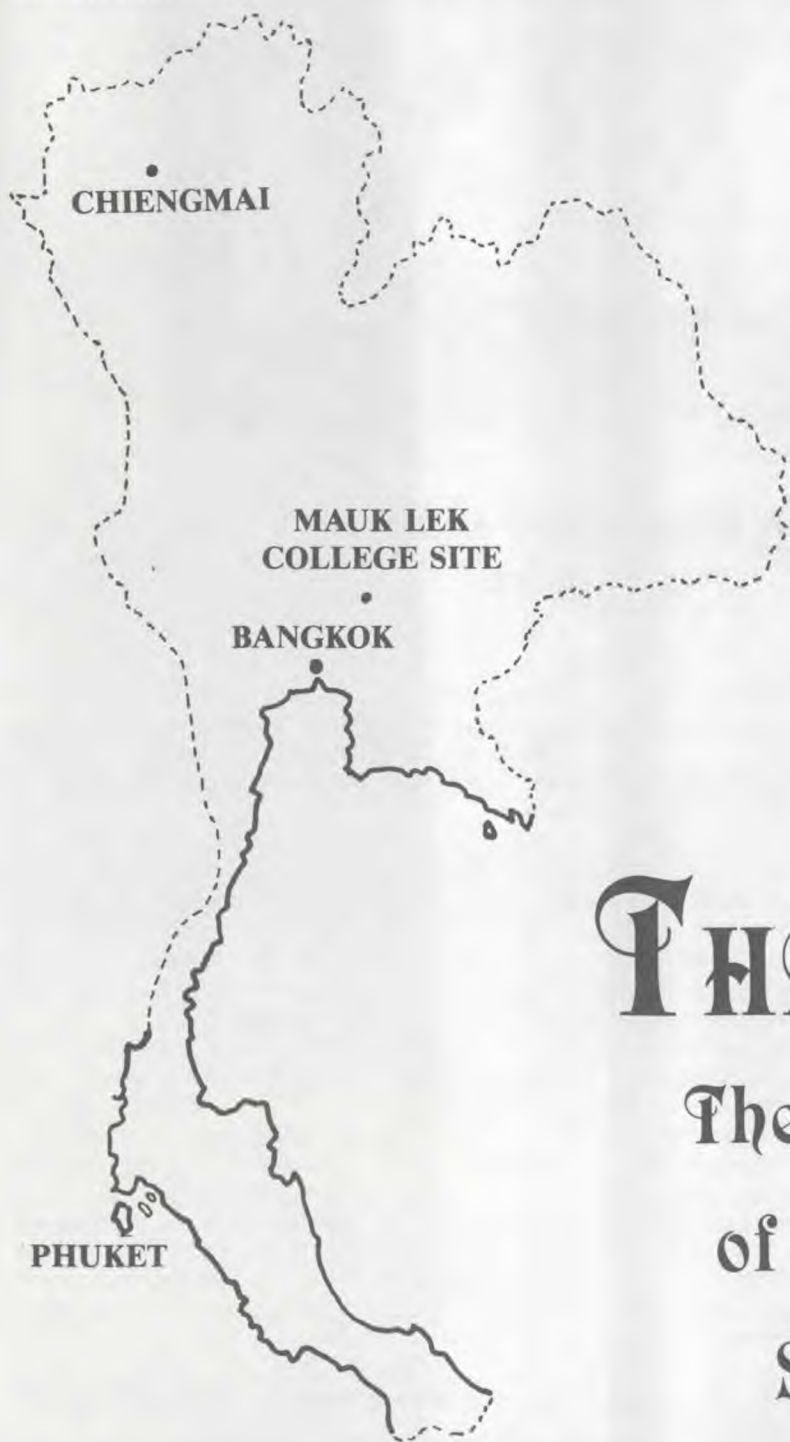


# SOUTHEAST ASIA UNION **MESSENGER**

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# THAILAND,

The Land

of

Smiles

## NEWSBREAK



*Dr. and Mrs. E. Harold Lickey.*

*Dr. and Mrs. Melvin West.*

## SDA MUSICIANS VISIT THE ORIENT

On July 25, Dr. E. Harold Lickey and Dr. Melvin West with their wives arrived in Hong Kong to begin a six-week working tour. Their arrival heralded a significant outlay of blessing to the Far East. Both gentlemen have given their lives to serve the church with their gift of music. That has led them to be a part of the Faith for Today music team, teach in a number of our colleges, and most recently chair two of the most important committees in the development of the new SDA Hymnal, which has proved such a blessing to Adventists all around the world field. It is little wonder that many welcomed their arrival.

The men lectured to ministers and interested laymen in Hong Kong, then flew to Bangkok for a weekend of ministry in music and lecture. Penang was next to enjoy their services. Under the direction of Dr. Danny Oh, the hospital and church staff organized a choir to sing under Dr. Lickey. With the additional services of a couple of other local musicians they offered a Musical Variety program to the public as a fund raising project for the PAH Heart Fund. The mayor of the city opened the evening with an enthusiastic welcome to the guest musicians and other participants. The evening was an outstanding success. Approximately M\$10,000 were raised to assist PAH in their services for heart patients.

Singapore was next to benefit by their visit. The men each taught for one month at SAUC, ministered during

the week and on weekends with their music, and conducted a one-day Hymn Festival at the Orchard Road Presbyterian Church. During one weekend, Dr. and Mrs. West flew to Sarawak to share with the church in Kuching.

The Hymn Festival on August 27 at the Presbyterian Church proved to be a positive method for reaching into the Singapore community to build bridges of friendship. Many folks from a number of churches other than the Seventh-day Adventist church attended the day's activities and commented afterwards on how much they enjoyed the time spent together.

From Singapore, the folks flew to Korea for a long weekend packed to the brim with lectures and performances. Nearly 300 plus delegates were in attendance from all over South Korea.

Dr. Lickey and Dr. West with their wives have now returned to the United States, but they have left behind them a whole host of new friends, many of whom will always view God's gift of music with greater understanding and joy, because they took the time to come and share. We praise God for having sent them to us.

— Loralyn Horning, Managing Editor, MESSENGER

## FOR CONSIDERATION

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### PRAISE, THE CHRISTIAN'S DUTY AND PRIVILEGE

E. Harold Lickey

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It brings me great pleasure to meet with fellow Christians in God's house this morning to consider the subject of music. I must say that we have fallen in love with the people of the Orient. In each country the people have been so gracious and kind to us. We have been made to feel at home and we appreciate it a great deal.

#### ***We must be Christians first and musicians second***

Concerning our subject for this morning, let us first establish the foundational criteria that we must be Christians first and musicians second. A correct balance can only be maintained with this ratio. Excellence is sure to follow the musician who chooses first, to make a solid commitment to Christianity and second, to become the best professional musician he can with the abilities God has endowed him or her with.

The highest motivation towards excellence in any area is to present what we do as an offering to God in the best form possible. God will accept our gift today, but He looks for something better tomorrow. He expects our understanding of what He wants to enlarge as we follow on to know Him.

Here I must make it clear that professionalism can not necessarily be equated with offering a perfect gift to God. In the context of our music, we must see what we do as a ministry, not a profession. It is an offering, not a performance. In church, music is far more than just a past time done only by professionals to appease an inner desire for expression. God has a specific intention for it's

use not only in the worship service, but outside as well. Unfortunately, the vast majority seem to know so little about it, and worse still, care less.

Why must this be? Music is everywhere. We cannot escape it. Often we are exposed to music that we don't like for one reason or another. Unconsciously we make choices with regard to what we hear. Subsequently, the music we choose becomes a part of us. It then makes a statement of who we are and what kind of character we are forming for this world and the next.

The ancient rulers of China understood music's power to the extent that they believed it to actually maintain the culture of the nation. From my experience as a music educator during the past 40 years, I would have to concur with this philosophy. There is a definite, unequivocal, far-reaching, and integral relationship between music and one's quality of life.

Yet, somehow we seem blinded to its power, hypnotized by its charm, and lulled to spiritual death-like stupor by its cadence. In every worship service, twenty-five percent of the service is given to music. Yet all too frequently our worship leaders, of all people, know just about zero about music. How then can they effectively lead the congregation to the highest level of fulfillment in worship?

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***Music choices  
have a vital  
relationship to an  
individual's spiritual  
health***

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There is far more to think about than most of us have ever thought about in this context. Ezekiel 44:23 states that the people must be taught by the pastors the difference between the holy and the profane, the clean and the unclean. This verse relates to all areas of life, including music.

Music choices have a vital relationship to an individual's spiritual health. Our musical diet plays an integral part in determining how we plan to spend eternity. It has such a powerful effect on our emotions, that it can lead us toward heaven or eternal destruction. At the judgment bar of God, we will be held accountable for the choices we have made.

"Well, okay", you might be saying, "if music is not amoral, then shouldn't there be some indication in scripture as to what God wants in this area?" It is a good question to be sure. And the answer is "Yes, God does give definite principles."

His main point of departure sounds a clarion call to all mankind to return to the worship of the only true God and Creator. In Revelation 14:6,7, we find the first angel flying through the midst of heaven carrying the everlasting

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***Our motivation for doing anything in life must center around the idea of bringing glory to God.***

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gospel to the world with an urgent message. "Fear God and give Him the glory. Worship Him that made Heaven and earth."

The allegation here is that WORSHIP is the central issue in the struggle. God is calling His people back to worship. As His children, our concern about music must likewise arise out of our concern for worship.

Our primary motivation for doing anything in life must center around this theme, "to glorify God, our Creator." This is not only a privilege, but a divine command. In Psalm 150:6, King David clearly states, "Let everything that hath breath praise the Lord."

This is not a voluntary response. The verse does not say, "Come into my presence with singing, if you want to." No, here duty meets delight. Worship will be the eternal activity of redeemed mankind.

In the Bible, music followed down two tracks. Folk music casually became a language for musical expression among all classes of people, while Levitical music developed into a highly organized, liturgical form. God Himself gave very explicit instructions to King David regarding His ideal in this aspect of the people's worship. These are recorded in the first and second books of Chronicles.

It was no small set up that God ordained, for David was told to set aside 4,000 Levites for the music ministry of the church. In addition, he was ordered to set aside 288 teachers to give instruction to this group of musicians.

Again, the whole purpose for initiating and organizing this vast musical extravaganza was solely to bring praise to God. When the 120 trumpet players blew their trumpets and all the singers began to sing during the first service recorded in II Chronicles 5:12-14, God came down over the temple like a cloud. Here He performed two marriages: 1. Music with Worship, and 2. the Music ministry with Clerical leadership.

The mandate from the scriptures is that music is a ministry, equal to the preaching of the word. Excellence must be its goal. Malachi 1 states clearly what God thinks of offerings that are not perfect.

No one can legislate for another his music literature choices. However, if God has given music solely for the purpose of worship and at the same time requires excellence to the highest degree of perfection possible, it behooves Christians to wisely sort through the gamut of existing material and purposefully discard all that would lead away from worship.

Our Creator is a thrice-holy, transcendent, omnipotent God. He is very particular about how we behave in His presence and how we choose to worship Him. In Isaiah 6, we find Isaiah having just seen God in vision, high and lifted up. "Woe is me," was Isaiah's mournful response. But praise be to God that He did not reject Isaiah. Instead, the Father bent down and lifted him up.

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***The Father longs to create in us His image***

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He'll do the same for us, no matter what our past choices in any area of life may have been. If we truly long for Him, He will recreate in us His likeness, thus fulfilling the great longing of His own heart to create in man the image of Himself. Then and only then, worship becomes a privilege, duty a delight, and integrity a responsibility.

In the heart of such a worshipper, music finds its truest home, its purest expression, its most profound utterance. From the voice of such a man or woman, Psalms 98 breaks forth in joyous reality, thus hastening the day when all the universe will sing His praise and not one note of discord will be heard in all His holy mountain. May God guide us all to that glad day.

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*Excerpts taken from Dr. E. Harold Lickey's lecture on August 27 at the Orchard Road Presbyterian Church.*



## THE NOBLEST MONUMENT OF ENGLISH PROSE

Part I

R. Russell Standish

It was not until the sixteenth century that the first English translation of the Scriptures from their original Greek and Hebrew was completed. It is true that John Wyclif had, in the fourteenth century, translated the Bible into English from the Latin Vulgate and this had caused such resentment that Wyclif's bones were disinterred a decade after his death, which had transpired in 1384, and publicly burnt. He had written, "Cristen men and wymmen, olde and yonge, suden studie fast in the Newe Testament, for it is of ful autorite, and opyn to undirstanding of simple men, as to the poyntis that be moost nedeful to salvacioun."<sup>\*</sup>

***We would do well to consider at what price the standard of purity of Biblical manuscript was obtained.***

In November, 1983 Colin and I had the privilege of worshipping in the country church in Lutterworth in Leicestershire, England. It was to this pastorate that John Wyclif was banished when his influence in Oxford was more than the church hierarchy could tolerate. It was here that he died and it was here that his bones were ceremonially burned, symbolic of the fate, it was decreed, of his soul in hell. How fortunate we are that our God's actions are not subject to the whims and bigotry of man. In the stone church is preserved a copy of Wyclif's great contribution to truth, his translation of Holy Writ.

\* Christian men and women, old and young, should study diligently the New Testament, for it is of full authority, and open to the understanding of simple men, as to the points that are most needful for salvation.

But bold as Wyclif's work was and far reaching as his efforts were, it was through contact with him that reformation stirrings were witnessed in far away Bohemia, which culminated in the mighty witness of Huss and Jerome, Wyclif was unable to introduce to his fellow citizens a translation of the New Testament uncorrupted by Papal tampering of the original manuscripts.

The Latin Vulgate, from which Wyclif translated his English version had been translated originally from these corrupted Greek manuscripts. William Tyndale in the sixteenth century had access to uncorrupted Greek and Hebrew manuscripts and it was from these that he prepared his English translation. The Roman Catholic prelates condemned Tyndale's work as a wilful perversion of the New Testament. His Bible was consigned to the flames and he, himself, was burnt at the stake in 1536 for daring to utilize Greek manuscripts uncorrupted by deliberate alterations. So dear was the purity of God's Word to Tyndale that life itself was less precious. We would do well to consider at what price the standard of purity of Biblical manuscript was obtained.

***Many Christians select a modern version believing it is an authentic translation***

Tyndale's work was not extinguished by the flames which consumed his body and his translations. It lives on today in its worthy successor, the King James Version of Scripture. Unfortunately, the tradition of the corrupted manuscripts was not stayed by the success of the English

Reformation. It still survives in most modern translations. Indeed in 1986, sales of one of these versions, the New International Version, exceeded that of the King James Version for the first time.

The great majority of Christians selecting a modern version of Scripture do so, believing that they are simply obtaining an authentic Bible, translated in the English of today rather than that of the seventeenth century. They would be astounded to learn that the most popular modern versions have been translated from a different Greek manuscript from that used in the King James Version.\* Few are aware that from the earliest times two Greek manuscripts have competed for the right to be accepted as the original words written by the apostolic authors.

Many unsuspecting Christians accept the claim that modern translations have a marked advantage over those of the sixteenth and seventeenth centuries since recent discoveries have revealed many more manuscripts. In some cases these are more ancient copies of the Greek manuscripts. Thus, it is claimed, these enable a more accurate basis for the evaluation of both minor and major discrepancies between the various manuscripts. But all the Greek manuscripts bear unmistakable testimony of having arisen from but two sources - one preserved by the eastern Christian church in Constantinople and Syria and the other by the church of the west, centred in Rome

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***It is never safe to  
tamper with Holy Writ***

and Alexandria. Modern discoveries have not altered this fact. The merits of these competing claims demand evaluation, for it is never safe to tamper with Holy Writ. God did not choose the messages He inspired His servants to record in a careless fashion. Every sentence was inspired by God. While it is true that these privileged authors of the canonical writings used their own words and distinctive styles in writing, nevertheless every concept expressed, every fact related was deemed by God as information vital to our salvation. So holy were these words that the most terrible anathema was threatened against those who dared to tamper with its content. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18,19).

The two competing Greek texts of Scripture\* are typified by the Textus Receptus (Eastern tradition) and the Codex Vaticanus (Western tradition). No translator since early Reformation times has chosen these two forms of the Greek Scripture in a vacuum. Each has made a deliberate decision to choose one or the other. The translators who were chosen to undertake this important task in the days of King James I of England were well

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***It seems like Satan's  
trump card reserved  
by the devil for the days of the  
preaching of The Three Angels***

aware of the two basic manuscripts. The Textus Receptus had a history extending back to "the apostolic churches and reappearing at intervals down through the Christian Era among enlightened believers."<sup>1</sup> It "was protected by the wisdom and scholarship of the pure church in her different phases; by such as the church in Pella in Palestine where Christians fled, when in 70 A.D. the Romans destroyed Jerusalem; by the Syrian Church of Antioch which produced eminent scholarship; by the Italic Church in northern Italy; also at the same time by the Gallic Church in southern France and the Celtic church in Great Britain; by the pre-Waldensian, the Waldensian, and the churches of the Reformation".<sup>2</sup> This is indeed an impressive pedigree, for all these churches strove for purity of faith in an age of rampant apostasy.

The competing stream is small by comparison, yet it would seem that, as in the middle ages, so at the end of time, it is poised to supersede in acceptance of the Textus Receptus. It is based upon two Greek Manuscripts - the Codex Vaticanus, secreted in the Vatican library for centuries and the Codex Siniaticus discovered by a German theologian in the "waste-paper basket" of an ancient monastery at Sinai in the significant year of 1844. One could rightly wonder if this discovery was not a Satanic trump card reserved by the devil for the days of the preaching of the three angels' messages. This form of the Greek manuscript has been represented in the Latin Vulgate, the 1582 Jesuit translation of Scripture into English (known as the Douay) and since 1881, the vast majority of modern translations.

There is little dispute over the Hebrew text of the Old Testament. The Massoretic Text is almost universally accepted.

\* Among these versions are the Revised Standard Version, the American Standard Version, the New International Version, Today's English Version and the New English Version.

# THAILAND

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## THAILAND MISSION UPDATE

### Thailand Mission College

Much is happening in the development of the college for Thailand. One home has been completed and occupied, and eight staff housing units are on their way to completion. Several wells, where water has been found in abundance, have been drilled. The electrical company of Thailand has approved our plans for putting electricity onto the Muak Lek College campus. Dormitory plans have been voted by the college board, and a portion of the funds have been arranged in order to get the building underway. These projects just mentioned will cost approximately 12 million baht, or US\$470,000.00. Also the new Nursing Administration building at Bangkok Adventist Hospital is coming along well, and is on schedule.

With all this activity at the present time, excitement is running high among our Thai young people as they look forward to being able to receive a college education in a Christian atmosphere, and without having to face Sabbath class or examination problems.

A portion of the 13th Sabbath School Offering at the end of this 3rd quarter of 1988 goes to help with the continued development of this college. The Thailand Mission wishes to thank all those who gave sacrificially on September 24 so that this institution might be completed for the youth of Thailand!

At the time we started the development at Muak Lek, we had no church group there, however, along with the very busy schedule of all the workers at the site, they managed to share their faith. Brother Wayne Hamra, project director, along with a number of young graduates from Chiangmai Boarding Academy, shared their faith with those in the area. As a result, a number have already been baptized, and several more are preparing for this sacred rite. Now, each Sabbath this group holds regular meetings. No doubt this will form the nucleus for a large church in the very near future.

### Evangelism

For the past 70 years the Adventist Church has made its presence felt in Thailand. Few baptisms, however, have taken place. Many difficulties have arisen in trying to approach the Buddhist people with Christianity. However, now a breakthrough could be on the horizon. The younger generation are not satisfied with the past or present, and are beginning to ask questions. Previously, the baptisms in Thailand Mission were around 150-200

a year. Now these have increased to 400-500 each 12 month period, but the conversions are very few in comparison with the 55 million people living in Thailand today.

Few of the 73 provinces of Thailand have been entered with our message. However, with the direct providence of God in the past 3 years, a number of new provinces have been reached, including Nakornsithamarat, Pattaya, Nakhonrajasi, Udonthani, Roi-et, and Singburee. In connection with these new groups, four former pastors of other churches have accepted the truth and have joined God's people, along with a number of their former church members. Three of these pastors have now joined the ranks of our SDA pastoral staff here in Thailand.

Presently the baptized membership of the Thailand Mission stands at 7,302. This includes over 700 refugee members of organized SDA churches in the camps.

### Radio and VOP

Just a few weeks ago we were able to start a new FM radio broadcast here in Bangkok. It is an hour long program once a week. This one FM program can reach up to six million people with our message. Please pray that through the Holy Spirit this program will reach the hearts of many people here in this great city of Bangkok.

The radio department is busy also with producing weekly local AM broadcasts, as well as an hour program for AWR.

Presently, we have 2,000 active students in the VOP correspondence school. Just recently the Thailand Mission Committee voted to work on a special course for the Buddhist people of Thailand. Another course for the youth is also being planned. We believe it is the young people of Thailand that are reaching out for something they do not have, and Jesus is the answer to their quest.

### New Bangkok Church


The new Ekamai Church in Bangkok is nearing completion. October 15 has been set for the grand opening of this new facility. The main auditorium with balcony will seat 450-500 people. Besides this, there is a multipurpose room, kitchen, five Sabbath School rooms, two offices, two large additional rooms, two apartments, and guest accommodations, plus baptistry, mothers' room, and control room.

## ROOTS

*History of the Seventh-day Adv*

by C. Y. WU

## THAILAND



Thailand (formerly Siam) is an independent constitutional monarchy with an estimated 52,000,000 population, of which only about 7,302 are Seventh-day Adventists. Though the work began some 70 years ago, it has progressed slowly in this Buddhist, spirit entrenched land. But despite this powerful handicap, true freedom has come to many of God's children over the years as He has blessed the work in many ways. Today a new picture is being painted on the landscape of this Land of Smiles.

The work began in late 1905, when R. A. Caldwell, on his journey to the Philippines, sold the health magazine *Good Health* for three weeks to the English-speaking community in Bangkok. More than 10 years later, Phang Yin Hee, later to have a grandson named Lee Ki-plin, went as a young Chinese colporteur from Singapore, to sell the Chinese *Signs of the Times* to the Chinese people of Bangkok.

The people were suspicious of him when he asked for advanced payment on subscriptions to this unknown magazine from Shanghai, China. "Get a local guarantor to countersign, or we wouldn't give you money," they said.

Young Phang Yin Hee wondered what to do. He didn't know anyone in the city. As he walked down the street that afternoon, he happened to see a lady sitting on her front porch reading her Bible. "Perhaps this lady is a Christian," he thought. He went up and asked her what church she belonged to. Imagine his surprise when she replied that she and her husband were Seventh-day Adventists from Swatow, China. Gladly Brother Tan Thian Tsua, later to become the grandfather of Tan Oui Kiang (Komol Santimalapong), became Phang's guarantor.

In December, 1918, Ezra L. Longway and his wife arrived in Bangkok. He immediately began studying the language. He became the first secretary-treasurer of the Siam Mission when it organized in 1919. Within two years, Elder F. A. Pratt, the first director, and Mr. Longway spoke the local dialect fluently and began translating literature for the people.

V. L. Kon, from British North Borneo (Sabah), went to Siam in 1921 to canvass. After a few months the mission employed him to work as a translator for Pratt and give Bible studies. Around 1926, Pratt and Kon decided to

conduct a series of meetings in a rented shop in Korat. Pleng Vitiamyalaksana and some of his friends came out of curiosity. Unfortunately, they did not understand Chinese or English. So they just hung around and disturbed the meeting. They whispered and smoked throughout the entire service.

After the meeting, Pratt greeted Pleng and commented on what a good smoker he was. "Come home with me and I'll explain to you all about smoking and what it can do to you," he promised. Pleng was so impressed by the friendly spirit that Pratt exhibited that he decided to stick around. After the meetings were over, Pratt and Pleng began private Bible studies. Later Pleng was baptized in a small lake at Limpini Park, Bangkok, thus becoming the first Thai to accept Adventism.

To this point, the work had grown primarily among the Chinese, so in 1923 R. P. Abel and his wife were asked to come lead out in the work among the Siamese. In 1930, the second mission station was established in Ubol in eastern Thailand under the superintendency of R. P. Abel. He and his wife were the first SDA missionaries to travel with government officials and other dignitaries on the first passenger train to run from Bangkok to Ubol. Then in July 1932, Abel conducted his first evangelistic meetings at the market place in Ubol. One evening a nicely dressed man introduced himself. "I've heard about the mission and want to become a Christian," he said. Abel and his wife began studies in the gentleman's home. After several months the man and later his wife and children were all baptized.

It seemed a school was now necessary. Arrangements were made and on January 15, 1934, the Ubol Mission School opened with an enrollment of 45 children. Government officials were friendly and sent many of their children to the new school. Abel hoped this would be a great way to break down prejudice in the city.

Sure enough, in just six years the progress was so outstanding that Abel wrote in the *FED Outlook*, "Today there are nearly 400 students enrolled and 12 teachers employed." The school's secret was its standard of excellence. In 1937, three students received the highest marks in the examinations from the Ministry of Education. In 1938, the school was the largest school in the whole Far Eastern Division and baptized 12 students.

The school had to close during World War II, but reopened in 1946 under E. B. Smith, who gave general supervision to the work in eastern Thailand. As there were not enough SDA teachers in the mission school, the school was closed in 1949. The building was then used as the Ubol Mission Clinic until 1958 when the clinic was closed due to the difficulty of finding physicians. The school reopened in the same year. However, the school



## Adventist Work in South East Asia

was heavily subsidized; and it was closed in 1980. An English Language School was operated from 1982 to 1984. A kindergarten has been in operation in the mission compound since 1984.

In 1958 a church building with a seating capacity of 350 was completed in the Ubol Mission compound. A national evangelist held a series of meetings in this new church and 24 souls were baptized. This was the largest single baptism in Thailand up to this time.

In 1932, A.P. Ritz and his wife arrived to take up the duties that Pratt had begun. Under his leadership, the first Bangkok Adventist Church was completed in 1933 and the school at Soi Sap was moved to Rama 4 Road to become a Thai primary school under the new name "Adventist School." Banjerd Cholvijarn was the principal.

In 1936, the medical work began in Thailand under the leadership of R. F. Waddell and his wife. In January 1937, a three-story shophouse at 4986 Plabplachai Road was located and renovated for use. It opened on May 10, 1937 with 13 patients. From then on, there was a steady increase in patient count. In 1941, a School of Nursing opened with 25 students. Classes were conducted in the garage next to the Annex. Ruth Munroe was the director.

In the same year, R. M. Milne, Ritz and Kon were out selling books in Phuket, in southern Thailand. At the door of Mr. Tan Cheng Hor, a prominent mining businessman, they proceeded to tell of the worldwide medical and educational work of Seventh-day Adventists. "Well, why don't you start some work here," Mr. Tan replied. "There's a vacant Chinese school you can use. We'll charge you one tical (Baht) a year and never collect it." The offer was too good to refuse. Phuket Mission Clinic opened in 1940 with Dr. Arthur Geshke in charge. Among its staff were Tan Oui Kiang and Soh Sek Tong (Sunti Sorajjakool).

During the war, Kon directed the mission. Pleng cared for the Bangkok Clinic and employed a Rumanian physician to care for the patients. The income of the hospital paid the workers' salaries during this time.

In 1946, R. F. Waddell and A. P. Ritz and their families returned to resume their former work. The medical work continued to grow. The facility could not care for so many. Waddell reported to the Union committee that it was heartbreaking to have to turn away those who were desperately ill when they had spent two nights on a boat and been carried by relatives from the deck just to come for help.

Finally, March 18, 1951, the Bangkok Sanitarium and Hospital, on a six-acre tract of land at the corner of Pitsanulok and Lan Luang Roads, opened its doors with a grand ceremony. The Premier, Field Marshal Pibulsonggram, arrived in his black Buick sedan. He gave a very fine address to the nearly 4,000 dignitaries, friends

and patrons who had received formal invitations to the occasion. Then he was given a tour of the facility. "This is the best in Thailand," he kept commenting.

Despite some set backs this hospital has continued to be one of the best in Thailand. Much expansion has taken place over the last few years. God has richly blessed the medical outreach of this institution as it has sought to hold high His cause in this land.

After the war, the Phuket Mission Clinic reopened in 1949 under the leadership of Dr. F. N. Crider. In 1959, a three-rai tract just outside the town was purchased for a new hospital, workers' housing and a church. However, Mr. Tan Chin Guan (later Lyang Anubhas Phuketkarn), a prominent tin miner who had a major surgery in Bangkok Sanitarium and Hospital, meanwhile donated 25 rai (about 10 acres) of his rubber plantation in Tepkasatri Road for a hospital site. The new Phuket Mission Hospital, on the main highway leading into the town, was officially opened by Governor Tawat of Phuket on February 9, 1965. Plans for a new church building on the 3-rai tract were made in 1968, and on October 10, the new church with a seating capacity of 275 was dedicated.

Also during 1949, Dr. R. C. Gregory and his wife opened a medical clinic in Haadyai. There was no money to build a clinic, so a ten-room hotel and association hall were converted into a small but efficient clinic. In 1953, the foundation for a 20-bed hospital building was laid on a two-acre plot of land donated by Mr. Chee Kim Yoong, a business man. On July 1, 1954, the hospital was dedicated and opened by Phya Ratanabhakdi, regional governor of South Thailand. In 1955, a church with a seating capacity of 100 was built on the hospital compound.

Unfortunately, a shortage of personnel in recent years has forced the Union to lease the facility for five years. Hopefully, it can reopen once again in the near future to minister in that place.

Since the war the work has spread through Thailand in a variety of ways. Medical/dental clinics in Chiangmai and Ubol have served the physical needs of the people. In the mountain tribal area, Kent Gregory and his wife operated a maternal and child clinic until Britte-Marie died of cancer. It was a terrible blow to Kent and the work, but God provided Nurse Ruth to carry on the work begun.

Educational centers have taken a strong hold in many areas. The Adventist English School restarted in 1946 in the Waddells' garage with four students. Since then it has become a strong support to the work, and

Continues on page 14.

We are very gratified with the way this building is shaping up under the able supervision of Brother Komol Tan. We want to thank the members and friends who have donated so willingly to make this church possible, and Adventist English School for loaning sufficient funds to the church to finish the building. As soon as the debt is paid off, it will be dedicated.

### **New Work**

Just recently I had the privilege of visiting the new group of believers in the Roi-et area of northeast Thailand. We were happy to meet and worship with 17 new believers, plus a number of people who have become interested in the truth in this area. The meetings were held in the home of one of the new members who acts as the "doctor" in that area, and is the owner of the only sedan car in that community.

Not long ago we again visited our Kamu believers. This is a new tribe of people living in north Thailand. It was a wet and rainy Sabbath when we met with them, but in spite of the weather, 50 adults were present and there were 30 children attending a special Sabbath program for them. A new church is now being planned for this group and work has already started on it.

Though the work in Thailand seems to move forward slowly in comparison with what needs to be done for the 55 million people, yet we are of good courage, and see the hand of God leading His work in this land. Again we solicit an interest in the prayers of God's people everywhere that the Holy Spirit will be seen moving in mighty ways here in Thailand.

— **Wendell L. Wilcox, President,**  
**Thailand Adventist Mission**



*Group who went to Nakorurachasima Province.*

## **BAH MEDICAL OUTREACH IN KORAT NORTH THAILAND**

A Sabbath outreach program, such as occurred on 16 July, 1988 is not unusual for Bangkok Adventist Hospital. The enthusiastic people, numbering 22 in all, included the president of the Christian Medical Foundation, the Bangkok Adventist Hospital Chaplain, three doctors, several nurses and nursing students, as well as BAH workers. They arrived in Nakornrachasima province in time for church services with Pastor Keow Ayuperm.

The rain began as the outdoor lunch was served and continued most of the day. But this did not deter 108 people of all ages from coming for examination and treatment by the group.

Most patients presented with routine problems, such as sore throats, coughs, and stomach pains. But 18 people were examined by the eye surgeon, who ended up operating on six of them.

Because of the rain, the delicate eye surgery was done indoors on the floor of the church under a flash light held by a nurse. When all else fails, a return to the old jungle mission clinic methods is still effective. To enhance the witnessing efforts in Korat, the congregation in this area is in vital need of a large church. It is being planned. However funds are very limited. So for now, the BAH group utilized this opportunity to share their faith with literature, kind words, and deeds to those with whom they ministered.

— **Suppaluk Kanjanda, Health Education Personnel,**  
**BAH**



*Dr. Supachai Wongphicketchai performing an eye operation on the floor of a village church. Oi and Payom assisting.*

# SINGAPORE

## FIRST SDA CONVENTION OF SINGAPORE

On August 13, the first city-wide convention of Seventh-day Adventists ever to convene in Singapore occurred at the Victoria Concert Hall. Nearly 1,000 church members from the eight SDA churches of the city were in attendance.

The morning contained many special events aimed to bring inspiration, blessing, and challenge. The theme 'Christ our Righteousness' was masterfully presented during the Sabbath school and church service under the leadership of Mr. David Chew and Pastor Gordon Balharrie.

We were reminded by Mr. Chew that the Sabbath is God's special gift of time to us, set aside for concentrated reflection on what God has done for us in the past and what He plans to do for us in the future as we daily accept Christ as our Righteousness. Pastor Balharrie very aptly illustrated Christ's paying of our overwhelming debt with a story of his meager bank account.

It seems his account fell to a disturbingly low level just at a time when some exorbitant bill came to his attention. He must pay it now, but there was no possible human way to fulfill his obligations. Suddenly someone stepped up, whom he scarcely knew, and offered to pay it for him. Though this experience never occurred in actuality, Pastor Balharrie reminded us that it does happen daily in the context of our spiritual lives. Jesus has paid every debt we owe and His grace is sufficient for us each hour.

Continues on page 13.



*The Combined Churches' Choir.*

## WELCOME TO SINGAPORE PASTOR AND MRS. BALHARRIE



*Mrs. and Pastor Gordon Balharrie.*

Pastor and Mrs. Gordon Balharrie arrived in Singapore on June 1, 1988 from Washington State to take up the pastorate of the Balestier Road Church. He was welcomed at the airport by Pastor and Mrs. Sim Chor Kiat, Mission Secretary-Treasurer, Pastor and Mrs. Ng Sui Koon, Ass. Pastor of Balestier Road Church, and Pastor John Lim.

We welcome the Balharries who have served the denomination for over 53 years. The Balharries were born in Canada. They started denominational service in 1935. They were married in 1936. Mrs. Balharrie has a degree in teaching piano (University of Toronto) while Elder Balharrie earned the M.A. and M.Div from Andrews University.

From 1935 to 1943, Elder Balharrie worked as a pastor-evangelist in Ontario and Quebec in Canada. He was head of the religion department of Canadian Union College from 1944 - 1954. Walla Walla College had the privilege of his service for 23 years from 1954, 16 years of which he was dean of the school of Theology. In 1977 he went to head the Theology Department of Avondale College for three years. Then he spent two and a half years in Longburn College, New Zealand, and from there moved to the Philippines to work at the SDA Theological Seminary for two years.

With a rich background in teaching and pastoring we in the SDA Mission of Singapore are proud to have Elder Balharrie with us.

Elder and Mrs. Balharrie, welcome to the Lion City!

**Geoffrey Pauner, President,  
SAM**

## SAUC ALUMNI HOMECOMING WEEKEND

Five retirees were honoured during the Southeast Asia Union College Alumni Homecoming Weekend on August 6 and 7, 1988 at the college auditorium. They are: Pastor Joshua Chong, Mr. S. N. Siregar, Mrs. Viola Canagasabai, Pastor S. F. Chu and Mr. A. B. Siregar. All of them have put in many years of fruitful service at the college.

Dr. Jim Mamanua, an alumnus of the college and presently working as a pastor with Northern California Conference, was the featured speaker during divine service on Sabbath morning.

On Saturday night, a colorful international concert and cultural program was presented by college students coordinated by the Students' Association Social Committee.

On Sunday morning, students and faculty got together to put up an International Food Fair. All alumni and friends got the taste of various delicious foods with an international flavor.

The newly appointed officers of SAUC Alumni Association for 1988 - 1989 are: Mr. Joshua Goh, President, Mr. Lee Peng Cheong, Vice-president; Miss Rebecca Tay, Secretary, and Mr. Yong Chee Kiong, Public Relations Officer.

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**Jonathan Ng, Public Relations Officer,  
SAUC Alumni Association 1987-88**



*SAUC students at International Food Fair.*



*The mini-food fair of Youngberg Adventist Hospital.*



*The honoured retirees: (left to right) Pastor Joshua Chong, Mr. S. N. Siregar, Mrs. Viola Canagasabai, Pastor S. F. Chu and Mr. A. B. Siregar.*



*SAUC Alumni Homecoming International Concert.*

## POPULAR MAGAZINE FEATURES NEWSTART

HER WORLD, a popular magazine in Singapore, recently published a feature article by Miss Kathlyn Tsang who participated in a NEWSTART program conducted by Youngberg Adventist Hospital during the early part of 1988.

Miss Tsang, who has worked as a newspaper reporter and a hotel public relations manager, decided to call for timeout in order to join NEWSTART, which is a life-style reconditioning wellness program promised to recharge the batteries of busy working people.

In the article, she highlighted the NEWSTART program as one which teaches participants a new way of living, eating and exercising. She quoted Dr. Clarence Ing, Program Director, sharing with participants this thought-provoking note, "You find time for health or make the time for illness."

Part of NEWSTART's program teaches effective stress management techniques. Miss Tsang testified that peace of mind was what participants actually achieved during the five-day program and in some way, it has affected all of them for the better and perhaps for the rest of their lives. Indeed, for months after the program, she has found the willpower to get up early each morning to exercise.

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**Jonathan Ng, Public Relations Director,  
YAH**

Continued from page 11.

Following his sermon, Pastor Pauner, President of the Mission, gave a challenge to all present to go share this wonderful truth more enthusiastically. Leaders from each church came forward to accept the challenge and publicly declare their desire to further God's work in Singapore.

Dr. Harold Lickey and Dr. Melvin West, musicians from the USA, further ministered to our hearts with beautiful music sung and played. We were especially thankful for their presence, for in addition to their lovely gift of music, it was their coming that sparked the idea for the convention. A 100-voice choir made up of singers from the various SDA churches, the Advent Angels, and the Rainbow Strings helped to round out the morning's events with heavenly music.

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**Loralyn Horning, Managing Editor, MESSENGER**



*Dr. Virgil Erlandson at work in his clinic.*

## YAH DENTAL CLINIC OPEN HOUSE CUM FOOD FAIR

An open house cum food fair was organized on the Youngberg Adventist Hospital grounds for the newly renovated dental clinic on August 7, 1988. This celebration was held in conjunction with the Super-Weekend in Singapore, to coincide with Adventist Better Living Center's Fund Jog and Southeast Asia Union College's Alumni Homecoming Weekend activities.

Dr. Virgil Erlandson, D.D.S., Director of YAH Dental Department, and his staff were present to provide free dental checkups for the visitors.

Workers were organized by departments to take charge of the food fair, which helped to build morale and good spirit among members of the Youngberg family and the community.

The hospital administration is very pleased with the work done by members of the social committee under the leadership of X-ray technician, Mr. Effren Mariano.

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**Jonathan Ng, Public Relations Director,  
YAH**

Continued from page 9.

has given assistance to the Adventist Thai School, Ubol Mission School and Chiangmai Educational Center.

Educational work has grown among the tribal people, as well as in the cities. Karen Adventist Academy located along the borders of Thailand and Burma today has 100 students and baptizes about 30 every year. A ministerial training school first opened in Ubol and now located at the Ekamai School in Bangkok is training 14 students for the ministry.

The Voice of Prophecy began its correspondence school in 1949 in one of the classrooms of the Adventist School. Radio broadcasting began in 1962 and was carried on for several months until religious broadcasting was banned by the Bangkok station. In 1971, Sunti Sorajakool started it up again. He was able to broadcast in Bangkok, Phuket, and Haadyai. Special interest developed in Haadyai and 11 people were baptized, thus becoming the first fruits from radio evangelism. By 1984, broadcasting had expanded to 21 stations. However, financial problems have necessitated a cutback in the number presently being used.

In 1952, J. L. Pogue, ministerial secretary of the Malayan Union Mission, conducted evangelistic meetings in Chiangmai, Urai Chaitip, Chaloot Artamapadung, and Sawang were baptized and became the nucleus of the church in Chiangmai. Urai Chaitip later became a chaplain at Bangkok Adventist Hospital. By her diligent, dedicated labor, she became very instrumental in opening up work among several previously unentered areas.

Work has grown well in recent years among the tribal people of the mountains. The refugees living along the borders of Thailand have been receptive to the truth. Today, some 5,000 refugees are Seventh-day Adventists. Young people all over Thailand seem to be increasingly unsatisfied with the past and the present. They are looking for a more secure foundation. The Adventist Church in Thailand looks forward with courage and renewed power from on high to complete the changing landscape of Thailand into one glorious scene of Happy Smiles as the people learn to trust in the soon coming King. ■



*Some of the colorful flower pots.*

## W. MALAYSIA

### PAH UNIQUE FLOWER POTS CAPTURE HEADLINES

Used motorcycle tyres normally do not attract anyone's attention. They are discarded as worthless things. These "worthless" tyres are "jewels" in the trained eyes of our ground supervisor, Mr. Lee Kok Cheng.

Brother Lee was blessed with a keen imagination and a pair of skillful hands. Some years back, he saw a used tyre transformed into a simple flower pot at our residence. This gave him an idea and he began to convert these unattractive tyres into beautiful flower pots.

With some keen imagination and beautiful colors, the worthless tyres were transformed into different attractive flower pots. Some resembled a fish, a butterfly, a fisherman rowing his sampan, a crocodile, even a famous cartoon character—the pink panther, etc.

These unusual pieces of art have attracted many admirers. Some visitors took pictures of them and tried to reproduce them elsewhere. None were able to match the skill of Brother Lee.

The news of this unusual feat soon got around. A number of camera men from the TV station came to film these flower pots. The national Chinese newspaper, Nanyang Siang Pau, wrote a three page special feature study on Brother Lee and printed pictures of his "arts" in color! Suddenly, our quiet Brother Lee became a well-known "artist" in town. The fame brought him some extra income as people began to buy his art. The hospital benefited from this free advertisement.

From this unusual happening, we can draw a spiritual lesson. In many ways we are like these used tyres, humble and unattractive. In the eyes of the world we may be of little value. But, in the eyes of our Lord, He sees something good in us. With His power and love He can transform us into marvelous jewels to accomplish unusual tasks for Him. Our Lord uses ordinary people to accomplish extraordinary things.

If a man with a pair of skillful hands can transform a piece of used tyre into a beautiful piece of art, how much more can God in His infinite wisdom and power transform us?

— Albert Phua, Development/Public Relations  
Director, PAH

## SARAWAK

### A BIOGRAPHY OF GILBERT TAN

Gilbert Tan Wee Thuang was born in 1953 in Kampong Kedumpai, Sebuyau District. While studying at the Ayer Manis School, he came to know the Lord and felt His calling so strongly that he returned to his village during a school holiday and conducted meetings which, six months later, resulted in seventeen souls being baptized. By 1974, Gilbert became a full-time pastor.

Gilbert was joined in marriage to Rose Galong on June 7, 1974. God has blessed their union with two children, Angela and Joseph.

The couple have served in most of the districts of Sarawak and have often pioneered new work as the Lord has opened the way. Recently, Pastor Tan was involved in pioneering work in the Roban and Julau districts, resulting in several new groups and churches being established.

Pastor Tan has been very effective in working with ADRA for the integration of road development projects, health evangelism and church planting. He has received special training courses in Africa, Philippines, and Singapore and serves as a health educator project director. To date, the Lord has blessed his efforts with over 400 souls brought to the waters of baptism.

The mission has recently called Pastor Tan to assume a new responsibility as Stewardship Director, and he has recently moved to Kuching to join the mission staff.

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**Dan Walter, Ministerial Secretary,  
Sarawak Mission**



*One famous cartoon character, "The Pink Panther" made from a tyre.*



*Gilbert Tan Wee Thuang and family.*

### SARAWAK ORDINATION

Recently, Pastor Gilbert Tan Wee Thuang was ordained by the Sarawak Mission to the gospel ministry. The ordination service took place in the beautiful recently completed Pasir church. Not only was the church filled to capacity with church members and fellow ministerial workers, but there was also many clergymen and ministerial training students from other denominations who were there to witness the ordination of Pastor Tan. Assisting in the ordination were Pastor George Johnson, Southeast Asia Union President, Dr. Steve Bassham, Ministerial Secretary for Southeast Asia Union, Pastor Choo Wee Fong, President of Sarawak Mission, Pastor Dan Walter, Ministerial Secretary for Sarawak Mission and retired worker Pastor Elam Sinaga. Mrs. Nancy Bassham, Home and Family Director for the Far Eastern Division gave a special charge to Mrs. Tan, encouraging her to full dedication as a faithful pastor's wife assisting her husband.

We pray that the Lord will continue to richly bless Pastor and Mrs. Tan in their faithful service in Sarawak.

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**Wm. Steve Bassham, Ministerial Secretary,  
SAUM**

# SPECIAL INVITATION

PENANG ADVENTIST HOSPITAL has vacancies for the following positions:

- a. State Registered Nurses
- b. Radiographer (1)
- c. Pharmacist (1)
- d. Medical Record Librarian (1)
- e. Biomedical Electronic Technician (1)

Applicants should be Malaysian Citizens and Seventh-day Adventists.

Scholarships will be considered for:

1. Diploma of Radiography at CMC, India  
Entrance requirement to CMC:  
STPM/HSC/PUC (11 + 1 or 10 + 2) with physics as one of the science subjects.  
Two years duration commences July 1989.
2. Degree of Bachelor of Science in Pharmacology at university whose degree is recognized by Malaysian government.  
Entrance requirement: STPM/HSC/Matriculation
3. Degree of Bachelor of Medical Record Science (BMRS) at CMC, India.  
Entrance requirement to CMC:  
Bachelor degree with eligibility certificate from Madras University, India.

One year duration commences June 1989.

Kindly submit application in own handwriting stating details of qualifications and experiences with copies of diplomas/degrees

TO:  
 PERSONNEL MANAGER  
 PENANG ADVENTIST HOSPITAL  
 465, BURMAH ROAD  
 10350 PENANG

Closing date: 31st December 1988.



*An Indian woman.*

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