treasurer of the mission was appointed the same posts in the Malay States Mission. Two and a half years later, Sarawak was occupied by the Japanese, bringing the mission work almost to a standstill. By this time there were, in the Sarawak Mission, three organized churches with a total membership of 130. Of the six schools listed in the *SDA Yearbook*, one was in Indo-China, one in Bangkok, one in Singapore, one in British North Borneo, and two in Sarawak.

When the Pacific War broke out in December, 1941, W. W. R. Lake declined to evacuate. During the first three months of the Japanese occupation, he was given "freedom" to work, but had to stay at Ayer Manis School. Then he was arrested and sent to the internees' camp.

Though the war ended in August, 1945, the Sarawak Mission was not reconstituted until April, 1947, when the first postwar Union Annual Committee appointed L. E. A. Fox to act as director of the Sarawak Mission and

principal of Sunny Hill School. When he arrived in Kuching in May, Fox set about to renovate and repair the neglected buildings on the mission premises. Evangelistic work among the young people was carried on vigorously. By the end of 1947, 80 new members were added and two new churches were organized in Sarawak.

At the ninth Union biennial session held in January, 1956, it was voted to unite the North Borneo Mission and the Sarawak Mission, effective January 1, 1956, as a single mission known as the Borneo-Brunie-Sarawak Mission of Seventh-day Adventists. Five years later, Sarawak constituted a separate mission again. Richard C. Hall, who had pioneered work in Laos, arrived in Sarawak in 1962. He brought the aviation program to Sarawak. As rivers were, and still are, the chief thoroughfares in Sarawak, the aviation program was a great help to the mission. Due to various reasons, the aviation program was phased out in early 1980.

With the departure of Paull Dixon, who is a pilot, Choo Wee Fong became the first national mission president in Sarawak in August 1980. He is still directing the work, which had, as of December 31, 1987, 67 organized churches and a total membership of 9,297.

EARLY NATIONAL WORKERS IN SINGAPORE

One of the valuable lady workers in the early years of the SDA Mission in Singapore was Sim Gee Nio. Besides having a thorough knowledge of English and Malay, she could speak three Chinese dialects. A Straits Chinese, she had been under the instruction of P. W. Munson while he was a Methodist missionary. In early 1906 she became a Seventh-day Adventist. Because of this newly-found faith, she had to leave home and was taken into the Joneses' family. She helped them by taking charge of house-keeping and cooking, teaching in the church school, running the Tract Society and Health Food Department. She was active in the church as secretary of the Sabbath School and would go out to distribute tracts one or two evenings each week.

At the suggestion of George A. Teasdale, one of the pioneer missionaries in Java, the Malaysian Union Mission Committee voted on January 26, 1908, to send Sim Gee Nio to work in Java. The Chinese believers in Singapore took an offering to pay her way there feeling that they were honoured in being able to send one of their own nationality from a new mission field to one still

newer.

Concerning this matter, G. F. Jones commented, *"One of the happiest events that can come to a new mission is the sending out of its native converts to another field as workers. This was the happy privilege of the Singapore Mission on February 7 when Gee Nio sailed to Surabaya, Java, to help in the work with Sister Skadsheim and Sister Nordstrum. Although Gee Nio had never before traveled alone, she realized that while in the Master's service she was safe anywhere, so she left Singapore with joy in her heart at the thought of being useful in a new field of labor."*

Sim Gee Nio was as energetic in Surabaya as she had been in Singapore. Concerning her work at Surabaya, E. H. Gates made the following report to the delegates at the biennial session of the Australian Union Conference in 1908, *"The young Chinese sister, who speaks Chinese, Malay, and English, assists in the house work, sells Malay and Chinese tracts, visits Chinese women, besides acting as interpreter."*

In February, 1909, a Chinese family of nine, who were on their way from Surabaya to Amoy, China, called at the mission house on the Sabbath day and attended the morning meeting. Being somewhat interested in the truth, they requested the names of SDA missionaries in Amoy. They spoke very highly of Sim Gee Nio's work and reported that a number of the Chinese there were interested in the truth. G. F. Jones concluded the report of the visit of this Chinese family with these words, *"We are made to rejoice at Singapore as we hear the good done by one of our sister-workers."*

In 1912, Sim Gee Nio left Java to serve the Singapore Mission again. She teamed up with Chan Teck Sung, *"to do systematic house-to-house work in Singapore and meet with a number of Baba Chinese who were becoming interested in the truth."*

The first national worker to join the Singapore Mission in the early years was also first contacted by R. W. Munson. He was Timothy Tay, who most probably was the Tay Hong Siang mentioned on page 640 in the *Seventh-day Adventist Encyclopedia*. Born at Benkulen, Sumatra, and with Malay as his mother tongue, Timothy Tay first came to know Munson in 1893 while the latter was in charge of the newly-opened Methodist orphanage in Singapore. Soon Timothy decided to become a Methodist and Munson baptized him by sprinkling.

When R. W. Munson was at Padang to open SDA work in 1900, he learned that Timothy had married and was living then at Fort De Kock. He wrote Timothy a postcard, inviting him to be his co-worker. Several weeks went by. Then Timothy turned up one day. For three days he and Munson studied the Bible and prayed. Soon Timothy became an SDA. Within a span of seven years, he was

Continued on page 14

SARAWAK**THIRD SAUM PATHFINDER
CAMPOREE**

A group picture after the opening ceremony.

The third SAUM Pathfinder Camporee was declared open by Datuk Alfred Jabu Ak. Numpang, the Deputy Chief Minister and Minister of Agriculture and Community Development, on April 7, 1988. On that day more than 300 Pathfinders, resplendent in their uniforms or national costumes, lined the beach and parade ground of the Bako National Park to greet Datuk Jabu who had arrived with his party in a helicopter. In his opening address, the Datuk commended the Pathfinders for their good work and urged them take an increasingly more active role in nation building and community services.

During the five-day Camporee, the beautiful and unspoilt 2,744-hectare park provided the campers with many trails for hiking, a great wealth of plant and animal life for nature study, and spacious areas and beaches for physical activities. The serene and tranquil setting enabled the pathfinders to seek God in quietness and to develop their friendship with fellow pathfinders whom they had met for the first time.

Pastor Edmund Liah and Elder Watson Ho, the Camporee director and commander respectively, together with the planning committee, had worked untiringly for many months prior to the Camporee. Being Sarawakians, they were pleased to have the Sarawak Mission chosen

to host the Union-wide Pathfinder Camporee for the first time. Support was solicited from the local churches, Sarawak Mission, Southeast Asia Union Mission, as well as the State government. Five thousand ringgit were granted to help fund the Camporee by the Ministry of Youth and Culture of Sarawak which co-sponsored the Camporee.

Among the special guests that inspired the pathfinders with their devotional messages throughout the Camporee were Pastor Ba Khin, the newly appointed Church Ministries Associate Director for Youth Ministry of the Far Eastern Division, and Pastor George Johnson, the President of Southeast Asia Union Mission. Their messages centered on the theme of the Camporee: We Serve; We Seek; We Save. Campers were challenged to venture out for Christ in serving their fellowmen. In this way they could lead them to know Christ through the written and spoken Word as well as by a positive Christian life.

Training sessions were also featured in the Camporee. Dr. David Wong, the Church Ministries Director of Southeast Asia Union Mission, co-ordinated the programs on "The Pathfinders and Harvest 90" and "The Role of Pathfinders in the Prevention of Drug Abuse." All the

By David Wong



Datuk Alfred Jabu inspecting the contingent.

Pathfinder contingents from Sabah, Sarawak, Singapore and West Malaysia participated enthusiastically in the formulation of plans for soul-winning which can be undertaken effectively by the Pathfinders in their respective countries. They pledged to support the Harvest 90 program by being soul-winning Pathfinders themselves.

During the Camporee service, awards were given to pathfinder leaders. Special recognition for their length of service in the Pathfinder Clubs were awarded to Ellen Labat, Watson Ho, and Maclean Kula. Among the recipients of the awards, Watson Ho was declared "Mr. Pathfinder" by Elder George Johnson. In response to the honor bestowed upon him, Watson testified: "My life



Dr. George Chan (back row center) pictured with Pastor George Johnson and a group of pathfinder leaders.

revolves around Pathfinding. I can't live without Pathfinders. By God's grace I will continue to have a part in the Pathfinder movement till Jesus comes."

The highlights of the evening activities were the cultural programs presented by each of the contingents. The traditional dances, songs and games from each mission captivated the attention of the audience. The most enjoyable part of the program was the audience participation in learning the dances and songs from other lands.

With the dawn of April 11, the campers reluctantly woke up to the sound of the bugle to prepare for the closing ceremony. Dr. George Chan Hong Ham, minister in the Chief Minister's Office arrived to deliver the closing address. In it he encouraged the Pathfinders to take on a leadership role in helping other youth to lead a more meaningful and useful life.

As the Pathfinders parted, they looked forward with eager anticipation to seeing each other again at the 1991 camporee to be held in Sabah.

Dr. David Wong is the Church Ministries Director for SAUM

TAKE NOTE OF SEPTEMBER 24, 1988

This quarter's 13th Sabbath School offerings will come to our Far Eastern Division to bring aide to three of our areas requesting help. Five junior Bible seminaries will be constructed in Burma. The Thailand Mission College at Muak Lek Campus will receive assistance to construct the buildings necessary for opening the college by 1989. A literature ministry seminary will be constructed to train up our literature evangelists of the South Philippines to a higher standard of competence and efficiency for their work.

The Far Eastern Division has designated September 24, 1988 as a Special Day of Fasting and Prayer for the 13th Sabbath School Offering. Let us band together in prayer on this day, throughout the Southeast Asia Union that God's blessing may be richly manifested through the generous giving of brothers and sisters around the world, that His work might go forward in these three areas of our field.

— Lorilyn Horning, Managing Editor, MESSENGER

AWR-Asia

BE A PART OF THE EXCITEMENT

It is an exciting new day for Asia. Are you a part of it? You Can be!

From all over Burma, people are writing in to AWR-Asia requesting Bible studies. Nearly 500 letters of request have come in from listeners. It is a new day in Burma as many places, before unentered, are now hearing the gospel.

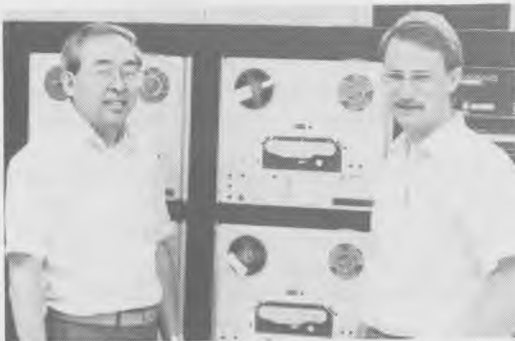
Pastor Lee Cong Giao from Glendale, California reported that the Vietnamese pastors now living in the United States have joined the excitement by organizing themselves recently for the purpose of developing broadcasts for Indochina over AWR-Asia. Brother Luong Ha, from Texas, will be the radio speaker and the Adventist Media Center at Thousand Oaks, California, has been contacted to help with production of the programs.

This is great news for Vietnam, with its over 60 million population. Today it is the most populous country in Southeast Asia. Radios, estimated at six million, are used all around the country, thus making this avenue for spreading the Good News the best choice.

New Guinea is likewise enthusiastic about the potential AWR-Asia has for reaching the many people groups of Papua New Guinea. Everyone has a radio there, so the church has moved forward in faith to establish a recording studio in Port Moresby, the capital city.

The last of the six antenna towers are nearly constructed. When construction is completed this summer, AWR-Asia will be able to broadcast in 17 languages on four antennas and two transmitters.

As of June 27, 1988, 7,897 letters of response from 79 countries have come in to AWR-Asia. To date, approximately 2,000 people are currently taking Bible correspondence courses.



AWR-Asia Program Director Greg Scott stands with Assistant Program Director Richard Liu in front of the automation system which controls the programming in 17 languages at the Station on Guam.



The Adventist World Radio-Asia station on Guam, KSDA, overlooks the Philippine Sea from its 40 acre site on the slope of Mt. Lam Lam, the tallest mountain on the island.

Now is your chance to join the fun! During the first six months of 1988, donations from supporters of AWR-Asia fell short about \$10,000. If you wish to be a part of this thrilling faith adventure and help to raise the funds so necessary to carry forward this project, please send your donations to either the General Conference, 6840 Eastern Ave., NW, Washington, D.C. 20012 or to AWR-Asia, P. O. Box 7500, Agat, Guam 96928 USA.

And one more thing. If you have any back issues of VIBRANT LIFE, LIFE AND HEALTH, or any other creditable health magazine that you might be willing to part with, please mail them to: The Program Director, KSDA, P. O. Box 7500, Agat, Guam 96928, USA. Much material is needed urgently to produce radio scripts on health. Thanks so much.

— Lorilyn Horning, Managing Editor, MESSENGER Early National Workers

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baptized the second time by the same minister. But this time it was by immersion. Recounting this encounter with Timothy at Padang, R. W. Munson wrote: "It was a precious token of God's care not only for him, but also for us, that He had prepared the way before us by bringing this dear boy from Singapore before we arrived."

During those days in Padang, the immigrant Chinese outnumbered the local born, Malay-speaking Chinese almost 10 to 1. In order to evangelize the immigrant Chinese, it was necessary for some one to go to China and learn the most important dialect—Hokkien. Thus Timothy was sent, in February, 1904 to Amoy, China, to perfect his knowledge of Hokkien under competent teachers, who were not available at Padang.

At Amoy, Timothy met a Protestant minister by the name of Keh Ngo Pit. In an attempt to prove to Timothy from the Bible that the Seventh-day Sabbath had been changed, Keh himself became converted and began to serve the SDA church.

Timothy Tay and his family arrived in Singapore on May 17, 1905. He took the nurse's course from E. C. Davey

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Tan Sri Datuk Amar Sim Kheng Hong with garland, minister of finance led out in the ground breaking.

Ground-Breaking at Sunny Hill

Continued from page 7.

philosophy that guides the operation of the school. We also believe that the school plant that houses the educational program is important; and this building project will reflect our commitment to proper education—educating the hand, the mind and the heart."

Kind words of appreciation were expressed by Sunny Hill School Principal, Mr. Gordon Chong. His words of thanks went to many who had participated in different ways to make the activities of the day possible. Among those thanked were the many donors, the alumni, the hard-working staff and students, the visitors and the guests.

T. G. Staples, Southeast Asia Union Mission Treasurer, stressed the importance of education in making good citizens in Sarawak. Adventist Education at Sunny Hill School could do the following: 1. Train the young people to love their land and to appreciate the diversity of the peoples comprising that land; 2. Prepare students for change in a rapidly changing world; 3. Help the students to know their roots and the principles they have lived by in the past and challenge them to carry those principles on into the future; 4. Lead all to recognize the fatherhood of God that makes all men brothers and each a part of the community; and, 5. Guide the youth into service rather than into living for self. In doing this, Staples said that the school needed not only academics but values that would carry the student through life.

Following the ground breaking, a delicious lunch was served to many guests, school staff, and students in the school auditorium.

Sunny Hill School's principal, staff, students, board, alumni, and friends are to be commended for the hard work that led up to the ground breaking. Much of the needed funds have been raised; but more is still needed so that the building with appropriate, suitable equipment and facilities can be quickly made ready for use.

**Robert G. Burton, Educational Director,
Sarawak Mission**

Early National Workers

Continued from page 14

who arrived in Singapore about the same time to establish medical work. Later, Timothy was sent to sell the Malay tract on the second advent, the *Good Health*, and the *Malay Christ our Saviour*.

In late 1907, the Eastern Training School was started in a rented house called "Mount Pleasant" off Thomson Road. Among the three or four Chinese students at this first SDA training school in Singapore was a 28-year-old, Chang Siew Eng. His first knowledge of the Sabbath truth was through Keh Ngo Pit, who, in turn, had learned of it from Timothy Tay. Although Chang was at first opposed to the Sabbath as his teacher, N. P. Keh, had been, the message had its effect upon him. Coming from Amoy to Singapore, he was in charge of a Presbyterian church. As he continued to correspond with N. P. Keh, he gradually became convinced of the truth. Finally, he resigned his position and threw in his lot with the SDA Church. On Thursday morning, June 25, 1908, he was baptized together with two Batak students, Ezekiel and Gaius, and a 17-year-old Chinese student of the training school. Chan Thiam Hee was also baptized on this occasion with his wife and their eldest son Chai Teck.

C. Y. Wu, Secretary, SAUM



Dr. Gary Brendel.

DR. GARY BRENDEL

Dr. Gary Brendel, Associate Professor of Education and Psychology at Walla Walla College, is serving as curriculum advisor this quarter. He expressed to the school that he has had to wait too long for his "turn" to come to Singapore. The students find him quite interested in their activities. Mrs. Brendel will be joining him for the last two weeks of his stay.



Dr. Garth Thompson.

OBITUARY

Dr. Garth Thompson came to the Andrews University Theological Seminary Christian Ministry Department in 1982. In 1984, he became the Chairman of the Department. Dr. Thompson became ill in the fall of 1987, having the first surgery in October and receiving chemotherapy through the remainder of the year. He was told that the cancer was completely gone during February of 1988. However, in March he began having discomfort again and was readmitted to the hospital. Surgery showed that the cancer had spread and was beyond control. Dr. Thompson passed away on Sabbath morning, April 30th at the age of 63 years. The funeral was held on Monday, May 2 and included memorials by Dr. Gerhard Hasel, Dean of the Seminary, Pastor Larry Lichtenwalter of the Berrien Springs Village Church and Pastor Dwight Nelson of the Pioneer Memorial Church who had been a student when Dr. Thompson was the principal of Far Eastern Academy. Dr. Thompson leaves his wife Ruby and four children Ron, Jeanine, Don and Jenelle.

— Alice McIntyre, Secretary,
Christian Ministry Department,
Seminary, Andrews University.

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Published bi-monthly as the official organ of the
Southeast Asia Union Mission of Seventh-day Adventists.
251 Upper Serangoon Road, Singapore 1334

Printed by Southeast Asia Publishing House