

In JOHN SUNG's STEPS



the story of

Lim Puay Hian

林 佩 軒

By *TIMOTHY TOW*

In John Sung's

Steps...



Dr. John Sung was probably the greatest preacher of this century. I have heard almost all the great preachers from 1910 until now, including R. A. Torrey, Billy Sunday, Henry Jowett, the great holiness preachers, the Methodist bishops, including Bishop Quayle, even Harry Emerson Fosdick, who set a great example of the homiletic art, though I did not agree with him, and finally Billy Graham. Yet John Sung surpassed them all in pulpit power, attested by amazing and enduring results, of which we will give examples later.

— *William E. Schubert*

BY THE SAME AUTHOR

An Anthology of Sermons and Verses.

Songs and Verses from the Holy Land.

Pioneering in Dyak Borneo by Jason Linn.

(Translation from Chinese).

An Abridgment of Calvin's Institutes of the Christian Religion

Vol. I, Book I & II.

Forty John Sung Revival Sermons.

(Translation from Chinese).

THE STORY OF LIM PUAY HIAN

In JOHN SUNG's STEPS

TIMOTHY TOW



Far Eastern Bible College Press,
9A, Gilstead Road,
Singapore, 11.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

— *Longfellow, 1807-1882.*

Dedicated
to
young men and young women
whom
the Lord Jesus
is calling
today
to serve in this generation
as
John Sung and Lim Puay Hian
had served in their generation.
Amen.

PSALM 39 IN VERSE

E 調 $\frac{4}{4}$ 詩 篇 三 十 九 首

	<u>1 . 2</u>	3 — — 7 . 2	1 — — 3	5 — — 2 . 4	3 — —					
(一) 世	路	何	崎	嶮	，	小	心	斯	無	虞
(二) 人	前	一	啟	齒	，	毀	謗	在	須	史
(三) 知	音	不	可	望	，	幽	衷	共	誰	賞
(四) 安	能	長	默	默	，	開	口	問	上	蒼
(五) 人	無	百	年	好	，	花	無	百	日	香
(六) 金	玉	縱	滿	堂	，	後	來	知	誰	有
(七) 寄	魂	大	化	中	，	安	然	取	不	朽
(八) 豈	敢	怨	顛	沛	，	固	知	主	所	授
(九) 吾	主	施	訶	謔	，	孰	能	不	消	瘦
(十) 在	世	如	作	客	，	作	客	豈	能	久

	5	<u>1</u> — — 7	6	5 — — 4	3 — — 2 . 2	1 —				
(一) 莫	令	三	寸	舌	，	誤	茲	七	尺	軀
(二) 因	此	守	緘	默	，	索	然	寡	歡	愉
(三) 憂	鬱	塞	心	曲	，	孤	憤	炙	中	腸
(四) 大	限	何	日	屈	，	壽	數	幾	多	長
(五) 浮	生	總	是	夢	，	彈	指	已	云	亡
(六) 何	如	將	一	切	，	托	付	上	主	手
(七) 願	主	赦	我	罪	，	永	塞	讒	人	口
(八) 伏	祈	息	聖	怒	，	勿	再	加	杖	毆
(九) 舍	淚	籲	思	主	，	渴	望	主	眷	佑
(十) 死	前	當	自	新	，	滌	滌	一	身	垢

By Lim Puay Hian

ACKNOWLEDGMENTS

I am particularly indebted to Rev. Edward Band, author of *The History of the English Presbyterian Mission 1847-1947*, for the excerpts taken from his book, including various photographs from the days of William Burns to John Sung; to Maxwell Hall for his firsthand War reporting. I am indebted to Rev. William E. Schubert for the use of several of his photos and to Rev. Tan Kia Ou for his snapshot of Burmese pagados, used as a backdrop for the last picture taken of Lim Puay Hian and his family. Last but not least, my thanks are due also to Rev. David Downie, D.D., author of *"The History of the Telugu Mission,"* for the poem "It is not death to die," adapted for Lim Puay Hian at the close of this book.

Timothy Tow.

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Printed by Acme Printers (Pte) Ltd.
613, Commonwealth Drive,
Block 80, Singapore 3.
Tel: 641673 & 645219

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FOREWORD

During the wilderness wanderings of the Israelites God caused some of Moses' spirit to rest on Eldad and Medad. Later in the land of Canaan God similarly ordained that the spirit of Elijah should rest on Elisha, his devoted disciple, and with comparable results. The heathen knew that there was a living God in Israel for they witnessed His mighty acts. These men were not mere hero worshippers or imitators, attempting to do in their own strength what their heroes had done in the power of the Spirit. Every great preacher has had his would-be imitators — people who vainly think that the method and the mannerisms are the message. They seldom achieve anything beyond a passing notoriety. Eldad and Medad, on the other hand, genuinely prophesied while Elisha bore all the marks of a true prophet with similarities to his master but certainly not a mere slavish imitation.

John Sung will always rank in the history of evangelism with D. L. Moody, R. A. Torrey, John MacNeill and W. P. Nicholson, assessed, that is, by the long term results of his campaigns. In the course of a tour of East Asia which I made in 1960, sixteen years after John Sung's death, the lasting influence of John Sung's campaigns was plain to see. The spiritual leaders of the Chinese churches in Taiwan, the Philippines, Indonesia, Singapore and Malaysia were men and women whose lives had been revolutionized through John Sung's ministry. I also met some non-Chinese nationals who similarly paid tribute to the evangelist's influence on their lives. The Chinese churches have never been the same since those brief 15 years of divine visitation.

Inevitably, John Sung had his imitators—young enthusiasts who vainly aped the voice, the mannerisms, and the antics

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of that unique servant of God, but who lacked the power and the presentation of the message. Like a match they flickered for a moment or two but never like John Sung burned into a flame. Lim Puay-hian of Swatow, Kwangtung, was different. He was a man like Eldad, Medad and Elisha upon whom the spirit of their leaders rested. Puay-hian was the same age as Sung Shang-chieh but survived him by 31 years. His grandfather had been one of the earliest Christians in the prefecture and was a convert of William Burns, the Presbyterian pioneer. His father, too, became a pastor but Puay-hian himself, as a young man, turned away from his parents' faith and when John Sung visited Swatow in 1933 he initially rejected the eccentric preacher and his message. Finally, however, he was soundly converted to Christ and immediately responded to God's call to follow in John Sung's steps — a life of unreserved dedication, sacrifice and devotion to God and His service. As he uncompromisingly preached repentance and the new birth to sinners and the need for righteous living and zealous witness to believers he witnessed a moving of the Spirit similar to that accompanying John Sung's ministry.

Before the Sino-Japanese war, Puay-hian confined his ministry mainly to the province of Fukien where he sometimes prepared the way for John Sung's coming. In 1940 the family moved to Burma to live. When Puay-hian set out again on his campaigns in Borneo he was to be separated from his family for four years, for the duration of the war, only to learn at the end of the war that his wife and three daughters had been killed by an Allied bomb as Rangoon was liberated from the Japanese. After the war, Puay-hian followed in the tracks of John Sung to Indonesia, Taiwan, the Philippines, Indo-China, Singapore, Malaysia and Thailand restoring backsliders and reaching a new generation of Chinese with the same forthright Gospel preaching and with similar results in the revival of the churches.

Puay-hian was certainly raised up by God to be a voice

FOREWORD

crying in the spiritual wilderness of East Asia. Like David he faithfully served his generation by the will of God and many thousands will rise up to call him blessed. This story of the triumph of God's grace in and through His servant completes yet another chapter in the thrilling history of the Chinese church and I warmly commend it to a generation of readers who may not be sufficiently aware of their great spiritual heritage.

Leslie T. Lyall,
Crowborough, Sx.,
England, 1976.

INTRODUCTION

In the early years of the thirties, "the voice of one crying in the wilderness" of the Church in China began to echo to her sons and daughters in Southeast Asia. It was the voice of a Chinese John the Baptist, the greatest preacher China has ever heard.

The voice of John Sung, preaching repentance and forgiveness of sins through the blood of Jesus Christ, brought thousands, campaign after campaign, to the feet of the Saviour. The voice of John Sung, preaching holiness and dedication, called thousands more to an evangelistic crusade and hundreds into the fulltime ministry. In a brief fifteen years, this apostle of modern China had traversed the length and breadth of his own country and all over Southeast Asia, winning several hundred thousand souls to Christ.

John Sung was born in Hinghwa, Fukien Province in 1901, one of many sons and daughters of a Methodist pastor. A brilliant scholar with a high ambition, he found his way to the United States in 1920. From 1920 to 1926 he applied himself with all his might to the study of science. He graduated with a Ph.D. in chemistry at the head of his class.

At the zenith of success glittering with many honours, there came the Word of the Lord Jesus to him, "For what shall it profit a man if he should gain the whole world but lose his own soul?" (Mark 8:36).

Remembering his vow of earlier years to serve the Lord, John Sung gave up a lucrative profession to study for the Gospel ministry. He was introduced by a friend to Union Theological Seminary in New York City. Alas! A seminary that taught a "God-is-dead" theology under the care-taking of a principal surnamed (Henry Sloane) Coffin became but a "cemetery" to John Sung's troubled soul. But God showed John Sung the way to salvation and life everlasting as he diligently sought Him, the modernist theologians notwith-

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standing. This brought such a flood of joy to his quickened soul that he literally burst out to tell his teachers and friends of his newfound salvation.

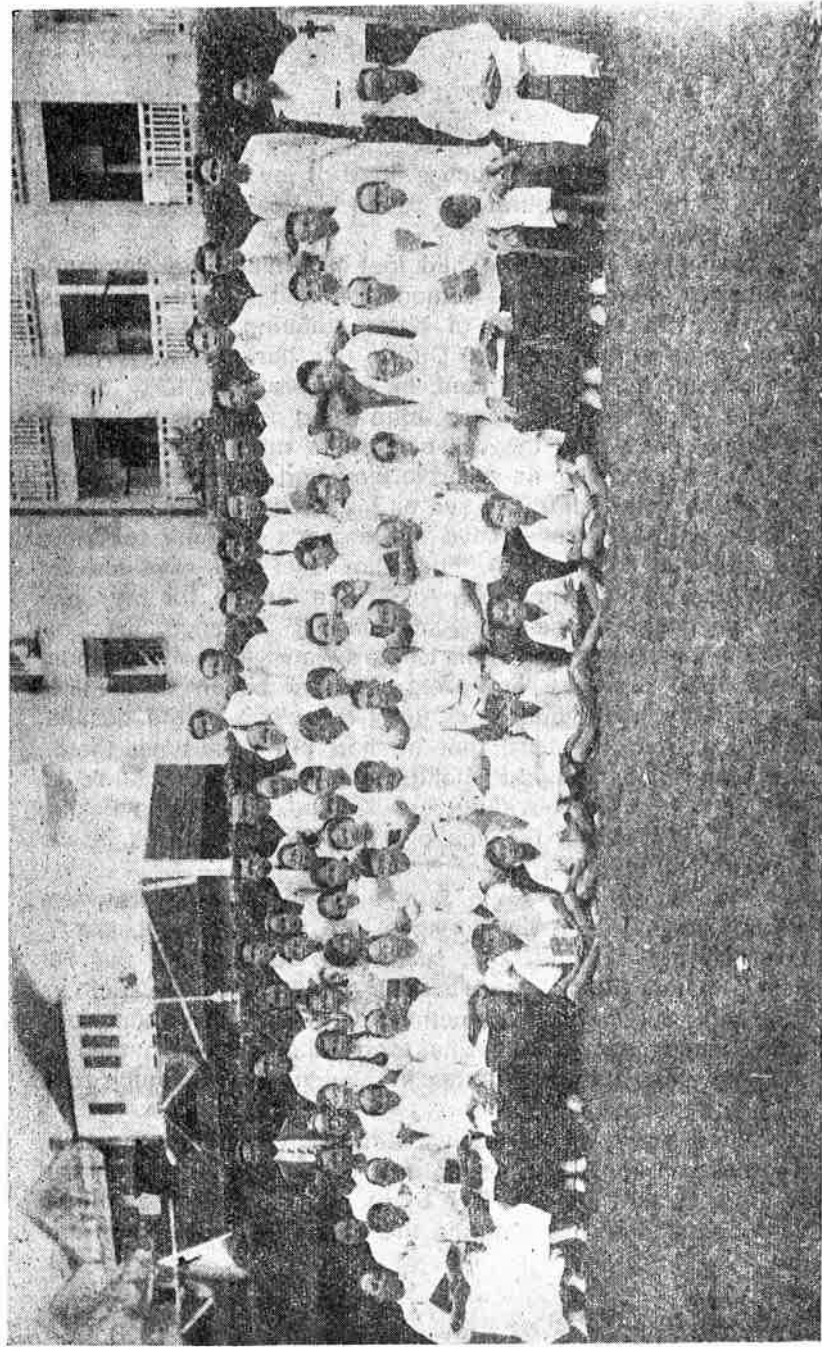
Supposing John Sung had lost his mind, the Seminary authorities sent him to a mental hospital. Here he was kept for 193 days, days of bitter suffering, yet of deeper communion with his Lord. During this period, says William E. Schubert his bosom friend, he read his Bible forty times!

His wilderness days over, John Sung made his way back to China, answering the call of God to minister to his own people. As the ship he sailed in ploughed through the Pacific Ocean, he tossed into the sea all his academic awards, even medals and gold keys, save his doctor's diploma to show his father in filial piety. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall find it" (Mark 8:35).

The first three years of his labours were years of probation. From 1930 onwards, however, the Lord began to multiply his ministry, more and more, until the close of the decade. Knowing from the Lord that he had but "five-times-three" years to finish his work, John Sung burned the candle of his life at both ends without any let up. He died in Peking August 18, 1944 at the age of forty-two, consumed in the Master's service.

One decade after John Sung's death, his exploits were made known to the English-speaking churches by Leslie T. Lyall through "John Sung, the Flame for God in the Far East." Other English publications on John Sung, such as William E. Schubert's "I Remember John Sung" and numerous articles appearing in magazines and periodicals from time to time have also increased this knowledge, to the edification of saints old and young.

When John Sung's Revival Campaign came to Swatow, South China in 1933, a young man of his age heard him and was "arrested" by the Holy Spirit. This young man heard John Sung three times during the days of the campaign and



Dr. John Sung in Singapore with consecrators for fulltime service, August 1935.

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rejected his preaching on each occasion. But God did not reject him. He was soundly converted as he returned home on the last day of the campaign. This man was Lim Puay Hian.

Immediately upon his conversion, he heard God's call to follow in John Sung's steps. After forty days of "wilderness" prayer and meditation, Lim Puay Hian set out alone, full of the Spirit, to revive churches in the Swatow region he had known so well — he was a pastor's son.

A man of faith and ceaseless prayer, of rugged courage and perseverance, the Lord used him mightily to round up many more lost sheep not found by John Sung. Now, while John Sung's ministry extended through the length and breadth of China, and all of Southeast Asia, God was pleased to concentrate Lim Puay Hian on the Teochew and Hokkien fields in South China, and to lead him to many more places than John Sung in Southeast Asia.

Whilst John Sung had won souls by the ten-thousands, Lim Puay Hian had his share of thousands. However, this happened only for a brief period of about five years in the wake of John Sung's ministry. The greatest outpouring of the Holy Spirit upon Puay Hian's ministry was during his years in Southern Fukien, 1935-1938.

Nevertheless, scores of souls continued to be saved through him in Southeast Asia up to the outbreak of the Second World War. After the War he found particular acceptance with the Chinese Churches in Indonesia. Thereafter, the words of the prophet began to fall on deaf ears.

The writer, still a school boy riding a bicycle when John Sung first visited Singapore in 1935, was mightily blessed. It was then that the vow his mother had made for him, like Hannah for Samuel, became effectual, moving him to give his whole life to the Lord. With such spiritual awakening he now relished every preaching of God's Word. When Lim Puay Hian came to Singapore three years after John Sung, the writer was equally enamoured with his sermons. This

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yearning for the exposition of God's Word also in hundreds of others at that time was due to the sovereign working of the Holy Spirit. Pentecost came to Singapore and the rest of Southeast Asia like a rare monsoon, bringing unusual torrents of spiritual rain. After John Sung and Puay Hian, it is hard for any Chinese evangelist today to get a tenth of their results.

When Evangelist Lim Puay Hian was called to glory on March 12, 1975, this writer was one of the few present at the funeral who knew of the blessings God had showered on the Chinese Churches through him. He felt a holy urge to write the story of his life, with this purpose in mind — that those who read this story might give glory to our Lord Jesus Christ and yield themselves for His service. The life of Lim Puay Hian in his conversion-and-consecration experience is especially touching, and should be most helpful to some young soul now in conflict, like him.

In telling this story, the writer is not unmindful of the years and decades of nurture contributed by faithful missionaries who gave their lives for South China. Hence the deliberate background historical notes which he has gratefully culled from Edward Band's **History of the English Presbyterian Mission, 1847-1947**. The exploits of William Burns, pioneer of that mission, deserve particular mention.

If the pages following will warm the reader's heart somewhat, this book will not have been made in vain.

CHAPTER I

A NEW HERITAGE

"Wherefore remember . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13).

Midway between Hong Kong and Amoy, two hundred miles eastwards of the British Colony, is situated the port of Swatow. It is the hub of communications for that eastern-most seaboard of Kwangtung Province, where the Teochew and Hakka races have for centuries made their homeland.

A hundred and twenty years ago, before Swatow became an "open port," it was fast growing into an emporium. Sprawling the delta of the Han River, it was a natural outlet of this densely populated district in South China. Twenty miles up-river straddled Chaochow-fu, prefectural city of Chaochow, or Teochew, with a quarter-million inhabitants.

Foreign merchants from the West had begun to plant a foothold in this burgeoning Southern seaport. A goodly number made lucrative business out of a nefarious two-way trade of importing opium into the country, and out of it exporting the cheapest of Chinese labour. In this "coolie traffic," many were packed like sardines into dark, slimy,

A NEW HERITAGE

suffocating hatches of junks and steamers, sailing south. Theirs was a dreary destination, as they were herded like driven cattle to a life of indentured labour in the jungles and mines of Nanyang. (Nanyang is a term still used today by the Chinese for the maritime lands and archipelagoes of Southeast Asia.) There was a current Teochew saying about such inhuman exploitation, that those who were thus shipped abroad were "sold for piggies to Djihli." (Djihli perhaps referred to some labour syndicate in North Sumatra.)

This was a barbaric age for the Teochew clansmen, not only in their hazardous emigration, which was "due largely to natural disasters and man-engendered tribulations," but also in their scramble to eke out a livelihood at home. Whilst the "offscourings of Chinese society had congregated here from all southern ports," like flotsam gathering in an eddying stream, the country districts and coastal regions were inhabited by a fierce race of farmers and fishermen. Feuds often broke out between clan and clan, village and village. And when these mini-wars were waged, cannibalism was oft-times practised. Victims had their hearts and livers gouged out. These were boiled and eaten, so as to infuse their desperate devourers with "green" courage. Such atrocity perpetrated by ancestors of today's successful sons of Swatow sounds like a fairy tale, were it not unhappily re-enacted in our lifetime in the notorious eating of human soup by Cantonese Red Guards—a horrendous episode from Mao's Cultural Revolution a decade ago. How these heinous crimes bring to mind God's condemnation of our wicked past: "And you hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation (manner of life) in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others" (Eph. 2:1-3). O the pravity upon pravity of a fallen mankind!

IN JOHN SUNG'S STEPS



REV. WILLIAM CHALMERS BURNS, M.A. 1815 — 1868.

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Our fathers sat in prisons dark
Amidst South China's plain,
Till one from England did embark,
Bearing the Light from Heaven.

The vessel whom the Lord had sent:
His name was William Burns.
To Hong Kong Island first he went
In eighteen forty-seven.

From thence sped he forth to Canton,
But God soon turned his step
To Amoy where he found a town
That gladly sought his help.

T'was in Amoy that he settled
That God's Word might go forth,
From thence again he went to battle
Farther, yet farther north.

To Shanghai, and on to Nanking:
He scanned her from the bow.
But meanwhile God was planning
To bring him to Swatow.

The Captain of a British ship
Offered to take him south,
And so in eighteen fifty-six
On Swatow soil he ploughed.

T'was on this trip to our City
That Hudson Taylor came,
With Burns in the same ministry,
And they were not ashamed.

Into this dense darkness of avarice and cruelty of a corrupt, old order shone a new light from Heaven in the providential coming of the Gospel tandem — William Burns and Hudson Taylor.

IN JOHN SUNG'S STEPS

William Burns, like Paul ever on the move to claim new territories for Christ, was headed for Nanking. His desire was to meet leaders of the Taiping Rebellion who had made their headquarters there. The Taiping Rebellion was a pseudo-Christian political movement of the "Worshippers of Shang-Ti (God)" led by Hung Hsiu Chuan. This monotheistic society developed into a formidable fighting force which captured a sizeable part of China, but was finally halted at Nanking. Since it was reported that the Worshippers of Shang-Ti favoured Christianity and even printed Bibles by the thousands for distribution among themselves, William Burns was persuaded that contact made with them would further the cause of the Gospel.

En route to Nanking, however, he was stopped by the Manchu Imperial forces. This obliged him to return to Shanghai where he met Hudson Taylor. Burns, 41 and Taylor, 24 became close comrades in their common desire to evangelise all of China.

While in Shanghai the two crossed the path of one Captain Bowers of the ship **Geelong**. The Captain was an earnest Christian and a friend of missionaries. Bowers who was a frequent caller at Swatow told of the terrible conditions there. (This was verified by Rev. George Smith, successor to William Burns, as "one of the most compact, most populous and most necessitous mission fields in China.") The dark picture painted by Captain Bowers moved the hearts of the missionaries to visit Swatow. Overjoyed at their decision, the Captain offered them free cabin-passage in his own ship. When the ship **Geelong** dropped anchor at Double Island at the mouth of the Han River on Mar. 12, 1856, the call from South China was marvellously answered.

The circumstances leading William Burns and Hudson Taylor's visit to Swatow reads like a page from Paul's Second Missionary Journey: "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night. There stood a man

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of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Act 16:7-10).

Hudson Taylor's visit however was short-lived, but that of William Burns, pioneer missionary of the English Presbyterian Mission, remained. It was he, upon seeing the barbarity of the people and experiencing it himself in being robbed and humiliated that made the missionary the more determined to labour and pray for these blighted people. The Gospel had come to stay, at last, in Swatow. Previous to Burns planting the banner of English Presbyterianism here, Swatow was for a time evangelised by Lechler of the Basel Missionary Society, "the German Pastor" as he was affectionately called by Chinese Christians. This was a prelude of four years from 1848 to 1852.

Now, while Swatow was established headquarters of the Mission, there was not lacking an out-going zeal poured upon the early missionaries by the Holy Spirit. This hastened their footsteps to the regions around and beyond. Amidst turbulent weather of opposition and persecution, whereby the first converts were often beaten or thrown into dung-pits in which some lost their lives, the Gospel seed struck root in the "good ground" of lam-tsau, a little fishing village twenty-five miles north of Swatow. lam-tsau, which means "Salt Oven", like Bethlehem being not the least amongst the princes of Juda, has since become, and remains to the this day, a household word among the old faithfuls in the Presbyterian Church of England. Now, of the early converts that formed the embryonic lam-tsau Church was an oyster-fisherman, Lim Ah Chou by name, grandfather of Lim Puay Hian.

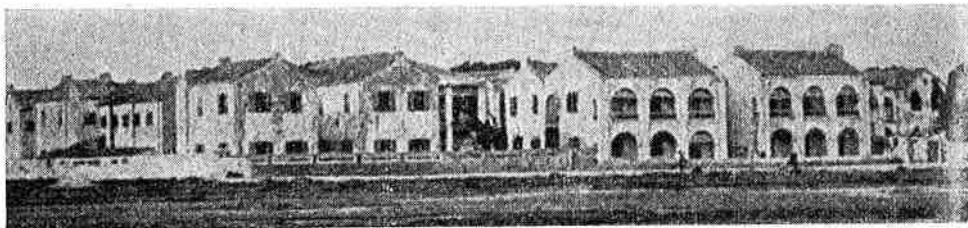
The labours of the early missionaries were concentrated on soul-saving and church-founding, methodically, according to the injunctions of our Lord's Commission. Every effort for the Gospel, whether in the establishment of a Hospital

IN JOHN SUNG'S STEPS

at Swatow in 1863, or the opening of clinics and schools farther afield, was towards this end. A vital final step in this direction, according to the same Commission, was the forming of a Theological College in 1871. A four-year course of study and training was given to nurture a new generation of Chinese preachers and pastors to spread the Gospel and feed the flock among their own countrymen. Incidentally, Tan Khai-lin (Su-chuan), the author's maternal great-grandfather, Swatow's first convert (1859), was ordained first pastor and tutor of Swatow Theological College (1883).

Coming back to Lim Ah Chou, Puay Hian's grandsire, it is noted that this early convert had four sons. These he named Judah and Jacob, John and Mark. Since not many Chinese Christian parents at this time adopted Biblical names for their children, nor is it the practice today among the Chinese-educated, the naming of the four sons after Patriarchs and Evangelists speaks well of grandpa Lim's Bible-centred faith. John, the third son, became Puay Hian's father.

Of the four "Biblical" brothers, John was one who felt God's call to fulltime service at the age of seventeen. From then onwards, he devoted himself to studious study with the application of a Confucian scholar, "reciting the classics in moonlight and rising early with the cock-crow." At twenty, he found entrance to Swatow Theological College. After four years of instruction, he was graduated with honours, and was subsequently promoted to that small circle of ordained men, who numbered only a dozen in 1911. Puay Hian's mother was a product of Sock Teck, the Mission's



English Presbyterian Mission Hospital, Swatow (1863)

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School of Feminine Virtue. She wholeheartedly joined her husband in the pastoral ministry and helped to visit the women in an extended parish of four congregations. Before their pastoral commission, however, the young couple was assigned to teach at the Mission's village school at lam-tsau, for a season.

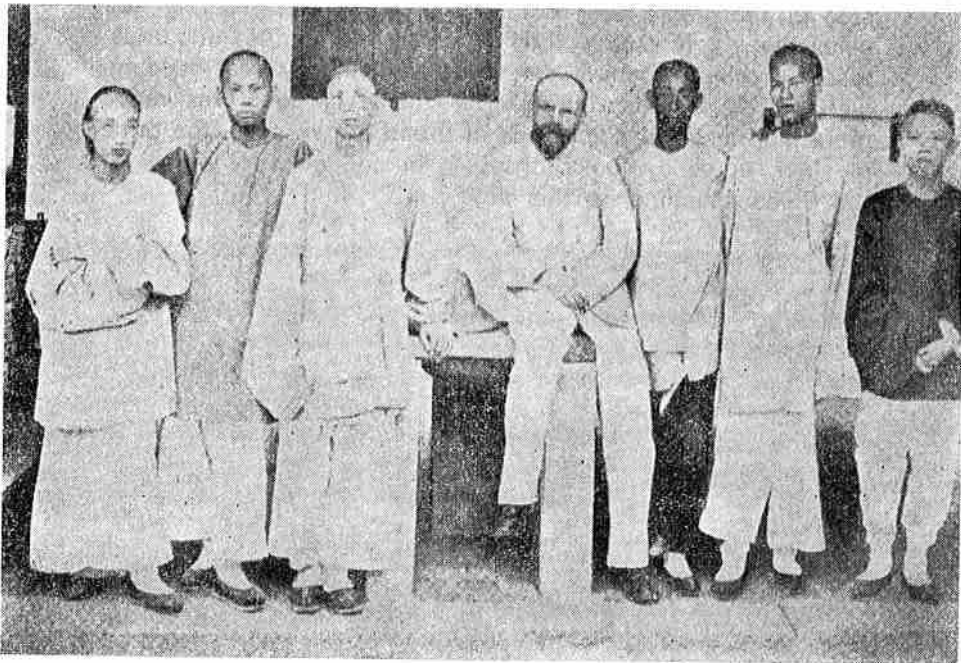
In 1901, while the young couple was serving at lam-tsau, the year after the Boxer Rebellion that also welcomed the birth of John Sung, on a cold Spring day, the 29th of the Second Moon, Lim Puay Hian was born. He was the second of a family of three boys and five girls. Arriving somewhat belatedly after an older sister, he evidently fulfilled his parents' hope, for sons were treasured above daughters in that old-fashioned, heathenistic age.



Hokkien patients at a typical Mission Hospital, 1881.

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The newborn son, however, was named Juat Tao, meaning "Delight-in-the-Word." "Tao" is the Chinese character for Taoism, that also translates "Word" or "Logos", found particularly in John's Gospel. This "milk" or birth name (it was customary for one to acquire another later in life) of Puay Hian was picked out of John's Gospel, since Puay Hian's father was originally named John. (John assumed the name of Moh Tee upon his ordination which means "Athirst-for-Knowledge"). Now, although both parents had found new joy in a male scion, it was Pastor John Moh Tee, the father himself, who desired that Juat Tao should become a preacher, after him. For, often he quoted to his wife, "Every male that openeth the womb shall be called holy to the Lord" (Luke 2:23). As the boy grew up, did he know that he was one of the privileged few to a new heritage?



Dr. David Grant and Hospital Assistants at Chuanchow, 1881.

CHAPTER II

"FROM A CHILD"

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

By the turn of the century, the Gospel brought by the English missionaries had taken a great forward leap. In a 150-mile arc, it passed through such well-known stations as Mee-oh, Ho-pho and Lok-hong to the westernmost coastal town of Swabuay. Swabuay is Swatow's Land's End, this side of the Cantonese border, with Hong Kong barely 100 miles away. It was a thriving centre of marine industries, where another Teochew clan earned a living by boat-building, salt-panning and fish-curing. Its scenic harbour was made more picturesque by echelons of broad brown sails, the pride of slow, unwieldy junks, trooping in and out, so typical of the China coastline, to this day.



Swabuay Harbour.

IN JOHN SUNG'S STEPS

At the request of a growing number of believers on this western seaboard, the Mission established Swabuay in 1898 as its third centre in the Teochew-Hakka field. National preachers were greatly needed to supply this extension work. An opening was offered to Pastor John Lim Moh Tee, then serving at his home-village of lam-tsau. From the easternmost corner of the Lord's vineyard to the westernmost, the growing Lim family was thus transplanted. The Gospel in the earlier days of missionary endeavour was ever on the go.

Soon after their arrival at Swabuay, when Juat Tao was at the formative age of five, a "red-haired Mok Sir" (missionary) called on the new pastor to say "Peng Ann" (Peace to you). Is this not a more Biblical way of greeting one another among Christians than just saying "Hi"? Taking a fancy in the sprightly youngster, the missionary asked Juat Tao what he would be when he grew up. "Kiang Tao!" he snapped. From "Juat Tao" to "Kiang Tao"? Would the hope of a pious father turn out to be a robber? Whether the lad understood what he said or not, the blood of his heady ancestors had surged in his veins.

The pravity of human nature began to surface more markedly as the boy grew up. At the age of eight he had discovered the thrill of playing truant. Some of the pranks he played around the house behind his father's back could well have brought disaster to the whole family.

One Sunday afternoon while Papa was out visiting, Juat Tao stole upstairs with a playmate on an exploratory expedition. Suddenly, that six-round revolver Papa had bought from Swatow, a standard armament against thugs and robbers in those days, came into his prying hands. In gleeful excitement the trigger-happy intruder triggered. Bang! It really worked! But, the fury of the mighty little cannon scared him not a bit. Fortunately, no one was hurt, nor was the matter reported to father.

Since the mischief was not discovered, after some days, that impish urge raised its ugly head again, without a qualm. Bang! This time he did it all alone, but it backfired. Just

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then, Papa was stepping into the house from the outside. The thrashing Juat Tao doubly earned left him more dead than alive.

Like son, like father, the Rev. John Moh Tee was also a hothead in his younger days until the saving grace of God enlisted him. By the further tutelage of the Holy Spirit, he had become a meek and saintly man. Daily he would lead his family in evening worship, and when he prayed he would bow over earnestly clasped hands. This spiritual exercise exerted a powerful restraint to Juat Tao's youthful roguery.

Nor need the pastor-father have much recourse to the rod in the governing of his growing household. Whenever any of the junior generation misbehaved (Juat Tao was the No. 1), he would make the young offender stand aside the dining table, while others ate. Ricebowl and chopsticks sheepishly in hand, he would be rationed a modicum of viands, just enough to tide him over his bowl of plain rice. Dinner over, the same offender would carry out the remainder of the sentence by cleaning and washing up.

Growing up at the Swabuay parsonage under such benign dictatorship was the beginning of Juat Tao's training in the School of Christ. But what stood him in good stead in the rigorous days to come was the learning of the Word from his mother's lips in the countless Bible stories told and re-told. From his father he imbibed many a wonderful tale of God's deliverance of the Lim clan. "Train up a child in the way he should go, and when he is old he will not depart from it" was one golden text from the Treasury of Solomon that the devout parents had learnt and put into practice.

Besides this daily nurture in the things of God, there were the regular Lord's Day services and midweek meetings, the Sunday afternoon visitation and tracting teams. Juat Tao liked best of all to join in the Sunday afternoon outings, and he would not be left behind in handing out Scripture portions and speaking a word for the Lord.

When Juat Tao was nine years old, a soul-stirring Revival

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visited Swatow in 1910 through the preaching of Miss Dora Yu Tzi-tu, a young Mandarin-speaking woman evangelist from Shanghai.

Miss Yu was one of the elite of China's rising generation. Coming from a well-to-do family and being educated at a mission school, she had a fair knowledge of Christianity. Having graduated with honours, she was sent by her family to pursue a medical career in Great Britain. She set sail in a ship via the Suez Canal. But the words of Christ confronted her seriously what her ultimate purpose of life was, as the vessel ploughed through the high seas. When the ship had negotiated through the placid waterway and anchored in the Mediterranean, before taking on the last leg of the voyage, her decision for Christ was irrevocably made. She transferred to another ship returning to the Far East. She returned to preach Christ to her own people. Having put her hands to the plough that day, she never looked back on the world again. And inasmuch as she had to break completely with the world to serve her Master, she also made the painful decision to separate from a young doctor to whom she was betrothed to be married. Such a consecrated life was one of the secrets of the power behind her preaching.

The Dora Yu Revival that shook North China and Korea in the first decade of the Twentieth Century hit Swatow like a monsoon. It soon spread to all the churches in the Teochew-Hakka field. Its influence was felt also at remote Swabuay. Three young preachers from Swatow who came under the baptism of that Revival were invited to hold meetings. The phenomenon that happened in Swatow of hearers writhing in agony on the ground under conviction of sin and leaping up, to thank and praise God for deliverance, was repeated at Swabuay. But there was no speaking in tongues. Juat Tao was curious about all this. Why? Why all this behaviour at such a meeting? Why do other preachers leap for joy, and Papa remains quietly seated? He dared not ask aloud, but kept these cogitations in his heart.

At one of the meetings, he wept at the thought of the

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sins he had committed. Then, suddenly, when he saw those delivered from sin leaping up and praising God, he also leapt. However, he experienced no change of heart nor any joy of the Holy Spirit. It was that surge of his ancestors' blood in his veins again.

Many were blessed by the Revival meetings conducted by Dora Yu's followers. Church attendance doubled, while midweek meetings were filled as never before. Juat Tao remained his old self. Nevertheless, it was good to have gone through all these divine meetings. This was a part of his training, from a child, in the School of Christ.

When the Dora Yu Revival visited Foochow a decade after in 1920, there was another young man who heard the lady evangelist. His name was Watchman Nee. At the age of eighteen, this young man was soundly converted. He yielded his whole life to Jesus Christ, in the footsteps of his grandfather, the first pastor of Foochow. He became founder of what is popularly known as the "Little Flock."

CHAPTER III

SOUL IN CONFLICT

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun?" (Eccles. 1:2-3).

When Juat Tao was twelve years of age, his father was transferred from Swabuay to another parish. As the village school there did not offer the Upper Primary, he was obliged to leave home in the new year for his education.

The first three months away from home saw the young teen progress satisfactorily. But in no time Juat Tao began to backslide. Instead of making the grade, he lost out in "three days" what he had gained in "three years."

Without parental control, he soon picked up every vice a teenager could — smoking, drinking, gambling, theatre-going, lying, cheating, quarrelling, fighting . . . He became a hard nut to crack with every teacher, yea, even with the hefty sports master on the open field.

From the Upper Primary he managed to scrape through to the Middle (Secondary) School. Since this was a Mission boarding school, it was mandatory for him to attend church every Sunday morning. Instead of being a blessing to him as before at the Swabuay parsonage, this regular public worship became an irksome burden. To get away from it all, he malingered at calculated intervals. Otherwise he would smuggle inside his Chinese-buttoned tunic a novel to kill time during service. Such godless behaviour and theft of God's time met with God's swift retribution, he confessed:

About this time there was a report of theft of six dollars. The School ordered an immediate search of all

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drawers and almeirahs in the hostel. It turned out that while other students' money were of different denominations, mine counted exactly six. This tallied with the missing number. The School authorities immediately branded me a robber of a Juat Tao, punning the "Tao" of my name which means "Word" or "Logos" with another "Tao" meaning "robber."

Now, the Supervisor of our School was a missionary. Giving no chance whatsoever to an accused person to state his case, he summarily expelled me in three words, "Pu Hsu Yao" — "Not Wanted." Although I felt unjustly sentenced, I could find no one to appeal to under such imperialistic rule.

Now, I have completely changed over. No more do I hate that elderly Supervisor, no, not a bit. I relate this incident without compunction: Rather I record it as one memorable page in my life. I perceive this event to be a marvellous chastisement of love from the Lord. As it is written, "For whom he loveth, he chasteneth" (Heb. 12:6). How true is this Word.

May 4th, 1919! What a nation-shaking day to young China under the helm of Sun Yat Sen, Father of the Republic. On this day was released an explosion of a Boycott of Japanese goods that rocked the country from north to south!

Though China had joined the First World War (1914-1918), hoping by this participation to get a better deal from the Powers that had encroached on her sovereignty, she found herself grossly mistreated by the Treaty of Versailles. China expected the German Concession in Shantung to be returned, now that Germany had lost the War. Instead, these were awarded by Great Britain and France to Japan their other ally. How convenient it is to give away generosity at another's expense! Furious over this sell-out, a mass Boycott against Japan was launched by a concerted action of Peking students. This action with atomic proportions found almost immediate repercussions down Swatow in the far South.

Edward Band, in the **History of the English Presbyterian**

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Mission, 1847-1947, describes the Swatow scene as follows:

The students rose in a body to resist Japanese aggression and to punish traitors among their own officials. Every district had its Student's Union, drawing its members from Christian and non-Christian schools. The teachers were faced with two alternatives, either to allow the students under certain regulations to spend a considerable time in attending business meetings, preaching the duty of boycotting Japanese goods and searching Chinese shops for such commodities, or forbidding the boys to engage in this work with the result that they would certainly disobey, involving punishment, and continue to prosecute the boycott all the same. The great majority of teachers chose the former plan, thus retaining the scholars and securing a considerable time for study. This participation of students in political movements became a remarkable feature of modern Chinese life. It was no casual outburst on the part of hot-headed youngsters, but a wonderfully well-planned organisation of which 'school boys controlled the country,' and merchants and magistrates were afraid to oppose them.

It goes without saying that such a situation also afforded a golden opportunity for some of the cocky ones among the students to strut around. To be sure, Juat Tao stood high among the heady and vociferous. Whether it was making of soap-box speeches or demonstrations, policing or searching for hidden Japanese goods, his tall, lean figure could be seen darting in and out amidst roars of "Down with Japanese Imperialism!" "Burn Japanese goods!" "Catch Chinese traitors!" But as to church attendance, not a shadow of him to darken its door anymore!

When this force of student exuberance had spent itself, when quiet and tranquility reigned supreme again, the cold realities of life stared Juat Tao in the face. Within he felt an indescribable vacuum, made more empty by a study of godless science and humanistic philosophy. "What is the purpose of life? Whither the soul's destiny?" These were

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questions that brought more conflict within his troubled breast. Groping in such chaotic darkness, with not a ray of hope to relieve his pessimism, he contemplated suicide.

Juat Tao found himself in another school after the Japanese Boycott. Despairing over life's perplexities, and turning from his pious father's hopes to his own way, he took this opportunity of enrolling in a new school to change his name. "I was called a 'robber' of a Juat Tao in the former school," he said to himself. "Let me show them by this new name, that I am Puay Hian, 'respectful and lofty.'" Evidently, there was a desire in him to turn over a new leaf.

It was in the middle of the second semester that Puay Hian joined the new school. In two months the seniors would graduate. Now, the principal had promised Puay Hian graduation if he could pass the final examinations. Having come to his right senses insofar as schoolwork was concerned, he studied with all his might. He repeatedly told himself, "I must pass my exams. I must pass my exams." He studied so hard that often his meals were missed.

Exams over, he waited impatiently for the results. When someone announced he was wanted by the principal, how Puay Hian throbbed within to hear the pronouncement. To his sore disappointment, the principal required him to take another semester. Not that he had failed but that the time he spent in the new school was far too short. All the way back to the hostel Puay Hian grumbled, "So that's the principal's promise. So, that's the principal's promise."

During the summer vacation when he returned to lam-tsau his home-village for a visit, there came the principal's letter reiterating his previous terms. There was no way out but to comply with, and comply he did.

Soon graduation came, and with graduation he found himself at another of life's crossroads. Though his eyes were attracted by the glamour of a university education, to take this highroad was out of the question for a poor pastor's son like him. It was time now to stand on his own two

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feet! To keep body and soul together, he got a lowly teaching job.

Jason Linn, in "Pioneering in Dyak Borneo," mentions the twin causes of emigration from South China. They were the "man-engendered tribulations" such as we've seen in the "May Fourth Movement" and "natural disasters." As to natural disasters, Swatow had a double dose before and after the Japanese Boycott. These were the Earthquake of 1918 and the Typhoon of 1922. Life in China in Puay Hian's youthful days was a constant struggle not only against mounting economic odds but also against frequent political upheavals and natural disasters. "One woe doth tread upon another's heel; so fast they follow." Having come out of the explosions of the Japanese Boycott unscathed, Puay Hian is now plunged into the ordeal of the Typhoon of August 2nd, 1922.

There was an eerie calm the afternoon of that fateful Night. As the sun dipped low on the western horizon, a distant rumble from far out to sea sounded the first warning of approaching trouble. In the twilight the ominous howl of a typhoon could be heard. As it moaned louder and louder, suddenly it broke loose upon Swatow with shriek upon demonic shriek. An air-sea onslaught was on! Trees were uprooted and sent spinning through the air. Roofs were torn and scattered like shrapnel from a bursting bomb. Then a churning, boiling tidal wave poured in like a thousand roaring sea-monsters, devouring everything in her path. Homes and cottages along the open sandy coast collapsed like cardboard houses. Steamers in the harbour were swept on the rocks. Sampans by the hundreds and junks by the scores were washed up like paper toyboats on dry ground inland. In one night forty thousand perished in the Deluge. What a solemn reminder of Jesus' warning, "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all" (Luke 17:27).

Christian losses were counted by the hundreds. The

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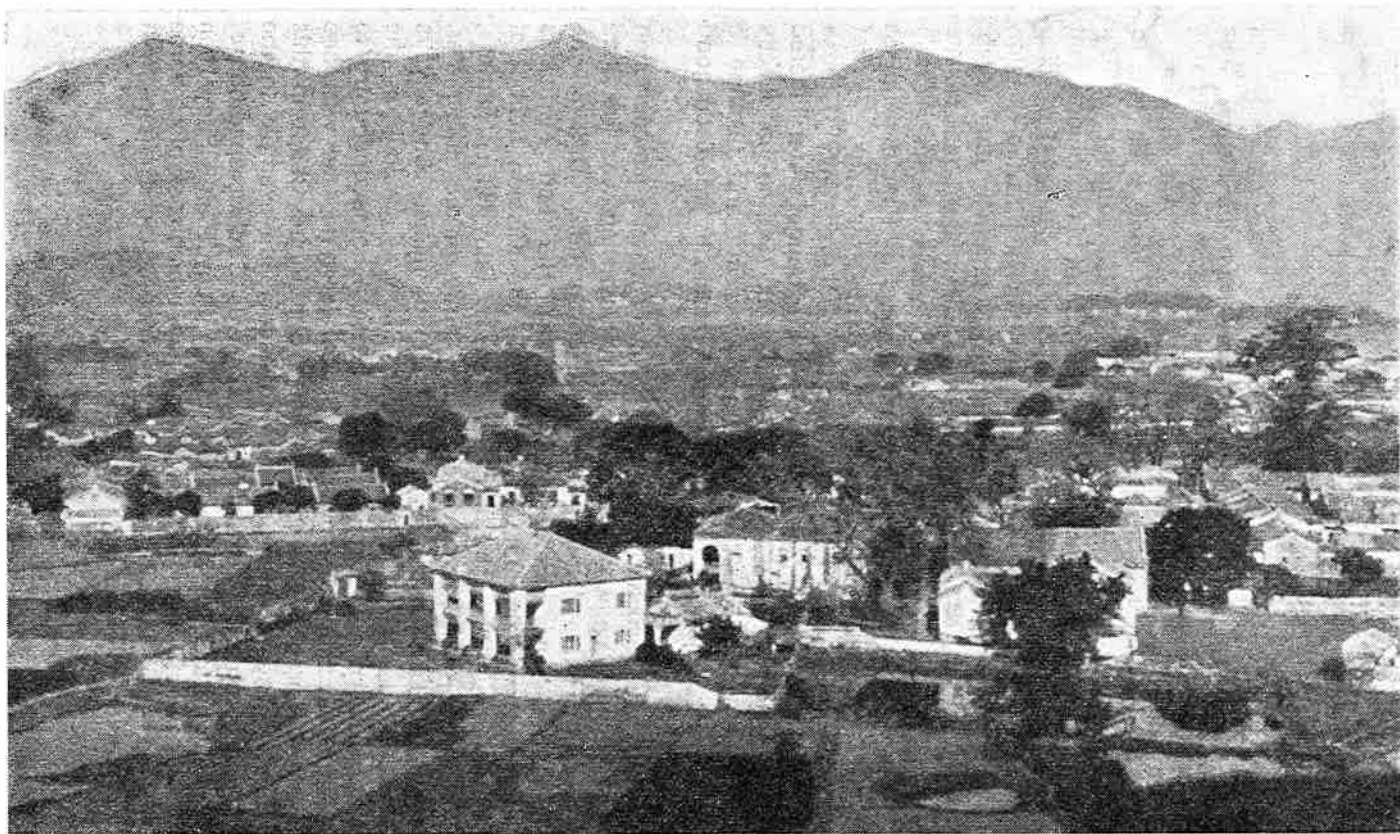
English Presbyterian Mission in Swatow reported the drowning of 250 members from one congregation alone, while another tragic instance was the loss of twenty-three souls out of a family of twenty-five. Lim Puay Hian listed thirty-six dead from the Lim Ah Chou clan, that is, from his grandfather downwards. His next-of-kin were two younger sisters. "What is the purpose of life? Whither the soul's destiny?" God spoke to him again after the wind and flood "in a still, small voice." As "misfortunes seldom come singly," and when they come, "they come on wings and depart on foot," Puay Hian was yet to mourn through several more deaths in the family.

Some weeks after the "August Second Typhoon", while Puay Hian was back at a village school, he was abruptly summoned to his father's sickbed. As no adequate medical attention was available where his father was, the ailing pastor desired treatment at the Wukingfu Mission Hospital, in Hakkaland. Puay Hian, fulfilling the filial piety of eldest son, accompanied the father. It was a slow, chugging up-river for more than a day and night to Wukingfu.

Upon arrival, however, they found the doctors could do little to help. Greater help was accorded from another quarter — the prayerful and loving concern of brothers and sisters in the Lord. The Christians of Wukingfu not only came to visit and pray for pastor Moh Tee but also gave Puay Hian food and shelter.

"Papa, are you going to leave us now?" Puay Hian sobbed. "What do you want me to do?" The dying pastor waved a hand wanly, in silence. Finally, he gathered enough strength to speak. "My son," he uttered, "serve the Lord with all your might!" Softened by the sympathising tears of the Hakka Christians, these words made an indelible impression on Puay Hian's heart.

When Mother and Cousin Noah arrived the next day, their loved one was gone. Rev. John Lim Moh Tee, pastor serving with the English Presbyterian Mission for two decades, had been promoted to glory. His body was buried at the



The English Presbyterian Mission at Wukingfu, Hakkaland.

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Wukingfu Church Cemetery far away from his native "Salt Oven." A tablet marked his resting place: "Tomb of Pastor Lim Moh Tee. Born 1874. Died Oct. 1922. Age 48 years."

No sooner had Puay Hian's father's body been laid to rest than news was received of his third younger sister's illness in Amoy. This took Puay Hian from his teaching again to go with Mother to fetch sister back. Hardly had they returned from Amoy to Swatow and got her into the Mission Hospital when news of the death of Mother's brother came. Now mother and son had to part company, one to the funeral of her brother, the other to remain by his sister's side. As he waited on her, the scenes of Papa's death at Wukingfu Mission Hospital flashed before his eyes. "What is the purpose of life? Whither the soul's destiny?" These twin questions cropped up again. Third younger sister lingered but a while, when she too was taken. During her illness Puay Hian decided to self-study medicine and become a doctor. This was one profession wherein he could do good to the sick, he thought.

It was also during his third younger sister's illness, when the school went on vacation, that Puay Hian was hastened into marriage "at his mother's command." The girl he married was nineteen-year-old Chia Hui Lan (Gracious Orchid). A graduate of Sock Teck, the Mission School of Feminine Virtue, she had been eyed by Puay Hian's parents, particularly his mother, herself an alumna of the alma mater.

Hui Lan lived true to her beautiful name. She always exhibited a meek and quiet spirit. She was gracious, as she was charming. Coming from a heathen home upcountry to study at the famed Mission School for girls, she was one of the progressives of her age. She found Christ in this new, heavenly environment and became an example to the junior students. Undoubtedly she was God's preparation of a life-partner for such a hothead as Puay Hian. Puay Hian was twenty-three on his wedding day, which took place some time after the 5th of the Fifth Moon, the Dragon Boat Festival, 1924.

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Now that Puay Hian was a family man, he began to make the study of medicine a serious business, while earning his bowl of rice as a teacher at the Mission School, Kieh Yang. Not long after he came to Kieh Yang, there swept into town the Cantonese troops of Chiang Kai-shek in their "Eastern Expedition." This was soon after Sun Yat Sen's death in the spring of 1925. Preaching "San Min Chu I," the Three People's Principles of his master, Chiang rallied many an enthusiastic compatriot for the Kuomintang (Nationalist Party) cause. Hotheaded Puay Hian was one of them.

After Chiang's speech, Puay Hian was all set on fire. Suddenly the long-hidden embers of seeking officialdom burst into flames. Since he detested teaching and had begun medical study, in view of the long years required to qualify, might not this be the way out, after all? Surely the General would take him on if he only applied. "To throw away the pen and take up the sword," moreover, would be a noble undertaking after the knights and heroes of old. His thoughts ran wild as he tossed about the bed, with hardly a wink of sleep, till daybreak.

When the first ray of sunlight had scattered the lingering gloom of night, he got up, flushed with high hopes for a successful interview with Chiang Kai-shek. Suddenly, he slumped back onto the bed. Scarcely did he know he was being gripped by a high-rising fever. Soon spasms of cold and shivering shook him from head to foot. His eyes became bloodshot. They smarted with a moist, steaming heat. His head pumped hard and fast. His temples thudded with every throb. Totally helpless, he lay down to sleep. And lie down he did for the next two months. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. 10:23,24). When the Lord restored Puay Hian after two months, it was in answer to the fervent prayers of sisters from the local Church. When the illness finally subsided, so

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vanished that wild thought of "throwing away the pen to take up the sword." Nevertheless, the twin questions, "What is the purpose of life? Whither the soul's destiny?" were soon to pound on his troubled heart again.

After his father's death, Puay Hian's mother found a job as matron of the women inmates of Swatow Industrial Home for the Poor. Of the three boys and five girls in the family, three of the latter were taken out of the earth, two by the Typhoon and one more recently by illness. The eldest girl was married. Puay Hian, also married, could hardly support himself and his wife. Two younger brothers and youngest sister still needed Mother's care. When death struck the decimated family again at the close of 1925, this time it fell on Puay Hian's second younger brother, just turned nineteen. "What is the purpose of life? Whither the soul's destiny?" As these old questions assailed Puay Hian at his brother's death, was he prepared for that final blow that would soon claim his beloved mother?

It was at the end of a hot summer in 1926 when Puay Hian's mother was engaged in her daily rounds at the Home for the Poor that cholera intercepted her. Puay Hian, just come into Swatow from the country, rushed to see her. "Mama," he whispered into her ears. But, she was only sighs and groans. Puay Hian prayed. The doctors could do little but give saline infusion.

When she came to the next day, Mama looked rather at Puay Hian's only surviving younger brother and sister. With their elder brother she pleaded, "I am leaving all of you soon. But these two little ones, I don't know what will become of them?" "Mama," Puay Hian comforted her, "Don't worry. Please take care of yourself." But Mother refused to take her eyes off the remainder of her brood. This made it more unbearable to Puay Hian. As scenes of Father's death returned over Mother's deathbed, he could little restrain the flood of warm tears gushing from a filial heart. How Puay Hian loved his parents, despite his waywardness.

On the fifth day, Mother bade the three surviving children

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farewell. In the weeping and wailing of bereaved children, Puay Hian, for the first time in his life, bowed to God's sovereign power. "O God," he cried, "Thy will be done."

Returning home from funeral, Puay Hian sat a dumb man all to himself. Overwhelmed with grief after grief in his short life, he asked those two questions again. He felt his life to this day was a defeat, a meaningless existence. "What is life without happiness? Who shall be my comforter? Who'll lead me into the Way of Light and Peace? What do I now hope for?" These many questions spun out a darker riddle before him.

After three years of home-study in medicine, with "practicals" during the summer vacations, Puay Hian resolved to get into Medical College for proper training. To realise this ambition, he took a trip to North China, leaving his meek wife and children to fend for themselves. Do or die, he must become a doctor.

Arriving at Tsinan in Shantung Province, he ran into a skirmish between the Northern warlords and Central Government troops. Suddenly two military officers broke into the hotel where he lodged. Seeing he was a Southerner from Kwangtung Province, they accused him of being a member of the "Revolutionary Party." In this hour of life or death, Puay Hian prayed, "O Lord, my God, save me from being taken. Save me, O Lord, from being taken." Wonder of wonders, the two armed men left as suddenly as they appeared. That afternoon, twenty Southerners were shot at the execution grounds of the City prison. But Puay Hian clean forgot the Lord's saving grace the moment danger was lifted out of sight.

Returning from North China, he said good-bye to teaching and opened his own "medical hall." Seeing that he had need of the people's support, he started to go to Church again. What a hypocrite he was, he confessed in his Memoirs. And what a disgrace to his devout pastor-father! He was thirty years old now, but this was the first time he was ever admitted to the Lord's Table. Though he partook of the

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bread and wine with his mouth, his heart was empty of Christ.

As a communicant he resolved he must read the Bible and pray everyday. But as the way to hell is paved with good intentions, this he tried for as many days as he could count on his fingers. Going to church continued to be a burdensome business, like carrying two loaded baskets on a bamboo pole, as they do in China.

According to Puay Hian's own testimony in his revival sermons, this in fact was the first and last Lord's Supper he ever took until his conversion three years later. During this time he turned violently anti-God.

CHAPTER IV

LIFE'S PURPOSE FOUND

"Whosoever will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake shall find it." (Mark 8:34,35).

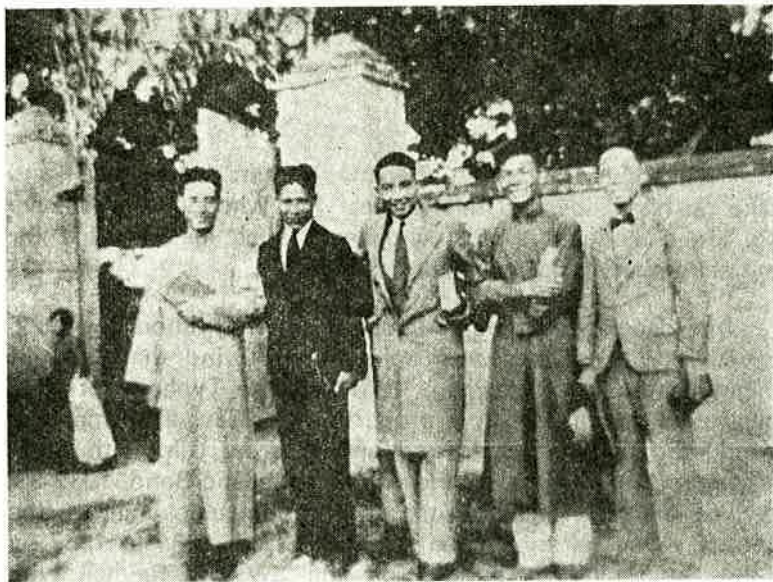
One decade after the "August Second Typhoon" of 1922, Swatow was visited by a spiritual whirlwind that brought mighty showers of blessing. Whereas the Typhoon of 1922 destroyed much life and property, the Revival campaigns conducted by Dr. John Sung and Andrew Gih, with other members of the Bethel Worldwide Evangelistic Band, 1932-33, revived the lives of thousands and brought quickening to the church. Several subsequent meetings from 1934 to 1937 by John Sung himself rounded off the Swatow Revival with long-lasting results.

In August 1933, while the third campaign conducted by China's famed evangelist was upon everybody's lips, it was noised abroad to a little town seven miles up-river from Swatow. Here Puay Hian had recently established himself as a physician. Christians were heading for Swatow from every direction, not the least from Puay Hian's up-river abode. Puay Hian could not resist an inner urge to follow the crowds to the metropolis.

Now, Puay Hian had expected him who held such a high reputation, a doctor of philosophy, to be some genius and orator, with all the refinement of a Western education. Instead, he found Sung attired in a coarse white Chinese gown, his hair shabby and unkempt. His Mandarin spoken with a Hingwa accent could little impress the intelligentsia,

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Bethel Worldwide Evangelistic Band



No. 1, Andrew Gih; No. 4, John Sung.

and when he started to preach, he dashed about the pulpit like one gone crazy. "What's all this excitement about?" he scoffed. With that he turned his back on John Sung. He was home by the next up-river boat.

That night Puay Hian addressed a haughty letter to John Sung. He posed some questions for the doctor to answer, like one of the lawyers of old tempting Jesus. The first thing next morning he took the letter to the post office. As he dropped it into the box, he complained like a spoilt child, "If old Sung refuses to answer them, then I will not hear him again." But, no sooner had this jargon escaped his jabbering lips than his conscience gripped him.

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Back from post office he found himself unable either "to eat or sit," much less attend to clients waiting at his "medical hall" downstairs. All he could do was sink into a canvass couch and sulk. More than ever before, the dark cloud of a bitter, futile, struggling life surrounded him. He felt, as it were, swarmed by all the evil hordes of hell let loose. That night, he tossed on a bed that echoed to his groans, as happened once some years before. He wrestled with his wretched self till early morning.

When he got up with the sun, he felt an irresistible force driving him back to John Sung. A power stronger than the down-river current hastened his footsteps again to Swatow. Arriving a couple of hours before time, he found a seat at a vantage point. While he sat waiting, he was moved at the sight of a steady stream of earnest seekers, Bible and chorus book in hand, returning from an early lunch to secure their seats. For, the meeting hall that seated over a thousand would soon be packed, leaving no room to stand. Strangely, not a gossip or murmur disturbed the sanctity of the church hall. Little groups that gathered were engaged in earnest prayer. "O God, break my hardened heart!" Puay Hian groaned on his part.

Nevertheless, when the hour of service began and John Sung once again started to hop like a huge grasshopper while delivering his sermon, Puay Hian suddenly stiffened, "What sort of a preacher is this?" With that he scampered off to Kakchieh, the "Horned" Rock residential district across Swatow harbour. The Revival was too hot for him, and he had gone there to cool off. And for his body too from the city's sweltering summer heat. Incidentally, Kakchieh was his mother's resting place since seven years ago.

Now, it happened that Puay Ngee his younger brother, whose birth-name is Juat Kia (Delight-in-the-Scriptures) was lying sick at the Theological College at Kakchieh, and needed his attention. This turned him temporarily into a nurse for his brother's sake.

Puay Ngee was in the employ of the China Inland Mission.

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He had also come all the way to hear John Sung. After two sermons, he was completely changed. Moreover he pledged to serve the Lord his whole life. Puay Ngee's conversion and consecration for fulltime service were attested by his own handwriting on a front page of his glittering new-bought Bible, autographed by John Sung with a Scripture verse. Reading the words of a born-again Christian in his brother made a solemn impression on his heart. This removed the prejudice that earlier jolted him from his seat in Swatow. Puay Hian softened to give John Sung another "chance."

As it happened, the evening meetings were shifted over to Kakchieh the very day of his "escape," as if to catch up with him. What could he do except go and hear John Sung again? Try as he did to get something out of the sermon, before God's time arrived, however, all he heard was a rumbling echo of unintelligible sounds from the preacher's lips. Though seated inside the auditorium, his soul was carried outside by rambling thoughts and fancies.

Paradoxically, this night at Kakchieh found Puay Hian soundly asleep, like Jonah stowed away in the ship's hold. As night sped into the early hours of morning, suddenly a chorus of angelic voices sweetly penetrated his slumbering ears. Was he dreaming? As he struggled to shake himself loose from slumberland, the heavenly voices flowed in more sweetly than ever, borne on the wings of an early southern seabreeze. Springing to his feet, Puay Hian made straight for the window. Like peering into Heaven's outskirts, his eyes were glued to a beeline of women and girls, faces aglow in lantern light, stepping fairy-like up the hill to pray. These faces he had seen at the Revival meetings shone with a radiance and peace Puay Hian sorely lacked. In that moment of ecstasy, Puay Hian could have responded as beautifully, "Hearken all! what holy singing... 'tis a hymn with grandeur ringing!" However, as the songs of John Sung faded in the predawn gloom, Puay Hian, the "respectful and lofty," was plunged into a swelling tide of woe. No,

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his soul was still in outer darkness. He could not join in the song of the redeemed, just now.

Came August 30, 1933, the last day of campaign. Not willing to miss this day of days, Puay Hian went. Contrary to expectation, there was no sermon that morning. Rather, it was a special, faith-healing session. As one by one knelt up the platform, John Sung would slap a hand dabbed with olive oil onto the patient's forehead, "Be healed of your sickness in the Name of Jesus Christ!" At sight of this and offended the more by John Sung's hoarse command, Puay Hian revolted for the third time: "If you can do this, so can I!" Turning thrice from the grace of God, where could such a soul in conflict after conflict go?

Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?
(Ps. 139:7)

Now, the first thing Puay Hian asked his wife upon reaching home that afternoon was, "Has Dr. Sung's letter come?" When all he got from her was a plain no, Puay Hian could not hold out any longer. The growing burden of sin, especially this thrice-repeated rebellion against God, was crushing him to death.

Brushing aside the food his good wife had laid out for him, he escaped to an upstairs corner by himself. Falling upon his knees, he let go like a sobbing child. Just then, the old German wall clock struck one!

"O Lord, be merciful to me, this condemned sinner! O Lord, forgive me this big rebel-sinner! As You forgave that thief on the cross, You can save this robber chief today. Lord, I have rebelled against You the last three years. I have fought You, and doubted even Your existence. O Lord, I now repent. I come back to You. Be merciful to me a condemned sinner!"

Confessing and weeping, weeping and confessing, he spent almost the last ounce of his physical strength. Though he managed to raise himself, he fell repeatedly before the Lord under that crushing load. Sorrowing to death for his sins,

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he recalled a preacher's word, "When you feel miserable, then read your Bible." At that Puay Hian lost no time to turn to God's Word. One portion that brought him relief and comfort was Rom. 2:4,5: "Or do you show contempt for the riches of his kindness, tolerance and patience, not realising that God's kindness should lead you to repentance? But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed." (NIV)

Repeating these words of grace and admonition, it dawned on him that God had already forgiven him for Jesus' sake. As his sins were washed away by His precious blood, the living waters of His life gushed in. Joy that quickened his whole being flooded his soul. Praise the Lord, hallelujah, a life-long conflict of soul, from schooldays till now, was ended. Brimming with tears of joy, Puay Hian burst forth into this John Sung chorus:

How bountiful His grace,
How bountiful His grace!
From deepest sin He ransomed me,
How bountiful His grace!

As Puay Hian tasted the sweetness of bountiful grace, the salvation he little deserved, there came to him a question, clear as daylight, "How must I repay my Saviour's love?" Immediately he heard a still small voice within, saying, "When you were in your mother's womb, I had prepared you to preach my Word today!"

"Yes, Lord, I give you all my heart, I will serve you till I die." Just then, that old German wall clock struck four!

Praise the Lord, not only is that conflict of soul ended, Puay Hian's life's purpose is found! Henceforth, he can say with the apostle Paul, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

CHAPTER V

INTO ARABIA

“But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.” (Gal. 1:15-17).

As a newborn babe in Christ, Puay Hian desired more than anything else the sincere milk of His Word. Before his conversion, days were spent in morbid brooding over past failures and future contingencies. Now every hour was given to sweet communion with his Lord. Between long stretches of Bible-reading and prayer on bended knee, mingled with tears of joy and songs of gladness, he began to make outlines of sermons. For, simultaneous with his deliverance from the sin of rebellion, did he not receive, like the apostle Paul, the Lord’s commission to preach? And like Ezekiel eating the roll and tasting its sweetness, so Puay Hian enjoyed tremendously this new experience of meditating God’s Word. Inasmuch as eating the roll was not for personal enjoyment but for sharing with the house of Israel, Puay Hian began to consider how he should enter into God’s work while earning his living as a physician.

It was in this frame of mind that the Lord gave him a dream on the tenth day. He saw a river, and a throne set on the other side of the river. As he thought of crossing over to look more closely at the throne, suddenly there appeared a man in white who said to him, “That throne

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is yours but not now, for you have not fought the good fight of faith, nor have you led your wife and children to run the race." Hearing this, Puay Hian grasped his wife's hand and their two children and began to run. Ahead of them he saw a brightness like that of Heaven's, but in another direction the darkness and burning as the fires of Hell. Just then his wife and children were gone from him, heading towards the dark and burning place. As for him, he came to a junction where he saw a giant censer hoisted over with the flags of nations. On one of the flags fluttering he saw these words clearly written "China for Christ."

Then, as he looked to the right of him, he saw a great amusement park from which were emitting sounds of all kinds of wordly music and sensual songs. Quickly Puay Hian closed his eyes and stopped his ears. A strange silence overawed him. At this, he looked to his left. There appeared a door, and above the door the words, "Preach the Word of God." Out of curiosity, Puay Hian approached the door to see what was inside. Lo and behold, One was knelt in prayer! Recognising this One to be the Lord, Puay Hian ran in as fast as his legs could carry him and threw himself at Jesus' feet. As he began to pray to the Lord, the door was shut with a bang!

At that, he woke up. But it was no ordinary dream. As Puay Hian communed with the Lord in prayer, he was made to understand "in spirit" that he should "close shop" and enter wholeheartedly into the preaching ministry.

When Puay Hian began to dispose of his business, he felt he should use his stock of medicine for evangelistic purposes. After much waiting on the Lord, he desired to form a "Mobile Medical Gospel Team." This was patterned evidently after the Bethel Worldwide Evangelistic Band which visited Swatow with multiple blessings. He wrote letters to as many churches as he knew in the Swatow district explaining the purposes of his "Mobile Medical Gospel Team," viz., to save souls and minister to the needs of the sick. In a few days he received a number of encouraging replies inviting

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him, partly in view of the free medical services offered by the "Mobile Medical Gospel Team."

Having waited upon the Lord for forty days which he regarded to be his "wilderness temptation," Puay Hian felt the time of his launching out was come. And having "closed shop," he moved to another town where his wife and children might be more securely settled, while he went on his Gospel tours. On the eve of his maiden journey to Maple River, however, his four-year-old daughter was seized with a high fever. His wife pleaded with him not to leave them at this hour, but Puay Hian felt God's work must not be delayed by Satan's hindrance. Committing the child in mother's arms to the Lord in prayer, he marched off briskly, like a soldier, with a light pack on his back. Dressed like John Sung in a white Chinese gown, would Puay Hian possess the same power as his mentor, like Elisha after Elijah?

Though he had advertised a "Mobile Medical Gospel Team" to help the churches to evangelise through medicine, it was after all a one-man affair. Being new and inexperienced in this particular ministry, he needed the local pastor's help and the prayers of the Lord's people. Nevertheless, what was lacking in experience was compensated by the higher virtues of his exceptional faith and courage.

The time he spent at Maple River his first station of work was seventeen days. The first seven he gave the whole morning over to treating the sick. Everyday increasing numbers of "outsiders" came. These all were first given a good dose of the Gospel before receiving medical attention. The evenings he spent with members of the local church in Bible study.

After the week of medical work was over, Puay Hian, still fired with the zeal of his first love for the Lord, spoke powerfully in a ten-day Revival campaign immediately following. He was delighted to see that his messages worked, for many were moved with tears to repentance. Among the hearers was a forty-year-old woman who, like the one with an issue of blood for twelve years, had spent a great deal

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on doctors to cure her stomach ailments. This woman came to the evening meetings night after night. Being convicted of sin, she remained one night after the meeting to seek the Lord's healing. Puay Hian gladly accepted this request. Enlisting the help of the pastor and his wife, the three prayed for the sick person till midnight when she felt delivered of her illness. This healing given through many tears and pleadings with the Lord was Puay Hian's first experience of the Lord's miraculous workings. The experiences of Maple River were the beginning of laying of foundations for future work.

From Maple River Puay Hian went to the Presbyterian Church at High Ocean. Here the same pattern of work was repeated, including the dispensing of free medicine. Puay Hian spent over a week here. During this shorter period he saw the same results of the Spirit's working. Having spent nearly a month in the two churches, including days of travel, Puay Hian returned to his family at Pong Sia, the "Vine-grown Castle." He was glad to see his daughter all recovered and running, and thanked the Lord for His loving care.

Back at his base like a soldier returning from the field after many an encounter, he needed not only physical rest but also spiritual recuperation. He felt he needed more quiet time with the Lord. Therefore he went up the mountain everyday to pray and seek His will. One thing God revealed to him this time was that he should give up the medical side of his evangelism and concentrate rather on reviving the church. With singleness of purpose he now devoted himself to the full preaching of the Gospel. The Holy Spirit, Puay Hian believed, would lead the way wherever He would, but he must be sensitive always to His leading. At any rate he was determined to do His will, come what may.

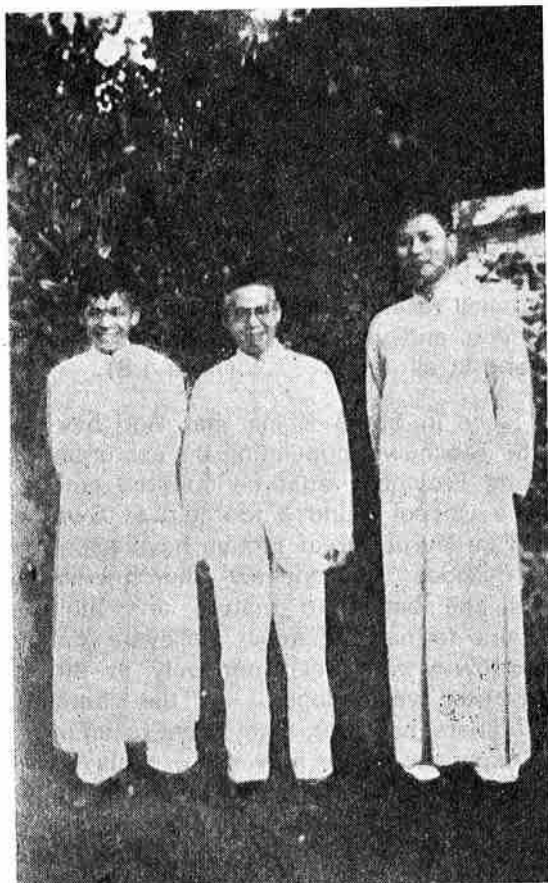
CHAPTER VI

JERUSALEM AND JUDEA

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea . . ." (Acts 1:8).

Of the races in South China that God has visited with salvation, the Teochews, populating the easternmost seaboard of Kwangtung Province, must be counted among the first. For since the Gospel found a foothold at Swatow in 1856 through William Burns, great strides have been made in the succeeding decades. A Teochew Church was firmly established. As she began to mature and multiply, branch churches were formed wherever believers gathered. This pattern of growth was seen not only in the towns but also in out-of-the-way villages. As the churches grew in years and numbers, however, many were taken in as members who never experienced the new birth. This was evidenced by the hundreds that came forward at the John Sung meetings. Hungry souls like Lim Puay Hian and his brother Puay Ngee stood out prominent among those who professed a nominal Christianity, who now were imbued with a new spirit and purpose of life. Many had come from the surrounding country to hear John Sung during the 1932-37 campaigns. But, by and large, the interior towns and villages and remoter regions of the western seaboard were little touched by the Swatow Revivals. Though Pentecost had come to Jerusalem, the outskirts and borders of Judea had still to see the saving grace of God. That God had prepared Puay Hian for the task of extending the Revival to the smaller towns and villages, yea, in John Sung's steps even farther afield in days

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John Sung, Leland Wang and Watchman Nee.

to come, may be gleaned from his carefully-logged memoirs.

The work of missionaries and pastors may be likened to that of sowers, the ministry of evangelists and revivalists to that of reapers. Without the years of patient sowing and nurture, there would not be the bountiful harvests. Jesus says, "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours". (John 4:37,38).

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The raising in the thirties of the Bethel Worldwide Evangelistic Band, of evangelists like Andrew Gih and Leland Wang, of Church leaders like Wang Ming-tao and Watchman Nee, of theologians like Chia Yu Ming, of revivalists like John Sung and Lim Puay Hian after him for the harvesting of hundreds of thousands of souls in China and Southeast Asia was of the Lord's timing. Soon China would be embroiled in a war with Japan (1937) and the whole Far East drawn into the Second World War (1941). Before war and destruction caught up with the Church of God, the souls of her children must be safely garnered in. Indeed the Lord was reaping in early anticipation of a greater catastrophe befalling China, the "liberation" by Mao Tse-tung (1949) when His children would be ruthlessly exterminated. The total efforts of all His servants, whether in evangelism, in indoctrination, or in revivalism, were made for the deeper purpose of consolidating the Church against the raging storms, so soon to beat upon her, one after another.

In fact, the first wave of a brewing nationwide Communist persecution had swept Swabuy on the westernmost seaboard of the Swatow district before the thirties. This was during the Second Revolution of 1926-28, Komintang versus Communist, after Sun Yat Sen's death in 1925. The following account of what it was like under Communist rule in the Swabuy region is taken from a missionary study booklet, "A Corner of China":

In 1927 a Soviet was set up and a reign of terror instituted with the aim of making a real Communist society on the Russian model. All land was claimed as public property, title deeds were burnt and boundary lines destroyed; anyone who possessed more than about £500 was considered to be a capitalist and condemned and executed without trial. The Reds also decided to clear out (1) their political opponents; (2) the socially undesirable people, such as wizards, fortune-tellers, idol mediums, Buddhist priests, etc; (3) the incurably diseased, the blind, the crippled and lepers; (4) the old (and therefore useless)

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people. This policy was carried out with terrible ferocity and tens of thousands were killed. In towns that resisted, men, women and children were massacred en bloc.

At first nothing was done against the Christians as such, for fear of complications with other nations, but in Swabuay a big anti-Christian meeting was held which led to the arrest of Italian priests and nuns. They were only released when a gunboat was sent from Hong Kong to rescue them.

Our missionaries had been recalled to Swatow in 1925 before the Communist outbreak, but their houses were looted and also the schools and churches, which were then used as public meeting places. The hospital was not looted but was taken under Communist control, and the Chinese doctors were required to work under Red supervision. They were Christians and carried on very bravely. Of the sixteen Presbyterian churches in the district, several were burnt or destroyed. Three preachers were killed. One of them, Tan Kam-lin, a fine man and very popular in his village, did not go into hiding and was arrested. The villagers pleaded for him and told how he had loved and helped the people, but it was of no avail and he was shot.

In spite of the Communist atrocities at Swabuay, the work of the Teochew Church persevered under the hand of the Almighty.

Sowing in the sunshine, sowing in the shadows.
Fearing neither clouds nor winter's chilling breeze.
By and by the harvest, and the labour ended,
We shall come rejoicing, bringing in the sheaves.

And the high time of harvesting souls in the whole China field, as earlier noted, was during the sunny thirties. Puay Hian was called at the close of John Sung's third Swatow campaign in August 1933 "for such a time as this."

After his preliminary Gospel campaigns at Maple River

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and High Ocean where medicine was used as a means of evangelism, Puay Hian realised the need of the hour was not so much evangelisation of "outsiders" as revivalism to "insiders." These were momentous days in which the souls of nominal Christians in the established church needed to be brought to a vital saving knowledge. These were days when the church needed to be purified in order to receive power from on high to withstand the onslaughts of a stormy future. Puay Hian realised, as John Sung did at Nanchang, the turning point of the doctor's ministry, that his was to be a voice like John the Baptist's, calling God's wayward people to repentance.

As he launched out to the scattered churches in the vast Teochew field, he fearlessly attacked sin by name with all the courage of John Sung. His ministry, like John Sung's, was to revive the church and to send forth her sons as witnesses to the world by organising them into Evangelistic Bands. He had a special message to young people drifting aimlessly like him before, that they should take up the cross and serve the Lord fulltime.

In step with John Sung's follow-up ministry, he asked for letters from those requesting prayer that he might more intelligently pray for them. In answer to the cries of the sick, he no more dispensed medicine from his exhausted old stock, but anointing with olive oil John Sung - style, he healed them in the Name of the Lord.

To put his whole energy into the revival ministry, he fought shy of any social function before or after the campaign. But he would gladly go visiting with the local pastor wherever and whenever duty demanded it. He preferred to be quartered on church premises to staying in some rich elder's home that he might have more freedom to be alone with God. In John Sung's steps, he gave much of his time after the pulpit to prayer on bended knee, and to the study of the Word. Puay Hian was also a man of one Book. The remainder of the time he made himself available to pray and counsel with the repentant, the heart-broken, and with

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any who cared to come.

From his first campaign at Maple River to the last in the Teochew field abutting Hakkaland, he covered over 60 towns and villages in less than two years.

Some of the towns and villages he visited were old fields occupied by his pastor-father, Rev. John Lim Moh Tee. Here the old folks who knew him as a boy received him with nostalgic affection. And there were churches where he found opposition from the rough and tough, but God protected him from bodily harm. Most of the churches he visited were in the backwoods, or by some remote seacoast where the believers numbered a mere handful. In one of his itineraries he came upon Puay Ngee his younger brother, serving single-handed at the village church of Camphor Brook. Unlike the Zebedee brothers who asked to sit on the right and left in Christ's kingdom, the Lim brothers were content with their humble lot.

On land or sea, what matters where,
Where Jesus is 'tis heaven there.

The way of the cross leading to a village under a dry spell ended almost in a soulless, desert place. As everybody were busy trying to irrigate the parched padi-fields, only a few faithful ones appeared in church for the meetings. Puay Hian went around assuring the people of rain from the Lord at the close of the meetings if they would come. This drew a sizeable crowd and a full house on the last night. Many had come, like the Jews of old, to see a miracle.

Now, the meeting on the last night did not end till half-past-ten. Yet, there was no sign of rain. A few sisters who loved the Lord remained to pray with Puay Hian. Imagine the mounting tension from a curious crowd looking on while the faithful prayed. When the clock struck 12 midnight, still there was no response from heaven. Just as the people were about to disperse in disappointment, there came a sound of pitter-patter. Pitter-patter, pitter-patter, the raindrops thickened. Suddenly as the rain clouds released a shower, and from a shower to a downpour, a chorus of

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spontaneous praise shot up from the faithful. The onlookers were astonished beyond measure that Puay Hian's God could answer by rain. Did Puay Hian know the Lord had greater showers of blessing in store for him from this time forward?

The Lord gave him a most fruitful season as he now moved into the Swabuay region. Here, the Communists had wreaked such widespread havoc nearly a decade ago that the scars of destruction could still be seen. Many Christians who were pillars in his father's time were scattered elsewhere. A once-thriving church was evidently cut down in numbers. But the hearts of the people were hungry for the Word. With the watering of the Spirit, these brought forth fruit sixty and an hundredfold. In the town of Toa-Ua or Great Peace, the Lord increased the attendance of the congregation from several scores to four hundred in a year. This was due, as the evangelist admitted, not so much to his efforts as to the Lord's work of grace upon a group of 26 young consecrators. These went out evangelising everywhere during the interval between Puay Hian's visits. The report of Dr. Wallace of the English Presbyterian Mission on spiritual rehabilitation in the Swabuay area in 1935, while not mentioning Puay Hian's name, confirms the above account:

All the churches have been influenced by one of the unofficial 'revivalists,' and though there is much of uncertain benefit in his methods, he does lay emphasis on the need for repentance, and on the power of prayer, and these elements in his work seem to have made the more permanent impression. As a result of his campaign some seventy preaching bands have been organised.

Puay Hian's last campaign in the Teochew field took him significantly to Ho-pho on the border of Hakkaland. The Lord had plans of a much wider ministry for one so willingly dedicated to "mobile evangelism."

The Spirit gave him the final victory when out of a congregation of 400-500 at the Ho-pho Church, half witnessed openly to a new experience of the rebirth. 92 dedicated

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their lives to serve the Lord fulltime. 12 preaching bands were organised, who promised to go out witnessing at least once a week. 73 letters for prayer were received. Puay Hian was convinced more than ever before that the Lord had called him to a revival ministry as He had called John Sung.

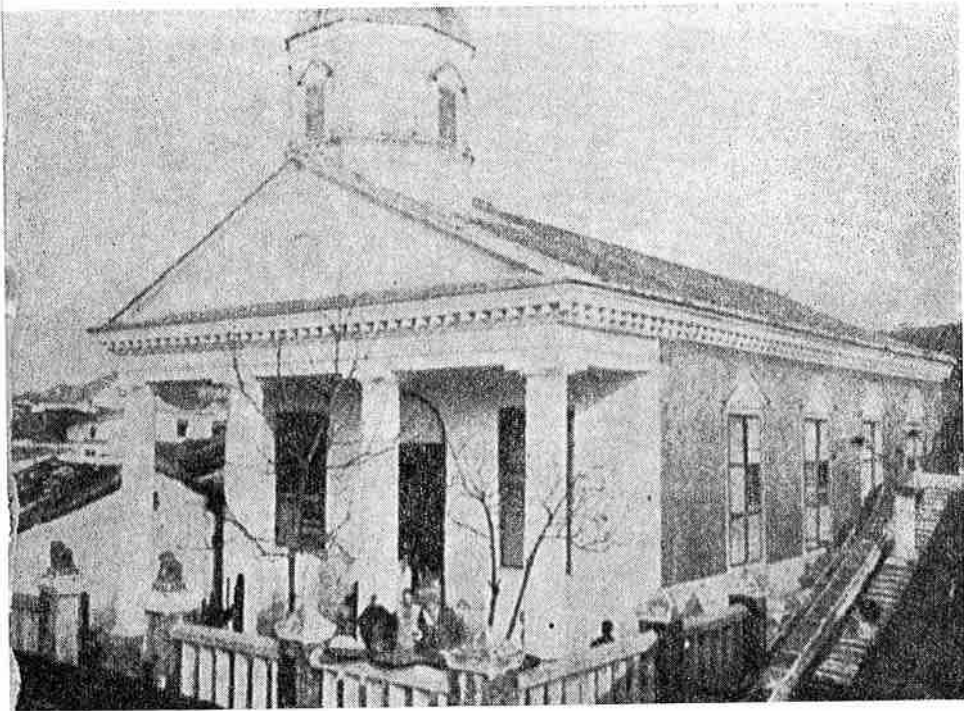
Lord, I hear of show'rs of blessing
Thou art scattering full and free,
Show'rs the thirsty land refreshing;
Let some droppings fall on me —
Even me, even me,
Let the blessing fall on me.

CHAPTER VII

AND IN SAMARIA

“...and in Samaria, and unto the uttermost part of the earth.” (Act. 1:8).

If the Teochews are numbered among the first of Southern Chinese races to have obtained Divine favour, the Hokkiens all the more deserve to be so placed. For it is Amoy, chief city of the Hokkiens, and not Swatow, that was the earliest to be visited. The Hokkiens are settled in the Southern half of Fukien (Hokkien) Province, adjoining the Swatow field.



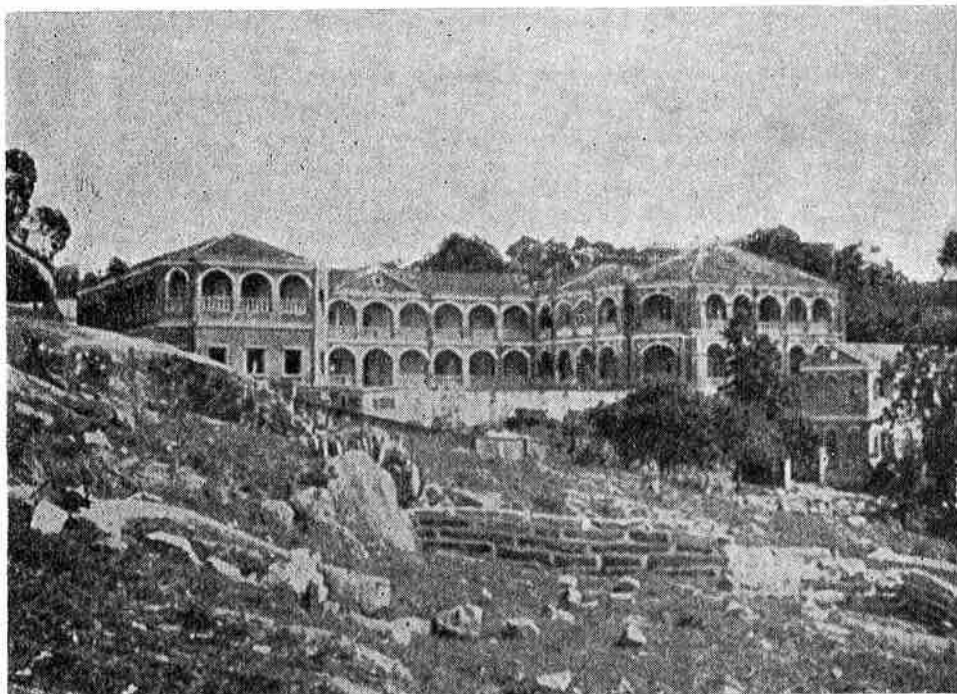
The first Protestant Church built in China, 1848.

AND IN SAMARIA

Apart from William Burns planting the banner of English Presbyterianism here in 1851 (five years before Swatow), Amoy was occupied by the American (Dutch) Reformed Mission in 1842 and by the London Missionary Society, 1844. The Hokkiens are honoured in having the first Protestant church building erected in China on Amoy soil, 1848, by the Reformed Church.

In the nineteen thirties, when the John Sung Revivals began to sweep the length and breadth of China, it was on Amoy particularly that God sent the greatest showers. The following account from Professor Liu Yih Ling's Chinese version of John Sung tells of God's mighty outpourings on the hearts of the Hokkien people at the 1934 campaign.

At first the church in Amoy thought an auditorium seating eight hundred would accommodate the situation.



Anglo-Chinese College, Amoy.

IN JOHN SUNG'S STEPS

Beyond expectation, the crowds numbered between two and three thousand. The hall was so closely packed as to reach 'water-tight density.' Both speaker and translator had hardly any space to move. There was no way out of this situation except by putting together a gigantic mat shed. This even proved to be too small. To solve the problem, entrance tickets were issued. Children under twelve were not permitted. When this gigantic mat shed failed to provide the accommodation, the morning and night meetings were obliged to be held on the sports field of the Anglo-Chinese College, Kulangsu, where 7000 could be seated. The afternoon meetings remained under the gigantic mat shed in Amoy. (Kulangsu is an islet, a stone's throw across Amoy harbour) . . . Between four and five thousand souls were saved at this Amoy campaign.

In Amoy was also the venue of John Sung's Second All-China Bible Conference. For one whole month, July-August 1936, 1,600 delegates from all over China and South-



The open-air Revival meetings with John Sung, Amoy, 1934.

AND IN SAMARIA

east Asia plus 400 locals were led in a whirlwind study of the Bible, Genesis to Revelation, covering every chapter. This fact is attested by the records of that Bible Conference in the form of an octavo volume of 600 pages entitled "John Sung Bible Expositions".

Now while the winds of Revival had swept through Amoy and bigger cities like Chuanchow and Changchow, there were scores of village churches in the hinterland impossible to visit. Communication between these remoter congregations was restricted to the footpath or cart-track. A 50-mile trip by river sampan from Chuanchow to Yung Chun, scaling many an upstream rapid, took almost a week. Into such undeveloped terrain to do a more thorough spade work was Lim Puay Hian sent. Puay Hian's native Teochew being quite akin to the Hokkien dialect, he was well adaptable to the new field. This Hokkien field he regarded his "Samaria".

Many of the small towns and villages Puay Hian visited in the interior, however, were not entirely shut out of the Revival. In fact, a sizeable number of devout disciples from these inland churches had made it to the John Sung meetings in Amoy. These were instrumental in preparing the hearts of the people before Puay Hian came in.

Moreover, as these inland churches were stirred with a new zeal for spiritual blessings, a half-dozen of them would join hands for a united campaign. In the Changpu sector, halfway between Swatow and Amoy, Puay Hian raised up 29 preaching bands to add to the original thirteen founded under John Sung. 242 were born again and 162 letters requesting prayer were received. In John Sung fashion, Puay Hian laid hands on the sick at the close of the campaign. Nor were the Puay Hian campaigns limited to the inland churches. As his exploits for the Lord became more well-known, invitations were received from the bigger ones along the coast. The church at An-hai, an important sea-and-land junction between Amoy and Chuanchow, held a ten-day meeting, with Puay Hian preaching, also John Sung - style, three times a day. To the thirteen preaching bands formed

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under John Sung were added another fifteen. 355 souls were saved and 192 letters for prayer received.

From An-hai the Spirit swept northwards through Chuanchow and Yung Chun and a half-dozen other towns. In five campaigns held one after the other, a total of 1,806 souls were born again, 1,066 letters for prayer received, and 207 preaching bands organised. A new high in Puay Hian's ministry was being reached.

After those resounding campaigns among the Hokkien churches from Changpu to Chuanchow, Puay Hian returned to his home at Swatow. Full of the Spirit he launched out again after a little rest. This time he turned westwards to Canton, and northwards, setting his sight on Kiangsi, a province bordering on Kwangtung and Fukien.

To the hardest of places He calls me to go,
Not thinking of comfort or ease.

Believing that a labourer was worthy of his hire, Puay Hian pushed on resolutely in an outlandish country, trusting the Lord to supply all his needs.

When he came to the village of Camphor Tree, however, all he had on his person was reduced to twenty cents. At this juncture he found reception at a CIM (China Inland Mission) station in charge of a "German" missionary. On making known his needs to his gentle host, however, he found himself turned away with a dollar. Not able to make ends meet, Puay Hian sought help from a Chinese Methodist pastor. All he could get was another dollar. Thanking the Lord for this provision, he paid out of the two dollars 80 cents for his hotel room. With the remainder he bought a boat ticket to Nanchang, capital of Kiangsi Province.

Penniless, save for that 20-cent-piece surviving in an empty wallet, the Lord's servant could neither afford a hot meal nor a warm blanket during the 24-hour boatripe. To kill the wintry cold and gnawing hunger he resorted rather to feeding upon "the meat that perisheth not." The Words of St. Paul took on a new meaning as Puay Hian read and

AND IN SAMARIA

re-read, "I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need" (Phil 4:12). Puay Hian accepted this privation as part of his training.

Arriving in Nanchang, Puay Hian found shelter at a Methodist parsonage. Pastor Keng, a kindly man, loaned him \$12 which was the fare for a long journey back to his more familiar Hokkien field. As a pledge, Puay Hian presented an autographed photograph of himself, as much as to say to his benefactor, "If I defraud you, you can splash this picture in the 'Wanted' column of the daily news."

His trials in Kiangsi over, the Lord supplied Puay Hian adequately again. At the close of his first campaign in the hindermost corner of the Hokkien field, he received a love offering of \$30. With this he was able to clear the debts he so unwillingly incurred, including the dollar he obtained from that "German" missionary. "Owe no man anything" (Rom. 13:8) was one of his golden rules from the golden Text.

Having passed this wilderness test, he felt the Spirit driving him to further conquests. Wherever he went in the interior the churches were packed with hungry crowds seeking spiritual meat. Congregations wept in repentance at the hearing of the Lord's rebuke. Many scores were healed of their sicknesses and diseases. At the Tai Tien (Broadfield) campaign, over a thousand heard the Word of whom six hundred experienced the new birth. These who rejoiced in their newfound salvation responded heartily when called upon to organise into preaching bands. From valley to mountain top, the new John Sung choruses Puay Hian taught his followers resounded far and wide, as those zealous converts went out praising God, lifting high their Gospel pennants.

In the cross, in the cross
Be my glory ever!
All my sins are washed away
In the blood of Ya-so.

IN JOHN SUNG'S STEPS

The spiritual fervour of the Chinese Church under the impact of this Pentecost may be better assessed from a letter addressed to Puay Hian by a pastor's wife:

To the Lord's special servant, Peng Ann (Peace):

After prayer last night, the thought of the letter I sent you last week came to mind. It was a pleasant surprise, therefore, when I got your answer this morning.

Ever since I came to know you, from what I've seen and heard of your faithful and loving service, you have truly exhibited Gal. 2:20 as autographed on your photo.

Since you are so concerned for us, I must pour out my heart. I have deeply agonised for my family and church. I believe our Lord who has shed His blood to establish His church will, for His own glory, be gracious to His servants. May these be willing to serve Him in self denial.

Our preaching bands go out on Tuesdays and Saturdays. Praise be to God, among the sisters there are those who are so constrained by the love of Christ that they fail not to go out on their appointed days, rain or shine. As far as my band is concerned, we launch out every Tuesday.

This Tuesday found our Galilean Band of eight divided into two, one going three miles north and the other two miles south. The night before our itinerating it rained heavily till daybreak.

We got into a tense situation today fighting Satan. We visited a sister who was persecuted in a darkened, Gospel-resisting home. The other group visited an old-timer family to help the people there confess their sins.

On the morning of our setting out, there was a sister who fought shy of the rain and would have stayed behind. The Lord chastised her with stomach pains. Immediately she got out of bed and confessed her sin. She was delivered. The Lord also gave good weather in answer to our supplications.

AND IN SAMARIA

The two groups of our Band saw the Lord's glory, after a hard day's work. Although I was sick when setting out, the Lord healed me at the end of the day.

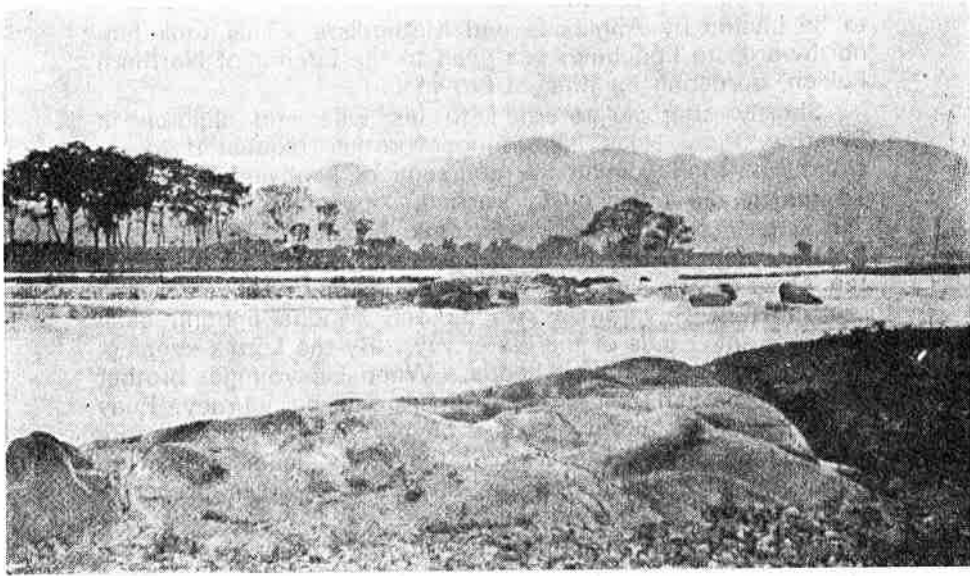
The School Preaching Bands go out on Saturday afternoons. They have done well in the face of oppositions. No. 9, 10 and 19 Bands are continuing to witness resolutely.

The Lord has also used me to heal the sick, after helping them to confess their sins. Glory to His Name! The lazy ones among our sisters bands have repented after His chastening. Whenever I see the Lord's grace manifested, I praise the Lord also for your prayers.

I wonder if you are attending Dr. Sung's meetings? I received Dr. Sung's reply a few days back. In his letter he makes mention of your faithfulness. I pray earnestly that the Lord will prepare many churches to receive revival blessings under your ministry.

Once the churches came alive the believers developed a healthy appetite, not only for the sincere milk of the Word (I Pet. 2:2), but also for strong meat (Heb. 5:14). As a result there rose a spontaneous cry from the preaching bands of the Yung Chun Prefecture for a month-long Bible Conference. Since this proposed conference to be held in August might clash with the one Dr. Sung had scheduled to begin July 10, 1936, Puay Hian urged the sponsors rather to join the Amoy Conference, a distance of only a hundred miles for most of the zealots. As the Lord would have it, this generous gesture on Puay Hian's part was not accepted. Puay Hian was constrained to hold the month-long Bible Conference at Yung Chun though so close on the heels of John Sung's. In John Sung's steps, Puay Hian also spoke three sessions a day. At three hours each session, this went on throughout the thirty days without a break. During those days he felt the Lord's power upon him even more as he took his disciples through the whole New Testament.

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Yung Chun, Fukien Province.

In many ways the work of John Sung and Lim Puay Hian in the Hokkien churches was complementary to each other. And inasmuch as Puay Hian treated the doctor with deference, the latter had a kind word for his "disciple" wherever he went. When John Sung came into Yung Chun in the spring of 1937, rather "in the steps of Puay Hian" who preceded him the year before, he humbly remarked, "The groundwork has been laid by Bro. Puay Hian. I am merely sitting on his laurels."

When the Yung Chun Bible Conference ended, any other evangelist, save John Sung, would have called it quits. In John Sung's steps, Puay Hian would rather continue the race in answer to the many pressing requests. Literally, he ran, on many a lonely mountain road, often for a whole day and sometimes two or three, to get to his destination.

Hitherto his revival work was done in a Presbyterian field. As the Lord opened more doors, Puay Hian began

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to be invited by Anglicans and Methodists. This took him northwards to Foochow, yea even to the interior of Northern Fukien, bordering on Kiangsi Province.

Shortly after he returned to his wife and children in Swatow, Puay Ngee his younger brother requested to go along, like Mark joining the company of Paul and Barnabas. To which the elder curtly replied, "If you're prepared to 'eat bitter' (suffer), O.K." The two brothers "invaded" the Hokkien field by an inland route via Hakkaland, sailing up the Han River. On the way their boat came under the crossfires of Government troops and bandits fighting each other on either side of the waterway. By the Lord's keeping, not a hair fell from their heads. When his younger brother fell ill at certain points along their gruelling journey, Puay Hian perceived this was part of his training for a more rigorous ministry. The way of the cross, leading them to many a village church off the beaten track, was preparing both brothers for harder days ahead.

Faithfully Puay Hian plodded on for another year in the Hokkien field, revisiting Foochow and Northern Fukien, and many of the older contacts.

For a diversion, the Lord led him to Luichow, the westernmost tip of Kwangtung Province, and thence into Hainan Island.

Returning, he was called to Northern Fukien, back to the Anglican diocese. This was late 1937 when China was embroiled in War with Japan. Soon, the conflagration would spread to the South. Puay Hian, having spent three full years in the Hokkien field, his Samaria, the Lord was merciful to spare him from the atrocities of invasion. After a semi-final campaign at Teng Hai Prefecture his native soil and a last one at the Fort Pao Tai, the call came to him, as it came to Philip, "Arise, and go toward the south" (Acts 8:26). On Feb. 12, 1938 Puay Hian, leaving wife and children, as he was so wont to do for the Gospel's sake, sailed for Thailand.

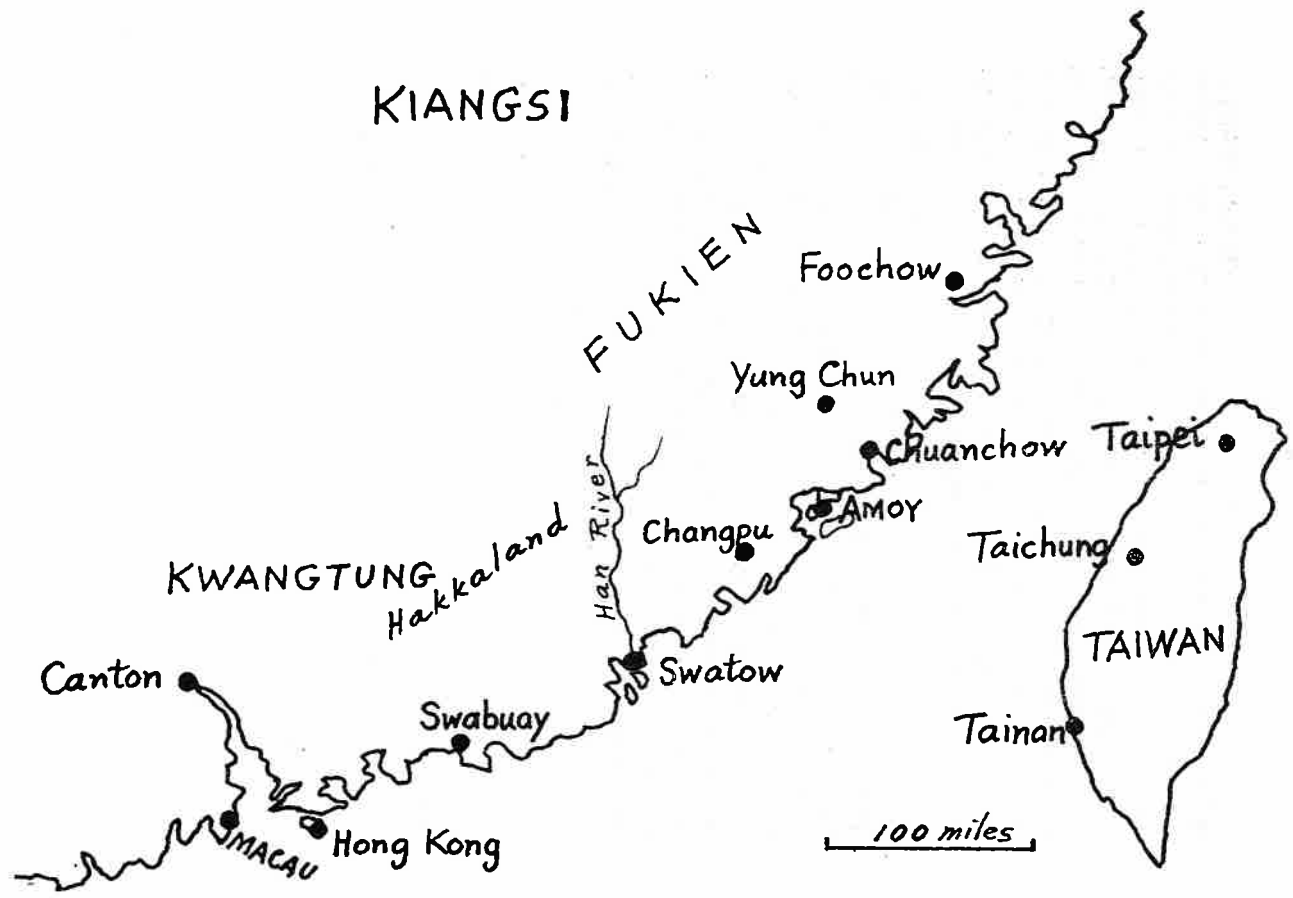
For the mountains shall depart,

And the hills be removed;

But My kindness shall not depart from thee.

(Isa. 54:10).

KIANGSI



CHAPTER VIII

"TOWARD THE SOUTH"

"Arise, and go toward the south. . ." (Acts 8:26).

Under the colonial rule of the Western powers, — British, French, Dutch and American — the palmy lands of Nanyang or the South Seas offered a far better livelihood to the hungry and harassed millions of mainland China.

According to Leslie T. Lyall quoting Victor Purcell in "John Sung, the Flame for God in the Far East," Chinese immigrants to these lands: Indo-China, Thailand, Philippines, Malaya, the Straits Settlements, Borneo and the Dutch East Indies in the thirties numbered over 10 million, not to mention an additional five million on the Island of Japanese Formosa. Mingling with the streams of Chinese immigrants in the last century there flowed a rivulet of Christians, the descendants of converts of the first missionaries. Churches were organised wherever overseas Chinese Christians congregated. But the shepherds to these flocks were "drafted" from the mainland. The life of the far-flung overseas Chinese Churches was closely linked to the Church in China.

The Pentecostal revivals shaking China through John Sung, and the Teochew and Hokkien fields under Lim Puay Hian, found repercussions in the South Seas. Invitations were sent first from the Philippines, and then from Singapore, to Dr. Sung to visit Nanyang. 1934 saw Pentecost come to the Philippine Islands and 1935 to Singapore, Malaya and Sumatra. In 1936 it spread to Sarawak and Burma, and by 1938 to Indo-China, and Thailand. It concluded with a mighty crescendo in Indonesia in 1939, to the very outbreak of World War II.

IN JOHN SUNG'S STEPS

But "there remaineth yet very much land to be possessed"
(Joshua 13:1).



In John Sung's steps, Puay Hian was therefore sent to take over many an unclaimed possession. In one sense he was better equipped than John Sung, linguistically, for with his strong Teochew-accented Hokkien, he could preach to

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many a Hokkien-Teochew audience without interpretation. (The majority of overseas Chinese Churches coming under the Revival were Hokkien and Teochew-speaking.)

When Puay Hian left Chinese soil for the first time to sail into Nanyang, he experienced no hindrance at all in such a foreign country as Thailand. For the lingua franca amongst the overseas Chinese there was Teochew (which persists to this day, despite total Siamisation). Insofar as Thailand (or Siam) was concerned, Puay Hian came a few months ahead of John Sung. In this case, he acted rather as John Sung's herald. The revival blessings he brought to this first country in the South Seas were so impressive that the premier Chinese (Presbyterian) Church of Bangkok at "Yellow Bridge" opened her doors while Puay Hian was closing his campaign at the Baptist Church. Unfortunately, as his departure from Bangkok to Kuala Lumpur, capital city of the Malay States, was scheduled long beforehand, Puay Hian could promise to come only at some later date.

Puay Hian arrived in "K.L.," March 18, 1938 in response to an invitation sent him by a leader of John Sung's Evangelistic League. Apart from preaching at two other towns, Ipoh and Sepang, his ministry here was one of consolidation and lifting up flagging hands. His main field of work, as will be seen, was Singapore.

The Revival fires that John Sung had lighted in the churches in Singapore through several campaigns dating from August 1935 were still burning bright three years after. Nevertheless, signs of flickering had begun to appear. Puay Hian's arrival in Singapore was timely, and eagerly anticipated by the more persevering. The old Teochew Life Church (Say Mia Tng) at Prinsep Street was nightly packed to capacity to hear one who spoke their native tongue. The meetings in the daytime were held at Chin Lien Bible School. Over 200 were saved at these meetings and 14 preaching bands added to the Evangelistic League. Miss Leona Wu, president of the League founded by John Sung and principal of Chin Lien Bible School lent her fullest support to Puay

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Hian's meetings. With Miss Ng Peck Loan her colleague, she even accompanied the new evangelist from Swatow to his extended campaigns at Batu Pahat, Yong Peng, Seremban and Kuala Lumpur up the Peninsula.



Miss Wu and Miss Ng, Chin Lien Bible School.

Once in Kuala Lumpur, Puay Hian was constrained to hold a one-and-a-half-month Bible Conference. No sooner was this work accomplished than Puay Hian was shuttled back to Singapore. "A Nanyang Christians Bible Conference" was called with him as the sole teacher. Between two and three hundred came daily to the Chin Lien Bible School to study the Word of God for a whole month.

Puay Hian found supporters not only from Chin Lien Bible School but also from Phoa Hock Seng a government teacher and vice-president of the Evangelistic League. After his conversion under John Sung, Phoa turned his Pasir Panjang house on Singapore's West Coast into a church hall. Here

"TOWARD THE SOUTH"



Rev. and Mrs. Phoa Hock Seng.

Puay Hian was detailed to hold a series of meetings for "outsiders." This Gospel campaign drew in 89 souls, professing faith in the Lord Jesus Christ.

Puay Hian hastened after this Gospel outreach to hold a three-week Bible Conference in Penang, famous tourist Island 500 miles north of Singapore. There was another reason why Puay Hian hurried northwards. On the seventh day of the Conference, Sept. 29, 1938, his long-separated family and younger brother Puay Ngee sailed in from Swatow.

While Puay Hian fought at the front lines for the Lord, his wife and children were often threatened by Japanese war-planes at the back. The Sino-Japanese War was raging with increasing ferocity. Puay Hian's loved ones escaped the terrors of war by a few months. Swatow which they left in advance fell to the Japanese in June 1939.

CHAPTER IX

"A CERTAIN WOMAN"

"And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened. . ." (Acts 16:14).

A certain woman, the wife of a Christian man of means and property in Penang, whose heart, like Lydia's, the Lord opened when the John Sung Revival visited the Island in 1935 was Mrs. Oh Hock Teck. Like Lydia who took care of Paul and Silas, Mrs. Oh left no stone unturned to entertain the apostle from China. When the Penang Evangelistic League was organised at the end of the campaign, she was elected president.

She who was zealous to entertain John Sung was no less fervent in taking care of the needs of his "disciple." When Puay Hian's family and brother arrived from China, they found a hospitable welcome under her roof. It was she who had earlier planned their China-exodus and more permanent settlement in Malaya.

Mrs. Oh had estates and plantations across the Straits on the mainland. In thanksgiving, she had offered to establish a Christian witness at Alor Star, capital of neighbouring Kedah State. She had rented a house in town with the purpose of founding a church. Now that the Lord's servant's family and younger brother, also an evangelist, were here, would it not be wonderful to have them settled there as a nucleus of this new Gospel outreach? Accordingly, she placed this house at Puay Hian's disposal.

On Oct. 24, 1938 the "Church of Christ" at Alor Star was inaugurated with a 16-day Gospel campaign following. Puay

"A CERTAIN WOMAN"

Hian himself took care of the pulpit. Simultaneously, he installed Puay Ngee his younger brother resident-preacher. At Gurun to the South and another village a weekly Gospel witness was also started.

During the Bible Conference two months earlier at Chin Lien Bible School in Singapore, Puay Hian had announced a short-term Bible School to teach the Bible through in five months. Logically, Alor Star in North Malaya became the venue. When the school was opened on Feb. 1, 1939 there were gathered ten students, half of whom were transferred from Singapore. One of the women students who transferred here from Chin Lien later became the able life-partner of Lim Puay Ngee. Here, at Alor Star, was born Puay Hian's fifth and youngest child, a girl.

The Revival fires lighted by John Sung in Singapore and fueled by the Bible School ministry of Miss Leona Wu his interpreter began to subside amidst the rumblings of an impending Second World War. Gone were the days when hundreds and thousands thirsted and rushed for the Word of God. Nevertheless, those whom the Spirit of God had done a deeper work persevered in their Christian witness. One of them, as mentioned earlier, was Phoa Hock Seng, founder of Pasir Panjang Church. With him was Puay Hian closely knit.

During the interval, before Puay Hian's short-term Bible Institute at Alor Star was inaugurated, the two of them took off on an evangelistic mission to British North Borneo. This was during the Schools' Christmas vacation. Puay Hian and Hock Seng who hitherto were used to hundreds could well nigh have despaired with an audience of only twenty to thirty. This cool reception confronted them both at Labuan and Brunei. When over forty turned to the Lord at a final session at Miri, Sarawak, then did the evangelists feel a little compensated, like frustrated fishermen rewarded with an unexpected last-minute catch.

Though the Bible Institute at Alor Star was small and short, the Lord had His plan to use it as a bridgehead for

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the extension of his Kingdom to a remote country. After its closure and the dispersal of both faculty and students, the "Church of Christ" continued to prosper. It came under the immediate direction of Mrs. Oh. Being Baptist, she renamed it a Baptist Church, which flourishes to his day. Puay Hian after ten months of preaching up and down the Peninsula left Alor Star in April 1940 for an evangelistic mission to Burma. He was joined by his wife and children in September of the same year. Puay Ngee and his wife left by the end of 1940 for a new work in the Northeastern State of Kelantan. After founding a church near Kota Bahru, they moved on to Haadyai, a tourist town in South Thailand. Here they started another. Today Rev. and Mrs. Lim Puay Ngee have a long-established work in Bangkok, and continue to "bring forth fruit in old age" (Ps. 92:14).

As for Mrs. Oh that "certain woman" whose heart the Lord opened, who was instrumental in bringing Puay Hian's family and brother to Alor Star, she has left this world for a number of years. But her work, like Lydia's, follow after her, as recorded in these pages.

CHAPTER X

WITH BURMESE KINDREDS

“... for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation.” (Rev. 5:9).

Two sisters who joined Puay Hian's short-term Bible Institute at Alor Star were the fruits of John Sung's Burma campaign. Through their contacts both the Lim brothers were invited to Rangoon. Puay Ngee went first in October 1939, but the elder brother did not reach Burma till April 1940. Upon Puay Hian's arrival in Rangoon, the younger brother returned to Alor Star — to get married!

Hitherto, Puay Hian's ministry was one of reviving the Chinese churches both at home in South China and overseas, particularly, Singapore and Malaya. Suddenly he found himself cast upon a strange land of “three abundances” — not the proverbial ones of “happiness, longevity and sons” of Chinese philosophy, but of “crows, monks and pagodas.” And five months after his coming to Burma, there were his wife and five children also transplanted to this new country to join him.

“A man deviseth his way: but the Lord directeth his steps.” (Prov. 16:9). Though Puay Hian was invited by the Chinese church which consisted of a minority of Anglicans and Methodists, the Lord had a higher plan to send him to the Baptist Burmese kindreds.

Talking of the Baptist work, the name of Adoniram Judson (1813), representing American Baptist Missions, must stand head and shoulders above all others. Indeed the life and work of Judson, pioneer even of the first American Protestant mission outside the Western Hemisphere, became the in-

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spiration of a growing missionary work from the New World. It was by him that the Burmese Bible was translated and under his direction that the Karens, the biggest of the Christian tribes, were first evangelised. The Karens seemed to have found special favour with God in responding most readily to the Gospel.

Before the missionaries arrived, the Karens had a belief in a Creator and had a story somewhat similar to the Biblical account of man's fall into sin. They cherished also a story handed down from generation to generation of the loss of a sacred white book by their fathers, and of a day when a white teacher would restore it to them.

Other tribes that came much under the attention of the Baptists were the Kachins, Chins, Shans, Lahus and Was, though the strongheaded Buddhist Burmese were the very first to be evangelised, with too little success.

To some of these Burmese kindreds, Puay Hian was sent during his ten-month domicile in Burma. Did he not have his wife and children shifted here from Malaya?

Inasmuch as the Karens were receptive of white missionaries, wherever fair-skinned Puay Hian went in his white Chinese gown, he was equally welcomed. Curiosity was one reason why. Crowds who attended his meetings in South China became his audience again in riverine villages and mountain recesses.

Puay Hian's attack on sin, however, was not too readily received. In fact he met firm resistance by the Burmese church itself. But Pentecost was for Burma too. When hearts were soon convicted of sin under the sledge-hammer blows of earnest preaching, repentance in tears and restitution resulted. The Burmese tribes who loved singing but loathed to kneel in prayer humbly prostrated before the Lord as His power became manifested.

When it came to saying good-bye at the close of campaigns, mutual tears of Christian love were shed. In one instance, a village headmaster led his pupils to sing to Puay Hian this parting song:

WITH BURMESE KINDREDS

There's a Gospel preacher come from China
To preach God's Word to Burma's peoples.
He comes even to our little village
And teaches how to love our Saviour.
Praise the Lord! Thank the Lord!
He teaches how to love our Saviour.

Puay Hian's biggest catch of souls was at another church-and-school community. A thousand came to the meetings. Apart from a congregation of 300-400, there was another of 800-900 students crammed together into their new church auditorium. 180 gave their hearts to serve the Lord, of whom 16 preaching bands were organised from among the adults and 36 bands from among the students. On the eighth day when the campaign came to a close, many late comers lamented, "What an opportunity lost! What an opportunity lost!"

Preaching in the north, Puay Hian was taken as far as 360 miles up by train. A great part of his travels, however, was done in the south, by boat and sampan, on foot and by bullock cart. This reminded him of the days he spent traversing the rugged country of Fukien Province uphill and down dale. As he was sent to do a more thorough spade work with the upcountry churches in South China, so Puay Hian kept up his stint among Burmese kindreds, on lonely roads not trodden by John Sung.

The time came for him to leave wife and children in pursuit of his ministry, for his course was far from finished. Puay Hian, on the early eve of his fortieth birthday, said good-bye to his beloved with many a mixed feeling. This was the late afternoon of Feb. 27, 1941. As the Chinese steamer Hong Keng slid out of Rangoon harbour in the shadows, as he waved a final farewell to his beloved wife surrounded by a brood of five growing children, attended upon by a handful of Chinese believers, suddenly, it groaned from within him, "Shall we meet again, my Hui Lan?"

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Lim Puay Hian's last picture with family before saying farewell to Burma.

*Farewell, Hui Lan, farewell,
Farewell to thee!
Time and the tide will tell,
Remember me.
Thou whom I've loved so well,
O'er hill and down the dell,
No more thy face to see?
Remember me.*

CHAPTER XI

SOWING IN SHADOWS

“They that sow in tears shall reap in joy” (Ps. 126:5).

Taking leave of his wife and children with a heavy heart, Puay Hian felt more than ever before the shadows of the cross lengthening across his path. He was now on his way to Sarawak.

Sure enough, upon arrival in Sibü, his passport was held by the Immigration officer. The reason alleged was that since his visa was issued by Kuching, he should have landed at Kuching and not at Sibü. A guarantor was required for his disembarkation. When a Mr. Tan went with Puay Hian the next day to see the British officer-in-charge, he was told in no uncertain terms of a restriction placed over his movements. He was admonished not to travel outside of Sibü environs, nor to preach, for complaints against him had been lodged by Churchmen of the country.

Puay Hian, nevertheless, kept faithfully to his appointments, meeting with John Sung converts and members of the Preaching Bands. The Lord poured out His blessings as tears were shed in confession of sin, and lives were reconsecrated.

After this Puay Hian was taken to a little up-river church where a gathering of twenty was fervently seeking the Lord. On the fourth day of the revival meetings, there suddenly appeared a Dayak police officer in the church grounds. Puay Hian sensed why he came. The police officer was under orders to take him back to Sibü. Puay Hian had broken his parole. Under stress, Puay Hian preached with greater unction. The whole congregation was moved as one man

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to give their heart to God. In the words of the apostle Paul to the Ephesian elders, Puay Hian took leave of them, "But none of these things move me, neither count I my life dear unto myself, so that I might finish the course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts 20:24).

The next day a special motor boat arrived to take Puay Hian to Sibü Headquarters. The evangelist who rowed up in an old sampan now rode down in first-class luxury with official protection! To top it all, on the same night of his return to Sibü, he spoke at a special meeting in town.

When the British officer questioned Puay Hian why he had broken his parole, he admitted having gone up-river but pleaded ignorance to the terms of parole. He was dismissed with an interview proper fixed for the next day. When he returned the next day, the British officer said, "Come tomorrow." But when the morrow came and Puay Hian presented himself, again he was told to "come tomorrow." Sensing this was another way of saying "Go home," Puay Hian offered to return without delay to Singapore via Kuching. Thus the matter was peacefully settled.

Back in Singapore at the home of the Phoas, Puay Hian turned his eyes northwards, but not to Burma yet. Ever since Puay Hian visited Thailand on his maiden itineration into Nanyang, he had not ceased to pray for revival to the Thai church. The Lord answered his prayer and gave him a brighter and happier time, as it were, to compensate for his dark experience in Sarawak.

Entering Thailand by train from Malaya, he ministered at Haadyai where his younger brother later established a church. Stopping at several other towns en route to Bangkok he found opportunity to speak to Thai Christians. This ministry with the Thais in South Thailand so impressed the nationals that word soon spread to the North.

After holding a 12-day revival campaign at the Baptist Church, Bangkok where he had ministered three years ago, he was entrained northwards to Chiangmai, centre of American

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Presbyterian endeavours. Meetings were held both at the big church and at the Theological Seminary. At three sermons a day for eight days, Puay Hian pounded away with sledgehammer blows in the Spirit's power. It was marvellous to see how when the Spirit worked, the hardest of hearts crumbled before Him. The sceptical among the missionaries also yielded to the Lord. Students were released from their day classes to attend the meetings. Of the converts, 101 joined the preaching bands.

The success of Chiengmai led to further exploits and conquests at several other centres before Puay Hian returned to Singapore.

Of the fields gone over by the Gospel harvester, Malaya and Singapore may be said to be most cultivated. After a "last" season of sowing and reaping at Kuala Lumpur, at Sitiawan and various other towns, Puay Hian felt constrained to visit British North Borneo again. He landed on Labuan Island a second time at the end of November, 1941, the shadows of the cross lengthening longer across his path. On Dec. 8, 1941, the Pacific War exploded.

The story of the Second World War engulfing such a peaceful Island as Labuan is related by Maxwell Hall as follows:

From early in December 1941 the people in Labuan watched the campaign in Malaya with anxiety and realised that though the troops fought gallantly, they had little or no support against Japanese bombers. The loss of the big ships **Prince of Wales** and **Repulse** increased despondency. Without naval or air defence from the west, the position was hopeless.

The troops detailed to carry out demolitions at the oil fields in Miri completed their task and left for Kuching, and on 16th December Japanese forces landed at Seria and went by road to Kuala Belait. On Christmas Day 1941 the troops left Kuching and withdrew southwards, and all British territory in Borneo lay open to the enemy.

The Japanese arrived in Labuan on the first day of

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the new year. There was no resistance. The Resident received the enemy at the Cable Offices on the plateau and was himself interned.

On 3rd January 1942 the Japanese took formal possession of Labuan. Most of the treasury notes had been sent away for destruction and insufficient time remained to destroy the rest. It had been intended to burn them near the disused coal mines in the north of the island, but time was short and the packets of notes were sent by boat to the Mainland and were destroyed in Beaufort a day or two later, just in time before the Japanese reached Beaufort also.

The Japanese renamed the island and called it Pulau Maida, after the name of the Commander-in-chief of their armies in Borneo. General Prince Maida was killed soon in an air crash on the coast of Borneo and the Japanese searched the area for several days to recover the body without success.

The Japanese restored Labuan to the Sultanate of Brunei during their occupation, and the Sultan thus recovered for three-and-a-half years rule over the island which his ancestors had ceded nearly a hundred years ago.

The Japanese overthrew the granite slab, which commemorated the cession, and its companion slab, which commemorated the visit of the Prince of Wales, and in their place set up an obelisk of soft stone telling of their own exploits. This obelisk stood until in its turn it was overthrown and the other two set up again.

The Japanese set about the development of Brunei Bay at the expense of Labuan's central position and built no less than five piers at Tanjong Sapu on Muara Island running out into deep water. The piers were built of soft wood and had a short life, but they showed the vulnerable position of Labuan as an entrepot.

News of the war trickled slowly through to the people of Labuan. They heard of the fall of Singapore on 15th February 1942 from the Japanese commander. The

SOWING IN SHADOWS

Philippines together with the American bases at Guam and Wake Islands fell soon after. In February the Japanese defeated an allied fleet in the battle of the Java Sea under the Dutch Admiral Dorman, and invaded Java and New Guinea. The enemy spread the news of their successes, but the tide of enemy success in eastern waters had reached its height and began to turn. In March 1942 General McArthur left the Philippines and set up his headquarters in Australia. He took charge of all allied forces in the south-west Pacific and people in Labuan heard of the first success in the battle of Coral Sea.

Overtaken at this juncture by the Japanese invaders, with all sea communications severed, Puay Hian's only outlet from tiny Labuan Island was Brunei. He found shelter in an upstairs room in which he had stayed three years ago. Overlooking the river flowing into the sea where Brunei town, the "Venice of the East," sits calmly above the blue waters, Puay Hian called his hideout "Brook Cherith."



Brunei (Bandar Seri Begawan), 1970.

CHAPTER XII

CHERITH AND ZAREPHATH

"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith..." (I Ki. 17:3)...And the word of the Lord came unto him saying, "Arise get thee to Zarephath..." (I Ki. 17:8,9).

With all the hectic schedules of preaching thwarted by the outbreak of the Pacific War, Puay Hian was obliged to sit still at "Brook Cherith" and give himself to more study and meditation. This he did not mind at first. But the days dragged into weeks, and weeks into months.

As he sat by the "Brook," he realised he had not seen his loved ones for over a year. When April 1942 came by, he heard the Japanese had taken Rangoon, as easily as they landed on Labuan. In his prayers, he committed his own to the Lord's safe-keeping.

One thing that kept Puay Hian in good shape were his regular Sunday sermons. No other meetings could be held in Brunei at this time. For physical exercise, he would stroll from his river hideout to the seafront, or wander into Kampong Ayer, the "Water Village," where more than half of the population lived, as they still do today, in houses built on piles above the water level.

In July, Puay Hian left Brunei by bus for Miri. From Miri he took a coaster to Kuching. He thought he could find a way to Java where arrangements were made for him before the outbreak of war. But the Lord led his steps back to "tabooed" Sibü a second time.

After a series of special meetings Puay Hian was invited to stay in a little house next to the church overlooking

CHERITH AND ZAREPHATH

a stream. He declared this new abode another "Brook Cherith".

And so he was kept on the move from place to place, wherever the Lord's people welcomed him. And whenever there arose a need for him to preach or conduct special meetings, the Lord's servant would make himself available.

The year was 1944. The month was February. The day was the 27th. On this day three years ago he took leave of his loved ones. How he yearned to see them again.

But "my ways are higher than your ways and my thoughts than your thoughts."

Puay Hian prayed, "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." (Ps. 123:1,2).

In his diary he penned these lines:

Three years have flown since I left home,
A prodigal beyond the seas.
Except I cry to Thee, O Lord!
Where is my hope, where is my peace?

When the fourth anniversary of his departure from Burma came round, it fell about the 15th (full moon) of the Chinese New Year. This made him all the more homesick as two lines from Chinese poet Li Po came to mind:

Looking up, I gaze at the full moon.
With bowing head, I pine for home.

By that time he had shifted to stay in a rubber estate at Hinghwa Farm for a year and eight months. As Puay Hian lifted up his eyes to God for his family, there came His answer from above, "I will never leave thee, nor forsake thee" (Heb. 13:5).

The rubber estate at Hinghwa Farm was on the outskirts of the airfield. With the advent of Easter 1945, Sarawak began to be subjected to Allied bombing. On May 23 the

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assault on the airfield was so severe that Puay Hian felt his attap hut was carried up to heaven. Everyone in the village fled. Puay Hian, being one of the last, found company with a neighbour surnamed Ho. They managed to row away in an old sampan to join their friends the Loos. A refugee of refugees, Puay Hian was thankful for shelter given in a dilapidated attap shack. When a rainstorm overtook the new arrivals the next day, and Presbyterian Puay Hian came under a good drenching baptism, he overflowed in another verse:

From a refugee to a refugee,
Chased by bombs rained on Hinghwa Farm.
A leaking attap hut still shelters me,
A little shower can do no harm.

Like Elijah moving away from Cherith to Zarephath, Puay Hian accepted without a murmur the dampening lot of his water-logged shanty.

One week after the evacuation, the shophouses and Church of Hinghwa Farm were reduced to shambles. Despite this destruction rained down from heaven, the hearts of the people were filled with hope for a new day. How the War was brought to a quick end in North Borneo must be told by Maxwell Hall again:

The tenth of June 1945 will live in the memory of the people of Labuan. It was at half past nine o'clock on a Sunday morning that troops of the Ninth Australian division landed on the beach of Labuan and began the deliverance of the people from their Japanese masters.

That Sunday was calm. The seas all round the coasts of Borneo are usually calm in June, but the officers were anxious lest a low swell might come in with the rising tide from the west and impede the troops as they moved ashore to the attack. So the landing was confined to the beaches inside Victoria Harbour and a landing which had been contemplated on the outer beach beyond Ramsey Point was not attempted.

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The scene was peaceful and there was no surf when with startling suddenness the naval bombardment opened. "For goodness sake leave some part of the island standing", said one officer to a naval gunnery officer, "I have got to land there."

The high tide, one of the highest of the year, occurred after nine o'clock and the landing-ships beached themselves close in. The troops who led the assault stormed ashore. The intense bombardment had brought almost everything in the town level with the ground. Only the Rest House, half the Clock Tower, and a few walls were left standing. Trees were shattered and blackened with the blast. Every roof was knocked off, and a few days later one could stand watching a bulldozer pass over the town scraping up the brick dust for use on the air strip.

The Japanese withdrew as the troops raced shorewards. They put up their main defence along the far side of the canal about half a mile from the beach. Burned out of this, they retreated further north and formed pockets of defence in the scrub on the west side of old Government House. There at Kampong Java a few hundred dug themselves in. The site consists of a low ridge about fifty feet high, protected by old Government House on one side and provided with a clear view and field of fire towards the air strip. The other sides had thick cover under fruit trees and a dozen houses in the kampong gave accommodation. Water of a sort was available in the valley. In this orchard of coconut palms and jack-fruit, of guava, mangoes and mangosteen, they dug their rifle pits and machinegun posts and lay invisible from air overhead. Almost the whole garrison of Kampong Java perished. Over two hundred bodies were counted and buried. They were mostly burned to death by napam bombs. These were dropped from the air through the thick cover of the trees and they burst and scattered flame on contact with the ground. They were made of naphtha, phosphorus, petrol and rubber,

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with other inflammable stuff which ran, leaked and spread everywhere, trickling into pits and shell holes and burning everything it touched.

Meanwhile what remained of the civilian population was collecting in a compound near the old golf course near the beach. It was a flat area surrounded by a light wire fence. A hospital and store took shape almost immediately from the debris of attaps, corrugated iron and timber scattered about everywhere. Arrows painted on trees and set up on posts guided the population to the spot.

The landing ships disgorged supplies upon the beach and stocks of enemy padi and rice appeared mysteriously from all sides. People who were almost naked clothed themselves from piles of misfit uniforms and wore Australian jungle green with the greatest satisfaction. An old Australian sunhat was venerated like a halo.

As for Puay Hian in his attap hideout in the outskirts of Sibul, it was not until the 3rd of September that Allied forces brought him liberation.

When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
The Lord hath done great things for them,
The Lord hath done great things for us,
Whereof we are glad. (Ps. 126:1-3).

CHAPTER XIII

HUI LAN, ARE YOU GONE?

“Set me as a seal upon thine heart, as a seal upon thine arm: for love is as strong as death. . .” (Sol’s. Song 8:6).

Rehabilitation came to Sibü on Sept. 17, 1945 when the BMA (British Military Administration) began to operate and to prepare the devastated town for civil rule. But as Rome was not built in a day, and the work of rebuilding a devastated Sibü of mountainous proportions, queuing up for everything was the order of the day. As Puay Hian shuttled from pillar to post to find a boat back to his Singapore base, happily, on the 27th of December 1945, there came the first mail ever received from the outside world. Postmarked Singapore, no doubt it was one he had expected from Phoa Hock Seng his old friend. Joyfully he tore open the envelope. “As cold waters to a thirsty soul, so is good news from a far country” (Prov. 25:25). But . . . alas!

Tersely worded like a telegram, Puay Hian soon discovered to his deepest sorrow that what had lurked in the subconscious recesses of his heart all these years had come true! When the ship slid out of Rangoon harbour in the lengthening shadows of that late afternoon of Feb. 27th 1941, did he not hear within himself a low murmur, “Shall we meet again, my Hui Lan?”

“Hui Lan, my Gracious Orchid, Hui Lan! So you have gone before me to the heavenly home! Hui Lan, my Hui Lan, and together with you three of our beloved daughters! But who is the surviving one?” Phoa’s letter gave him no clue. All that was known was the death of his wife with three daughters by Allied bombing.

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"I shall see you, Mother, someday."

HUI LAN, ARE YOU GONE?

As Puay Hian wept and mourned over such an unhappy destiny, he had no complaint against his Lord. Surrendered to His will since that afternoon in August 1933, he was prepared to lose even his own life for the Gospel's sake. He could only say with Job, "What? shall we receive good at the hand of God, and shall we not receive evil? . . . Though he slay me, yet will I trust in him" (Job 2:9; 13:15).

Puay Hian would have returned to his home in Rangoon had it not been hampered by the three long months required to get his re-entry visa to Burma approved. Such was the inconvenience experienced by every Chinese passport holder, a fact also lamented by Jason Linn in "Pioneering in Dyak Borneo."

"Hui Lan, my Gracious Orchid, Hui Lan! I have left the burden of five children on your shoulders, all these years. Forgive me, my darling!"

Hui Lan, are you gone
To your heavenly home?
Hui Lan, hear my cry:
Every tear a sigh!

So mourned a bereaved husband for the wife of his youth.

But in Christ there was hope for Puay Hian. Knowing full well that his wife and children were now safe in Jesus Christ, he penned this dirge to his beloved dead and as a Christian testimony to those outside Christ.

This world is but a traveller's inn,
Heaven is our home.
When the Father turns men to dust,
Then they must return!
Heaven is our home,
Heaven is our home,
Swift pass the days of our sojourn,
Heaven is our home.

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Earth's many sorrows flew away,
When you found His rest.
Peacefully you in Jesus lay,
His way is the best.
When you found His rest,
When you found His rest,
Peacefully you in Jesus lay,
When you found His rest.

Those who have died in Jesus Christ,
Ne'er shall they perish!
Though buried in the ground they lie,
Their souls are in Bliss.
Ne'er shall they perish,
Ne'er shall they perish,
Soul and body soon shall unite,
Ne'er shall they perish!

Though for a time we sunder part,
We shall meet again!
When He shall come with a great shout:
Together ascend!
We shall meet again,
We shall meet again,
When in the air before His face,
We shall meet again.

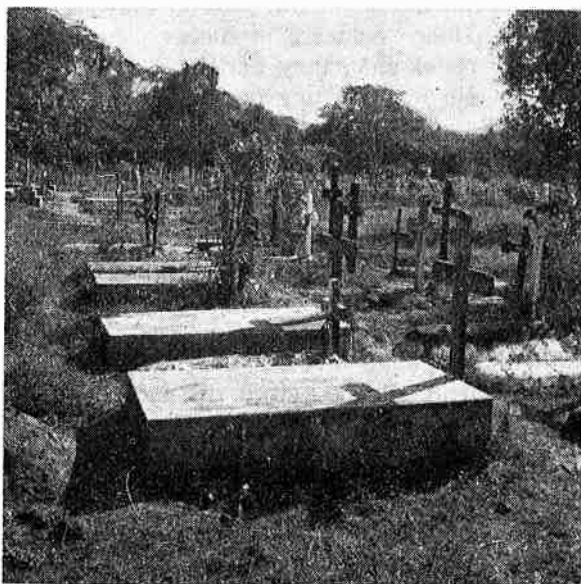
So, as to those who die in Christ,
Let our sorrows cease!
For they have gone to live with Him,
What's better than this?
Let our sorrows cease,
Let our sorrows cease,
O what a day to be in Heaven!
Let our sorrows cease!

(This dirge may be sung to the tune of "Yesterday, Today, Forever." See Appendix).

HUI LAN, ARE YOU GONE?

With renewed hope, Puay Hian took two more series of meetings at Sibu before setting out to Kuching. There he found a fishing boat leaving for Singapore. After a twelve days of ploughing across the South China Sea, he landed in the Phoa home at Pasir Panjang.

Waiting on his desk was a day-old airmail letter from Joshua his son. The details were these: That fateful day that ushered in the death of his loved ones was April 29, 1943. It was "Tencho Setsu," the Japanese Emperor's Birthday, that the Allies chose as the day to launch the attack. The house where the Puay Hian family were staying in



"Christ will lead us on, Till life's journey's done."

Rangoon received a direct hit. Puay Hian's three oldest daughters, Soon Kiang 16, Soon Ngee 11, and Soon Leng 8, were immediately taken. But Hui Lan his wife and Soon Cheng in her arms were rushed by the Red Cross to hospital. Soon Cheng, being slightly injured, recovered, but Mother breathed her last at 9 o'clock that night.

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On Joshua, barely thirteen years, was thrust the burden of caring for three-year-old Soon Cheng and an aged grandmother.

Mother, you are gone
To your heavenly home!
Why O why, Lord, is she taken,
As by whirlwind up the mountain?
Mother, are you gone
To your heavenly home?

Mother you are gone
To your heavenly home,
Leaving us your orphan children,
Drifting lonesome from our haven.
Mother, are you gone
To your heavenly home?

Mother, hear my cry:
Every tear a sigh.
Now I know why you are taken:
Jesus has not us forsaken.
Mother, I repent —
Nor the tears relent.

Mother, I'm come home,
Never more to roam!
In life or death you've shown the Way:
I shall see you, Mother, some day.
Christ will lead us on
Till life's journey's done.

(For tune to this dirge, see Appendix).

CHAPTER XIV

WINGS AS EAGLES

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40:31).

Two precious months had flown since Puay Hian applied to re-enter Burma to visit the graves of his beloved wife (38) and three daughters, and to comfort the living. With no prospect of getting his visa in the immediate future and with requests coming from the Chinese churches in the Dutch East Indies (Indonesia), from Batavia (Jakarta) and Surabaya, he decided to hasten on with the Lord's business. Accordingly he sailed for Batavia on May 21, 1946.

Of all the lands in Southeast Asia John Sung had visited, Indonesia the last became the first to receive the bountiful grace of God. The scenes of the Amoy Revival of 1934 were repeated here in 1939. A deep and long-lasting work of the Holy Spirit, like furrows made by the plough, was accomplished in the hearts of thousands of Chinese believers. After years of Japanese occupation the hearts of those who had drunk in so much of the living waters of the John Sung Revival were athirst for more. Now that John Sung had gone to be with the Lord (he died at the age of 42 in Peking, August 18, 1944), Puay Hian his "disciple" felt all the more committed to the unfinished task of his revival ministry. Indeed, the Spirit was moving mightily to the southernmost perimeters of Nanyang, for had not Puay Hian been invited before the War, and had he not tried to go south soon after the Japanese invasion?

IN JOHN SUNG'S STEPS

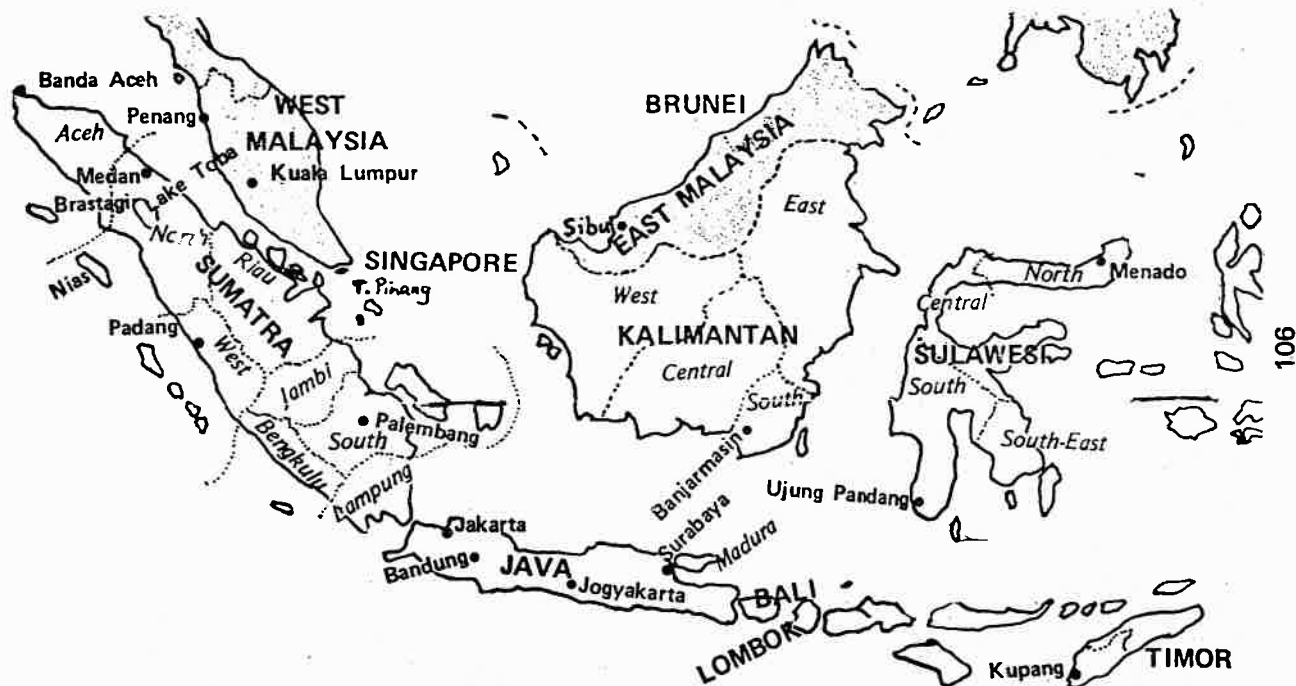
But it was not the Lord's timing that he should "go toward the south." The Lord had rather sent him to the rubber estate hideouts at Sibu as he did with Elijah at Cherith and Zarephath. The Lord had seen his need of rest and reflection, and Puay Hian, thus constrained to wait upon Him, had renewed his strength.

On wings as eagles he mounted up to finish the third and last part of his life-ministry. This was to lead him not only to Indonesia but also to all the other lands traversed by John Sung. On wings of man-made speedbirds would he go, as the airplane emerged from the War the mainstay of communications between countries, cities and islands. With the 13,000-island Republic of Indonesia stretching three thousand miles from the Indian Ocean to the Pacific, henceforth Puay Hian's ministry, and for that matter the ministry of other messengers of the cross, in the Archipelago must be hastened on eagle wings of duralumin.

For travel is a job we took,
When at the Cross we all forsook,
To serve the Master where He'd call,
All over this terrestrial ball.
Lord, give us courage to follow
Through valleys deep, through paths narrow:
Nor wing, nor sail, can change the course
Pilgrims of old have set for us!

Of all the countries covered by Puay Hian in the post-war era, Indonesia had received him most, though not without confrontation and official restriction. And as the centres of his work were numerous and scattered so far apart, his sojourn in the country had also been the longest.

In the four trips Puay Hian made to Indonesia, covering a period of two years and three months between 1946 and 1957, he visited in order the following cities and towns: Jarkarta, Surabaya, Samarang, Bogor, Pontianak, Sinkawang, Makasar (Ujung Pandang), Bandjermasin, Bandung, Cerebon, Lawang, Sukabumi, Menado, Palembang, and the islands of



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Bangka and Billiton. To a number of these cities and towns he was invited to minister again and again.

It must be remembered that Puay Hian's ministry was one not only in John Sung's steps (horizontally speaking), but also in John Sung's spirit (vertically speaking). His emphasis therefore was on conversion, the new birth, the Holy Spirit, lay-witnessing, and separation from unbelief and worldliness. Perhaps the introduction of one of Puay Hian's digested sermons would present a clearer picture of the man and his message.

Revival Comes on Mt. Carmel.

Text: I Kings 18:20-40.

Chorus: In my heart, in my heart,
Send a great revival!
From the depths of sin and shame,
Cleanse, O cleanse me, Saviour!

Vs. 20-24. To Israel now half-serving God and half-serving Baal, Elijah faithfully declares this Word of God: "How long halt ye between two opinions? If the Lord be God, follow Him. But if Baal, then follow him." The situation in the church today is the same. There are professing believers of Jesus Christ who have no faith in God. These are followers of the Truth, yet they also go along with heresies. They say the Bible is the inspired Word of God, but they cannot accept what the Bible literally says. They acknowledge the incarnation of Christ, but deny His virgin birth. They talk about the love of God as manifested on the Cross, but deny His redemptive power. To them the Resurrection is spiritual but not physical. They do not believe the doctrine of Jesus' Second Coming. What's the difference between these modernists and the ancient Israelites, serving both God and Baal?

Today there is talk of uniting every religion in a brotherhood of men. This suggestion has come from Satan. It is none other than the emerging of the Great Whore of the End-times. Let us be warned.

WINGS AS EAGLES

Vs. 25-29. The Baal prophets prayed to Baal, but there was no answer, not a word. Though they cut themselves with knives and lancets till the blood gushed out and cried like mad, Baal remained silent. Similarly the modernist church today promotes all kinds of methods and campaigns to further their social gospel. They shout slogans for freedom, equality and charity. They hold concerts, dances and fairs, and engage in welfare projects. They use worldly methods to propagate the Gospel and bring people into the church. But their efforts fizzle like a bubble. They are like those who climb trees to catch fish. What can they find?

Vs. 30-40. Here we see how Elijah revives Israel's faith. The first step is to repair the altar. To build the altar is to exalt the Cross, to call men to repentance and confession of sins. For the church to revive, the most important thing is the confession of sin and cleansing by the blood of Christ. "Making a trench" is opening the way of faith in our heart. When we confess our sins, we must have faith. This entails clear-cut separation from the world. The "wood" is a symbol of humility. "The bullock cut in pieces" is a symbol of complete dedication to God. "The water poured on the burnt sacrifice and on the wood" symbolises "offering up by faith." The pouring of water "three times" symbolises faith added to faith. "The trench filled with water" symbolises the filling of the Holy Spirit.

A person in his re-birth must go through four steps: 1) sin-cleansing; 2) heart-faith; 3) offering up; 4) Holy Spirit infilling.

Elijah's prayer is to seek God's glory, that men might know "Jehovah is the God." He trusts whole-heartedly that God will work out His will. So, God sends down fire and burns up everything. By the Holy Spirit he manifests God to Israel. And so they are filled with zeal to serve God. If the church is to revive, she must repent and confess her sins, and ask the Holy Spirit to show up her sins. Only thus can she have the zeal to serve Him. God in olden times used

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Elijah to revive all-Israel and get them back to their original faith. In the same way God wants us to resist the doctrines of unbelief, that believers might be awakened.

I believe God has yet another Revival to pour out on His church. If we desire the church to revive, it must begin with each individual. From one to another, till the church-beacon becomes shining bright. Now Jesus is walking in the midst of the candlesticks, calling us to examine from where we have fallen and to arise from there. This is His message to revive our church!

While Puay Hian's messages always opened with the rudiments of the Gospel with finger-pointing application, and many nominal Christians who heard him for the first time turned to the Lord with joy, his main theme was holiness and consecration unto the Lord. Many of John Sung's followers in the preaching bands he found to have backslided, and many who were converted under him he also found to have cooled off. For such he was particularly concerned, being a spiritual father to them as Paul was to the Corinthians and Thessalonians. At Surabaya where he found a most receptive audience and added new members to the John Sung bands, he re-organised them into twenty-eight units.

In 1951 when he visited Surabaya a second time, he gave ten injunctions to his followers to keep. These may be summarised as follows:

- I. Pray and read the Bible everyday.
- II. Separate from the world.
- III. Do not conform to the world.
- IV. Keep your body holy.
- V. Let suffering draw you closer to God.
- VI. Forget the past, press on to the future.
- VII. Do not stop attending Church meetings.
- VIII. Be patient in hopeful service.
- IX. Know that God is our co-worker.
- X. Know that our labours are not in vain in the Lord.



泗水中華基督教會佈道隊員歡送林佩軒先生為主日宣講留念五廿二月

Surabaya, Java, Indonesia, 1957.

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In certain cities off the main lines of communications, where the churches yearned for revival, Puay Hian saw the glory he had witnessed at the height of his exploits in South Fukien. For instance, when eight churches in the Palembang district of South Sumatra united for a city-wide campaign after much prayer was offered to the Lord, the eight days of meetings were felt to be far too short. Converts spontaneously stood up to testify their salvation, and offered many thanks and praises to God. At Palembang 31 preaching bands were organised who promised like the rest to go out once a week witnessing. Meetings like these kept up Puay Hian's zeal to wing his way to fields in other countries for the Lord. One country very much upon his heart was Formosa.



CHAPTER XV

ON TO FORMOSA (TAIWAN)

“... and unto the uttermost part of the earth” (Acts 1:8).

Formosa is a beautiful island, and that is what this Portuguese word means. Known to the West as Formosa, the Chinese call it Taiwan, i.e. Terraced Bay, “the terraces referring no doubt to the lofty mountain ranges rising one above the other from the coast.” Crossing the Formosa Straits from the mainland on a sunny day, a magnificent view of the mountains, tier upon tier, can be obtained. A journey to the foothills will earn the traveller some of the most beautiful scenery in the Far East. Mt. Morrison soars to a height of 13,000 feet.

Formosa first received the Gospel in the seventeenth century when it was occupied by the Dutch, 1624-1661. When the Island was taken back by Coxinga (Cheng Ch'eng Kung), a hero of the old Ming dynasty, Christianity was extinguished except for a few broken relics.

The Gospel vine so luxuriantly cultivated by the English Presbyterians in the Amoy region, 150 miles across the Straits on the mainland, was bound to spread its branches to Formosa, where the dialect spoken is the same. Thus, in 1865, a permanent work was established with the founding of a Christian medical work in Tainan by Dr. James Laidlaw Maxwell. The first English missionary was accompanied by three Hokkien assistants: an evangelist, a male nurse, and a janitor.

The establishment of another work on Formosa, in the north, was effected in 1871 by George Leslie MacKay, sent

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by the Canadian Presbyterian Mission. MacKay's life was deeply influenced by William Burns when the latter held revival meetings in Canada before he became a missionary to China.

MacKay was a pioneer of great daring and originality. He gathered from his early converts a band of young men whom he taught in a "peripatetic school" as he made long safaris with them. He instructed them not only in the doctrines of the Gospel and the way of preaching, but also how to "pull teeth." They drew a good hearing all right, for many among the crowds with toothache from decadent molars offered themselves readily for treatment. This extraction session over, MacKay would douche them with a sermon on "relief from the pain of sin." MacKay's annual reports on conversions were tallied with a column on extractions!

The churches flourishing from the Gospel seed sown by English and Canadian Presbyterians were united in a common Synod in 1912.

In 1895 Japan took Formosa from China and colonised it for fifty years, returning it in 1945 at the conclusion of the Second World War.

It was in 1936 on the eve of the Sino-Japanese conflict leading to the Pacific War that John Sung visited Formosa. The power of the Holy Spirit that was so mightily manifested at Amoy the previous years on the mainland was released in equal measures on the Island stronghold. Japanese police supervision of the church notwithstanding, crowds invaded the meetings held at the three chief cities of Taipeh, Taichung and Tainan. At Tainan four to five thousand thronged to hear the evangelist under a gigantic mat shed as at Amoy. "The closing testimony meetings at Tainan will long be remembered," writes Leslie T. Lyall in his biography of John Sung. "Well over five thousand people in Taichung and Tainan made profession of faith, and four hundred and sixty offered themselves as voluntary evangelists. Four thousand

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dollars in cash as well as gold rings and jewelry were contributed for the support of the two hundred and ninety-five evangelistic bands that were formed. Many sick people were healed in answer to prayer, although the Japanese authorities forbade healing meetings and anointing with oil."

When Formosa was returned to the motherland's embrace in 1945, she became Taiwan again. After the first flush of enthusiasm to welcome the new Chinese Government, the people who had hoped for better times overnight now faced the cold, hard reality of rehabilitation. Reporting on this period of the Taiwan Church, Edward Band writes:

To the usual aftermath of the war — devastation, unemployment, inflation, shortage of materials, food and medicine — were added the corruption and incompetence of the new officials from the mainland, most of whom could not speak the Amoy dialect used in Formosa. After fifty years of Japanese rule, efficient if ruthless, the people had hoped to find themselves in the Land of Promise, soon to flow with milk and honey; but in fact they were being exploited much as they were before, only this time by a vastly inferior government.

Into this post-war situation, when the hearts of many had "waxed cold," came Puay Hian in the spring of 1947. The days of white-hot enthusiasm for the hearing of the Word under John Sung over, Puay Hian nevertheless was welcomed by a hardcore of old faithfuls. Arriving by cross-channel steamer from Chuanchow on the mainland, where Puay Hian had a warm reunion with his pre-war converts, he was handed a string of ten preaching engagements starting from Tainan.

After a northern circuit to Taipeh and Keelung, Puay Hian returned to the south where he was requested to organise a short-term Bible school called "Spiritual Workers Institute." This institute lasted three-and-a-half months.

After this Puay Hian crossed back to Chuanchow. Retracing his steps across the mountain paths so much



With the Evangelistic League, Taiwan, 1947.

ON TO FORMOSA (TAIWAN)

traversed at the height of his Revival exploits a decade before, he made his way to Swatow his home town "by the backdoor." On Aug. 3, 1948, he sailed home to Singapore on the Chinese vessel Kweiyang.

No sooner had Puay Hian stretched out of his one-and-a-half years travel fatigue to Taiwan and China than he took another boat back to Taiwan, this time with Soon Cheng his surviving daughter, aged nine. This second visit to Taiwan lasted one year and two months. His work was mainly confined to running of the Spiritual Workers Institute. Rather general in his report of this year's uncolourful work, was Puay Hian discouraged by the apparent lack of results? Jesus says. "So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." (Mk. 4:26,27). Whether Puay Hian knew what would result from his sowing in tears or not, here is the testimony of one of his fruits from the Taiwan field.

Rev. Tai Po-fu, a Taiwanese missionary and evangelist to Singapore, was converted during Lim Puay Hian's first visit to Taiwan in 1947. At the time of his conversion, he was 33 years of age and an elder of a Presbyterian Church. But his eldership was accorded rather by the will of man and influenced by a consideration of hereditary prestige. For, he is the grandson of one of the earliest converts of the Canadian pioneer, George Leslie MacKay, and his grandaunt was married to the missionary.

Tai was an officer in the Finance Ministry, both under the Japanese and the new Chinese Government. Having been born again under Puay Hian's ministry, he yielded his life to fulltime service. He became one of the first students at Puay Hian's Spiritual Workers Institute. After another season of study at the Tainan Theological Seminary, he was ordained in 1955.

Since then he has served as pastor of a big church in Tainan, and from 1961 to 1973 as shepherd of his home

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church at Bang-Kah. From 1973 to this date he has been sent as missionary by his home church to Singapore. While in Singapore he had the pleasure of visiting Puay Hian some months before his home-going, and must have gladdened the latter's heart. "But he that received seed in the good ground is he that heareth the word, and understandeth it, who also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13.23).

CHAPTER XVI

"FINISH MY COURSE"

"But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:24).

These famous words of Paul to Timothy, "I have finished the course," tell of the culmination of a lifelong struggle to attain the goal God had set for him. That Paul was always on course in his desire to finish the Master's work is stated also in his injunctions to the Ephesian elders: "But none of these things move me, neither count I my life dear unto myself, so that I might finish the course..." With Paul's determination in his heart, Puay Hian felt his course of speaking to the churches of Southeast Asia would not be finished without visiting two more countries, viz., Philippines and Vietnam. So, he did not cease to pray for them while preaching in Indonesia and Taiwan. Puay Hian felt he owed a duty at least to "strengthen the things which remained" (Rev. 3:2) of John Sung's work in both these countries.

The Lord opened a door for Puay Hian to the Philippine Islands by the procurement of a British passport, for with his Chinese passport, he could never get in. As the wings of a Panam speedbird lifted him upwards from Singapore and northwards to Manila, how he felt like being transported up by the Spirit that took hold of the prophet Ezekiel (Ezek. 11:24). As if to confirm that the door to Vietnam would also be opened to Puay Hian, Panam came down midway for an hour's break at Saigon. Puay Hian was full of thanks and

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praises to God on his lips in his Swatow dialect, "Kamsia Chu! Olo Chu!" This was April, 1957.

In this spiritual marathon for the Lord, he once again appeared fighting-fit. He fought with all his might, preaching a relentless schedule to the Chinese churches in Manila. From Manila he flew to Cebu, from Cebu to Naga, and back to Manila, in a two-month circuit. The impact of the evangelist's ministry on the Chinese churches may be seen in this church news coming out of Naga:

Rev. Lim Puay Hian is a greatly-used servant of God. He came to our city the middle of this month at the invitation of the Chinese Christian Church and held a nine-day campaign, preaching 15 times. Every preaching session lasted two hours. The Holy Spirit worked mightily and gave us results never seen before. All the Christians rejoice in this bountiful grace of God that the Church has been thoroughly revived. Rev. Lim stresses the salvation doctrine and holiness. Finally, he exhorted the believers to work for the Lord to await His coming. Five preaching bands were organised. May all glory redound to God.

The door to Vietnam opened in July 1958. As Puay Hian descended on this land hotting up in her fight with Communism, he was greeted by a big splash in the Chinese daily, "Great Evangelist Lim Puay Hian Is Here Today!"

Over a month Puay Hian laboured with both the Chinese and Vietnamese churches, in and around Saigon. He held a seven-day conference with the Vietnamese church at the famous resort of Dalat. Puay Hian returned to Singapore full of praises, as when he first started out to Manila.

In the interval he answered every call, big and small, now here, now there, in various parts of Malaya. He made another trip to Thailand by train. After a two-month one-man safari on the lonely Siamese road, he sat down to soliloquise:

Despite my illness these five years, I have covered Indonesia, Malaya, Philippines, Vietnam and Thailand.

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Although not a few have been saved, there are many who reject the Word. Alas, for the church of today. More and more are stopping their ears to the truth, but delight to hear things that are weird and funny. Nobody would want to hear any sermon on "sin" and "repentance." No wonder they would not come, and no wonder many preachers today are silent on the cross and the precious blood. These preach from their own imaginations, flowing with the tide and preaching only to tickle the hearers' ears.

How stubborn is the church to honest advice! But she who worships gold coins, and preaches a social gospel, must condone sin. Hypocrites, these plot one against another in jealousy and strife. Outwardly they are sheep, inwardly wolves! They are called the Church of Christ outside, when no Christ is found inside. They follow the way of the world and care not whether the Lord is shut out.

Many are alive in name but dead in fact. Yes, these have gone through revival meetings too, but they have not sincerely changed over. There are those who are regular church-goers and good givers too, but what they do in darkness might put Gentiles to shame. Church leaders not a few are evil-doers, who appear as angels of light. They form cliques one against another, mean and cunning, for the sake of their rice bowl. They are not slow to use the foulest tactics against whom they would hurt. So the church today is being eaten within by decay and corruption. The Church of Christ is being changed into a cage of hateful birds. That is, as you see it happening at the behest of the modernist leaders of unbelief, who seduce others to follow their pernicious ways (II Pet. 2:2). . . I see them after church on Sunday going to the restaurants where they drink and smoke and dance, and after that to the cinema. They buy lottery tickets, yes, in every kind of gambling and entertainment, improper and immoral.

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A second campaign in the Philippines had a bigger turnout, but Puay Hian sensed an increase in quantity but not in quality. This was in 1962. Nevertheless, not all Puay Hian's honest words went unheeded. There appeared an appreciation of the returning evangelist in the Great China Daily News of Manila:

There is something unusual with Rev. Lim Puay Hian, a revivalist preacher of our times. He has been welcomed in many places, but only by several churches in the Philippines. The majority of churches are afraid of inviting him. The reason is he is a preacher of repentance and faith, a preacher against every evil. He yields no ground for compromise. So those who have heard him before now keep away from him at a respectful arm's length.

But Rev. Lim Puay Hian is one who seeks to please God. He stands on God's Word in every issue of life. The result is that his path gets narrower and narrower. Those who invited him before dare not approach him now. He has laboured for the Lord 29 years. Wherever he goes he is not like other evangelists who take the opportunity to go sightseeing and shoot pictures for their photo-albums. He does not go to any restaurant for civility's sake, nor attend any love-feast. When he comes to a place of meeting, he stays on the church premises. He does not venture outdoors except to visit members with the pastor.

He carries no money in his wallet, fully trusting the Lord. He only needs his clothes laundered, daily food, and a plane ticket, that is all. Whenever an offering is given him at the close of a campaign, he would return most of it for the use of the church, or for charity. He has no desire for any worldly enjoyment, and he keeps to this practice.

When he preaches, he goes chapter by chapter. He seldom uses stories of everyday happenings. But he

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expounds Scripture with Scripture. He does not care for human sentiments, nor seek human favours. Considered to be a species void of human emotions, he is reviled and criticised.

The writer has heard him a dozen times. Everytime I felt he was, indeed, a true preacher of the Gospel of Jesus Christ. I have heard all the other evangelists from abroad. Not one of them is like him in holiness and self-respect. Not one of them can compare with him in the spirit of sacrifice for the Truth. Thus every word out of his mouth is power-packed, for he practises what he preaches. Those who criticise him do not know him.

CHAPTER XVII

"FAITHFUL UNTO DEATH"

"Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:8).

Inasmuch as Puay Hian was a man of single purpose, and could say with the apostle Paul, "This one thing I do," in his desire to reach every country his predecessor had trod, it is inevitable that his family was often left behind to fend for itself. But God who is Father of the fatherless became all the more precious when Puay Hian served away from home.

Instead of Puay Hian going "home" to Burma, Joshua his son and Soon Cheng his surviving daughter found their way with grandma to Singapore. Meanwhile Puay Hian was still in Indonesia in his first post-war eight-month marathon. When at last father met his long-separated children and mother-in-law in their new Singapore domicile, Puay Hian noted, "We have not seen one another for five years ten months and fifteen days." Though he was far out in the fields, his heart was near to his home, to be sure.

After almost six years' absence, and the baby girl of three was now almost nine, an air of strangeness kept Soon Cheng from calling "Papa." As son communed with father over the loss of mother and three sisters, there was a bitter-sweet re-union in a mutual torrent of tears. But father encouraged son with the continuing Pauline text, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14).

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The migration of the Lim children from a land of "three abundances" of crows, monks and pagodas to Singapore, in consequence of their mother's death, was a blessing in disguise. Here they found a good education and a warm fellowship among Christians. Soon Joshua got a Government position as a Chinese interpreter in the law courts, and a virtuous young girl (for such is her name) of the Teochew Life Church, Prinsep Street for a bride. A new home was established where, with filial piety, he could provide his father a place of rest.

Accustomed to a life of seclusion since he made his abode at the Cheriths and Zarephaths of North Borneo and Sarawak, Puay Hian could not keep tempo with a city life. Accordingly he bought a small attap house by another Brook Cherith at Sungei (River) Suloh in Batu Pahat, West Malaysia,



Sungei (River) Suloh, Batu Pahat, West Malaysia.

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about 90 miles north of Singapore. He lived here in the kampong of a few Christian families, ministering to their spiritual needs. When invited to hold campaigns abroad, he left the Sunday services in the charge of deacons or visiting OMF (Overseas Missionary Fellowship) missionaries. In 1957 Puay Hian vacated Sungei Suloh. When he left, he gave over his house and work to the care of the OMF.

As age crept upon him, he began to be gripped by all kinds of ailments. Certainly the loss of wifely care had not a little to do with his decline. Though a cosy corner was always available in his son's home to which he would retire on and off, he preferred to put up in some country church away from the hustle and bustle of the world. One frequent haunt of his was Chamek, a railway halt in mid-Johore, West Malaysia, where tall rubber trees stood silent sentinel over his prophet's chamber. Another favourite retreat was Paloh, in the same location. These were his Shunems.

In December 1962, for the sake of convalescing from his chronic sickness, he sailed away to Cheung Chau (Long Island), Hong Kong, where Kin Tow, the Alliance Bible Seminary, is located. The cooler climate infused some vigour into Puay Hian's system. He was seen often in the open spaces, amidst trees and shrubs, overlooking the sea. Alone he would sit in the lengthening shadows of the afternoon sun, lost in the vastness of sea and sky.

Back to his room on New Year's Night 1963 after a day's outing, he was seized with a sudden loneliness, as reflected in these lines he penned:

I ponder each step as I wander,
Uphill and downdale: what is life?
Earthly pleasures are a transient dream:
Where are my children and my wife?

When the thermometer dropped to 46°F in the early hours of dawn, Puay Hian was gripped by another kind of chill, even the cold, clammy hand of death. He wrote in his diary:

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Who is not afraid of death? Though mankind tries its level best to ward off death, who can escape it when the end is reached? Ecclesiastes 7:3 reads, "For death is the end of all men, and the living will lay it to his heart." So, one must give thought to one's death. And when one considers the end of things, one must give regard to God's works and God's will. But sin is most dreadful! Who can tell the future? We cannot forestall what God will do. All are in His hands. We must forsake all things to realise the true meaning of life. To fear God is the greatest of all, for life and death are in his hands. God will judge all that we do. Ecclesiastes becomes so much more meaningful to me in my evening years.

When Puay Hian shifted his sojourn next to Penang, where he had preached a quarter-century ago, where his wife and children landed in their evacuation from South China, he was more cheerful. Writing in his diary on Aug. 30, 1963 he says:

Today is the 30th anniversary of my rebirth, and consecration to serve the Lord fulltime. Alas, the best thirty years of my life have flown. Lord, what is Your Will for my life from now on?

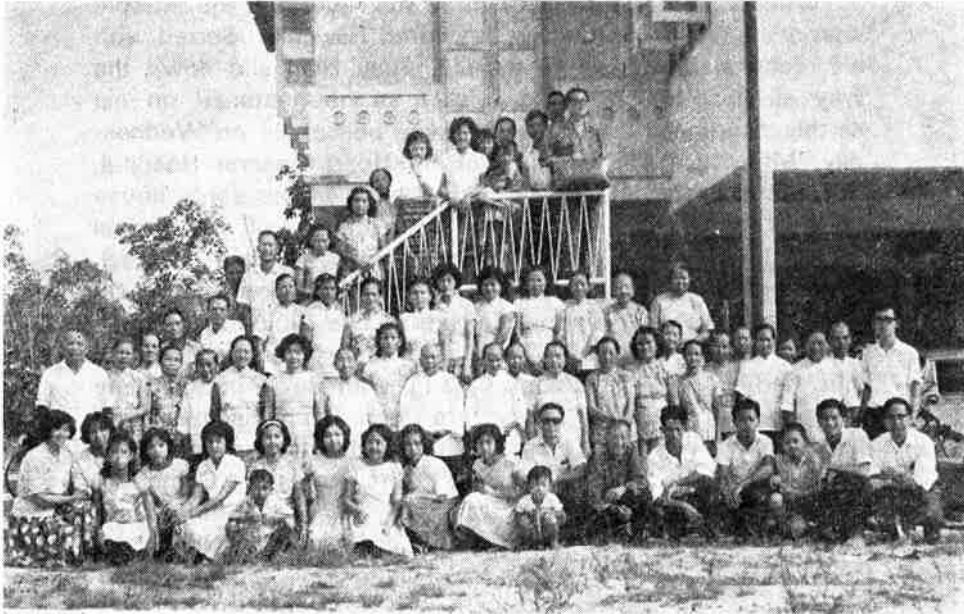
For years, I have been unwell and low in spirit. But, I must not give place to the flesh, for I have given over to the Lord this incurable body. Let Him do what He will. I can only trust and obey, hoping daily in His mercies. "The chastisement for our peace was upon Him, and with His stripes we are healed" (Isa. 53:5). "He himself took our infirmities, and bare our sicknesses" (Matt. 8:17). God's Word is infallible. I know God has put these sicknesses on my body in order to purge me and make me, that I might learn lowliness and holiness, that I might sympathise with others in their infirmities and sorrows. That I might increase in love for Him while I live in this tabernacle. That I might win some souls

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still. With the life of Christ in me, I must arise in His strength, no more self-pitying the flesh and discrediting His love. O Lord, guide my footsteps ahead and let me press on to victory!

More cheerful, Puay Hian surged forward, ministering wherever he was called. He found wonderful refreshing of heart and soul when invited in 1965 by the friends of his old haunts in the rubber estates of Sibul, friends of wartime Hingwa Farm. When the simple country folks gave him a rousing send-off at the conclusion of this campaign, he felt, nevertheless, his work in Nanyang was concluded forever.

For the next decade, Puay Hian alternated between living in his usual hideouts or the house of his son, now a lawyer, and visiting the old fields — Taiwan, Hong Kong, Philippines, Vietnam, West Malaysia — but no more Singapore his home



Farewell to Hingwa Farm, 1965.

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base, "for a prophet hath no honour in his own country." (John 4:44). As the Cantonese saying goes, "Local ginger is not hot."

At one stage of his wanderings, a brother pastor in Hong Kong offered to be his match-maker to a lady in her forties. Puay Hian was quite agreeable to his kind suggestion. After due consideration and waiting on the Lord, he painfully gave up the sweet thought of having another life-partner. For soon he would become a septuagenarian. He remembered a Chinese proverb that approximates Ps. 90:10, "From time immemorial, seventy is a rare age attained in human life." He subdued himself to the better judgment of reason. One thing he must admit — he was a peculiar man. But it is also true that God used this peculiar nature in him to accomplish a peculiar purpose.

When the Lord's time for Puay Hian was up, the intrepid warrior of the Cross quickly answered His call. Seized with a sudden sickness of the thyroid, Puay Hian slid down the way all flesh must go as briskly as he hastened on his earthly pilgrimage. He passed away peacefully on Wednesday, Mar. 12, 1975 at the Outram Road General Hospital, Singapore at the age of 74. After lying at his son's house for two nights and a day, wherein remnants of the Revival in the thirties came to see the passing of a prince in Israel, surrounded by his children and five grandchildren, Lim Puay Hian was given a memorial service at Life Bible-Presbyterian Church, Gilstead Road. This was a victory service and was officiated by Rev. Quek Kiok Chiang, with Rev. Timothy Tow bringing the message. These are John Sung disciples who know Puay Hian even more intimately than they know John Sung. His body was laid to rest at the Protestant Cemetery, Chua Chu Kang, Singapore, Mar. 14, 1975. "Faithful unto death," Lim Puay Hian has won "his crown of life."

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It is not death to die —
To leave this weary road,
And 'mid the brotherhood on high,
To be at home with God.

It is not death to close
The eye long dimmed by tears,
And wake in glorious repose,
To spend eternal years.

It is not death to fling
Aside this sinful dust,
And rise on strong exulting wing,
To live among the just.

Jesus, Thou Prince of Life,
Thy chosen cannot die,
Like Thee, he conquers in the strife,
To reign with Thee on high.



"Beyond the Sunset" at Life Church, Gilstead Road.

*Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.*

*But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.*

*Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;*

*For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crost the bar.*

— Tennyson, 1809 – 1892.

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APPENDIX

FROM SIN AND DEATH TO DELIVERANCE AND LIFE

(Sermon by Lim Puay Hian)

From the story of the fall into sin of our first parents is revealed God's redeeming grace in this chapter.

After God had made the Garden of Eden, he put Adam in it to keep it. God said, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16,17). Why did God make this covenant with Adam? To test him whether he would obey God, and to warn him beforehand not to fall in sin. Alas! Adam listened to his wife and he ate this fruit of the tree of the knowledge of good and evil. Thus he incurred punishment. He was put out of the Garden. He finally died, and brought death into the world. Isn't this a sad, sad story? Let us now look at Chapter Three.

Vs. 1-7 Of all animals God had made, the serpent was the most cunning. So the Devil used him to speak to Eve. "Has God really said you should not eat of every fruit of the trees in this garden?" Satan used a question to address Eve. This was his cunning tactic. Taken unawares, Eve answered, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die." To answer Satan is the first

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reason in her defeat. As she did not believe God's Word, she succumbed to Satan's trick. Seeing that Eve now did not believe in God's Word, Satan said to her, "Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan had now completely demolished God's Word. "Ye shall not surely die" and God's Word to Adam, "Thou shalt surely die" are statements poles apart. Today there are many who deny God's Word. Tongue-twisters, these deny the Bible by subtly introducing damnable heresies to destroy our faith, yea, even our souls! Let us guard ourselves against these people. How sad it is that Eve, having listened to Satan, her mouth began to water. She plucked the fruit and ate it.

Let us trace the steps of Eve's fall into sin. First, it started with a doubt about God's Word. This led her to answer Satan. Second it was the lust of her eyes. This led to the lust of the flesh. Under these impulses she acted. So we see how her ears, eyes, mouth, tongue, feet, body and heart were involved in the sinning. For, when the heart is not right, it is biased to evil thought and scheming, jealousy and hatred. The ears are then inclined to seductive music and words that should not be heard. The eyes are lifted in conceit. They covet after the theatre, cinema, novel and pornographic picture. The mouth and tongue are given to quarrel, slander, defamation, spreading evil and falsehood. The hand is given to shedding blood, to gambling, to theft. The feet run along the way of sin, of hurt and violence. Alas, how many are sinning daily, like this, without a qualm.

After the couple had eaten the forbidden fruit, their eyes were opened when they saw their own nakedness. Through sin their conscience was awakened. So, they plucked fig leaves to make aprons, to cover up their nakedness. Today, are there not many fallen into sin who, seeing their nakedness, would not admit it, but rather cover up like Adam and Eve with their aprons?

FROM SIN AND DEATH TO DELIVERANCE AND LIFE

Vs. 8-13. In the cool of the day, God came walking in the garden. He came Himself to look for the sinners. This was love. But, when Adam and his wife heard God's voice, they hid themselves behind a tree. They dared not see God face to face. Though this was the situation, God's love remained unchanged. He earnestly hoped Adam would confess his sin and repent. So He called to them, "Where are you." God was very concerned for Adam, but Adam had forgotten how God loved him. He said to God, "When I heard You coming in the garden I was afraid. Because I am naked, so I have hidden myself." The first thing that confronts us when we sin is fear. Before this Adam had close fellowship with God. But with the coming of sin, and his conscience feels it, he becomes fearful. Unconsciously, he was already drifted far from God. Nevertheless, God gave Adam a chance to confess his sin. So He said to Adam, "Who told you that you are naked? Have you eaten the fruit of the tree I forbade you to eat?" God wanted Adam to know where his present position was, that he might wake up to repent. Adam not only did not confess his sin, but also sinned further by putting up lame excuses. He said to God, "The woman whom Thou gavest to be with me she gave me of the tree and I did eat." Since Adam put the blame on Eve, God said to the woman, "What have you done?" This was to give opportunity to Eve to confess her sin. Like Adam, Eve refused to confess her sin. She put the blame on the Serpent. She accused the Serpent of seducing her. What a pity that Eve should sin further by blaming another. Both, under temptation, fell. That God, by His permissive will had let them come to this situation was in order that His love and redeeming grace might be manifested on Calvary.

Vs. 14-19. This section refers to what is called the Adamic Covenant. It is an unconditional covenant of curse and promise. God said to the Serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust

shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Under the curse the Serpent must move about on his stomach and eat the dust. But as to our first parents, though they had sinned, the promise was given of the woman's Seed who should bruise the Serpent's head. This refers to the incarnation of the Lord Jesus Christ and his crucifixion, whereby the head of Satan was bruised. But the Serpent would bruise His heel, which refers to the nail prints of the crucifixion. God further said to the woman, "And I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Under Eve's curse, women today have to suffer three things: 1) Sorrow in conception increased, i.e., multiple births. 2) Sorrow in child-birth increased, i.e., danger of mortality in child-birth. 3) Control by husband, i.e., under the husband's rule, the wife would still crave after him. Are not these Bible words fulfilled? Not only did Eve suffer under the curse, but Adam also. God said to Adam, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." When Adam sinned he brought the curse upon the ground. This is evidenced by the thorns and thistles. "Thorns and thistles" are a sign of sin. This sinful earth is cursed. In the light of God's Word to Adam, we see that man's lot in a world under the curse is but labour and death. Man must struggle hard for a living and his end is death, a return to dust. But why have we not forsaken our ambitions upon a sin-cursed world?

FROM SIN AND DEATH TO DELIVERANCE AND LIFE

Vs. 20-21. "Eve" means "life." She is the mother of all living. Now God loves mankind whom He has created. So He makes coats of skin for Adam and his wife. This is a type of the lamb of God that taketh away the sin of the world. (Jn. 1:29). God has special mercy whereby He opens us a great door, even for our salvation, through faith in the Lord Jesus. By this our sins are forgiven. We are made righteous by His Blood that takes away the wrath of God (See Rom. 5:9). The fig apron is a symbol of man's work of righteousness. But what righteousness man can work is guilt before God. The coat of skin, however, signifies God's own preparation of righteousness, which is Jesus Christ. We must trust in the righteousness of Jesus Christ to cover our sins! Herein is seen all the more the love of God, for when our first parents sinned He still made them coats of skin, a manifestation of His redeeming grace.

Vs. 22-24. "And the Lord God said, Behold the man is become as one of us to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man. . ." In this action we see all the more the lovingkindness of God. For God was afraid should he pluck and eat the fruit of the tree of life, he would live forever a sinner. Therefore He cast them out of Eden! We see how our first parent's sin resulted in their expulsion. Sinners cannot enjoy God's blessings. Through Adam's sin, the whole world is involved in sorrow. Were it not for Jesus dying on the cross to save us from our sins, we had no hope at all. Whoever is desirous of the joys of heaven, let him repent and confess his sins and receive Jesus our Sin-bearer as Saviour. Let him give over all his sins to the Lord that he might be saved. He that believes in Jesus receives forgiveness of sin through His Name, and the bliss of heaven forevermore.

LIM PUAY HIAN ANSWERS QUESTIONS ON SPEAKING IN TONGUES

- Q1. Who then has the Holy Spirit?
A. He who is born again (Jn. 3:6) because those who are born again are children of God (Gal. 4:5,6).
- Q2. How can we receive the Holy Spirit?
A. Being moved by the Holy Spirit (Jn. 16:8), we repent and confess our sins (Acts 2:38) and believe in Jesus (Jn. 1:12).
- Q3. What is the meaning of baptism of the Holy Spirit?
A. It is Spiritual baptism whereby our sins are cleansed by the Holy Spirit (I Cor. 6:11). At Pentecost the disciples received the Holy Spirit, confessed their sins and had themselves cleansed. Thus they were baptised by the Spirit, and fulfilled the Lord's promise. (Acts 1:4,5). It is an experience every born again, saved person must go through.
- Q4. Is our Spiritual baptism now the same as that experienced at Pentecost?
A. No. The disciples at Pentecost when going through the Spiritual baptism took ten days. Now that the Holy Spirit has descended for over 1900 years, we can receive the Holy Spirit immediately if we truly repent and thoroughly have our sins cleansed and by faith receive the Holy Spirit. For the Church has fulfilled the Lord's promise (I Cor. 12:13).
- Q5. Is there any difference between receiving the Holy Spirit and being filled with the Spirit?
A. There's a difference. He who is born again has received the Holy Spirit. (Eph. 1:13; Acts 2:38). But one must be holy and fully obedient (I Pet. 1:2; Acts 5:32) before one can be filled with the Holy Spirit.
- Q6. What's the difference between baptism of the Spirit and filling of the Spirit?

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- A. Baptism of the Holy Spirit occurs once, as at Pentecost. There was no baptism of the Holy Spirit before Pentecost, but there was filling of the Holy Spirit, e.g. John the Baptist and his parents (Luke 1:15,41,67). The filling of the Spirit occurs many times (Acts 2:4; 4:8; 8:31).
- Q7. What are the evidences of receiving the Holy Spirit?
A. 1. Holiness (Acts 15:8,9). 2. Boldness (Acts 4:13,31). 3. Power (Acts 1:8). 4. Love (Rom. 5:5). 5. Spiritual fruit-bearing (Gal. 5:22,23).
- Q8. What is the Holy Spirit's purpose in descending on a person?
A. The purpose is to witness for Jesus (Acts 1:8).
- Q9. What are tongues?
A. Tongues are foreign languages (Acts 2:4,6), languages of earth and not languages of heaven. They are foreign languages (1 Cor. 14:21,22).
- Q10. Why did the disciples speak in tongues after being filled with the Holy Spirit?
A. Because at Pentecost God wanted specially to broadcast the message of Jesus' resurrection from the dead and grant the gift of the Holy Spirit to the Jews gathered from every nation, therefore the Holy Spirit caused the apostles to speak the languages of all nations. This was the fastest means of communication.
- Q11. Apart from Acts 2:4, are there other instances of speaking in tongues as a result of the filling of the Holy Spirit?
A. No. Acts records Stephen, Barnabas, Paul, and the disciples of Antioch in Pisidia as being filled with the Spirit but does not mention their tongues-speaking. (See Acts 6:5; 7:55; 11:24; 9:17; 13:9,52).
- Q12. Why did the house of Cornelius speak in tongues?
A. The house of Cornelius spoke in tongues because God wanted the opinionated Jews to believe that God

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blessed the Gentiles the same as the Jews.
(Acts 15:8,9).

- Q13. Did the Samaritans speak in tongues when the apostles laid hands on them?
- A. The Bible does not record any tongues-speaking on their part. But in laying hands on them, the apostles manifested the gift of the Holy Spirit, witnessing the Lord's promise, and showing that their position in Christ was equal to that of the Jerusalem Church.
- Q14. Why did Paul lay hands on the twelve at Ephesus causing them to speak in tongues?
- A. Because they were disciples of John the Baptist and did not understand the coming of the Holy Spirit. So when Paul laid hands on them, he wanted them to have a share of the full blessing of the Holy Spirit. Thus they spoke in tongues. Some commentators say these twelve were Grecians. That God manifested the gift of the Holy Spirit on them was the same as He did to the house of Cornelius. (Acts 10:45,46).
- Q15. Were the tongues spoken at Corinth the same as the tongues spoken at Pentecost and at the house of Cornelius?
- A. Not the same.
- Q16. Why not the same?
- A. Because the tongues spoken at Pentecost and at the house of Cornelius could be understood by others. But the tongues spoken at Corinth could be understood by no one. This is because the Gospel of Christ was preached and there was no need for God to use tongues to make known his message, as in the beginning at Pentecost. Therefore those tongues that could be understood were not given at Corinth. We see that God has a special purpose for every period of action. For example, God sent ten plagues at the time of the Exodus. After that period, however, He did not act likewise. As to tongues-speaking,

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- there is also a difference between periods. This is a logical comparison.
- Q17. Did the tongues-speaking at Corinth last for long?
- A. No. After a while, the tongues ceased, even to this day. Apart from Pentecostals, the Church does not advocate speaking in tongues again. Tongues are a matter of the past.
- Q18. Since tongues are a matter of the past, why do the Pentecostals incite others to speak in tongues?
- A. Because they misinterpret the Pentecost of the past as something that remains and is not past. They quote Joel, that now is the time of "Spring rains," a second Pentecost. But the coming of the Holy Spirit at Pentecost was not the fulfilment of Joel's prophecy. What Joel predicted refers to what will happen before the Great Tribulation (See Joel 2:28-32). When Peter quoted Joel, he merely pointed out God's promise to give the Holy Spirit as a matter of fact, to explain that their speaking in tongues was not due to intoxication, but a gift brought by the Holy Spirit. This was used as a Gospel witness to the Jews. We are now living in the period between Pentecost and the Blowing of Trumpets. We are not in the period of Pentecost. The situation of the Church today is quite different from the situation at Pentecost. Pentecost is clearly past. Though the Spirit has used the term "Spring rains" for a comparison of the filling of the Holy Spirit, it nowhere states this as referring to the work of the Holy Spirit at the end of the Dispensation of Grace as being a second Pentecost.
- Q19. Why do Pentecostals insist on laying hands on people to make them speak in an unknown tongue?
- A. Because, in order to imitate the early Apostles in their giving of spiritual grace, they lay hands too freely upon

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those they have laid hands. Some do speak in an unknown tongue. These then claim themselves to have proof of being baptised by the Holy Spirit. But the Bible tells us that speaking in tongues is but one gift of the Holy Spirit (1 Cor. 12:8-10) and not evidence of being baptised by the Holy Spirit. The Pentecostals say that being filled with the Spirit is something that belongs to them in tongues-speaking. Without tongues-speaking, they say, there is no proof of Holy Spirit baptism. They forcibly equate filling of the Holy Spirit with baptism of the Holy Spirit. This is very wrong.

Q20. Are the interpretations given by Pentecostals to their tongues reliable and believable?

A. Whether the interpretations agree with the tongues only the Lord knows.

Q21. Pentecostals also think that if everybody in the Church speak in tongues then the Church would become as it was at Pentecost. Can this thing be realised?

A. Not at all. For the Church is now at the end of the Laodicean age. There is no possibility of returning to Pentecost. At this age God wants everyone in the Church to become an overcomer, that when the Lord comes, we might sit on the throne with Him as Christ sits with the Father. (Rev. 3:21). What we are hoping for is the future gift of His promise, and not to learn how to speak in tongues. Tongues are not a necessity for the Church of this age. Know that for the Church to revive, it is not tongues but rather willingness on everyone's part in the Church to turn over a new leaf, totally confessing our sins and repenting, seeking holiness and the filling of the Holy Spirit. With love and power to witness for the Lord, and to "bring them in." For when the Lord comes to reward us, we might reign with Him in

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great glory. Can speaking in tongues attain to this?

(Note: The climate of Israel has two rainy seasons: Big rains at end of October to enable sowing. These are "Autumn rains." During April, big rains precede the harvest. These are called "Spring rains.")

ON CHURCH UNITY

by Rev. Lim Puay Hian in the Far Eastern Beacon.

In the Church today, there are those who depart from the faith of the pure Gospel and the Bible. Instead, they make a hue and cry of the unbelief of their modernistic theology. Since they are Christ's enemies, they are silent on the blood atonement and the Gospel of the forgiveness of sins. They lead men into Satan's net. They disbelieve the precious blood, the second coming. They do not speak from the Bible, but present a false social Gospel.

They have a so-called "World Council of Churches" which is expanding, by their unlawful methods, to include not only the Eastern Orthodox but also the Roman Catholic Church, which they hope would co-operate with them. Moreover, they would strenuously extend their union with those heretical and evil sects. But, in regard to the churches truthfully and loyally committed to the Lord, they use deceitful means and devise all kinds of methods to unite them, in order to realise the harlot of Babylon the Great.

Indeed, there are fundamental churches with their leaders who have thus been used by Satan. Being tempted by their money, they succumb to their trick. Thus, these have lost their spiritual power and by smothering the truth, they also cooperate to join up in this ecumenism. Such a union is totally unbiblical. It is not a unity of the church. It is a union of apostacy. This ecclesiastical ecumenism is, in a word, the setting up of a religious Babylon the Great.

It must be understood that the unity that the Lord speaks about in John 17 is a unity upon the faith, in the Spirit, and in Christ, a true church unity. Such unity is given of the

ON CHURCH UNITY

Holy Spirit, and it serves one Lord together because the faith is one, the God they serve is one, for all are redeemed by the blood of Christ; all have the same hope. They are all reconciled from out of the world unto God, under the Name of Christ, being born again, saved, returned to the Lord. They are holy. They submit to the Truth. They are baptised by the same Holy Spirit, and united in one body, drinking of the same Spirit. It is under these conditions that unity can be achieved in Christ. But, never with those who reject Christ's blood and the Truth, never with the heretics (including the Roman Catholics)! For belief and unbelief, righteousness and unrighteousness, light and darkness, Christ and Satan, shall never unite! Since these are dissimilar from each other, how can they have fellowship and unite? For we are the temple of the eternal God in whom dwells the Spirit of God, and God's temple is holy. This is the reason why the fundamentalists, faithful men who uphold the truth, who are Christ's forever, refuse to have unity with the infidels.

Today, for the preservation of the Faith, the true Church must not only separate from unbelief but also earnestly contend for it, patiently and faithfully, suffering with Christ for the Gospel's sake. Let them unite in Christ and fight for the faith to the finish! And since they are the temple of the eternal God, let them be holy, let them walk uprightly and faithfully in the Light. Never let them slip away from their position of a pure heart towards Christ, whereby they will forsake the fundamental faith and bow to Satan. And they begin to compromise and cooperate! Let us rather follow the example of the saints of old. Let us be faithful unto death without a murmur. If we persevere, we will reign with Christ. It is hoped that we who are the Lord's will be aware of Satan. Never be led astray by the errors of false teachers and prophets and fall from our firm foundations. Rather let us advance in the grace of Christ, and in knowledge. May the Lord guide us to travel the way of the Cross, hold fast the faith, cling to our hope, and fight the good fight of faith, diligently and watchfully, till Jesus comes. Amen.

YESTERDAY, TODAY, FOREVER

Yesterday, today, forever Jesus is the same. Father, mother,
brothers, sisters Will leave us some day. Jesus is the same, Jesus
is the same. Heaven shall and earth soon pass away, Jesus is the same.

The image shows a musical score for the hymn "Yesterday, Today, Forever". It consists of three systems of music, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat) and the time signature is 8/8. The lyrics are written below the vocal lines.

昔在今在以後永在，耶穌不改變，
父母兄弟親戚朋友，有時要離開，
耶穌不離開，
耶穌不離開，
天地萬物都要改變，
耶穌不改變。

MOTHER, YOU ARE GONE.

Slow. ADAM DRESE, 1820-1701,

A-men.

Mother, you are gone
 To your heavenly home!
 Why O why, Lord, is she taken,
 As by whirlwind up the mountain?
 Mother, are you gone
 To your heavenly home?

Mother, you are gone
 To your heavenly home,
 Leaving us your orphan children,
 Drifting lonesome from our haven.
 Mother, are you gone
 To your heavenly home?

Mother, hear my cry:
 Every tear a sigh.
 Now I know why you are taken:
 Jesus has not us forsaken.
 Mother, I repent —
 Nor the tears relent.

Mother, I'm come home,
 Never more to roam!
 In life or death you've shown the Way:
 I shall see you, Mother, some day.
 Christ will lead us on
 Till life's journey's done.

Scripture: II Ki. 2:11; Ps. 27:10.

以賽亞五四 10 THE MOUNTAINS SHALL DEPART
ISAIAH 54:10

蘇佐錫
John E. Su

Musical score for the first system, featuring a treble clef, a key signature of one sharp (F#), and a 3/4 time signature. The melody is written on a single staff with a piano dynamic marking. Below the staff is a numbered bass line: $G \frac{3}{4} \quad 3 \quad | \quad 5 \cdot 3 \quad 2 \quad 3 \quad | \quad 1 - 1 \quad | \quad 1 \cdot 2 \quad 1 \quad 6 \quad | \quad 5 - 5 \quad | \quad 6 \quad 1 \quad 5 \quad 1 \quad | \quad 1 \quad 4 \quad 3 \quad 2 \quad | \quad 2 -$. The lyrics are: 大山可以挪開，小山可以遷移，但主的慈愛永不離開你；
The mountains shall depart, and the hills be re - moved; but my kindness shall not depart from thee.

Musical score for the second system, continuing the melody from the first system. The numbered bass line is: $3 \quad | \quad 5 \cdot 3 \quad 2 \quad 3 \quad | \quad 1 - 1 \quad | \quad 1 \cdot 2 \quad 1 \quad 6 \quad | \quad 5 - 5 \quad | \quad 6 \quad 1 \quad 5 \quad 1 \quad | \quad 1 \quad 4 \quad 3 \quad 2 \quad | \quad 1 -$. The lyrics are: 大山可以挪開，小山可以遷移，但主的慈愛永不離開你。
The mountains shall depart, and the hills be re - moved; but my kindness shall not depart from thee.

The mountains shall depart,
And the hills be removed;
But my kindness shall not depart from thee;
The mountains shall depart,
And the hills be removed;
But my kindness shall not depart from thee.

THE GREAT COMMISSION

THURINGIAN FOLK SONG



Go into the world, into all the wide world,
And tell the joyful news to ev'ry perishing soul,
And tell the joyful news to ev'ry perishing soul.

For you I have sent into all the wide world,
And you shall be my witnesses from Jerusalem,
And you shall be my witnesses from Jerusalem.

But first receive power, the Spirit of God,
And you'll go through Judea, Samaria, all the earth,
And you'll go through Judea, Samaria, all the earth.

Go ye into all, into all nations,
And make them My disciples, and baptise them for Me,
And teach them all My Word, for I'm with you to the end.

(Scripture: Mark 16:15; Luke 24:48; Acts 1:8, Matt. 28:19,20.)

主耶穌阿

1. 主耶穌阿 想起你了 你心便覺甜 蜜，

2. 世上然沒有 阿有時 想一流 起個淚 了聲傷 你音心 心把情 中你感 便恩不 覺典能 甜唱自 蜜，

3. 雖你愛多 麼長 瀾高 深，

4. 你愛多 麼長 瀾高 深，



巴世可蒙 不上是愛 得也想的 今沒起人 天有你我 就一的能 被穎同說 提心，道， 與受憂哦！ 你完愁你 同你化的 在的為愛 一愛高奇 起。情。興。妙。



副歌

哦，你是園中的鳳仙花 你是沙崙的玫瑰花，

你是谷中的百合花，使我真捨不下。



JESUS, MY LORD, I YEARN FOR THEE

Jesus, my Lord, I yearn for Thee,
How sweet art Thou to me!
O that we're taken up today
Fore'er with Thee to stay!

Chorus:

O Thou the Balsam of the garden,
O Thou the sweet Rose of Sharon,
Thou art the Lily of the Valley,
How shall I part with Thee?

In all the world there's not a sound
That can Thy mercies sing,
Nor has that heart on earth been found;
Thy brimming love contain.

Though hearts are faint and tears do flow,
Our sighs we can't control.
When of Thy compassion I think,
Grief goes and joy comes in!

Great is Thy love that far transcends
The bounds of time and realm.
'Tis the Beloved who can tell:
Thy love all loves excell.

— *Translated from John Sung Revival Choruses.*

In JOHN SUNG'S STEPS

*The story of Lim Puay Hian
by Timothy Tow*

Brilliant, ambitious and rebellious — Lim Puay Hian had visions as a young man of becoming somebody in the world rather than a mere minister of the Gospel as his pastor Father had intended for him. However, when God's Spirit moved through the preaching of John Sung, he capitulated like St. Paul on the Damascus Road. Since that turning point in 1933, Puay Hian bade good-bye to all worldly aspirations and for 42 unbroken years became a humble soldier of the Cross.

While John Sung blazed the Gospel trail in whirlwind meetings, Pastor Lim Puay Hian followed up and consolidated, keeping the revival fires alight long after John Sung had gone. No place was too small or too far for him as he carried the Gospel to the remotest parts, "off the beaten track," spending long months and years away from the comforts of home and the ease of city life.

Pastor Lim was no stranger to hardship and loneliness. After the loss of his beloved wife and three daughters by World War II bombing, he continued serving the Lord without wavering or flagging for 34 more years until his home-calling in 1975. His devotion to the Gospel cause finds no better description than St. Paul's words in 2 Corinthians 11: "in labours more abundant, . . . in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness...in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often . . ."

"Faithful unto death" best sums up the life of this minister of the Gospel, a life which cannot fail to challenge and rebuke those who truly want to be used of the Lord.

—*Dr. Tow Siang Hwa*

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Singapore 11.
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