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Farewell to the Clevelands

BY J. M. NERNES

These are packing days for the Cleveland family. About the time this issue of the *Messenger* reaches you the Clevelands will be preparing to leave the Malayan Union Mission for Indonesia where Pastor Cleveland will serve as president.

祈福蘭牧師



Pastor C. C. Cleveland

During the Division Council held here in Singapore during January 1955, the invitation to assume the leadership of the large Indonesian field was given to Pastor Cleveland. After careful and prayerful consideration he accepted the call. Since then he has spent a number of weeks visiting his new field of labor but has continued faithfully to carry on his work as treasurer of the Malayan Union Mission in addition to the work and problems of his new field.

In April 1947 Pastor and Mrs. Cleveland, with their two sons, Edgar and Sydney, arrived in Singapore, to begin what has become the longest term of service for any Malayan Union Mission secretary-treasurer.

During these eight years of service, we have been lead to appreciate the family as good neighbors as well as to recognize their devotion to the best interests of God's cause. Pastor Cleveland brought a wealth of technical information which was so necessary in restoring a strong financial structure for our work in the postwar years. As a counsellor, too, I have greatly appreciated his fellowship and know that I express the sincere good wishes of every believer when I wish them in your behalf, Heaven's richest blessings as they take up their new responsibilities in Indonesia.

God Hears Our Prayers

BY K. S. WONG

"The very hairs of your head are all numbered." Matt. 10:30. During the recent civil war starting at mid-night on March 29, the roaring of big guns awoke the people in Cholon from their peaceful sleep. Five times my family and I knelt down and prayed most earnestly to God to protect the lives of our brethren and sisters, as well as our buildings. The shooting went on until morning. After breakfast, Ong Yau Kvon, the local elder of the Chinese church, and I took a car to our mission headquarters, about 6 miles away, to attend the committee on the building of the Saigon Mission Hospital. Pastor Nernes, the Malayan Union Mission president, was in Saigon at this time, and he was grateful to know that our brethren and sisters were all safe.

The danger was not yet over. The black clouds of civil war were hanging over our heads. At any moment the storm might strike. However, I went out to work daily as usual but prayed earnestly to God for the forgiveness of my sins so that if I should lose my life here during my travels, I might wake up on that great resurrection morning when all the righteous shall meet their Lord.

On April 28, at noon, while I was riding on a bus after leaving the mission headquarters, there was sudden shooting along the roadside, and the bullets were flying wildly about. At this critical moment, the bus came to a stop and all the passengers quickly laid down on the floor awaiting their fate. I closed my eyes and asked for God's protection. After 15 minutes, when the shooting had quieted somewhat, the bus driver took us home by another route. My wife and children were thankful to the Lord for His protection over me. After lunch, shooting started up again on every side. Our whole family prayed several times and God did hear our prayers. About 40 rounds of bullets penetrated a house about 15 yards from ours, doing a lot of damage. The hotel on the opposite side was also hit in the shooting, but our house, as well as Brother Tan Sian Hung's escaped the shooting.

On Sabbath, April 30, the shooting stopped for a time, and all our congregation came to worship the Lord to whom they were very grateful. Pastor Wallace and Pastor Storz made a special visit to ascertain our safety. We studied our Sabbath school lesson "Triumphant in Sufferings" with a deeper meaning that day. The congregation was reminded of many sweet promises of God, and urged to be ready when more fearful sufferings come to us in the near future, and was assured of the final victory of God's people. One of our sisters gave a testimony of how her grandson's life had been spared during the last war because of her prayers.

Remember us here in Saigon, in your prayers.

Onward and Forward in Ceylon

BY L. F. HARDIN, *President
of the Ceylon Union*

The second quarter 13th Sabbath overflow offering is to come to Southern Asia, and in particular to Ceylon, for the building of the new school building at the Lakpahana Training Institute. It was my privilege to come to Ceylon in 1947. I wish it were possible to tell you about the many needs out here, but our greatest need is the building up of our school. The work in Ceylon is beginning to move much more rapidly and souls are being won from Buddhism. This is a Buddhist country and it has been very difficult to interest these people in Christianity. Now many are studying and coming to know our doctrines and gradually they are beginning to turn to the remnant church and be baptised.

At the close of the year 1954, it was my privilege at one of the baptismal services to baptize three Buddhist young people. One of these, a young man, had been a Buddhist priest for ten years in the Buddhist temple in the city of Matara at the southernmost part of the Island. It was a real thrill to see this young man take his stand for Christ. Because of the opposition by the Buddhist people in the neighborhood against the priest when he left his robes and temple, it was necessary to have the baptism in another city some twenty miles away. The baptism was held just outside the city in a quiet little rock-encircled bay in the sea. All three of these young people are enthusiastic about the message and want to join in the work of giving the gospel to others, that the coming of Christ may be hastened. Although they have completed their schooling, they want to study in our school to prepare themselves for service in the Lord's work.

Many of you have already heard something about our Union school. For three years now our school has been carrying on in temporary grass hut quarters. It has not been a desirable or coveted way to conduct a school. But when there are no proper buildings, the school must continue on as best it can until funds are provided for better facilities. However, during these three years in grass huts and without adequate equipment to run a school smoothly, the students and teachers have shown an excellent spirit. There are

many things that can happen in temporary buildings. One day the dining room roof blew off in a storm. It was raining very hard and the water just literally poured in. The students and teachers quickly went to work and put on a new cadjan roof. (This roof is made from the leaves of the coconut tree). Once the temporary chapel was blown over until it was nearly flat on the ground. All rallied around and lifted and shoved until it was straightened up again; and with a few more bamboos, ropes and leaves, it was made secure for a little longer time. We hope it will stand until new permanent buildings can be built. For the past two years students and teachers have been longing for the new buildings to be built. But unfortunately there has not been enough money to build, so they have had to wait.

In spite of the many hardships, the activities of the school go on. Just recently the students in the school organized a club called "The Young Farmer's Club." This is similar to the 4H Club in the States. They have been helped by the Agricultural Department of Ceylon. The Agricultural Department has taken a great interest in our school, for the work we are doing in this line is what the government would like for its schools to do. The officers in the Agriculture Department of the government are happy that we have led out in such a program as this. Many fruit trees have been planted on the school estate. A large section of the paddy (rice) field has been taken over by the students. Formally this paddy field was cultivated by the village farmers on lease. By receiving aid and instruction from the agriculture department, the Young Farmer's Club has introduced the Japanese method of planting and raising paddy. This method is supposed to produce about 50% more yield of rice per acre. We have several other industries, such as poultry, carpentry, cattle raising, and coconut farming. The students learn to use their hands in a practical work as well as their brains, for greater service in the Lord's work.

For the second quarter of 1955, the 13th Sabbath overflow offering is to come to Southern Asia. The major portion of this offering is to come to Ceylon for the building up of this school. With the hope of a good overflow, plans have been made to educate and train our young people in a greater way for service in the Lord's vineyard.

As you give your dimes, quarters, and dollars for the second quarter, will you not remember our need here in the island of Ceylon? Will you give most liberally that our school may be built and finished, so that we may continue to train our young people for service, and the kingdom of God? Give of your means to make this an abundant overflow offering for Ceylon. We are depending on you to make possible the building of our school. Will you make it possible? Give of your best to the Master.

Christianity should shine through us like sunshine through a pane of glass. We should make it shine so clearly that people will say, "What a beautiful day!"—not "What a beautiful pane of glass!"—
DEMOCRACY-IN-ACTION.

INDO-CHINA MISSION

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Colporteur Evangelism in Cambodia

BY H. K. SHOW

"As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser." *Test.*, Vol. 6, page 340.

When Brother Tran Tran went to the city of Phnom Penh in Cambodia two years ago, he went expecting to be part of a soul-winning campaign. It soon developed that he would have to be the whole campaign since permission to hold meetings was withheld, and the evangelist, who was to lead out in the meetings, did not go to Phnom Penh. There was no church in the city, and so Brother Tran had only his talents as a colporteur and the promises of God to depend on.

Determined to do his best, he started out with his literature. After some time he was able to report that some of the people whom he had contacted were interested in studying the Bible. A little later he had two branch Sabbath schools operating and was conducting a baptismal class. Finally he had the joy of seeing the first fruits of his labor in this strong Buddhist country. Pastor Wong Kiat Sam made the long trip from Saigon to baptize Brother Tran's first three converts. Six more are planning on baptism in the near future.

Brother Tran has had no evangelistic training other than that which he has received as a literature evangelist, but he believes this statement found in *Colporteur Evangelist*, page 19. "As the canvasser visits the people in their homes, he will often have opportunity to read to them from the Bible or from books that teach the truth. When he discovers those who are searching for the truth, he can hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who show a deep interest in perishing souls. Through them He will impart light to those who are ready to receive instruction."

(See picture in Chinese section, page 13)

MALAY STATES MISSION

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Baptisms in Penang

BY CHONG TAT KONG

March 12 and May 7, 1955, were red letter days for the Penang English-speaking church. Eight candidates, three girls, two young men, and three

boys were baptized by Pastor Ritz on these two dates. Three of them come from Adventist families, one was a former Roman Catholic, and the others were either Buddhists or not related to any religious affiliations. These young people were led by the Holy Spirit to accept Jesus as their personal Saviour and to forsake the transient pleasures of this world. Two of them were attached to the Penang Mission Hospital. Some of them had to meet trials in their home with regard to eating unclean food, and buying things for their parents on the Sabbath day. But the determined stand taken by our new-found brothers in Christ Jesus won the admiration of one and all.

The members of the church are not only active in literature evangelism and enrolling their friends and neighbors in the Voice of Prophecy Bible Correspondence Course, but a number of them are giving Bible studies whenever the opportunity arises. All eight persons here mentioned were students of the Voice of Prophecy.

The Spirit of the Lord is working in the hearts of the people here in Penang. There are now a number of interested persons studying the Word of God earnestly in preparation for baptism in the near future. Brethren and Sisters, kindly remember in your prayers those who have been baptized and those who are seeking to know and do God's will. Also remember the Lord's work that is being carried on here in Penang.

Obituary of "Grandmother" Chan

BY J. L. POGUE

Sister Chan Thiam Hee, better known to us all as "Grandmother" Chan, was born in South China, November 19, 1861, and passed to her rest on March 31, 1955.

Sister Chan came to Malaya 53 years ago with her husband who was to work here as a Pastor for the Presbyterian Mission. Pastor and Mrs. Chan became acquainted with Pastor Jones, the first Seventh-day Adventist missionary to Singapore, soon after he arrived here. They spent many hours studying the Word of God together, and as a result Brother and Sister Chan embraced the Sabbath truth and were baptized into the Seventh-day Adventist church in 1908.

Soon after this Brother and Sister Chan entered into service with the Seventh-day Adventist Mission. Sister Chan ever stood beside her husband to encourage him in his work for God. They were outstanding parents and leave a monument for God, not only in the churches they toiled to build, but in their children, grandchildren and great grandchildren. Pastor Chan was the first Seventh-day Adventist ordained Chinese minister in South East Asia; together with his wife he went to Jesselton and Sandakan in North Borneo where they worked and organized two churches. Brother and Sister Chan felt a great burden for their relatives and friends back in Thong Kan in Swatow. They left Malaya and

Borneo for a time and went to work among their own people. In Thong Kan they raised up a large church to the glory of God. Their work here was a service of love as they were self-supporting workers. Later they returned to Kuching, Sarawak, where they helped to organize a church.

To the family of Pastor and Mrs. Chan Thiam Hee, six children were born, two sons and four daughters. Pastor Chan, one son and one daughter, preceded Grandmother Chan, in death. Three daughters, Mrs. C. M. Lee, Mrs. Amy Tan, Mrs. S. H. Tan, one son, Chan Chye Teck, 41 grandchildren, 30 great grandchildren scattered in Malaya, Hong Kong, Indonesia, Kashmir and the United States, besides a host of friends, mourn the passing of Grandmother Chan.

Through life, as she toiled with her good husband we can be assured that the recording angel did not pass by this Mother in Israel. She now rests, awaiting the sure and certain call of the life giver.

"Weep not that their toils are over,
Weep not that their race is run.
God grant that we may rest as calmly
When our work, like theirs, is done.
Till then, we would yield with gladness
Our treasures to Him to keep.
And rejoice in the sweet assurance,
He giveth His loved ones sleep."

MALAYAN UNION SEMINARY

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Malayan Seminary Week of Prayer

BY R. H. WENTLAND

"God became so real to me!" "For the first time in my life I saw myself as God must see me." "He made religion so practical!" "So wonderful!" "Pastor Anderson's messages were just what I needed." Such were the spontaneous testimonies regarding the effective week of prayer recently conducted by Elder R. A. Anderson at the Malayan Union Seminary.

Every morning during the week of prayer, the chapel was crowded to more than capacity. Extra benches and seats were brought in to accommodate the students of standards five through nine, as well as the college students. All were very prompt to find a place in the chapel for they wanted to catch every word that would be spoken. Preceding the messages, various students rendered vocal numbers; and the thoughts and exhortations which followed were received with rapt attention by all from the youngest to the eldest. Needless to say, the sermons were timely and were illustrated most effectively. The Holy Spirit was present in abundant measure and its tender voice and pleadings spoke to the hearts of those who were there. Many

caught a vision of God and the sweetness and the importance of placing Him foremost in their aims and purposes in life.

This week of prayer was different from the usual pattern followed in week of prayer meetings in such schools as this. Since Elder Anderson could only spend a week in his packed itinerary for a stop over in Singapore, it was felt that he should devote the evenings to holding a city wide Revival for the Seventh-day Adventist churches. He preached in the spacious Balestier Road church every night during that week and the dormitory students attended there.

We were sorry the week went by with such rapidity and regretted deeply that we would hear no more of Pastor Anderson's stirring sermons. In the final morning sermon given before the entire student body, an appeal was made for those who wished to accept Christ as their personal Saviour to come forward. What a thrill it was to count the names of twenty-eight young people who signed for entrance into the baptismal class. These young people are now studying, preparing for baptism. Let us remember to pray for these as well as all the students of this institution, that the standard of God might be held high and that many will inherit eternal life through the influence of this school.

Bon Voyage to Two Seminarians

盧格比奈亞

吳愛立



Benaiah Lucas



Eric Ngo

Two former Malayan Seminary students, Eric Ngo and Benaiah Lucas, left for the United States on April 28, to further their education. They both shall be greatly missed by their families and many friends. Their absence will also be felt in both the church and the school where they both made outstanding contributions.

Our sincere good wishes go with these two young men as they prepare for greater service for their Master in the field of medicine.

NORTH BORNEO MISSION

President-Treasurer A Mountain
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The Work Moves Ever Onward

BY J. T. POHAN

No doubt most, if not all, of our people have heard or read about the providential openings for our work in the Kudat area during the last few years. It is only natural for one to wonder why no baptisms have been reported thus far. The reason is that the Rungus people, illiterate, and without any Christian background, take much longer to fully understand our message. However, over a year ago, we had the joy of seeing the first group of twelve souls baptized in Marambangon village. The baptism was performed by the writer in a little pool with plenty of leeches. Among the candidates was a former witch who seriously remarked after over half an hour in the water without having a single leech on any of us, "Surely this is God's doings, even the leeches kept away from us though we were in the water so long!"

After my return from attending the last General Conference Session, I again had the privilege of itinerating in the Rungus area. Upon arrival in Marabao village, the first thing I was asked to do was to fulfill my promise to baptize over two dozen candidates. After thorough examination only twelve were found to be well enough prepared. The rest were asked to wait and study a little longer.

On a bright Sabbath morning, the candidates were quietly led to a little creek where they were buried with their Lord in the watery grave. Hundreds, including church members and visitors, came to witness the scene, and were much impressed. At the close of the service many more pledged to take their stand at the next baptism which will be sometime in June.

The following day I proceeded to Parapat village where we have interested families. One of these is the chief of the village. He pledged to bring along with himself into the message the adjacent villages which were assigned by the government to the Basel Mission. True, we have been asked to keep away from these villages, but who can stop the onward march of this message all over this country?

After one night in Parapat, I continued my trip to Tamberulan village where 60 people were anxiously waiting to see me again after an absence of ten months. There is only one baptized member here, and he serves as the leader for the group. But next June a number of these people will be baptized.

In spite of the efforts of the enemy to hamper the progress of the work here, two witch doctors with their families, have recently surrendered their charms and idols to me, and have decided to cast their lot with God's people. In this village as in other villages, our people meet in the humble home

坦布蘭村一個女巫將偶像交給包漢牧師



(Photo, courtesy of Pastor Pohan)

A witch surrendering her charms and idols to Pastor Pohan in Tamberulan village.

of their chief. With increasing members, a larger place of worship is needed. Building materials are being collected and we hope that soon we will have a proper house of worship which will be a real memorial to the power of the gospel.

On my return trip, a man and his wife who for some time have been attending our Sabbath school, begged me to stop at their village for a short while to help remove their charms and idols. This I did with pleasure. While this was being done, the neighbors stood watching, wondering what would happen to the man and his wife who had invited a stranger to move away the homes of the spirits. When a fortnight had passed and no mishap had befallen the courageous couple, several other families in the same village decided to become Christians, also.

So the battle goes on here in Marudu, North Borneo. With our Captain before us we are victoriously marching with the message to the very gate of the enemy, bringing home with us trophies of the cross in the form of precious souls for His glorious kingdom.

Borneo Barriers Breaking

BY A. MOUNTAIN

For the first time we have been permitted to visit our people in forbidden territory. It came about in this manner. Some months ago we received a letter from the Resident regarding what he termed "an

overlapping" of mission work in the Ulu Tuaran, which is regarded as an S.D.A. section, and where we have been operating for over fifteen years. Surprised, I wrote the Resident asking for more information—who was doing the overlapping, etc. And I seized upon the opportunity to inquire as to what sections of North Borneo had been allotted exclusively to which missions. He replied that no mission had a monopoly anywhere, but was evasive regarding the overlapping. This reply was a still greater surprise, for in actual practice certain missions are given specific territory in which to work and other societies are very definitely excluded. But, in his letter he asked for information as to where we had work in the Ulu Tuaran and where we expected to expand.

We supplied this information, mentioning that a few Roman Catholic families had come into one place in recent years; but that they were quite welcome, and were living peaceably among our people as Christians should. The Resident's policy of segregating the missions, is that differing religious opinions may engender feuds among these erst-while headhunters. We have contended that this is pure assumption, unsupported by facts or experience; there is no record of any such feuds having occurred anywhere; on the contrary, in the older settled parts of the country, all denominations are mixed up and getting along fine with each other and with Muslims and infidels.

Anyway the Resident called a conference of the Catholic Bishop and a local priest, two Borneo Evangelical missionaries, myself, the Tuaran District officer and himself. The District Officer, usually called the D.O. had gone to a great deal of trouble to prepare coloured maps showing the existing mission work in this area. The Bishop noted that there were just two colours, apparently indicating that his missions were excluded. He immediately protested stating that the government might have the power, but not the right, to refuse them access to their communicants. He demanded the privilege of visiting them anywhere to administer the sacraments of the church, bless their crops, etc. The Resident hastened to assure him that this right was recognized by the government; but that this conference was concerned only with territories in which the various missions might carry on active propaganda, as distinguished from mere visiting. This was a most surprising admission, especially in view of the way the government has been restricting and curtailing our mission work.

As soon as opportunity afforded I presented our denominational views in the matter of religious liberty. I stated that no set of men had the right to impose their religious opinions on any other set of men; that the government had no right to insist that people in one section of the country must submit to be taught by the Catholics, another section by the Adventists, another by some other denomination. I called the present regulations "an outmoded negation of the principals of religious liberty such as existed in no other part of the British Empire, ex-

cept Sarawak." Where upon the Bishop interjected, "And it is fast breaking down there." I continued, "What training have these District Officers that qualifies them to handle religious matters? They should be free to devote their time to civil affairs for which they are eminently fitted. Think of all the unnecessary work that these restrictions on mission activities imposes upon them. You, yourself, (to the Resident) could live a gentleman's life if you were relieved of all these problems such as we are discussing today! The greatest menace to this country is communism. The strongest bulwark that can be raised against it is Christianity. Instead of putting all kinds of impediments in the way of missionary work, the government should encourage it by every available means." As soon as I sat down the Bishop stood and forcefully backed up everything I had said. The other missionaries followed suit. One asked if the present government policy could be considered democratic!

About a year ago a little Catholic chapel had been built just inside our territory. The Resident turned to me and asked, "How about the Catholics coming into your place at . . .?" I replied, "As far as we are concerned they are quite welcome; and of what concern should it be to the government what religion a person holds as long as they are good citizens?" He countered, "Then suppose we let them all come in?" I replied, "Quite alright—provided we have the same privilege elsewhere." "So you would rather have it free for all" he asked. We all replied with one accord, "Yes." "Well", he said, "that is not for me to decide; I just have to apply the law." I said, "We understand that, but we hope you will present our convictions to the government." He replied, "I certainly will. I certainly will."

Now we come to the point of this story. In another section the territory allotted to us is bounded by a river. But we have never yet heard of a river that could keep this message out. Our faithful laymen have been crossing this river and visiting the people until we have about 120 adherents in six different villages. None of our workers have been permitted to visit them. In fact one of these laymen was threatened with deportation by the D.O. if he went teaching our message there. We decided that the time had come to challenge this attitude on the part of the D.O., and to put the Resident's word to the test. We wrote the D.O. to the effect that we were planning to visit in that area, and wished to include these villages in our itinerary. That although we understood these villages were outside of our boundary, we also understood that the government did grant the privilege of visiting members in such places, and we trusted that he would have no objection.

The day before we were to leave on this trip we went to Jesselton, and in the mail was the reply from the D.O. which read in part, "Inasmuch as I have no knowledge that you have adherents in these villages, I cannot give you permission to visit them"; and suggesting that if we still wished to go we should see the Resident about it.

We went right to the Resident's office. However, the Resident we had spoken with before had just gone on leave, and this was the new man's first day in office. I handed him the letter and told him my story, suggesting that if I gave the D.O. the "knowledge" he lacked he should be willing to give me the desired permission. To this the Resident assented, and also agreed to phone the D.O. that I would call on him personally the next day.

Next morning found us bumping along in a jeep headed for Kot Belud. At Tenghilan we stopped to pick up our Missionary secretary, Pastor Siagian, and had him bring along the baptismal record for that district. While waiting at the D.O.'s office, we went through these quickly, and prepared a new list of the villages we proposed to visit, with the number of adherents in each place, including the village of Tempasok, not given in my letter. By the time the D.O. came into the office the list was ready to show him, with the baptismal blanks; so that he could see we had people in those places—and were not trying to put anything over on him. He gave us his consent, and we promised to give him a report of our trip later on.

The first village was on our side of the river. There we spent the Sabbath. Over 80 people attended the meetings in a private home. These were mostly the result of the work of one of our lay members, and many of them were from across the river. Sunday we again checked over a piece of land that we had in mind for a church site. The village headman, not an S.D.A., came with us as we staked out the land and cut boundaries through the undergrowth enclosing about an acre of land. Then we made out the application forms and turned them in to the District Office the following day. We visited a large village across the river that night, and held a meeting in the home of one of the believers. Next day we reached the largest village of all, Tempasok, a real stronghold of heathenism—the name not listed in my letter. It is a famous place, mentioned in most books on Borneo. We did not actually see the village, but cut across the hills behind it to the isolated home of a believer.

The country around Tempasok is different from anything else we have seen in North Borneo. The hills are grassy instead of jungle-clad, affording fine grazing for thousands of water buffalo and ponies; and, where the hills end, rich rice fields begin, stretching away to the sea five miles distant. That night we held a meeting for our people and those friendly toward our message. Just as I finished speaking, a number of neighbors came in; so we had Pastor Siagian preach; and by the time he had finished, another lot came in and sat down on the floor to listen; so our evangelist, Brother Buja carried on. It was most encouraging. People were hungry for the truth. Next morning while Mrs. Mountain was busy treating the sick before leaving, someone said, "Here comes the D.O.!" and an ominous silence ensued. I immediately pictured what had happened. The D.O.'s assistants are Muslims who do not want the people to accept the gospel. Evi-

dently a courier had galloped off early that morning to report our arrival to the D.O. I realized that "We wrestle not against flesh and blood . . . but against wicked spirits"; and Satan was not allowing us to enter his domains without a fight. I breathed a prayer for guidance; and calmed my mind for whatever turn affairs might take. Then I heard him calling for Pastor Mountain. I went out to see him and two native chiefs on horseback and two village headmen on foot.

I said, "Good morning Mr. . . ." He replied, "Good morning Pastor Mountain. I've come to find out what you are doing here without my permission?" I replied quietly "We have your permission." "No", he said, "Tempasok is not listed in your letter." "That is so", I replied. "But your answer to that letter did not give us permission to visit anywhere. We showed you another list, which included Tempasok; and you gave us your verbal permission to visit those places." He looked incredulous; so I called Mrs. Mountain to try to locate that sheet of paper. In a minute she had brought it to us, and I handed it to him pointing out the name, Tempasok. Round No. 1 ours; but plenty of fight left.

"It is reported to me that you have been proselytizing in Tempasok." "Nonsense", I replied. "We haven't even seen the village yet. We arrived at this house at 4 p.m. yesterday and have not left the place. We had a meeting here last night. My wife is now treating a few sick, and as soon as she has finished, we leave." Round no. 2 ours; but fight not finished.

"It is reported to me that you require the people to join your mission before you will give them any medicine." I laughed outright, and exclaimed incredulously, "You don't believe that, do you?" He gave a half-hearted "no", as though he wished he could believe it; and Mrs. Mountain tactfully remarked, "It is not quite that easy to become a Seventh-day Adventist, Mr. . . ." And I continued, "No, indeed! Our people do not smoke, drink, or chew betel nut. Men do not give up these life-long habits without being thoroughly convinced of our teachings; and that takes time. They usually study about a year before being baptized and joining the church." "Oh, alright!" he concluded; and, to his men, "Which way do we go now?" and they were off. Round no. 3 ours, and fight ended by technical knock-out.

The whole trip was a triumph for the truth. Our people were delighted to see us, and were greatly encouraged and strengthened in the faith. The pagans were surprised, and came to see what it was all about, and were favorably impressed. As we were leaving many of them would say, "Now that we have become acquainted, we like you people very much; please come again." We were away ten days, walking from village to village, teaching them every evening, sleeping in their homes, and treating their sick every morning before proceeding on our way.

After returning home we wrote a brief report to the D.O., giving the names of the villages visited (We did not go to all on the lists for the people came to meet us at more convenient places.) the

number of adherents checked in each place, and number of sick treated, adding—

"It was a great pleasure, as well as a duty, to visit these people and encourage them in the Christian life; and we thank you for the courtesy of making this trip possible. . . . I think we have discovered the origin of that foolish report you heard about people having to join the mission before we would treat them for any sickness. We record the name, sex, age, symptoms and medication of each patient. This is good ethics and a safe guard to ourselves. We treat them as they come without knowing whether or not they are church members. Doubtless some ignorant person concluded that we were writing their names on our church records as joining the mission. As stated before to you at Tempasok, it is not quite that easy to become a Seventh-day Adventist."

Thus we have made the first real break in the barriers with which Satan has long been restricting our work here. We plan on similar visits to other places in the near future. We are also working on a memorial to the government urging the abolition of these outmoded restraints on mission work; so that the message of Christ's soon coming may go freely to every tribe and people of North Borneo.

THAILAND MISSION

President R. M. Milne

Secretary-Treasurer S. T. Soh

1325 Rama IV. Road, Bangkok, Thailand

Village With a Hundred Lepers

BY R. M. MILNE

No, we didn't see all of them, for the chief had failed to get the word that we were coming, so many were off to their far-away fields. It didn't take long to announce that the doctor and teacher had come. In fact, at the sound of the truck, children came running, two hundred fifty or more of them; and of course their parents came too.

Once a week the mission and hospital staff at Ubol, near the Cambodian border in eastern Thailand, try to visit a village. This one was easy to reach in comparison with some. It was only seven kilometers off the highway with but one river to ford; through the jungle by cart trail with ups and downs, and sand, that only a four-wheel drive handled by an expert could traverse.

It was a busy morning in the hospital that Sunday, but before lunch was over Brother R. C. Hall was ready with his Willys. By three o'clock we were at the village, with our equipment—3 stools, a box, a charcoal stove, a couple baskets of water, and finally a few sheets of paper to wrap pills in. In a shady corner, Dr. G. L. Juler soon had things going. One after another they came; twenty-nine men, thirty-two women, and five babies, with deficiency diseases, worms, ringworms, eye infections, and leprosy. Doctor Juler kept five of us more than busy, but darkness came too soon and we had to stop.

While medical aid was being given, Brother Pruie told how God made the world we live in, how man had to give up his beautiful home, and how he may get it all back. It was a new story to them, and they wanted to see each picture in the picture roll and to hear each story.

Of course we promised to come back again as soon as we could. Most of those treated had some money for the injections and pills, and this we gladly received (in all about US\$15.00) for every dollar received means more medicine available for others.

There are thousands of villages large and small waiting for healing and light. How can they hear of Jesus when men and means are so limited?!

A Week-end in Bangkok

BY W. N. ANDREWS

The compound which houses the Bangkok Sanitarium and Hospital and the Church School is always a busy place. In a city like Bangkok, where the work of both institutions is so definitely of a missionary nature, there is naturally a great deal of concern and interest on the part of the mission workers. For the welfare of students and non-Christian workers. But seldom has that interest and the work that it inspires, seen such fine fruition as was revealed during the week-end of March 5, 6.

The week had been spent in a serious and profitable Week of Prayer, conducted in the Hospital by Pastor R. J. Spangler, Division Ministerial Secretary, and in the school by Pastor Spangler, assisted by Pastor W. N. Andrews of the Malayan Union MV Dept. It was most refreshing, during the week, to participate in the serious prayer bands held by the hospital and mission staff, and to realize how great an interest these workers have in the spiritual growth of the students.

The victories of the week were visible to all on Sabbath morning. Pastor Spangler preached at the morning service, and invited those who wanted to know about Christianity to raise their hands. The response was so fine that a special meeting was arranged for the afternoon, at which time thirty names were received of those who indicated a desire to study and prepare for baptism. The morning service was climaxed with a baptismal service when eight young people, from both the school and the hospital, were received into the church. What joy radiated from the faces of those who had labored and prayed long for just such victories as were evident that morning.

Sunday night was the climax of much work on the part of many of the students at the church school. Mrs. Milne and her teachers had planned a campfire investiture service, an innovation in Bangkok. The fire surely gave added inspiration, so long as a suitable distance was maintained! The master of ceremonies was Bi Wu, teacher in the fifth and sixth grades, and retiring Mission MV secretary. He gave fine leadership to the program. The recitation of Bible passages by the pre-Friend classes, and the numbers by the rhythm band, under the direction of

盧登同教授(右)吉普森牧師(左)與受浸之新教友



(Photo by W. N. Andrews)

Professor Ludington at right, Pastor Jepson at left, with the group who were baptized on March 5.

Mrs. Irene Jepson, prepared the way for the display by the regular classes of what they had learned.

Special mention should be made of Micky Ning and John Lee, who showed particular ability in the knot-tying race. There was one candidate for the Guide pin, Johnson Wu, who demonstrated his efficiency in bandaging, as well as revealing a good memory by reciting Ps. 19 and 1 Cor. 13. Interesting book reviews by two of the Friends sparked an interest in the MV Book Club selections.

It was especially fitting to have two Master Guides in uniform, Alphonso Mamora and Quang Nguyen to assist in the actual investiture service. As Pastor Andrews presented the pins to the Friends and the one Guide, Mrs. Milne arranged the appropriate class scarf about their necks. They made a beautiful sight, standing near the fire with the bright scarves. After the prayer of dedication, a large number of reading course certificates were presented, and the inspiring investiture service came to a close.

Pray for the work in this center. In few places have I seen such a vital interest and so much work on the part of all for the salvation of those who are under the care of the workers here in both the school and the hospital. This week demonstrated what can be done, under the blessing of God.

MALAYAN SIGNS PRESS

Manager E. N. Wendth

Superintendent Y. F. Choo

399 Upper Serangoon Road, Singapore

A Boon to Every Alert Adventist

That Volume IV of *The Prophetic Faith of Our Fathers* by L. E. Froom has just been released by

the publishers, will be hailed as good news by a large number of our laymen, as well as by all workers. It is now available. The production of this four-volume set constitutes the most extensive research project in our denominational history. It required twenty years to complete it, and necessitated three extensive trips to Europe to compass the old world archives and great book collections, as well as combing all the leading libraries of North America. Even Mexico and South America yielded their quota.

Many thousands of dollars were invested by the General Conference in securing the seven or eight thousand "source" documents—originals, photostats, and microfilm copies—which constitute the matchless Advent Source Collection. These are the price-less documents upon which the *Prophetic Faith* set is based. And many additional thousands of dollars were added by the publishers, and the General Conference, in order to bring this great project to completion. But the results to date have already fully justified the investment.

These volumes correct the popular misconceptions concerning Adventism. They lift our whole movement—and its fundamental teachings on the second advent, eschatology, the prophecies, the Sabbath and Sanctuary truths, and the Spirit of Prophecy—to a new level, and establish their historic soundness and certainty as never before. They remove us from the category of the cults, and establish us as the continuators and champions of the soundest and most orthodox interpretations of the Early Church and Protestant Reformation expositors. They show that we are their spiritual descendants, and constitute the present-day heralds of the truths they once held.

They provide the appealing approach to each leading religious group—Protestant, Catholic, and Jew—for all major contributions in our interpretation were anticipated and introduced by former leaders in these categories.

They provide a particularly favorable approach to all Protestant bodies, for each major group, Lutheran, Reformed, Anglican, Presbyterian, Baptist, Congregational, Methodist, Christian, Disciple—once held what we now hold on many vital interpretations. We are thus able to emphasize points of agreement with their spiritual forefathers, before noting present-day differences caused by modern departures.

They are already in the hands of hundreds of key non-Adventist religious and educational leaders, both in the Old World and in the New, and are now in over 1,000 of the leading university, seminary, college, public, and special private libraries of North America, Great Britain, Europe, and other lands.

They are impressively illustrated with facsimile reproductions of title pages and key extracts from these older expositors, with original portraits of famous interpreters, scenes of historic episodes and dramatic moments specifically painted for this set. They are also an ornament to any library, as they are attractively bound in green Fabrikoid. Every progressive Adventist needs them.



COLPORTEUR SALES FOR THE FIRST QUARTER 1955

INDO-CHINA MISSION

NAME	HOURS	BOOKS	MAGAZINES	TOTALS
1. Do Binh	445	\$ 2,614.68	\$ 64.50	\$ 2,679.18
2. Pham Cuu	430	3,688.25	348.75	4,037.00
3. Nguyen Thang Trieu	376	1,226.26		1,226.26
4. Madame Phai	303	1,740.46		1,740.46
5. Madame Do Binh	100	188.85		188.85
6. Madame Pham Cuu	87	250.50		250.50
7. Lam Kuong Tuyen	85	584.11	815.27	1,399.38
8. Tran Tran		60.00	1,743.77	1,803.77
9. Giang tu Minh			1,111.50	1,111.50
10. Lilhan Huog		736.50		736.50
11. Pham Hong		105.00		105.00
Miscellaneous		124.50	133.20	257.70
11 Colporteurs	1826	11,319.11	4,216.99	15,536.10

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Editor C. C. CLEVELAND
Associate Editor MRS. E. N. WENDTH

By Paying Tithe We Acknowledge All Things Belong to Him

"Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements.

"So it is with God's claims upon us. He places His treasures in the hands of men, but requires that one-tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion that means may ever be flowing into His treasure-house, and that the light of truth may be carried to those who are nigh and those who are afar off. By faithfully obeying this requirement, we acknowledge that all belongs to God." 6T 386.

Calendar of Special Days and Offerings for 1955

JUNE 1955

Literature Evangelism Day	June 4
Baptismal Day	June 11
Thirteenth Sabbath Offering	June 25

JULY 1955

Bible Correspondence School Day	July 2
Mid-Summer Offering and Service	July 9

AUGUST 1955

Enlightening Un-entered Areas Day	August 6
Education Day, Elementary School Offering	August 20
Singapore Chinese Effort Offering	August 27

MALAY STATES MISSION

1. E. H. Wu	565	471.00	2,588.10	3,059.10
2. Yap Ming	503	675.50	53.00	728.50
3. Woon Sui Yen	413	580.60	86.10	666.70
4. Lim Gim Chew	591	349.80	1,516.80	1,866.60
5. Philip Dominic	512	1,967.00	2,368.00	4,165.30
6. Soo Chen Sern	376	444.35	1,130.75	1,574.60
7. Cheng Tham Woon	367	580.25	54.00	634.85
8. Chin Yuk Seng	339	50.00	1,009.10	1,059.10
9. Choo Kok Aun	325	28.40	895.20	923.60
10. Fung Yeow Peoy	321	478.92	763.71	1,242.63
11. Wong Yew Chee	305	199.15	405.70	604.85
12. Tai Pek Aun	228	6.20	372.70	378.90
13. Mrs. K. S. Chin	191	271.00	1,323.80	1,594.80
14. Heag Furan	134	227.55		227.55
15. Lai Kuen Hou	124	63.25	400.50	463.75
16. Yap Ying Cacong	118	380.30		380.30
17. Phuah Kok Hung	105		126.40	126.40
18. Baboo Balraj	30	27.00	50.20	77.20
Miscellaneous			7,682.80	7,682.80
18 Colps. (Regular)	5547	6,629.97	20,827.56	27,457.53

Students

1. Peter Foo	89	193.30	427.50	620.80
2. Liaw Heng Kong	60		292.00	292.00
3. Lawson Salim			1,162.42	1,162.42
4. Miss Khang			644.90	644.90
5. Lily Lee			644.90	644.90
6. Teck Teck Lee			398.85	398.85
7. Betty Tan			298.60	298.60
8. Chew Thom Siow			209.00	209.00
9. Lee Tsai Teck			109.13	109.13
10. Ying Leong Gow			70.00	70.00
11. Chin Yee Kea			55.60	55.60

11 Colps.—Students 149 193.30 4,312.90 4,506.20

29 Colps.—Total 5696 6,823.27 25,140.46 31,963.73

THAILAND MISSION

1. Kho Yienk Teng		6.60	274.50	281.10
Miscellaneous		1,271.36	69.00	1,340.36
1 Colporteur		1,277.96	343.50	1,621.46

TOTALS

41 Colporteurs 7,522 \$19,420.34 \$29,700.95 \$49,121.29

日學的夫婦，請求我在他們的鄉村小停一會兒，以便除去他們家中的符咒和偶像，我當然很樂意做這件事，當時並有鄰居站着觀看。二星期過去了，村中有幾家人發覺這一對夫婦並未遇見甚麼不測之事，便也立意要做基督徒。

善惡之爭就這樣地在北婆的馬魯魯區進行。我們既無元帥在前領路，便節節勝利地將真理傳開，將許多生靈做爲戰利品帶入榮耀的天國。

在曼谷渡週末

安德烈

曼谷衛生療養院及教會學校之園地，當是一個忙碌的地方。我們在曼谷的這兩個機關，當然是以佈道爲主要目的。既然如此，我們的教會職員便十分關切學校的學生及醫院之非教友職員的屬靈上的福利。三月五日及六日這兩個週末將這關懷切實地表現了出來。

在這一星期中，醫院的禱告週由遠東分會傳道協會幹事施伯樂牧師主持，學校的禱告週也由施伯樂牧師主持，並由南洋聯合會青年佈道部兼教育部幹事安德烈牧師輔之。在這一週中，醫院及教會職員分成若干禱告班，爲學生的靈性生活切實禱告。

這一週的勝利在安息日早上顯明出來。施伯樂牧師講道之後，邀請凡願更進一步認識基督教者舉手，會衆反應甚佳，於是便爲他們安排在當日下午有一個特別聚會。是日下午有三十個人報名加入查經班。上午講道聚會時，有醫院及學校的八個青年人受洗歸主。那些曾爲他們工作和禱告的人，臉上都發出快樂的光輝。

星期日晚，學校方面有由米倫儀師母及教師們審劃的授章營火會。五、六年級的教師張愛物擔任司儀，節目進行順利。先由團友預備班背誦

經文及歌詩隊唱詩，接着各級表演他們平時所學的技藝，有打結和急救術等。

痲瘋人的鄉村

米倫儀

不，我們並沒有看到全部的痲瘋病人，因爲村長事先不知道我們要來，所以有許多人出外圍裏工作。報告醫生和教師們已來的消息，並不需要幾多時間。其實，當孩子們（大約二百五十個）一聽見卡車之聲音時，便跑着聚攏來了。他們的父母當然也來了。

我們在泰國東部靠近高棉國邊境之烏汶，有一所療養院，這兒的職員嘗試每星期去探訪一個鄉村。這次探訪的痲瘋村較其他幾個鄉村容易到達。我們雖然須經過高低不平的山路，但它離開公路只七公里，並且只須渡一條河而已。

那天星期日早上，醫院雖然很忙碌，但午餐後，一切都預備了。至下午三點，我們已到達該村了。我們攜帶了三張凳子，一個箱子，一個火炭爐，二桶水，及幾張預備包裹藥丸的紙。我們在一個陰涼的角落，佈置臨時診所。於是病人一個個地來給藥樂醫師診治。藥樂醫師一共診治了廿九個男人，廿二個婦人，和五個嬰孩，他們有的患營養不良症，有的生癩，有的生寄生蟲，有的生眼病，有者患了痲瘋。有些病人給我醫費，我們樂意地接受了，是日一共收到美金四十五元。當藥樂醫師爲病人診病之時，普魯里兄弟便向村民講述淺白的道理。他們都渴望聽到更多的故事。當然啦，我們答應下次再來探訪他們。

有成百成千個大大小小的鄉村，正在等待着我們的工作。我們本着有限的人手及金錢，如何能使他們都聽到耶穌呢？

一九五五年度 特別日和特別奉獻

- | | |
|--------------|-------|
| 文字佈道日 | 六月四日 |
| 施浸日 | 六月十一日 |
| 第十三安息日 | |
| (盈餘數目捐助南亞分會) | |
| 聖經函授學校日 | 六月十五日 |
| 犧牲日 | 七月二日 |
| 開闢新工日 | 七月九日 |
| 教育日，初級教育捐 | 八月六日 |
| 星洲華人佈道會捐 | 八月廿七日 |
| 文字佈道士奮興日 | 八月廿七日 |
| 教會擴充捐和浸禮日 | 九月三日 |
| 第十三安息日 | 九月十日 |
| 安息日學奮興日 | 九月十四日 |
| | 九月十四日 |

星洲華人教會最老教友會添喜牧師娘於一九五五年三月廿一日在內安眠，享年九十四歲。曾牧師娘於五十三年前隨曾牧師來馬，是時他們是被長老會派來此地工作。曾牧師於到達此地不久後，便與本會在星洲的第一個西國傳道士鍾士牧師認識。曾牧師夫婦於經過長久與鍾士牧師研究聖經後，乃接納安息日真理，並於一九〇八年受浸加入基督復臨安息日會。不久後，曾牧師加入本會工作，曾牧師娘則隨身鼓勵曾牧師，數十年如一日。曾牧師爲本會在東南亞第一個受封的華人牧師，他先後在北婆，汕頭，及沙勞越等地工作，組織教會多所。

曾牧師一家共有子女六人，二男四女。先曾牧師於過世的有曾牧師及一子一女。曾牧師娘遺下一子（再德）三女（李劍鏞師母，陳樹明師母和陳森鴻師母），四十一個孫，和三十個曾孫。

到我的允准。」他說。

「我們有得到你的允准。」

「沒有，你的信並未列有坦巴梭。」

「不錯，但你回那封信時，並不准許我們去任何地區探訪。於是我們預備了另一張申請書，將坦巴梭也列在內了，你已口頭答應我們探訪這些村落了。」

他顯出不信的樣子，於是我叫孟師母找出那張申請書遞給他看。坦巴梭的名字明明也列在其上，我們算是勝了第一回合。然而他還不肯放鬆我們，說道：「有人報告你們在坦巴梭勾引村民入教。」

「這全然是假話，我們根本尚未看見坦巴梭呢。昨天下午四點，我們來到這間屋子後，就未再到甚麼地方去。昨夜我們在這兒舉行聚會，今早我的內子診視幾個病人。只要她工作一完，我們便打算離開了。」我們又勝了第二回合，但這場戰爭仍然持續下去。

「有人報告說，你要病人先加入教會之後，你纔肯替他們醫病。」

「你難道相信嗎？」我忍不住大笑起來。

「不。」他無精打采地。

「做一個基督復臨安息日會的會友並不是這樣輕易的。……」孟師母插言道。

「不錯，我們的會友不抽煙，不喝酒，不嚼檳榔。村民若非透澈信服我們的信條，是不會戒除這些習慣的。而要透澈明白我們的教訓，需時約一年之久。」我解釋說。

「好。」他轉向其隨員，問道：「往那條路去呢？」說罷，便帶着他們走了。

在我們這次探訪的路途上，在在證明真理戰勝惡勢力。本會會友很高興看見我們，並在道理

上獲得很大的幫助。外邦人大感驚奇，賞他們前來看過我們所做的事後，大受感動。他們甚多人這樣對我們說：「我們已認識你們了，請你們下次再來。」我們一共花了十天的時間，從一個村落步行到另一村落，我們睡在村民的家，晚上教導他們，白天醫治他們。

回來之後，我們寫了一份報告給縣長，列明我們到過的村落，（我們並未到各村落去，因為村民到較方便的地方來會見我們）在每一村所探訪的會友人數，以及診治病人的數目。我們在報告之末加了一段這樣的話：

「這次能盡責去探訪村民，甚是快慰。我們謹對閣下表示謝忱。……關於村民需先入教纔獲得醫治的謠言，我相信我們已發現其來源了。我們已將受治的病人之姓名、性別、和年齡記錄起來，這對我們是一種保障。村民來求治之時，不管會友與否，我們都一視同仁地幫助他們。顯然有些無知的人以為我們錄下病人的名字，便是加入教會了。誠如我們在坦巴梭告訴你，要做一個基督復臨安息日會的會友並非輕易之事。」

撤但長久用為限制我們工作的阻礙，已被我們打破了。我們計畫於最近再到他處作同樣的探訪。我們也向政府呈上一份備忘錄，要求當局早日取消這不合時的條例。

聖工永遠進展

包漢

我相信大多數的兄弟姊妹都曾聽見或讀到此事，在過去幾年中，上帝已為我們在北婆古打區打開一條門路了。然而這兒的蘭古人不識字，又

無任何基督教的背景，所以需要長久的教導，方能完全明白我們所傳的信息。大約一年前，我們見到第一批的果子——馬拉曼村有十二個人受洗歸主。

自從我赴全球大會回來後，又有機會去巡視蘭古族區域。當我到馬拉坡村時，村民的第一件事便是叫我履行前約，為二十幾個人施洗。經過詳細查問之後，我發現只有十二個人有足夠的預備，餘者我囑他們再稍待些時候。

在清朗的安息日早上，我帶領他們到一條小溪，在那兒安葬他們的會友。到場觀禮的有幾百個人，包括會友和來賓。儀式結束時，有多人立意要在下次六月舉行浸禮時受洗。

翌日，我到巴拉八村探訪幾位慕道友。其中有一個是村長，他答應要將真理傳給政府派定為巴色會工作的鄰近鄉村。不錯，政府命令我們遠離這些鄉村，然而詎能阻止這信息不傳遞到北婆羅洲呢？

我在巴拉八村住了一夜，次日便到淡貝魯蘭村去。有六十個村民在等着見我，因為我最後一次來到此地，是在十個月前。我們在這兒只有一個會友，他是這兒慕道友之領袖。在六月這兒將有幾個人受洗加入教會。

仇敵雖然努力要阻止我們工作的進展，然而却有兩個巫醫，連同其家人，將他們的符咒和偶像交給我，並立意要與上帝的百姓同甘苦。本村的村民，正如其他村落的村民一樣，是聚集在村長的家做禮拜。近來由於人數增加，很需要一個較大的地方做聚會之用。村民已經有了建築的材料，我們希望在不久之後，這兒將有一個會堂。當我回來之時，有一對經常參加我們的安息

到其他的佈道訓練，但他相信師傅在『文字佈道士訓言』第十七面上所說的話：『文字佈道士到人家去探訪，往往有機會可以向他們宣讀聖經或其他真道的書籍。若是發現有尋求真理的人，就可與他們談道查經。這種查經的工作，正是人所需要的。凡能如此對於將亡的人表示深切關懷的人，必蒙上帝在他的工作上錄用。上帝要藉着他們，把真光分照一般願受指教的人。』

在湄公河浸禮

黃達三

高棉國首都金邊，佛寺和尚衆多，但市場中心有一座十字形新式寶物所，代表基督的愛，照耀該地。十餘年前，有一位本會法國籍宏牧師，



左起：陳鎮兄弟，三個新會友，黃達三牧師和王耀坤長老。

金邊設立土人教會，後因事返國，（其夫人葬在金邊）教會無人主持，僅存土人教友四家，散居該地。後雖有六家華僑教友，來自中國，但仍散漫無組織。二年前華人書報員陳鎮兄弟到高棉內推銷書報，目睹羣羊無牧，乃請區會租得一在屋，親自領導組織安息日學，除招集各教友外國有慕道友多人。筆者於本月初，偕王耀坤兄弟到該埠與慕道友九人查經。其中有二位黃姓兄弟，一位係天主教徒，營鞋業者，每安息日都停工休息；另一姓陳者，因生病時得陳鎮兄弟照顧，受感守道，皆於三月十一日上午在湄公河畔受浸入屬靈教會，請列位常為該地慕道友祈禱。

上帝保護我們

黃達三

『就是你們的頭髮，也都被數過了。』（馬太十章卅節）主的應許是不落空的。三月廿九日深夜十二時，鎗炮聲將西堤人士從夢中驚醒。筆者偕家人跪地懇切祈禱，先後五次，求主施恩拯救全越南兄弟姊妹生命，及教會所有建築物。是夜鎗聲達旦，天明始停。早餐後，偕王耀坤長老乘汽車去六哩外區會辦事處開委辦會議，討論西貢療養院建築事，是時聯合會會長倪西士牧師亦在座，得悉西堤會衆蒙主保佑，滿心謝主。

且越南政局危機四伏，時有戰爭爆發可能。筆者日常多出外傳道，每晨未離家前，必先跪下懇禱，求主赦罪；如中途遇險死亡，救主復臨之日，求垂憐呼召復生；又求天父安排家人，將來在天相會；如仍有工作未完，求主保佑。

四月廿八日，筆者由區會乘巴士返家，時正中午，車行至離家不遠之處，路旁鎗聲大作，子彈交飛，危險萬分，車停路中，搭客皆伏身座位底下，束手待斃，筆者則閉目祈禱。約十五分鐘

後，鎗聲略停，急起身請駕車者，由別路逃回家中，妻子兒女滿心謝主恩助。午飯後鎗炮又起，四處大火焚燒，西堤兩埠，生命財產損失重大，不能計算矣。筆者合家閉門祈禱多次，果蒙上主垂憐，離筆者住宅約十五碼，有一屋被鎗彈射入四十餘粒，損失頗鉅；對面旅店亦有彈痕，惟筆者住宅與陳賢豐兄弟房屋蒙神眷顧安全。至廿日安息聖日，炮火暫停，各會衆皆來聖所，深謝主恩。華萊士及施道智兩牧師特臨堤岸慰問，是日所研究學課，在苦難中誇勝，受感甚深，覺主耶穌與衆同在。講道時提及『頭髮被數』，並警告餘民教會子女，末後必受逼迫與大艱難，惟主必拯救到底，衆皆深信。有一位張姓老姊妹更作見證說：戰時其女住宅，為炮彈擊穿瓦面，直射地上，經過其外孫頭部背後，但絲毫無傷，乃主聽她祈禱也。

懇求天父施恩繼續保護越南教會，並請各位特別代禱。

北婆障礙消除中

孟玉山

我們終於首次獲准到『禁區』去探訪本會的會友，事情的發生是這樣的：幾個月之前，我們接到省長的信，提到本會已工作了十五年的烏魯都亞蘭發生了所謂『重疊』佈道的事情。此地一向被認為是本會的工作地區，於是我即回信給省長，詢問究竟是誰做了重疊之事，以及北婆羅洲已分割幾多區，並分配給甚多教會工作。省長的回信對重疊之事不作答覆，但提到政府並未賦予任何教會佈道之『專利權』。此信使我更加難以瞭解，因為事實是，某些教會會被配定在某固定區域工作，至於其他教會則被拒於門外。省長的信更問及本會在烏魯都亞蘭的那一地區工作，

禮堂幾乎給大風掃平了，於是大家努力搶救，終使禮堂又站立起來。我們希望此禮堂能够耐到新校舍落成之日。在過去二年中，員生們渴望着要動手蓋校舍，只可惜我們沒有足够的錢可以進行此事。

學校雖然有這樣多的困難，但校中的活動仍照常進行，最近學生們組織了一個類似美國農村『四健會』的『少農會』，並獲得政府農業部之幫助。因為當局很贊成我們在這一方面的作。校園裏已種了許多果樹，學生們也種了一大片的稻田。少農會在農業部之指導下，採用日本種稻的方法。據稱，此法可增加收成百分之五十。學生們也有養雞，養牛，種椰樹，和做木工等。他們手腦並用，以便爲主作更大的服務。

本年第二季第十三安息日的盈餘數目，已決定撥給南亞總會，其中有一部分將要轉撥給錫蘭聯合會建立學校。因此，當諸位在第十三安息日時，請記住錫蘭島的需要，請慷慨捐助我們，使我們的學校早日建成，可訓練許多青年人爲主工作，招引多人歸主。

南洋神道學校

舉行禱告安息

溫德綸

『我深覺得真有上帝存在！』『有生以來，我第一次看見自己，如同上帝看我一樣，』『他把宗教介紹到我們日常生活中。』『十分好！』『安德生牧師的道理正是我所需要的。』以上乃

是最近安德生牧師在南洋神道學校主領禱告安息後衆人的許多見證。

在禱告安息中，每天早上的聚會都滿座。原有的椅子不够坐，於是又多排了長凳和椅子。聽講的學生（自七年級至十一年級）都準時赴會，因爲他們不願錯過安牧師所講的每一句話。未講道前，照例有學生唱特別詩。安牧師的道理，篇篇合時，引例動人。聖靈也大大降臨，用溫柔之聲音向人心發出邀請。許多人對上帝有了一種新的認識。

安德生牧師除了在學校主領禱告安息外，又每晚也在英語教堂主領奮興會。赴會的有英語教會，華人教會和巫語教會之教友，及神道學校的寄宿生。

一星期的時間很快地溜過去，我們深覺得可惜，因爲我們無緣多聽一些安牧師的動人道理。在學校最後一次的禱告聚會中，當安牧師邀請凡願獻身歸主的學生走到台前之時，有二十八個學生趨前報名加入查經班。願大家爲這些青年人以及全校的學生禱告，俾使上帝的旗幟高舉起來，並吸引多人進入天國承受永生。

檳城英語教會動態

張達光

檳城英語教會先後於三月十二日及五月七日舉行二次浸禮，共有三個少女，二個男人，和三個青年受洗。在這八個人中，三個是來自本會會友的家庭，一個是天主教徒，其餘的或是佛教徒或是無宗教者。這些青年人蒙聖靈的領導，甘願放棄屬世的短暫快樂，而接納耶穌爲他們個人的救主。他們備受各種試驗，有者被迫在家進食不

潔的食物，有者被迫在安息日上街買東西，但他們堅定不移的決心終於贏得大家的欽佩。

本堂會友不但在文字佈道及介紹人們加入時兆聖經函授學校之事上熱心，他們也時常跟人家查經。上述八個受洗的新會友都是時兆聖經函授學校的學員。

上帝的靈在檳城人士的心中工作，如今也有多人正在查經預備受浸。諸位兄弟，請時常在禱告中記念這兒的工作，以及新近受洗的會友和將要受洗的慕道友。

高棉的文字佈道工作

邵浩理

『正如牧師和傳道士努力將其理置在世人的面前時蒙上帝賜福，忠心的書報員也要蒙他的賜福。』（證言卷六原文第三四〇面）

當二年前陳鎮兄弟到高棉國首都金邊工作之時，他的任務是擔當一部分的佈道工作，但是因爲我們申請不到開佈道會的准證，佈道會主講人便沒去金邊，而佈道的全部工作便落在陳兄弟的身上了。我們在金邊沒有教會，所以陳兄弟只能依賴推銷書報，及上帝的應許而開展工作。

他努力工作，所以在不久後，便找到一些對道理發生興趣的人。再過不久後，他便組織了兩個分支安息日學，並主持一個查經班，終於他看見自己在这佛國的工作結了首批果子。最近西貢堤岸華僑教會責達三牧師特由西貢趕到金邊去爲三個慕道友施洗。另有六個慕道友則預備在不久的將來也加入教會。

陳鎮兄弟除曾受訓爲文字佈道士外，並未受

