



# The Messenger



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## THE MEANING OF "AYER MANIS" Our School in Sarawak

BY SI PENULIS

"Ayer Manis," literally translated, "Sweet Water" is the name given to a village by an American Missionary just before leaving the place, and the name has remained good to this day. It is from this place that the living water has flowed forth to the neighboring villages, satisfying the souls of those thirsting for the truth.

Early in 1935, a school was opened on the flat top of a hill at the foot of Mt. Stabun, at the 37th mile, Semanggang Road. At the beginning, even before the school building was up, three pupils had already enrolled and stayed there. A few months later, when the number increased to fifteen, it became necessary to erect a permanent school building, and to provide accommodation for as many as would like to attend and were willing to work their way through school for an education.

During the first year, twenty children from nearby and distant villages received the blessings from the stream of "Sweet Water." The hand of the Omnipotent has always been guiding with Divine purpose, and from day to day the "Mahkota Allah, Nampaklah Indah Sekali," or "The Magnificent Crown of God," looks beautiful on the top of the hill. Indeed, many pupils from the surrounding villages received the blessing of the "Sweet Water," both physically and spiritually.

The pupils from the 20½ mile felt that the school was too far from their village, so their parents and village elders selected some open ground, about 150 acres in area, on which to build another school. It was just the ideal site and it must have been God's plan to have another school in the new locality to which the stream of "Sweet Water" could flow.

In 1931 the new school was built and named "Simbo school" after the river that flows just nearby, so the course of the "Sweet Water" stream was chan-

neled to the spiritual desert of Simbo, providing living water for the daily needs of the pupils of the new school and bringing them more blessings from Sabbath to Sabbath. They felt and saw the goodness of God which strengthened their faith from day to day.

One day one of the pupils fell ill. His parents immediately sought the help of a witch doctor but the child strongly refused to be attended by a servant of the Devil. This infuriated the parents and they mercilessly left the sick boy to die, as it seemed.

On that night the medicine man had a dreadful dream. In his fear he screamed for help. It was so loud that it caused a good number of the village folk to rush out of their houses in response to the call of the terrified man. When asked why he created such a big stir in the middle of the night the "doctor" explained that a tall old man with a long white beard and dressed in white, appeared to him and said, "I warn you not to touch the sick child. If you ever again dare to practice your witchcraft on him I will destroy you." The man heeded the warning and the child recovered. He is now grown to a young man and continues strong in the faith.

During the first seven years eleven pupils were baptized. Later their wives too accepted the truth and were baptized. In 1947, on the Seventh anniversary of its founding, the school was renamed "Sekola Simbo, Sembah Allah Yang Empunya Rahmat—Simbo School worships God the Omnipotent." On the following year the Government recognized Simbo as a Seventh-day Adventist village.

Pupils of the Simbo School, Praise God the Almighty and let the light that comes from the Magnificent crown of God at the foot of Mt. Stabun bring peace into your hearts.

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**Chinese Colporteur Corps Organized**

BY PASTOR HO WAI YUE

Colporteur evangelism is a pioneer work in unopened lands, and has long been esteemed as such by our mission. The first beginnings of work in Vietnam were made by canvassers, first of whom was Pastor Tan Kia Ou, who came as a colporteur from South China in 1921. This beginning led eventually to the founding of the Chinese church in Cholon. Other colporteurs followed, but not being based in the country, their work did not develop as strongly as it should.



Meanwhile, work among the Vietnamese by their own colporteurs was launched, but it was found to be difficult for them to labor for the Chinese because of the language barrier.

After the appointment of Brother Chin Kong Tai to the leadership of the Union publishing work, he made a visit to Vietnam, and called for those who would devote themselves to this work. Diligent training was given to the volunteers, from May 4 to May 11, including two hours of instruction and three hours of practice daily. The territory and literature were divided among four groups. Brother Chin accompanied each group into the field for further encouragement. Results were excellent. In the three succeeding months, one thousand subscriptions to the Chinese "Signs of the Times" have been sold.

The prospects are bright. We hope that you will remember the Chinese colporteur work in your prayers.

**Ipoh Effort**

A recent letter from Brother Joshua Chong informs us that he is laying definite plans to start an evangelistic effort in our new Ipoh church. This will be the second public effort held in that church this year, the first effort being conducted by Pastor Ho Wai Yue in March. Brother Chong further informs us that he has a group of young people in his baptismal class, and he hopes that these will be ready for baptism before the close of the year.

**Over the Top in Two Days**

By W. H. Wood

Principal, Malayan Union Seminary

Early this year our Ingathering goal was set for \$10,000. Because of the needs of our Science Department however, it was later decided, after careful consideration, to raise the goal to \$15,000.

Over \$6,000 was solicited from the big companies that contribute each year, by a few of the teachers and administrative personnel, before the official opening of the campaign. Among the students, enthusiasm ran high as plans were made for organization in each class. Regulations in the Colony prohibit any student under sixteen years of age from soliciting but this was not allowed to hinder the outcome in any way.

On Tuesday morning, Nov. 9, the students gathered in the chapel for general instruction and to ask God's help in their endeavors. They were then given materials and assigned their territories and many were on their way by nine o'clock. All during the two field days there was bubbling excitement as the students worked. Some were hesitant to tell of their success lest others, knowing of it, might not work so hard.

Thursday morning the entire student body gathered in the chapel to hear the reports of the total results. You would have been thrilled through and through could you have been to that meeting and heard the reports come in. One veteran missionary remarked, "I have never seen anything like this in my whole life!" The various classes had goals from a few hundred dollars up to fifteen hundred, depending upon the age group and the size of the class. Every class made its goal, while many doubled, and in some cases, trebled the goals set. In the two assigned field days over \$16,000 was raised by students and teachers. When the total figures for all the soliciting that had been done were in, this became \$23,835. By the time all the money is in we expect it will amount to \$25,000. This is truly a remarkable feat for a student-teacher group to have accomplished in



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the electric light. They had come while I was away and noticed that our light was not bright enough, so one of them went to borrow a 100 W bulb to replace our 60 W one. Pastor Kang was impressed at the readiness of these women to help us although they had been discouraged by their pastor from coming. The song service was quite lively even though most of them had to get used to our song books. The attendance was good at the very start, numbering about twenty-five and occupying almost all the seats we had provided. All were attentive throughout the entire meeting, and some were taking down notes. The next evening about thirty came and from then on we had a steady attendance of about twenty.

After a week Pastor Kang suggested that we pay a return visit to them at their Sunday service. As usual, Satan tries to hinder the work. We thought that their Siamese Pastor would just advise them individually against attending our meetings, but he had prepared a long discourse on that Sunday to attack our beliefs, from the immortal soul to the keeping of God's Ten Commandments. Again his favourite texts were quoted from Rom. 14 and Gal. 3 plus the story of Lazarus and the rich man. This time he emphasized his point by saying after every quotation "The Bible says so. These are not my own words." Pastor Kang didn't understand what he said because he preached in Siamese. After the meeting I gave a brief account of what had been said in the service. We thought that it might affect their members somewhat, and wondered whether any of them would come to us in the evening. Thank God, almost all of the same group returned that very same evening to hear Pastor Kang speak about "The Present Day Forbidden Fruits." The Holy Spirit must have been pleading with the hearts of those people.

The last two days of Pastor Kang's stay were spent in visiting the homes of those that came. Just the day before leaving Pastor Kang wanted me to take him to see the Siamese pastor in his office. We found him standing outside the door of the government store watching the unloading of rice. He invited us

immediately to his office up-stairs. We conversed with him about the general progress of Christianity in Thailand, and gradually came to the discussion of some of our outstanding beliefs which differ from theirs. The questions on circumcision, Laws of Moses, Ten Commandments, and the keeping of God's Sabbath, etc., were explained to him from his own Bible. After about an hour's study the Siamese had nothing more to support his arguments except by saying that he thinks that what he believes is right. We had prayer with him for the Holy Spirit's guidance in his further study of His Word and Pastor Kang promised to send him more literature. We sincerely pray that the Lord will open the eyes of this man so that some day he will witness for Him in the right way.

## Thai Services in Bangkok

Another milestone was passed in the work in Bangkok when, on August 25, separate church services were inaugurated for the respective Thai and English speaking members. Formerly, due to lack of leadership, and because there were only a small number of Thai members, it was felt best to have all services conducted jointly in the two languages and this is the plan that has been followed during most of the years that there has been an organized work in Thailand.

Naturally, much of the interest and inspiration was lost from the sermons and other parts of the services that had to be translated. It has been long dreamed of a church made up entirely of Thai speaking people, and this dream has at last become a reality.

It is a real inspiration to visit the various groups that meet on the Bangkok Mission Hospital compound on Sabbath. The English preaching service is held in the church and begins at 8:45. This is followed by Sabbath School in the Thai language, with a special class for the English speaking members. However, most of the English speaking members are officers in other divisions of the Sabbath School, so this class is not large. At the same time Primary and Kindergarten classes are conducted in English in their respective rooms, and Junior Sabbath School is held in the chapel of the hospital. A preaching service in Thai is held in the church at eleven o'clock, while Mrs. Milne conducts a Junior service in the hospital chapel.

There has been a considerable increase in the membership of the Sabbath School since this change was made. Many of the Hospital workers, who formerly found little interest in attending Sabbath School, have now become regular members. The preaching service in Thai is carried on, for the most part, by Thai young men who are being trained to become evangelists. All of the Thai members have entered enthusiastically into the new program, and surely, with God's blessing, great progress will be made. Please pray for these new churches.

a few days. Many missionary contacts were made in addition to the funds gathered. Surely, we have ample proof that the Lord is on our side and that He went before us as we called upon the people.

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### NORTH BORNEO MISSION

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## Malajin

BY J. T. POHAN

Malajin was born a heathen, Until he found hope and deliverance in his Saviour his life was one of constant fear; fear of enemies, fear of dreams, fear of evil spirits and fear of many other objects. Despite the many chickens, pigs, goats, buffalos, etc., he sacrificed to pacify the evil spirits he was ever wretched without hope, so for many a year he earnestly sought for some kind of religion that could bring satisfaction to his poor soul.

At first he joined the Catholic church, but before long he felt that this was just a modernized heathenism, still holding him fast under the bondage of the evil spirits. Later he embraced the Islam faith. This too could not give consolation to his soul. Finally, in disgust, he went back to his heathen superstition.

"God looked down from heaven for those that did seek Him." Ps. 53:2. After wandering here and there for a soul-resting place and finding none, a certain member, by providence, made contact with him and pointed him to Jesus who could deliver him from the power of Satan. He became so interested that he made arrangements for his whole family to study the message together. Soon they decided to accept Christianity and to be free from the deceptive power of the evil spirits. Today the whole family rejoice in the liberty Jesus is giving them.

Before they became well established in the faith, their Devil-Master, as they called him, came to their home for his last visit. In the middle of the night Malajin's wife awoke and began to talk under the influence of the evil spirit. Knowing it was useless to interrupt her as she was under the full control of Satan, the husband knelt in prayer at the other corner of their bed, asking Jesus to send away the evil spirit as they did not want anything further to do with it. Immediately his wife was released from the evil power and became herself again. Then and there they both praised the Lord who is stronger than Satan and who is mighty to save. This experience helped them to be more earnest and sincere in their new found religion.

Malajin seizes every opportunity to share his faith with others. He is so zealous and full of enthusiasm that he can scarcely keep quiet. He talks about his Saviour to the people at home. He talks on the way, in the fields, in the market-places and everywhere he finds opportunity. By God's help he has

pledged to work hard to win many of his old friends to the truth. He plans to work especially hard for his witch friends. Please pray that through this layman's effort many may be saved in the kingdom to come.

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## Interest in Bhuket

BY EDWARD LIM

During the recent visit of Pastor Kang to the island of Bhuket, I approached the deaconess of the local Christian church and negotiated for the use of their chapel. She had no objections to it personally, and I thought they would let us use it because I have been keeping good relations with all their members, and had been giving them Bible studies during the year at the same place. But the following day she came to say that she was awfully sorry because some of their members would not agree to the proposition. Later I learned that they consulted their former Siamese pastor, who is now the manager of a government firm and still preaches to them every Sunday. Doubtless he is the one behind the objection. As you already know, last year I had a series of studies with their members and the question of Sabbath keeping and the nature of man after death caused some stir among them. Their pastor had to spend much effort and time to quote for them, Rom. 14, Gal. 3 and the story of Lazarus and the rich man to show that there is an immortal soul, that keeping the Ten Commandment is a curse and that keeping the Sabbath is not necessary, etc. Evidently he doesn't like a repetition of this experience. But it means that I had to look for some other place. At last I thought of our Clinic waiting room, so I borrowed their Bibles and blackboards which they kindly lent us and brought them over to the clinic. All chairs, stools and benches available were gathered together and the waiting room was converted into a veritable chapel with a seating capacity of about thirty.

On Sabbath afternoon while Pastor Kang was arranging his subjects I went out to visit all the Christian families in and about town and invited as many as possible to attend our first meeting. Song service was to start at 7:00 and the sermon at 7:30. We wondered how many of those invited would turn up. At 7:00 o'clock I stood at the door to greet my visitors. While standing there it came to my mind that during the last few months the electric lights used to go off for about 15 minutes just in the midst of our meeting time. We shouldn't let this interrupt the progress of our meetings, so while there was yet no one coming I hurried to get a gas lamp ready. I had to go to the store to get some mantles, and when I returned I found several lady members busy with

有幾班甚至三倍於所定目標，計於兩日間，員生共募得一萬六千元，連同未正式募捐前幾個教職員向歷年資助的大公司募得的六千多元，一共是二萬三千八百三十五元。我們相信當一切募得錢額繳清時，可達到二萬五千元之譜。

除得這筆錢外，我們還得到許多佈道機會。確實地，上帝在我們前面替我們開路，使我們這次善工得到非常良好的成績。（吳德）

## 普吉佈道會

康克典牧師於八月初來普吉島主講小規模的十天佈道會。因為這是短期的佈道會，所以沒有立刻結出果子，但我們相信所撒出的善種，將生根牢固，等待時機一到，即結出果子。如今至少已有兩家人對查考聖經感到更大興趣。

起初，我向當地基督教會一位女執事接洽借用該教會會堂，她個人不反對，我私自猜測其他教友當也不會反對的，因為我和他們之間保持着良好的連繫，而且我經年在此教堂與他們查經；但是那位女執事於隔日來找我道歉，因為有幾位教友不贊成此舉。

後來我查知，原來是該教會從前的一位暹羅牧師幕後主動反對之事。該位暹羅牧師現雖擔任官辦某公司的經理，但仍擔任每星期日講道之責任。去年我與該會教友查經時，他曾費了好大心機，引述羅馬書十四章，加拉太三章，和富人與拉撒路的故事，以說服諸教友，靈魂是不死的，守十誡是被咒詛的，以及守安息日是不必要的等

等。因為找不到地點，所以就將我們的診所的候診室權做會堂。他們雖沒有借會堂與我們，但卻友善地將黑板和聖經借給我們。

安息日下午，當康牧師安擇講題時，我便四處探訪基督徒家庭，邀請他們來赴會。晚上七點時我便站在門口預備招待赴會的人。忽然之間我想起近幾日來，每晚都要停電十五分鐘，於是連忙走去預備一盞氣燈。當我趕回來時，看見幾位婦人正在換燈泡，原來她們看見我們那盞六十五瓦的燈不夠光亮，其中一位優去借了一粒一百瓦特的燈來。赴會的人數雖只有二十五位，但已有入滿之患，因為我們的候診室只能容納三十個座位罷了。為使每位赴會的人都聽得明白，康牧師用國語講道，由我譯為此地通行的廈門話。他們都很用心地聽，有的還把要點摘錄起來。第二天晚上，赴會人數大概有三十，此後下去，每晚都有二十人。他們大多是別教會的教友，有幾位是當地學校的教員。

一星期後，康牧師提議到他們教會參加一次他們星期日的禮拜聚會。那位暹羅牧師剛好講了一長篇道理，攻擊我們的信仰。他仍引述羅馬十四章，加拉太三章，和拉撒路的故事；這次他每引述一段聖經，便特別強調地稱，「這是聖經說的，不是我個人的話。」因為他是用暹語講道，所以康牧師一句也不懂，散會後，我約略地把他要點告訴康牧師。我們以為這一來赴會的人數一定要受影響的，但感謝上帝，平常赴會的人差不多都再來。

康牧師於臨走的最後兩天，和我一起去拜訪會來赴會的人。臨走的前一天，我帶他去見那位暹羅牧師，他正在政府米倉門外看顧工人工作。他請我們上他樓上的辦事處，我們先由基督教的

暹羅的進展講起，慢慢地講入正題，我們用他的聖經向他解釋，割禮，摩西的律法，十誡，安息日等問題，經過一小時的研究，他無話可答，只能說，「我想我所相信的是對的。」我們與他一起祈禱，祈求聖靈幫助他明白道理，康牧師也應允要寄書報給他。我們誠心禱告，願上帝打開他的眼睛，使他能為上帝做正當的見證。（林才喜）

## 在馬尼拉的監牢中佈道

每安息日下午，在菲律賓馬尼拉南部的紐比里比監牢裏，有三隊的熱心教友，向華，菲，日（戰犯）三種國籍的犯人宣講福音，這些慕道的囚犯有些已是被判死刑的。

主持向華僑犯人佈道的是李大衛君，除他本人外，還有李師母（鄧惠英女士），及兩位小公子，一個十歲，一個纔九歲。他們一家四人自去年正月，每安息日下午便到此監獄佈道。在十一月九日，他們收到第一批果子，受浸的兩個人是已被判處死刑，此後再也看不到他們兩人了。

李君一家人繼續工作，現任怡保傳道主任的張永和君攻讀於菲律賓協和大學時也曾幫助此工作；此外馬尼拉衛生療養院附設護士班的一位華僑學生李撒拉女士也參加此工作。感謝上帝的幫助，今年七月十四日，又有八個犯人受浸歸主。

## 懷訓選粹

現今世人攻擊我們，一般通俗的教會攻擊我們，在不久的將來，世上的法律也要攻擊我們。如果有一個時期是上帝的子民應當彼此密切團結，那就是現時了。上帝已把本時代的特別真理委託給我們，要我們傳給世人皆知。最後的慈悲信息，現正發出。我們所應付的男女，正是身受審判的人。我們的一言一動，真該多麼謹慎，密切效法那真模型，以便我們的榜樣可引人歸向基督啊！我們應當多麼謹慎，以便能這樣傳揚真理，使別人見其美麗與純潔，而接受之。如果我們的品格證明其聖潔之力，我們就要不斷地發光給人，成爲活的書信，給衆人閱讀。

證言卷五第三三六面



聞新導報。會教絡聯

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## 越南文字佈道工作近訊

文字佈道爲開闢荒地之先鋒，素爲本會所重視。越南華文書報工作，發軔已有多年。最先文字佈道健將陳鏡湖牧師池（岬頭）越開始。今日之有華僑教會，實爲奠基於彼日。以後雖有若干人繼之，然而時作時輟，若斷若續，既乏固定人材專司其事，亦未有正式之組織，以從事於有計畫之推進，以故此部工作乃延滯於零星散漫不絕如縷之狀態中。幸喜今夏聯合會副幹事陳廣泰先生池（岬頭）越，召集立志獻身之教友多人，由五月四日至十一日，加以嚴格訓練。每日三操兩講，分組四隊各有疆界，各有專司（書與報）。復由陳幹事親自帥領，輪流與各隊作實際演習，使吾人獲得極大之鼓勵，成績俱獲優良。至今爲時雖僅三閱月，時兆月報推銷已達千份之譜。至書籍方面，因寄運與卸卸皆需時日，未免略受影響。然越南之華文書報前途實有無限之光明。尙望各處兄弟多爲做處文字聖工祈禱，不勝感謝。（何章如）

## 重新開發北婆羅洲聖工

幾年前本會曾在北婆羅洲馬汝拉灣區域推行聖工，但無甚進展，最後迫得把教會屋子賣掉，職員他調。但今日此地情形已大大改觀，成爲北婆羅洲最有希望的區域。區會會長孟玉山牧師會和主持該地聖工波漢牧師用了三星期的時間探訪該區域諸村落。諸村長坦白表示厭倦那恐懼邪魔

的不安生活，他們需要更好的生活方式。

有兩個鄉村居民願意獻地給教會，他們且願自蓋禮拜堂，只要教會供給鐵釘。他們已填寫了移讓正式文件，現在只要等待縣長批准就行了，相信這是無問題的。區會打算等教堂完竣後又開設學校，以教導幾百個想望讀書村童。

福音使此地魯順族民感到平安，快樂，和充滿希望。相信多人會找到新天地的家，和我們一齊讚美三一眞神。（孟玉山）

## 南洋神道學校

### 善運成績空前

年初，我們定本年度善工捐的目標爲叻幣一萬元，後因籌劃中的科學室需用甚鉅，經謹慎考慮後，乃把目標提升到一萬五千元。

十一月九日，十日兩天，全校員生，及聯合會一些職員，分成許多小隊，出外募捐。未出發前，他們先集合在學校禮堂，祈求上帝的幫助，並聽候吩咐。九時左右，大家便向着指定的區域工作。

經過兩天的辛勤工作後，全校學生於十一日回到禮堂聆聽各班的報告。如果你當時在場聽到各班的良好報告和熱烈的掌聲，一定是受鼓舞不已。有一工作多年的傳道士說：「我一生沒有見過這樣的情形。」因各班學生年齡和人數不同緣故，所定目標當也不同，自幾百元至一千五百元不等。但每班都達到目標，許多班還超過一倍，