

The Messenger

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Are We Saved by Faith Alone?

Dallas Youngs

The teaching that a man is saved without works to demonstrate his faith is at present both popular and widespread. And why? This belief provides an easy religion. There is nothing to give up, no striving against sin, no crucifying of self, no separation from the world, no conformity to God's standard of righteousness—the Ten Commandments—no dietary reform, no reform on immodest practices, no reform of unholy thinking. In short, the doctrine of salvation by faith alone is popular because it entails no sacrifice.

It is true that a man is saved by faith. Salvation is a gift of God and is not to be earned, bought, or paid for in any coin. But works accompanying faith prove the genuineness of that faith. That is the teaching of the Bible: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" "Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" "Ye see then how that by works a man is justified, and not by faith only." James 2:14, 20-22, 24.

James writes further concerning the works of charity; "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the

body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:15-18.

The same may be applied to God's law. Does the Christian obey God and keep His commandments that he may be saved? Certainly not! He obeys because he is saved, because divine grace has made him a "new creature" in Christ Jesus, because divine love has touched his heart. In the period

of his sinful life he was disobedient, violating at will God's precepts. Shall he, now that faith has come, continue in the old way of disobedience? God forbid! How shall the Christian prove his faith except by his works of obedience?

"Sin is the transgression of the law"—God's moral law, the Ten Commandments. The breaking of the divine law is sin whether a man has faith or not, whether he is a Christian or a non-Christian. If a man kills another man, he is a murderer in the eyes of the civil law because he has violated



On Sabbath, April 9, 1960, a Sabbath School with a membership of 21 was organized in Alor Star, Kedah, North Malaya. The meetings are temporarily held at the home of a member. Brother Jan Hutauruk, a graduate of the Australasian Missionary College, is stationed here as a regular worker. He is shown on the extreme right of the first row, and Pastor R. A. Pohan, president of the Sidang Advent Mission to which this church is attached, is shown third from the right.

that law. It does not matter whether he was, prior to his misdeed, a good citizen or a bad one, a rich or a poor man, a Christian or a non-Christian.

"It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted, it is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures." Ellen G. White, *The Great Controversy*, p. 472.

No writer of the Inspired Word wrote so fully about love as did John. In both his gospel and his epistles he delved more fully into this "high and holy principle" than any other writer. He it was who wrote the "little gospel" of John 3:16.

But in the same writing in which the apostle depicted divine love, he set forth the necessity of obedience: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected," I John 2:4, 5.

Faith and works are the best of friends. They have descended the centuries arm in arm, the one aiding and abetting the other.

One writer regards faith and works as a young married couple, faith the bride and works the groom. "The second chapter of the Epistle by James seems, to my mind, to describe a spiritual wedding. We are 'bidden to a marriage'; and, as at the older marriage in Cana of Galilee, the Holy Master is present, and consummates the nuptials. The parties to be united are but symbolic personages, and yet are real and life-like too. The bride is young and beautiful—ever young and ever clothed upon with light as with a garment. Her face is clear as the day, her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is 'Faith.'

"And beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valor in his eye, and 'cunning in his ten fingers,' and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is 'Action.' With solemn rites, the two are joined in



by Pastor Tan in the Ipoh church from March 19-26. This worthwhile project was attended faithfully throughout the whole week by around forty boys and girls.

Pictured are the officers of the Ipoh M.V. Society who attended a brief Leadercraft course conducted by Mr. Saw Eng Chuan, M.V. secretary of the Malaya Mission. This was held in connection with the M.V. Week of Prayer conducted

wedlock. They are both to love, and both to obey. They are always to live and move and suffer and conquer together. They are to be fruitful parents of every thing good on earth.

"On them, while united, Jehovah pronounces a 'blessing' richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While united, they are to live and grow and conquer; when separated, they are to droop and perish. For each other, and in each other and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so 'Faith' and 'Works' were coupled by Infinite Wisdom; and in the presence of the world it was solemnly announced, "What God hath joined together, let not man put asunder."

—T. L. Cyler.

Every great and good thing that the church has ever accomplished has been done under God through faith and words. Hospitals have been built, schools established, missionaries have gone to the ends of the earth, the poor have been clothed, the hungry fed, the gospel has been preached to the heathen, head-hunting cannibals have been transformed into praying, hymn-singing Christians.

Jesus followers in all ages have demonstrated the union of faith and works in their lives. Stephen died a martyr. James was beheaded. Peter was crucified as was his Master. Paul suffered the toil and privations of his missionary journeys, was stoned, shipwrecked, imprisoned and at last put to death by Nero. The Waldenses during the Dark Ages supported their faith by their missionary journeys through Italy, France, Spain, and other countries of Europe.

The reformers were men of action. These are but a few of the tens of thousands who, during the Christian dispensation, have given a practical demonstration of the union of faith and works.

On a certain occasion two men were being ferried across a river in a rowboat. During the crossing they fell into a dispute about the relative virtues of faith and works. One man contended that good works were of small importance and that faith was the whole thing. The other man took the opposite position and said that faith was the minor factor and that good works were most important.

As they could not settle the matter, the ferryman asked for the privilege of giving his opinion. Said he, "I have here two oars. The one in my right hand I call 'faith', and the one in my left hand is 'works' Now, gentlement, I'll give you a demonstration of how one works without the other." So as he pulled on the faith oar, the boat went around and around in one direction. Then using the works oar only, the ferryman made the boat go around and around in the opposite direction. But there was no progress; nothing was accomplished. At that, the ferryman seized both oars and soon had the men at their destination, with this very excellent admonition: "Faith without works or works without faith will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

"By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the blood of Christ should realize that they themselves have something to do in securing their salvation." Ellen G. White, *Patriarchs and Prophets*, p. 270.

Exerpts from **THESE TIMES**,
March 1960

Someday

Ruth Jaeger Buntain

Someday the last sermon will have been preached, the last prayer will have ascended to the heavenly sanctuary. Probation will close. At that time you could pray on your knees all through the night, but it would avail nothing. You could seek repentance "carefully, with tears," but your voice would not be heard. There would no longer be an Intercessor at the throne of grace. There would no longer be an opening in the door of mercy.

Someday the last evangelistic meeting will have been held, the last piece of religious literature distributed, the last Bible correspondence course taken, the last Bible study given. At that time you could phone a friend and say, "John, I would like to study the Bible with you this evening." John could answer, "I would like you to come. I have been wanting to learn more about the Bible." But it would be too late. For John—and for you—the day of salvation would have passed.

Someday the last call for money will have been made. You could write a check for an amount equal to all your possessions. You could say, "Here, Lord. I have decided to be more generous to Your cause. Here is my bank account." But your money would no longer be needed. It would not be wanted. It would be worthless—only a piece of paper destined to be consumed by the flames.

Someday all of earth's clock will have stopped ticking. Calendars will have become meaningless, and time will have lost its significance. No one will need to hurry. There will be no place to go—only to heaven or to doom.

Someday there will be only two groups of people. Only two. One

Pastor Pham Thien is shown speaking at the Bien-Hoa Evangelistic meetings in Vietnam. Associated with him are Pastor and Mrs. R. R. Li-wang, the two ministerial interns, and a host of mission office workers. Your prayers are solicited for the success of these meetings.



group will cry to the rocks and to the mountains. "Fall on us! Hide us from the brightness of the coming of the Lord!" The other will look heavenward with great joy and will say, "Lo, this is our God; we have waited for him."

Someday a voice will say to the one group, "Depart from me, ye workers of iniquity. I never knew you." To the other group, that same gracious Voice will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

That "some day" is nearer than you think. Much nearer. Where will you be when the day comes? To which group will you belong? "Behold, now is the accepted time; behold now is the day of salvation."

Reveiw and Herald,
Feb. 4, 1960.

Family Worship— Heart of the Home

Kathryn Barnett Cash

Everything has a heart, a center, a core, a place that vibrates with the true essence of its character. Deep in the petaled folds of the beautiful rose is hidden the heart of that rose. Sheltered from the changing elements and protected by a thickness of pulp and a fairly

durable skin the core of the apple develops—the heart, we might say, of a new tree.

Even a house has a heart—a place, a corner, where the family most often gathers together. But the heart of the house may not be the same as the heart of the home. Where is this heart among our Adventist families? Should it not be the family worship hour?

As I become acquainted with more and more of your young people around the world, I am deeply disturbed by the fact that many young people from Adventist homes are entering adulthood without having obtained the precious heritage of regular family worship. The thought is frightening. It is tragic. Many of the young people are unable to testify to the molding influence of daily worship in their homes. Some of these young people feel this lack deeply, and our hearts ache with them and for them as they ask us to pray for their parents—Adventist parents, whose home life is not centered around God, except in form.

Oh, parents, how can we send our children out the front door in the morning without having first committed them to God for the day? How can we turn to God with tears when our children are led astray when we have failed to commit them to the protecting care of the holy angels from the earliest moments of the day? How can we ourselves have wisdom in guiding their footsteps if we fail to seek that wisdom which is from above? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." (James 1:5).

Friday night worship at sundown, or Sabbath evening vesper worship, is fine, but it is not enough. We cannot commit our children to God for a week at a



The opening night of the Bien-Hoa evangelistic meetings brought 800 people to the tabernacle pictured here. Since the tabernacle seats only 120, two separate meetings were provided for. The adult attendance has stayed steadily at 300 for the first two weeks of the effort.

time. We cannot bring them to the Lord on the Sabbath, when we are free from other cares, and it is easy to find the time, and then leave them to the mercies of the tempter during the rest of the week. Will any excuse be acceptable when we face the Saviour's searching question: "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20).

What precious memories has that child whose parents were not too busy with the cares of this life to gather the family together to pray and worship and fortify their little ones against the assaults of Satan; not too busy at the beginning of the day to give themselves and their children over to the keeping of the Lord; not too busy in the quiet of the evening to teach their children to pray for forgiveness; not too busy to commit each child into the hands of the ever-watching Saviour for the hours of the night. Not too busy to build this hedge around their children, their dearest possession.

"It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children." Testimonies, vol. 1, p. 398.

O that the sweet incense of family prayers might ascend from every Adventist home morning and evening! What a beautiful picture it would be to the angelic host as they join in giving praise to the Maker! What a profound change would come over our young people and their home!

Speaking of worships, Sister White tells us that "God is dishonored when it is made dry and irksome . . . Do not let your children or any member of your family dread them because of their tediousness or lack of interest. When a long chapter is read and explained and a long prayer offered, this precious service becomes wearisome, and it is a relief when it is over." Child Guidance, p. 521.

As parents we must concern ourselves, then, with something that will appeal to the little ones. We must learn how to prepare worships so that they will be interesting to all the family.

"It should be the special object of the heads of the family to make the hour of worship intensely interesting. By a little thought and careful preparation for this season, when we come into the presence

of God, family worship can be made pleasant and will be fraught with results that eternity alone will reveal." Child Guidance, p. 521.

Adapted from **Review and Herald**,
January 7, 1960

What is a Seventh-day Adventist?

Wesley Amundsen

During the first sixteen years of its existence the remnant church had no formal name. It was not until the year 1860 that a name was adopted that set before the world the basic principles of truth on which the church is founded. As the name "Christian" was given to the early believers, so the name "Seventh-day Adventist" was to distinguish the special people of God in the last days.

After the brethren assembled in Battle Creek on that eventful day of September 28, 1860, had accepted the name "Seventh-day Adventist" from the many suggested, Ellen G. White wrote the following:

"I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a papal institution. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but a few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from heaven. . .

"No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world.

Here is the line of distinction between the worshippers of God and those who worship the beast and receive his mark." . . .

Twelve Characteristics of Seventh-day Adventists:

1. A Chosen People. "Ye are a chosen generation." 1 Peter 2:9 Today also "God is leading out a people, and preparing them for translation." Counsels to Parents and Teachers, p. 92.

2. A Distinguished People. Here is a people distinguished by their obedience to truth. "The Lord has His eye upon every one of His people; He has His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people." Testimonies, vol. 6, p. 12.

3. A Separate People. A practical separation from the world is essential. "Those who serve God in sincerity and truth will be . . . unlike the world, separate from the world. . . The condition of our acceptance with God is a practical separation from the world." Counsels on Health, pp. 50, 51.

4. An Ideal People. "God's ideal for His children is higher than the highest human thought can reach. . . As God is perfect in His sphere of action, so man may be perfect in his human sphere." Counsels to Parents and Teachers, p. 365.

5. Christ's Character Reproduced in His people. "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." Christ's Object Lessons, p. 69.

6. Untainted Christians. "God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure." Counsels on Health, p. 20.



In the Kuala Lumpur at the English Church, the group shown was invested as Friends.

7. A People Wondered At. "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at." Zech. 3:8. God's remnant people are to be His agencies in all the world to fulfill His divine purposes for the human race. No other people in this generation has been given this assignment.

8. Stewards of His Grace. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:1, 2. "God has made His people stewards of His grace and truth, and how does He regard their neglect to impart these blessings to their fellow men?" vol. 8, p. 24.

9. Observers of His Holy Rest Day. "The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law." Testimonies, vol. 8, p. 198.

10. A Missionary People. "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers . . .

They have been given a work of the most solemn import—the proclamation of the first, second and third angel's messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention." Testimonies, vol. 9, p. 19.

11. A United People. "Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But, in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision." Testi-

monies, vol. 8, pp. 242, 243.

12. A People Prepared for the Lord. The remnant of Israel are preparing for a home in heaven. They are to be living each day so as to be fitted to dwell among beings of heavenly origin.

"My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace. Testimonies, vol. 9, p. 285.

Adapted from Review and Herald Feb. 4, 1960



This group of Friends, Sunbeams and Busy Bees were invested in the Kuala Lumpur Chinese Church on March 19.

The Grace of Courtesy

Ellen G. White

(The following excerpts are taken from a manuscript by Mrs. White which was released by joint action of the White Estate trustees and the Spirit of Prophecy Committee, and published in the Review and Herald in the August 20, 1959 issue).

Those who work for Christ are to be pure, upright, and trustworthy, and are also to be tender-hearted, compassionate, and courteous. There is a charm in the intercourse of those who are truly courteous. Kind words, pleasant looks, a courteous demeanor, are of inestimable value. Uncourteous Christians, by their neglect of others, show that they are not in union with Christ. It is impossible to be in union with Christ and yet be uncourteous.

What Christ was in His life on this earth, that every Christian should be. He is our example, not only in His spotless purity but in His patience, gentleness, and winsomeness of disposition. He was as firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration

of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed.

His presence brought a purer atmosphere into the home, and His life was a leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary and compelled to bear heavy burdens. He shared their burdens and repeated to them the lessons He had learned from nature of the love, the kindness, the goodness of God.

The love of Christ mellows the heart and smooths all roughness from the disposition. Let us learn



Picture above are campers at the Jubilee Camp in Penang, busily working at their crafts. This camp was held under the guiding inspiration of Mr. Ng Sui Khoon, leader of the M. V. Society. The campsite, belonging to the Scouts, was located 13 miles from Penang on a stretch of lovely beach. Aside from the wholesome fun of the camp in crafts, M. V. honor qualifications worked on, and the campfires, several of the young people renewed their consecration and two came forward surrendering their hearts to God. Friendships formed and spiritual victories gained will long be cherished by all the campers.

from Him how to combine a high sense of purity and integrity with the sunniness of temperament. A kind, courteous Christian is the most powerful argument in favor of the gospel that can be produced.

The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned. But sincerity and uprightness will not atone for a lack of kindness and courtesy. Such ones need to realize that the plan of redemption is a plan of mercy, set in operation to soften whatever is hard and rugged in human nature. They need to cultivate that rare Christian courtesy which makes men kind and considerate to all. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest.

Men of the world study to be courteous, to make themselves as pleasing as possible. They study to render their address and manner such that they will have the greatest influence over those with whom they associate. They use their knowledge and abilities as skillfully as possible in order to gain this object. "The children of this world are in their generation wiser than the children of light."

We should accustom ourselves to speak in pleasant tones; to use pure, correct language, and words that are kind and courteous. Kind words are as dew and gentle showers to the soul.

Some with whom you are brought in contact will be rough and uncourteous, but because of this, do not be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in those rough, unhewn stones precious material that would stand the test of storm and pressure. God sees not as man sees. He does not judge from appearances, but searches the heart, and judges righteously.

Let us be self-forgotten, ever on

the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. These thoughtful courtesies, beginning in the home, and extend-

ing far beyond the home circle, go far to make up the sum of life's happiness, and the neglect of them constitutes no small share of life's wretchedness. Manuscript 69, 1902.

What's New in Southeast Asia



A First Graduation

R. H. Wentland, Jr.

March 18 and 19 are memorable, for they mark the occasion of the first graduation of the Vietnam Adventist Training School worker training program. Eleven students persevered and received diplomas for having completed a three year Bible and worker training course.

They chose as their motto, "Christ is our Shepherd," and as their aim, "We will hear His voice." It was something new in Vietnam for the graduating class to march into church with black graduating robes and to be the subject of an abundance of admonition during the three special graduation programs. R. H. Wentland, Jr. was the speaker for the consecration service on Friday night, the class response was made by Duong Sau, the class pastor. The baccalaureate sermon Sabbath morning was preached by Pastor Le van Ut, and on Saturday night Pastor L. G. Storz delivered the commencement address.

The lack of funds makes it possible for two ministerial interns to be employed at present from the graduating class. The class president will be employed by the Vietnam Signs Press, two of the class will teach in the elementary section of our school, and the five others are canvassing, or helping out in other phases of our work as opportunities present themselves.

Many other young people are desirous of enrolling in the new class which we hope to start in July. At present we are doing all in our power to get an urgently needed dormitory into blue prints and then constructed so we can house those who wish to come in for the Bible training course. We solicit your prayers for God's Spirit and blessings as we go forth to establish the youth of our Vietnam church on a strong faith in God and devotion to Him in response to His infinite love.

A Word from the Altmans

At Sea off Djibouti, April 27, 1960

"Mrs. Altman and I wish to thank the dear friends and fellow workers of the Southeast Asia Union for their kindness in sending us so many expressions of Christ-love and fellowship. The album of remembrance in which so many of you shared will be cherished. It will help us recall the happy days of service with you more vividly than might otherwise be possible, although I do not see how we could ever begin to forget any of you.

Letters from any of you would be a real treat. It is our earnest prayer that God will richly bless you every one."



A temporary atapp auditorium which housed the B. B. S. Mission session in Tamparuli is shown here during one of the meetings.

B. B. S. Activities W. A. Hilliard

During the first ten days of April, workers and delegates from the B. B. S. Mission met in Tamparuli for the Biennial Session, Workers' Meetings and General Meetings. A temporary atapp auditorium was erected on the Mission grounds at Tamparuli for use during the various meetings. Elder C. G. Oliver, President of the Mission, and Mr. P. R. Sibarani, the treasurer, led out in the meetings.

Elder A. E. Gibb, representing the Division, and the writer were

in attendance throughout the meetings and visited a number of churches in the rural areas following the meetings.

On Sabbath, April 9, the group of delegates was swelled by visitors from the surrounding churches so that well over 1600 were in attendance. This is the largest number who have come together for a General Meeting. In the afternoon a special ordination service was held when Brother A. R. Musgrave from the Sunny Hill School was ordained to the gospel ministry. The sermon was preached by the writer. Elder A. E. Gibb gave the charge. Elder James

Maung offered the Ordination Prayer while the Welcome was given by Elder H. S. Leung.

Dr. and Mrs. B. T. Hammond and Miss Mary Nygaard, of the Penang Sanitarium and Hospital attended the meetings, held clinic at Tamparuli and later toured several areas of Borneo, during which time they were able to see and treat over 1800 people. Their help was greatly appreciated.

News in Brief

● Saigon Adventist Hospital is in the midst of a building program which will enlarge their hospital facilities. A new entrance, addition to the second floor and finishing of a third floor are in the plans. These improvements will add a total of 17 beds to their present capacity.

● Another former student of Southeast Asia Union College has brought honor to her school. Joyce Tan, now attending Walla Walla College, took first place in the Temperance oratorical contest in that school. This will enable her to compete at the North American Youth Congress where the final contest will take place. Congratulations are in order for this fine achievement!

● Recent visitors to Singapore from within our Union have included Drs. C. Lamberton and R. Sprengel and their families from Bangkok, who spent a few days of their vacation here. Elder and Mrs. A. R. Musgrave from Kuching also passed through here on their vacation. Dr. and Mrs. Hammond and Miss M. Nygaard stopped briefly on their way to North Borneo where they carried on an extensive health examination program in that mission.

● Mr. and Mrs. Page Haskell and little Merrill recently departed for Manila, where Mr. Haskell will be taking up his duties as the business manager of our Manila Sanitarium and Hospital there. Pastor and Mrs. Haskell served in this union for four and one-half years at the Youngberg Memorial Hospital in Singapore, and then following their furlough for three years at the Penang Sanitarium and Hospital. They will be missed by their many friends in this union, but we wish them God's blessing as they take up their new work in Manila.

Following the ordination of Elder Musgrave, he is shown with Pastor Maung, Pastor Leung who is shown shaking his hand, Pastor A. E. Gibb of the Division and Pastor C. G. Oliver, president of the B. B. S. Mission.



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Sec'y-Treasurer Edward Lim
P. O. Box 1224, Bangkok, Thailand

VIETNAM MISSION

President L. G. Storz
Sec'y-Treasurer R. Martin
Boite Postale 453 Saigon, Vietnam

CAMBODIA DISTRICT

Director R. Neall
15 Vithei, Oknha Ouk Loun
Phnom-Penh, Cambodia

LAOS DISTRICT

District Leader R. C. Hall
Namtha, Laos

● Good news comes from Pastor Chong in Penang where an effort is being held. "The first night of the meeting many people had to be turned away as there was no standing room. So far, for the first six meetings we are able to pay for the rent from the collections received." Attendance is holding up well, and Pastor Chong asks for our prayers for these lectures, adding, "The goal of all goals is the winning of souls."

● Several of our worker families have been gladdened by the arrival of new little members! We wish to congratulate these happy new parents. They include Mr. and Mrs. Ulanga of Southeast Asia Union College and Mr. and Mrs. Tang Lup Seng, workers at our press, both of whom welcomed baby boys into their homes. In

Kuala Lumpur, where Mr. Saw is pastor of the English church, he and his wife were blessed with a baby girl.

● Pastor Reinhold Tilstra, the newly appointed president of the Vietnam Mission arrived in Saigon on April 11. The rest of the Tilstra family will be coming in early July.

● Leaving Saigon on board the LAOS were two families who had worked for some years in Vietnam. Pastor L. G. Storz and his family have completed thirteen years of service in that mission. His new post will be the head of the Bible department at Mountain View College in the Philippines. Mr. and Mrs. Rojo have completed four years of service with our Saigon Adventist Hospital in the X-ray and nursing departments, respectively. The work of these missionary families has been greatly appreciated.

● Pastor and Mrs. C. P. Sorensen left Singapore on the 13th of May to begin their well-earned furlough. They will be gone for six months, and shall be greatly missed. We wish for them a good trip as they travel to the United States, and shall be looking forward to their return.

Obituary

Madam Lim Swee Eng



Madam Lim Swee Eng was born in Padang, Indonesia. She was married in her late twenties to Siaw Boon Thung, an immigrant from Amoy, China.

She was deeply inclined toward religion and was a very devout Buddhist, but about 1920 a Christian missionary called at her home and interested her in Christianity. She came for her baptism.

When the time she made known her desire to the family. Soon a battle began to rage and become bitter, but she was not dismayed by the impending divorce. She tactfully avoided unnecessary trouble by sending the eldest son, Siaw Teck Yam to our Mission School in Singapore. At the end of the school year, he was baptized. His father was greatly surprised and his heart began to soften. The second year the daughter, now Mrs. G. Gregory, was sent to the same school, and the third year the second son, Siaw Teck Siang went. When all three were baptized, father Siaw thought there must be something in Christianity and he began to faithfully study the same religion he once so strongly opposed. Soon he too was baptized and became an ardent Seventh-day Adventist. In 1920 they moved to Singapore, and

Mr. Siaw passed away in 1944. Since then Madam Lim has lived in Penang, faithfully attending Sabbath services, active in giving out Christian literature, home missionary visitations and in speaking words of comfort to the forlorn until the last days of her life.

On April 7, 1960, she was given a farewell by the Malay Church, of which she was a member, in preparation to leaving for the United States with her oldest son, Timothy Siaw Teck Yam. But she passed peacefully to her rest on April 9, before the plans could be carried out. As the time of her death, she was 82 years old. She leaves to mourn two sons, one daughter, ten grandchildren, one great-grandson, two daughters-in-law, one son-in-law and a host of friends and relatives. May the angels of heaven watch over her last resting place. R. A. Pohan

Literature Evangelists

For The Months of February & March 1960
MALAYA MISSION—Ett Wu

Yap Ming	294	\$	653.80
T. N. Tsen	401		4,101.50
B. P. Tan	268		431.00
Simachalam	352		1,484.00
C. K. Tan	324		1,352.50
S. K. Hew	177		715.10
Appa Rao (Student)	302.00		
Y. K. Chin	44		44.00
F. A. Chun	1257		1,257.70
Y. P. Fung	332		890.10
John Chew	312		425.00
H. C. Kwek	291		2,971.10
T. P. Khor	257		970.10
K. C. Khoo	259		953.20
Wong Sheong	350		7,851.10
G. C. Lim	382		2,190.00
F. K. Wong	94		125.40
Peter Choo	117		188.10
G. H. Szieh	76		394.30

19 Colps. 5587 \$ 27,300.00

CAMBODIA—R. E. Neall

Quach Minh	443		13,235.00
1 Colporteur	443		13,235.00

THAILAND—E. Lim

Yung Yong	204		5,277.00
Chee Miang Po			2,756.00
Nai Choot			1,705.00
Brawat			1,580.00
Chin Chin Pan			60.00
Miscellaneous			1,851.20
5 Colporteurs	204		13,229.20

VIETNAM MISSION

Nguyen Duc Duc &			
Huynh Tu Nhen	332	VN\$	18,730.00
Truong Khoi	316		24,930.00
Nguyen V. Phi	396		17,075.00
Truong Nga	248		9,750.00
Pham Cuu	384		15,135.00
Vo Tin	360		21,180.00
Phu Tai	220		11,340.00
Vo Van Sau	429		20,520.00
Pham So	400		14,420.00
Luong Huy	444		14,290.00
Truong Tho Tho	303		11,300.00
Phan Hong	384		10,280.00
Tran Dao			4,531.50
Tran Thanh Xuan			2,049.80
Truong Thong			5,523.50
Ho Diah Sang			3,918.00
Quanh dai Nguyen			1,233.50
Lee Van Huong			2,495.00
Duong Sau			2,173.00
Tran Ngao Hion			1,030.60
Tran Ngee De			262.00
Cash Sale			2,661.63

22 Colporteurs 3716 VN\$ 214,828.53