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Seven Years of Famine

BY C. C. CLEVELAND

For a full seven years, our believers in the small village of Duc My, Indo-China, have been living under Communist political control. This village is situated about 35 kilometers west of the port city of

Tourane which was practically surrounded by the Viet Minh until the recent Geneva peace treaty.



The Local Elder

當地教會長老

Recently, Pastor Nerness, Pastor Wallace and I rode bicycles from Tourane to Duc My because the road was so badly torn up as a result of the war. We cycled across a recent battle field and past a French fort built on the lines of Dien Bien Phu. As we neared Duc My, our people who had been waiting, joined us with their bicycles and accompanied us to the site of our former church building. During the war it was demolished and the bricks used to build fortified strong points at strategic locations. Now, only the foundation remains to mark the spot where God was once worshipped on His holy Sabbath day.

We were anxious to learn if these people, so long deprived of their freedom of speech and their freedom of worship, still had a love in their hearts for the Third Angel's Message. We had not long to wait. A petition signed by more than 40 believers had been prepared requesting aid in the rebuilding of the church. In the home of the elder we found a picture of Christ and the ten commandments carefully preserved during the occupation. Yes, there had been seven years of "famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11.

Especially difficult had been the lot of the children. Many have heard but little of the Christian's hope of a soon-coming Saviour, but their great need is recognized. The Holy Spirit has moved upon the hearts of our believers and they are hungering and thirsting for the Word.

Since the liberation, many of the believers in Duc My have walked or cycled the 35 kilometers to our church in Tourane for the Sabbath services. Pastor Xuan is now making periodic visits to their village and holding Bible studies and services in their homes. We trust that, in the providence of God, there still will be a time of peace in which our work in Duc My can be re-established and strengthened. We look forward to the time when once again the youth of this place can be trained for service for the Master.



PHOTOS BY C. C. CLEVELAND

Faithful believers of Duc My

一群忠心信徒

MALAY STATES MISSION

President Y. H. Phang

Treasurer Kong Hon tin

140 Bukit Bintang, Kuala Lumpur

Medical Cadet Corps Graduation

BY JAMES NELSON, M. D.

On the afternoon of November 28, 1954, graduation exercises were held for the forty-eight cadets completing the first aid portion of the Medical Cadet training. These exercises were held at the Malayan Union Seminary.

This corps was activated in April because of the conscription of the youth of Singapore for national service. Classes have been held every Sunday afternoon since that time with the exception of the vacation months. Lectures, drill and demonstrations were conducted between the hours of three and six.

The drill, demonstration and leadership of these cadets was under the able supervision of James Wong, who has so generously donated his time to this worthy project.

The graduation ceremony held at 4:30 PM opened with the playing of the national anthem and flag raising. Introduced by trumpet trio, a general inspection was next held, with all the officers of the corps participating. Following this, Chaplain James Pogue, who has during these months given a course of instruction on the Seventh-day Adventist's duty to God and country, offered prayer. A short welcome, given by the writer, was followed by a precision drill by the corps under the leadership of James Wong. After this, bandaging, various means of transportation of the wounded, and artificial respiration were demonstrated. Corps Commander, Elder Wayne Andrews, presented the main address, stressing that God has called youth to service at this time. The certificates of first aid completion were presented. An impressive march past brought the program to a climactic conclusion. Pastor C. C. Cleveland offered the benediction.

From left to right: Officers inspecting corps; first aid demonstration; and Cadet Chong Kiet Soon receiving his first aid certificate.

Voice of Prophecy Rallies

BY W. N. ANDREWS

A most inspiring ten days were recently spent by the group who were asked to conduct a series of nine rallies for the Voice of Prophecy students throughout the Federation. I can think of few things that would do more to instil fresh courage and hope in a group of workers than to see and hear the things we did during that trip.

Beginning in Singapore on Saturday night, September 11, we visited Batu Pahat, Muar, Malacca, Seremban, Klang, Kuala Lumpur, Ipoh, and Penang. At each of those places, we found that friends had prepared a fine meeting hall, and good groups came out. The largest group was at Penang, but Ipoh came close to equalling them, with 185 crowded into their little church. We found the headmasters of two of the schools who loaned us their auditoriums, very helpful. In some places we used the halls of various societies, and always found those in charge most willing to do everything possible to make the meetings a success.

The rallies consisted of music, talks, and colored pictures of both the Holy Land and of Africa. Pastor H. W. Peterson was in charge of the program. Pastor C. C. Cleveland, Director of the Voice of Prophecy Bible School, was present at some of the rallies, and showed the pictures of Palestine.

Miss Helen Jue, of the Chinese section of the school, gave excellent talks in Chinese, which all greatly appreciated. Mrs. Catherine Buxbaum and Mrs. W. N. Andrews assisted in the music. Albert Tan, of the Malay States Mission office, met the others at Batu Pahat, and gave fine service in seeing that everything ran smoothly. His acquaintance with most of the places visited, made the work easier. Pastor Phang, president of the Malay States Mission, assisted at some of the meetings.

It was a real thrill to see more than a thousand students during these ten days. Their interest was especially evident when we found that some of them had finished their courses more than two years ago.

(左圖) 軍官檢閱醫護隊情形 (中圖) 急救表演
(右) 隊員領取畢業證書

(E. N. WENDT PHOTO)



The only discouraging and disheartening note about the whole tour, was to see so wonderful a response, so good an interest, and then to realize that we have no workers to send into many of these centers to care for the interest aroused. In Ipoh, a large group pled that arrangements might be made for an English service for them. Fortunately, that would seem to be a possibility, as there is a fine church there, and that can be taken care of. But in some of these large cities, there is not even a layman who can help. Surely the Lord's words to His disciples are applicable to this situation: "Truly, the harvest is plentiful, but the labourers are few." Let us pray and work to the end that there will be labourers to carry forward this work until Jesus comes.

Pontian Kechil Says "Thank You"

BY TAN AH KING

December, 1954, marks the end of the first year of the Pontian Kechil Company. She is, in fact, the youngest group among the sister churches of the Malay States Mission, but by no means the least. During this short period, good progress has been achieved. This was possible through your prayers and the consistent help given by the members of the Singapore Chinese church. The Pontian Kechil Company looks back at the progress made thus far, as tabulated below, and thanks God for what He has wrought; and at the same time says, "Thank you" to all those who have rendered help in one form or another to make this progress possible.

Year	Members	Average attendance (per wk.)	Average s.s. offering (per wk.)	Average Tithe (per mth.)	No. Interested
1st. Quarter	14	33	\$13.06	over \$250	—
2nd. "	16	47	\$14.34	over \$25	2
3rd. "	16	55	\$16.10	over \$300	4

The Pontian Kechil Company was formed at the end of December 1953, but its history goes back to 1951. In that year I was transferred from Cameron Highlands to Johore Bahru, and lived in Singapore with my family. We joined the Singapore Chinese church. Pastor Khng's son, William, was the very energetic Sabbath school superintendent. He and I used to go visiting or distributing tracts on Sabbath afternoons. We made sure to go to the places where others were not likely to go. For example, we once distributed tracts in the back lanes in China town to make sure that people living in the back portion of the houses had a chance to know the message.

We used to travel on my motor cycle, and William Khng was very fond of being a rillion rider. He suggested that we have a branch Sabbath school at Pontian Kechil. We could distribute tracts on our way there and back. I gave him what encouragement he needed, and soon we were going to Pontian Kechil. We varied our route from time to time, going through new villages, which were within triple barbed wire fences; passing out whatever pamphlets and tracts we had to the inhabitants of these lonely

places. The branch Sabbath school was established in Brother Lee Kiang Chor's home, and thank God, Mrs. Lee was baptized as a result.

A year passed by quickly and in spite of apparent setbacks the work continued. Once a fortnight, the members of the Singapore Chinese church visited Pontian Kechil by turns. Brother Lee took charge of the Sabbath school lessons on alternate weeks. Thus the little flock was kept within the fold.

When I was given a new bungalow at the site of my work near Pontian Kechil, my family and I moved in. I had an opportunity once again to meet with the Pontian Kechil brethren. The branch Sabbath school was organized into a Company with a membership of 14. With the addition of 2 we had planned to organize into a church. But before doing so, we must find a place to meet. With the present at hand Brother Lee's home is too small. There is hardly room to move during meetings hours. Many friends would like to attend our meetings, but there just isn't room to accommodate them.

Our greatest need is a place of worship. Several proposals for a chapel have been made, but unfortunately none have been suitable. May be it is not in God's plan. We are not discouraged, for we believe that the Lord has better things in store for us. We are hoping that before long, we may be able to worship God in better surroundings.

Our second need is for a worker to bring in those interested ones. This earnest group appeals to you to remember them in your prayers. For all these favors, The Pontian Kechil Company says, "Thank you."

Converting Converts Into Converters

BY CHEAH HUN YOUNG

Fight souls were baptised in the Penang English church through the efforts of our recent converts who have been converted into converters of souls.

You are interested in this because it confronts you with the possibilities of converting our converts into converters. Did you ever stop to think that most of our churches which have a rapidly increasing membership, are churches whose leaders have not only the burden of going into the world to convert souls to Christ merely to fill the pews, but also the burden of going the second mile in converting their converts into converters?

Last year Pastor A. P. Ritz started a Light Bearers' Training class and about ten completed the course. This year another class was organized and eight were graduated. These light bearers are already bearing their lights, giving Bible studies to individuals, conducting cottage meetings and branch Sabbath schools, and distributing literature.

Brother Jimmy Wah, a Voice of Prophecy convert, was not satisfied with just having his name in the church record book. Bubbling over with enthusiasm

to share his faith, he gave Bible studies to his sisters and has won three out of the four of them.

A technical assistant in the Public Works Department, also a Voice of Prophecy convert, anxious to tell his friends how great things the Lord has done for him, visited these friends after office hours and expounded the Word of God to them. As a result Brother Ng Sui Koon converted three of his office friends and one other friend.

In order to increase the talents that the Master has entrusted to him, a student carried the Third Angel's message to his Indian friend. Interest was kindled and Bible studies began. Now this boy is determined to take his stand in spite of strong opposition from his parents.

Converting our converts into converters is the great Master Evan elist's method. Jesus did not only say, "Follow Me." He said something more than that. He said: "Follow Me, and I will make you fishers of men." Mark 4:19. This is the very method followed by the apostles and the early churches. When writing to his young convert, Timothy, the Apostle Paul stressed in his letter, "Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me. . . the same commit thou to faithful men, who shall be able to teach others also." II Timothy 2:1, 2. Here the apostle to the Gentiles was not only writing to the Timothy of his time, but also to the Timothies of today and of all ages, telling them to convert their faithful converts into converters; so that they "shall be able to teach others also." The Spirit of Prophecy again and again stresses the wonderful results that can be accomplished by this plan: "Through that one soul the message was often extended to thousands." COL: 229

Be not content with just attaining your baptismal goal, but be willing to go the second mile. Andrew Carnegie said: "It is the horse that finishes a neck ahead that wins the race."

"The things that thou has heard . . . the same commit thou to faithful men, who shall be able to teach others also." Let us heed this counsel and lay definite plans for converting all our converts into converters.



First row, left, Cheah Hun Young and Pastor A. P. Ritz with seven of the eight "Light Bearers" who graduated this year.

謝漢洋兄弟·李慈牧師(前排起兩人)和七個
『擎光者訓練班』之畢業學員

NORTH BORNEO MISSION

President-Treasurer A Mountain
Secretary D. P. Siagian
Assistant Treasurer Thu Kok Fah
P. O. Box 34, Jesselton, North Borneo

Precious Souls in Sandakan

By Y. H. Ho

To spread the truth in Sandakan is difficult, yet we are full of hope. We started a public effort in a rented theatre early this year. For the first two months the audience averaged a few hundred, breaking all precedence. Later, when we moved into our church, the attendance dropped to a little less than one hundred. Pastor and Mrs. K. S. Wong gave much help. At the end of July they left, so Mrs. Ho and I carried on alone, relying wholeheartedly upon the Lord.



New members rejoicing in the Faith, with Pastor and Mrs. Y. H. Ho in the back.

新近加入山打根教會之教友
後排中立者爲何章如牧師伉儷

On November twentieth, the last day of the Week of Prayer, we held the second baptismal service, with eight persons being baptized. From the standpoint of quantity, this is a small number; speaking of quality, it is very encouraging. Before these people were baptized, they paid tithe, kept the Sabbath, and ate only "clean foods." One man, on learning about tithe paying, at once paid tithe for the nine months of this year, and has faithfully paid each month since.

Another man working in a bank gave up his excellent job because he could not have Sabbath off. When one realizes what a difficult thing it is to find work in the small town of Sandakan, this act was no small thing. It started a train of opinions about him. Some said he was a faithful man; others that he was foolish. Thus the people came to know about Seventh-day Adventists. He was indeed a good witness.

One woman fell and hurt her leg so that she could not walk just four days before she was to be baptized. She was worried while at the hospital as to whether or not she would be able to be baptized. After fervent prayers by herself and the church, she was able to be baptized. Who dare say the day of miracles is past?

There were others who met with strong opposition, yet they chose to obey God rather than man. We solicit your prayers for these new members. There are others in the baptismal class. Some of them have already observed the Sabbath by closing their shops. We give all the glory to the Lord.

We Need A Hospital!

BY A. MOUNTAIN

Usually the news from North Borneo is cheering; but sometimes we have some very sad experiences. A short time ago, word was brought to us that one of our students, a fine young man of 25 who lives three miles back in the hills, was sick and could not even talk. The evening before he had been walking around. We sent a stretcher in for him, and readied our car to rush him to the hospital in Jesselton. But our hearts sank when we saw him; it seemed that we were too late. Yet we must do all that was humanly possible. We prayed for help from above; then drove off as fast as the roads would permit.

At the hospital, the staff immediately set to work and did their best. We left him there and went into town to take care of some business matters. Returning to the hospital, we found him in an oxygen tent, hovering between life and death. We came on home, called the school together and had special prayer for him.

Next morning the police brought the message that he had passed away early that morning. We all were shocked and numbed, but must prepare for the funeral. Some of the boys went to help the relatives dig a grave away back in the hills. Some helped me make a coffin, which was ready by noon. We hired a bus to take the coffin to the hospital for the body, then carried the coffin back into the hills where the grave was ready. We held a sad funeral service and returned just in time for sunset worship.

The disease was a cerebral type of malaria. It brings death suddenly unless immediate treatment is available. This is not an isolated case; it happens frequently. Several of our people have recently gone down to untimely graves. How we need a hospital where the people here can quickly find help! We hope and pray that North Borneo will not have to struggle along much longer without this right arm of the message.

This young man's name was Lakuman. We expected that he would become a fine worker soon. We all need to be ready—death may be closer than we realize. Lakuman did not live here in the dormitory because he was needed at home to help his aged mother. Now, humanly speaking, her main comfort is gone; but at the graveside we pointed her to the "God of all comfort." We should be able to do more than just bury these people—we need a hospital!

The burden of the long day fell forgotten;
The gloom rolled back that makes the heart afraid;
God's peace was mine, His peace in love begotten;
I know He heard! I know that someone prayed!"

—H. M. S. Richards.

SARAWAK MISSION

President L. E. A. Fox
Secretary-Treasurer C. I. K. Kwok
P.O. Box 41, Kuching, Sarawak, N. Borneo

Age of Miracles Not Past

BY H. SINAGA

It was my happy privilege to go on a missionary visit to Tatau, our farthest Sarawak mission post. Our work in this field, started some twenty-five years ago, is under the direction of Pastor M. T. Sibadogil. Certain incidents which occurred there just prior to my leaving, account for the writing and titling of this article.

Jilok, a Sabbath-school member, is known to be diligent and hard-working. Since embracing our message, he has no more superstitious beliefs, nor does he any longer observe the heathen practices, or ceremonial holidays. This gives him more time to do his work. However, his freedom from taboos and the progress in his work cause his fellow villagers to be envious of him. This was especially true of the chief, who being of a quick-tempered nature, soon set up false accusations against him.

Jilok was once accused of having stolen fish from the chief's fish-trap. The chief threatened him and sought some opportunity to get rid of him. He took his son Simeon with him one afternoon under the pretense of hunting for game. Instead of heading for an animal haunt, however, he went close to the trail which led to Jilok's padi field. There they awaited the return of our brother and his wife. Simeon not knowing his father's plan, was curious to see why they were waiting at such a place.

At six o'clock that evening the couple returned from work. When they came into close range, the chief raised his loaded gun, intending to end their lives right then and there. The trigger clicked once, twice, three times; but no bullets came out. Simeon did his best to stop his father from aiming at the couple, telling him they were human beings, not four-footed beasts. He failed, but the Lord did not. The couple reached home safely to hear Simeon relate the experience to them later.

The chief still kept looking for some opportunity to vent his anger upon them. One day Jilok's wife was out by the riverbank washing. Coming down the stream in his dugout, and seeing her alone, the chief threatened to kill her with his spear or gun. She shouted to her husband for help. Hearing her cry, he dashed to the river unarmed. The chief, who could easily have murdered the two of them since they had no means of defending themselves, rowed away as fast as he could when he saw Jilok coming. It is quite evident that on both occasions the Lord miraculously saved the lives of these simple believers who trust in Him. The age of miracles is definitely not past. The Lord is still delivering His children from trouble in marvelous ways. Pray for our work in Tatau.

The Schools of Sarawak Mission

By L. E. A. Fox

Adventists believe in schools. And so whenever the Seventh-day Adventist church opens work in a new field we begin to think of establishing schools. The mission in Sarawak was started in 1927, and the Sunny Hill School is as old as the mission itself. In 1933, another school was started at the 37th mile of the Serian Road. It has the picturesque name of Ayer Manis because from the hill on which it was originally located, there gushes an overflowing stream of cool, crystal clear, refreshing water. As we have moved to a site directly opposite now, this water is piped to the new location. Thus the people here enjoy better and purer water than we in Kuching.

The Sunny Hill school is an English school with 96 percent Chinese as pupils. After the English session, there are five classes which teach the Chinese language. The enrolment in 1947 was one hundred ninety eight, and is now three hundred and seven. We do as all Seventh-day Adventist English schools in British territories do. Since 1950 we have sent up candidates for the Junior Cambridge examinations. Last year we had fifteen of the nineteen candidates pass with commendable credit. One of them, though not a Christian, is now attending our Newbold Missionary college in England. She was the youngest in all Sarawak, and is now the youngest student in Newbold—fourteen years of age. Will you who read this pray that this girl will turn to Christ and this last message. Her father is a physician and is so deeply devoted to his daughter that this "little child may lead them."

The Ayer Manis school, with an attendance of twenty-seven in 1947, now has an enrolment of sixty-three. This school has the responsibility of training our native boys for future work in our mission endeavor. We have not reached the standard we would like as most of the pupils are not mature enough when they finish to engage in Bible work. But this is our aim, and we will strive until we obtain it.

We are now operating seven other schools. The total attendance of these nine schools is 560. The native children (mostly land Dyaks) just about equal the Chinese in number. Our school teacher is the missionary of the districts, and our converts are won by their efforts and the volunteer efforts of the pupils. One very nice thing about these Adventist village schools is that the boys and girls who attended, make up their minds that they will be baptized and become church members as soon as they are old enough. We do not baptize those under 15 years of age. They must know the faith, before we can expect them to share it. One regrettable thing about these village schools is that the teachers have not attained the standard of education which most civilized centers would expect of teachers. But the most wonderful thing about the village school is that these untrained, uneducated teachers have the Spirit's guidance. One teacher with a school of 15 pupils has won ten adult

members. These members were ostracized by their mother village and are now trying to start a new village by themselves. The teacher had to go with them, but his school still goes on. In another school of twenty pupils, the teacher has had six baptisms for the adults of the village. Fortunately for him, he married one of the converts who happened to be the head man's daughter. And so we might say he has laid the foundation for a church.

Our teachers may not have had the training they should have had—but their boys can read, write and sing in English and Dyak, can repeat passages of Scripture, and can pray. I have yet to see children their age in any civilized center pray as these do. One little fellow going home in the dark with his mother, discovered to his surprise that his mother was afraid. All Dyaks are generally afraid of the dark especially of certain places. So he said, "Why are you afraid, Mother?" "Jesus is with us all the time." No heathen Dyak boy would dare to go into the dark. Yes, they like to hear the old, old story. They like to go over the tales illustrated by the Sabbath school picture roll, and they like to tell the older people what the pictures mean.

The Sunny Hill school does its share of missionary work. There is a village about two and a half hours walk from the school where Mr Siregar holds meetings every Sabbath. He usually takes a group of student boys and girls with him. At present twenty-five people attend the Sabbath school and Bible study. This is in the territory of another denomination. At the last Lord's Supper in Kuching, 15 of these people came to the church to see and hear. Some day we will have a church in Sewduba. Mr. Sinaga has charge of the Sunny Hill school music. His sunshine band sings in the hospital, the Boy's home, and in private homes, where they diffuse light and happiness by their songs.

The officers of two districts were anxious to start school work in their territory. They chose Seventh-day Adventist boys to start the schools. One school is financed by the local district office, the other, taught by Philip Semur, is supported by the village. Dr. and Mrs. Coffin have visited Philip's school where he has 25 pupils and 10 adults in night classes. The district officer at Sirunjar expressed surprise that Philip had not started a church building at this place. He was told that Adventists build the people into the faith before a church is built. The teacher supported by the district authorities teaches Bible in the regular school periods. Pictures on the wall help him a good deal. He already has a small following. In Tatau, the government started a free school that school is now closed. We have a school there and we charge 75 cents a month. We are still teaching!

Sarawak is still under old feudal ideals. Other missions nearly 100 years in the territory wield a strong influence over the minds of the people. Those not living here can hardly realize what it is for a school boy or girl to step out. Any leanings toward Adventism is severely frowned upon and the danger of being cast out of the family circle is an ever

present reality. The 18th article of the U. N. charter does not mean much here.

My great regret is that with many of our pupils the standard of money means the parting of the ways. They cannot afford to go to Singapore even with the financial aid we can offer. And two years in an outside school may mean a turning back on all they have learned. In 1955, two sisters will have to leave Sun'y Hill school. One is baptized, the other is in a baptismal class. They may have to attend another school as we cannot afford to have a Standard VIII next year.

Our Friday night meetings are full of our young pupils. How can we keep them and save them? Pray for our school in Kuching, dear reader, that those who study here will stand firm and have the courage of their convictions.

THAILAND MISSION

President R. M. Milne
 Secretary-Treasurer S. T. Soh
 1325 Rama IV. Road, Bangkok, Thailand

"One of a City—Two of a Family"

BY C. R. JEPSON

The work of the gospel is a problem of restoration, containing the elements of the call of God, the change of direction in life, and following His leadings. Though we long for the whole world to find the joy of this experience, God has promised that a "remnant" will receive it. And we rejoice when, by the mercy of God, some step out of the broad way to walk with God's remnant. Oftimes this step involves hardships and perplexity, but the final end is victory. The Lord has promised, "I will take you one of a city, and two of a family, and I will bring you to Zion." Jeremiah 3:14.

The medical work on Thailand's island of Bhuket has brought together workers dedicated to labouring for the souls of men. And their combined and faithful efforts have been reclaiming "one of a city, and two of a family" as the Lord assured so long ago.

Since the last report from Bhuket was written in the September-October issue of the *Messenger*, additional work, sponsored by the Thailand Mission, has been building upon this foundation, and more victories have been won. During September, Brother Soh Sek Tong and Sapon Jaiguar associated with Pastor Ku and the clinic management, opened public meetings in the village of Bankien, and large numbers of people attended. Interests were aroused and followed up there as well as in Bhuket among the medical staff of the clinic. But since these workers were on schedule to open meetings in Chiangmai, Brother Koh Kok Chee and the writer were asked to go pick up the Bhuket work.

We continued the public meetings and Bible work through the month of October, happy for the oppor-

tunity of making friends there and working for them. Sabbath, October 30, at one of Bhuket's beautiful beaches, the first baptism of the effort was held. One young lady seventeen years of age, despite bitter opposition among her relatives, joined her mother (baptised earlier this year) to become "two of a family" traveling the upward way to Zion. At least three others are now prepared and will doubtless have been baptised as this article appears.

One old man who had been a Christian of another denomination in years gone by, now rejoices in this Message. He explained that he had wandered away and was a lost sheep just as in the parable Jesus told; but now has once more heard the voice of the Shepherd and wants to come back to the fold. A young Thai lady who is a government school teacher, is earnestly studying the Bible with Dr. and Mrs. Crider, after waiting one year for them to return and explain how she could proceed in studying the Voice of Prophecy Bible lessons. She had carefully preserved lesson one throughout this time, bringing it with her at her first study appointment.

There are many further interests which are being faithfully followed up by Pastor Ku, and, with your prayers, will surely result in more souls won on the island of Bhuket.

Baptism in Haad Yai

BY MRS. B. ELLER

The river flowing through Old Haad Yai was the scene of a joyous occasion several weeks ago. On the twenty-fifth of September, three young ladies and one young man were joined to our church through baptism. And a baptism in Siam is really something to write about!

As a result of the earnest work of Brother and Sister Wong, the three girls, Chang Kin Lan, Wong



Pastor Khon and the four Haad Yai Baptismal Candidates

官威良牧師與合艾四個新教友

Shui Nyuk, and Teen Nyuk Yong, gave their hearts to Jesus. For the past number of months these girls have been helping Mrs. Wong in her midwifery work. Her sweet Christian character has manifested its influence in their lives.

The young man, Chai Chang Sim, first learned of Christianity while a patient at the original Mission Clinic here at Haad Yai. Even after leaving the hospital, the influence which he had felt there continued to woo his heart until he surrendered to his Saviour.

How heartfelt were the hymns which the seventeen members of the Haad Yai church sang as they assembled on the bank of the river and watched Pastor Khon immerse each candidate!

The Spirit of the Lord is moving upon Buddhist hardened hearts in Thailand. Continue to pray for the work in this difficult field.



Premier and Mrs. Pibulsonggram leaving the Bangkok Sanitarium and Hospital.

泰國總理鑾披汶偕其夫人離開曼谷衛生療養院之情形

Medical Missionary Work in Thailand

By L. G. LUDINGTON, M.D.

The first half of 1954 has been one of real progress physically, financially, politically and spiritually for our medical institutions in Thailand. This success has not been due to any of our efforts, but is the working of the God of heaven Who hears our prayers.

We have just witnessed the completion of the beautiful midwifery department attached to our institution in Bangkok. This modern, fireproof building matches the main hospital building, and will be operated entirely free for the public. Here our nurses will receive needed experience. This year has also witnessed the completion of an apartment house capable of housing four foreign families, the modernization of the kitchen and cafeteria, and the completion of our new laundry plant. All this was done with local funds for the Bangkok Sanitarium and Hospital, the Bangkok Mission Clinic, and the three daughter up-country institutions are all self-supporting.

Politically, we have enjoyed many wonderful contacts with the highest officers of the government. First, we were honored by the King's personal representative coming to our hospital and personally distributing gifts to the patients, thus demonstrating his appreciation. This was the first time he had ever honored a Christian institution in such a manner. Last month a most distinguished guest was admitted as a patient, Madame Bo Khin Maung Gale, wife of the Home Minister of Burma (second highest ranking Burmese official), who was here on a goodwill tour to cement the friendly relations of the two countries. The two weeks that followed saw a continual stream of the dignitaries of the nation coming to our hospital to visit her, including the Premier and his charming wife. The Premier and his wife seemed to be much impressed with our hospital. He told me that he felt well acquainted with our hospital, for he passed it each morning and evening on the way to

and from work. "This is truly an international hospital," he said. "It is inspiring to see a staff of workers, composed of many different nationalities, all working together in harmony and goodwill, serving people of many races and stations in life. We are proud of your hospital and its work." A few days later we received a check for \$1,000 and this very nice letter of appreciation:

PRESIDENT OF THE COUNCIL OF MINISTERS

August 28, 1954

Dear Dr. Ludington:

When visiting Madame Khin Maung Gale, your patient at the hospital, yesterday morning, though I was only able to stay a very short time, yet I was so moved and satisfied with your management. It was so encouraging that I felt I should make some contribution. I am pleased to donate a sum of 20,000 ticals for the welfare of the Bangkok Sanitarium and hospital. I hope this may help toward a need which your institution might have at the present time.

Sincerely yours,

(S) Field Marshal P. Pibulsonggram.

This was the second gift the Premier had made to our hospital during the past year. Because of the great kindness of the Premier and the other officials, and realizing the great importance the Thai Government placed on entertaining and providing for this distinguished guest and patient, we sent a letter to the Premier, Deputy Premier, and the Chief of Protocol of the Foreign Office, stating that we were cancelling the bill of Madame Bo Khin Maung Gale in appreciation to the Thai Government and in the interest of the friendly relations of the two countries. All three of the distinguished officials wrote warm letters of appreciation, had their gratitude announced to the nation over radio Bangkok, and sent letters to the Burmese Government telling what our hospital had done. Just yesterday I received a clipping of an article and picture that appeared



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

in all the Burmese papers as a Press release by the Burmese Government. The headlines were: "Premier Songgram appreciates Seventh-day Adventist hospitality to Burmese Minister's wife." Then a twelve-inch article, with picture, followed, telling what I have just related. The picture was of the Premier and his wife visiting the distinguished patient at the Bangkok Sanitarium and Hospital. We hope this publicity will have a good effect on the Burmese Government, for there our work has had difficulty in getting proper recognition. We have corresponded with the Burmese Home Minister and his wife since their return in the interests of our sister medical institution in Rangoon.

Spiritually, the work has been slow here in Bhudist Thailand; but these past two years have witnessed signs of an awakening. Three successful evangelistic efforts have been held for the first time in the history of the country, and a fourth is in progress at the present time at our little medical unit in Bhuket. On the opening night, many hundreds were in attendance.

In Bangkok, on our hospital compound, every effort is being made to follow interest where it is found. Seven separate Bible studies are in progress at the present time, conducted by doctors, nurses, non-medical workers, as well as the chaplain and his staff. One of our most fertile fields for spiritual work has been among the workers and students, the majority of whom are Buddhists. We hope some day in the not too distant future to have enough converts to make our working staff, now numbering nearly two hundred, one hundred per cent Adventist.

In conclusion, may I request your interest and prayers to God, that He will help us to speedily finish the gospel work in this free land. The Communists are on our borders, and we do not know how much longer we have to work; but nothing is impossible with God, even in a difficult Bhuddist stronghold like Thailand.

News Notes

• Dr. H. W. Miller recently spent several weeks at the Penang Mission Hospital relieving for the vacation period. His enthusiasm was an inspiration, and his help was greatly appreciated.

• As Dr. and Mrs. D. A. Brueske were on their way home from vacationing in Sumatra, their son Kent became ill with meningoencephalitis. He has had a remarkable recovery with almost negligible residual. Dr. and Mrs. Brueske are deeply grateful for your interest and prayers.

• Dr. and Mrs. Crider recently returned from furloughing in the States, and have resumed their duties at the Bhuket Mission Clinic in Bhuket, Thailand.

• Mrs. Phang, wife of the Malay States Mission President, had major surgery at the Penang Hospital, and enjoyed a good recovery.

• Dr. and Mrs. E. O. Winton are now in Saigon where they are opening a Medical Clinic in the Mission office building.

• Mr. and Mrs. S. F. Chu leave Singapore January 7, by boat, for North Borneo where Mr. Chu will be the Principal of the Tamperuli Training school in Jesselton, North Borneo.

• Dr. and Mrs. B. T. Hammond visited Bangkok in October. Because of a train wreck ahead of them they spent thirty-two hours waiting at one place along the tracks. They ran out of food and water, but reported an interesting time getting acquainted with fellow passengers.

Tithing

BY J. G. MITCHELL

While Israel, as a nation, were faithful in their tithes and offerings, we find that God blessed them abundantly. The nations about them were made tributary to them. Israel had peace and prosperity. It seemed that every thing that Israel turned to was blessed. But the moment that they forgot God, and were negligent in the matter of tithes and offerings, just that moment God gave them over to the heathen to be harassed by them, and punished. Also, their crops were a failure, either literally, or they were stolen from them. Cursed they truly were, when they were untrue in this matter.

Again, let us remember the *tithing system* was to prove a blessing to the people of God. In the days of Israel the tithe and free-will offerings were needed to maintain the ordinances of divine service. The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, *the observance of these regulations was one of the conditions of their prosperity*. Let us remember that God had said on condition of their obedience to the tithing and offering command, "I will rebuke the devourer for your sakes." Should the people of God give *less* in this age? The principle laid down by God is that our offerings should be in proportion to the blessings, light and privileges enjoyed. "Unto whomsoever much is given, of him shall much be required." Luke 12:48.

MALAYAN UNION SEMINARY

Principal E. Sherrard

Treasurer T. C. Chin

401 Upper Serangoon Road, Singapore 13

Seminary Graduation Exercises

By R. A. WOLCOTT

Five dignified young men in academic cap and gown were the focus of well-earned respect and honor during graduation week-end, December 10 and 11. With the completion of examinations on Wednesday, December 8, the activities got into full swing. Thursday evening the Junior class honored the seniors with a pleasant and memorable semi-formal entertainment at the principal's home.

The Consecration service was held in the Malayan Seminary chapel on Friday evening. While Mrs. B. L. Ngo played the processional, the Junior class president, Mr. Reginald Yeo, and secretary, Miss Chan Sook Yee, led the ministers to the rostrum; standing at attention as they entered the pulpit. Then all eyes watched the five honored black robed graduates as they were led to their reserved seats at the front of the chapel.

Brother S. F. Chu, preceptor and instructor at the Seminary, brought a very stirring challenge to the entire congregation in his spirit-filled message of consecration. It had a personal meaning to all who had been under his guidance or had been closely associated with his godly and selfless life. His own example in recently accepting a mission call to Borneo gave weight to the words of consecration he spoke. Brother Chong Tat Kong, president of the senior class, responded on behalf of the class to the challenge placed before them; dedicating himself and the entire class to the finishing of the work of God.

On Sabbath morning, December 11, the large church on Balestier Road was filled with members and friends. With quiet reverence the faculty, the College junior class and the graduates in caps and gowns, made a dignified and solemn procession to their assigned seats of honor. The highlight of the Baccalaureate service was the power-imbued sermon by Pastor J. M. Nerness, president of the Malayan Union Mission, and chairman of the Seminary Board. Pastor Nerness took his theme from the twelfth chapter of Romans, calling, not only the graduates, but all present, to "present their bodies a living sacrifice" to God. Referring to the class motto, "Christ above all," and their aim, "Forward to Victory!" Pastor Nerness urged them to keep this high vision of the work for which they had trained ever before them. He made an impassioned appeal to consider the needs of the fifty million people in the Malayan Union territories who are without the gospel, of which one million go down to their death each year. The service was brought to a fitting climax with the singing of

the old familiar hymn of dedication, "Take my life and let it be, Consecrated Lord, to Thee".

The long-looked-for hour of the commencement service was approached with mingled feelings of joy and trepidation as Saturday evening drew near. Again the steady, slow and solemn procession; again the quaking knees, the pounding heart, the throbbing brain, all graciously hidden by the scholar's cap and gown; and then a period of quiet meditation, the silent sealing of high resolves, the determination that, come what may, we will be true to the trust committed to us. Pastor W. J. Hackett's Commencement address took as a key thought the message of Moses to Hobab, "Come with us and we will do thee good." Referring to examples of courageous youth in days past, who put "Christ above all" suffering great trials, privations, and death itself for the cause of God, he made a mighty appeal to the youth of 1954 to be prepared for vigorous action, for daring self-sacrifice that will push "Forward to Victory" though faced with death itself. This, then, will be truly the "commencement" of service for God in these final days of earth's history.

The climax of the week-end activities took place as the five graduates, one by one, filed onto the platform and were awarded their diplomas by Principal Sherrard. Some will now go on to further their education, some will take up the work that lies nearest, entering directly into the path of service to increase the efficiency of the Lord's work in this field.

This graduation was a fitting close to the year of work at the Malayan Union Seminary. It was under the direction of the principal and his wife, Mr. and Mrs. Elwood Sherrard, the sponsor of the Senior class, Mrs. J. L. Pogue, and the Junior class sponsor, Mrs. G. H. Coffin.



PHOTO BY ERNEST N. WENDT

1954 Junior College Graduates.
Front row left to right—George Kwok, Chong Tat Kong, Benaiah Lucas. Back row left to right—Wellington Manullang, Eric Ngo.

南洋神道學校本屆初級大學畢業生

欣然授納三天使的信息。他自稱自己正是耶穌比喻中的迷羊，如今再度聽到大牧者之擊音，所以要回到羊欄來，有一個泰國婦人，是在政府的學校教書的。她已等克利特醫師夫婦一年之久了，如今他們又繼續與她查經。古牧師現在和許多人查經，望各位同道為普吉的工作禱告。

泰國的醫藥佈道工作

盧林頓

在一九五四年上半年中，泰國區會的醫藥工作，無論在那一方面，都有長足的進步。這不是我們人爲的結果，乃是垂聽我們禱告的天上的上帝所行的奇妙作為。

曼谷療養院的產科部大廈已完成。此防火的現代化大廈，和醫院的本屋頗相稱。產科部將完全免費為社會服務。我們的護士將在這兒獲得實際的經驗。

我們也蓋了一幢可供四家西國傳道士居住的房子。我們也改善廚房和睡房，並完成洗衣房。這些都是耗用本地的錢完成的，因為曼谷衛生療養院、曼谷市區診所，及另三個醫藥機關都是自養的機關。

我們也與政府高級官員頻有接觸。泰王個人代表親到醫院分發禮物給病人，表示他的讚賞。這是他第一次對一個基督教團體這樣表示敬意。在上一個月，有一位高貴的病人進院醫病，她是正來促進緬泰兩國友誼的緬內政部長夫人。在她住院的兩個星期中，泰國政界顯要終經不絕地來院探訪。首相伉儷也有來，他們似乎對我們的醫院有很深刻的印象。首相對我表示他熟知我們

的醫院，因為他每日早晚上下工之時，都經過醫院的門口。他說：『這確是一所國際性的醫院。醫院的職員包括好幾國的人，但大家都能通力合作，為各族人民服務，我們很欽佩貴院的工作。』幾天之後，我們收到一封信，並附有一張一千元的支持票。

這是泰首相第二次的捐款。為要答謝首相及其他官員之厚意，我們分別致函首相、副首相，外交部條約司司長，申明為了答謝泰國政府的厚意，及促進泰緬兩國的邦交，醫院當局決定免收金莫嘉夫人的醫藥費。這三位高級官員都致函答謝，並在曼谷廣播電台廣播此事。他們也將此事通知緬甸政府，而緬政府也向報界透露此事。有一家報的新聞標題是：『鑾披汶首相感謝基督復臨安息日會對緬甸內政部長夫人的厚意』。接着是一段十二吋長的新聞報導，文中並附有一張首相在曼谷衛生療養院探訪金莫嘉夫人之相片。自從緬內政部長回國之後，我們曾為本會仰光醫院之利益而與他通訊。

本會在此佛國的聖工，向是緩慢的。但在過去二年中，已有奮興的跡象出現。我們開過三次佈道會，成績美好，為過去所未有。最近在普吉又有佈道會。我們也盡力在曼谷衛生療養院促進實際的傳道工作。醫師，護士，職員，醫院牧師正為幾個人查經。我們最有成效的工作，是在職員和護士的身上，他們大都是佛教徒。我們希望不久之後，醫院將近二百位的職員，個個都是本會的會友。

最後敬請各位時時代禱，求上帝幫助我們快在這尚工作的地方完成祂的工作。我們不知道裏尚可在工作多少時候，但上帝是無所不能的。

七個荒年

祁福蘭

越南杜邁村的本會信徒，在共黨政治下，足有七年之久。此小鄉村位於土倫以西約三十五公里。土倫是一個港市，直至最近日內瓦協定簽之前為止，其四圍都受越盟包圍。

最近，我和倪西士牧師，華萊斯牧師，從土倫騎脚車到杜邁去看。我們在途中經過一個戰場。當我們靠近杜邁之時，我們的會友已在那兒等候我們了。他們陪我們到教堂的舊址。此教堂毀於戰火，其軀頭又被搬去築礮臺。因此，我們所見到的只是地基而已。

我們很想知道，這些已長久在沒有言論自由和宗教自由的環境中生活的會友，心中是否仍然愛慕第三天使的信息。我們無須等待，原來有四十個會友簽名請求教會幫助他們重建教堂。我們也在長老的家中發現有一幅基督和十誡的圖畫，這是在佔領期中小心保存下來的。是的，有七年之久，『饑荒降在地上；人飢餓非因無餅，乾渴非因無水，乃因聽不到耶和華的話。』（英雅各王譯本阿摩西八章十一節）

孩子們的處境尤其痛苦，他們許多只聽見一點點基督復臨的信息，但成人知道這些小孩子的重大需要。聖靈在信徒的心中運行，他們渴慕耶和華的話。

自從解放之後，許多杜邁的會友，曾步行和騎脚車到三十五公里遠的土倫聖堂，參加安息日聚會。阮牧師不時有去探訪他們，並在他們的家中舉行聚會。我們本着上帝的美意，希望有一段和平的時期，俾便我們重建和加強杜邁村的聖工，我們期望他們的孩子機會受訓為主工作。

真光學校的員生也盡他們傳道的責任。離學校兩小時半路程有一個村落，施利加先生於每安息日在那兒主持聚會，他通常也帶了一羣男女學生與他同去。禮是屬於別教會傳道的地區。上季古晉教會舉行聖餐之時，他們有十五個人前來參觀。相信不久之後，我們在森都巴將有一個教會。若那加先生是真光學校的音樂教員，他領導下的『日光隊』經常在醫院，兒童拘留院，和人們家庭裏唱歌，傳揚主的信息。

有兩區政府官員要在他們的轄區內開辦學校，便選了本會的青年人前往工作。這兩所學校中，其中一所是政府官員自編課包，另一間是由村民負責。後者的教員是非力西麻，他有二十五個小學生及十個成人學生。高福醫師夫婦最近曾探訪這所學校。政府官員感覺奇怪，為何非力沒有在該處處建一所教堂。且非力告訴他，基督街臨女息日會的人，先引人認識道理，然後纔蓋教堂。政府當局允許非力在正式上課時間教導學生們聖經。在打且村，政府在那兒本來辦有一所義學，我們在那兒也有一所學校，但每月收費七毛半。如今政府的義學已關閉了，但我們的學校仍舊開辦下去。

沙勞越仍然是在封建時期中，別教會在這兒傳道差不多有一百年了，他們對人民的思想有很大的影響力。凡是有任何傾向本會表示，都不受歡迎，因此被逐出家庭的威脅時刻存在。聯合國憲章十八條款在這兒並沒有多大的意義。

我最大惋惜的事是，許多在我們學校讀書的學生，爲了金錢之故而轉學。縱使我們寧願在經濟上幫助他們，他們也無能力到星洲讀書。他們不得不在當地的其他學校修畢最後課程，且在外面學校讀了兩年書，便可能把先前所學的道理都

拋棄了。一九五五年，將有兩個姊妹離開真光學校，一個已經受洗，另一個是在查經理。因爲我們明年無法開辦八號班，他們便只好轉學了。

星期五晚的聚會，常是坐滿了青年學生。我們應如何保守他們？拯救他們？親愛的讀者，請爲古晉禱告，請爲學校的學生們的信心禱告。

合艾教會近況

黃仲欽

自基督復臨之真道傳入合艾數載，得療養醫院之輔助，並在歌由義醫師，古旭明，黃遠聲三位努力領導之下，先及加入爲教友者多人，遂于五三年五月廿日正式成立教會。本年春，古旭明先生奉調往普吉，而合艾則由兄弟繼續工作。蒙主開路，竟由撒但手中救出一位蔡長祥君來。蔡君家住同倫埠，于五二年間受生活過度之打擊，遂萌厭世之念，一次懸梁，二次投水，可是命不該絕，死裏逃生。方慶生還之際，竟又服下硫酸以了殘生。待被家人發覺之時，已氣息奄奄，急車送至宋卡留醫院中。可惜希望甚微，不得已載回合艾本療養醫院求醫。經歌由義醫師施救，日漸就痊，又多方訓以真道，漸脫迷津，覺今是而昨非。且因食道傷重，非施手術不可，即由歌由義醫師以書介紹至曼谷白橋羅養醫院施行手術，割去食道之傷處。旬餘，痊癒回家，大受聖靈感動，復得兄弟之勸導便決然歸主乃于本年九月廿五日安息日偕同三位女士由官威良牧師施行聖禮于美麗之河中，歸入父子聖神之名，真是主旨莫測，主道無窮，讚美不盡，感謝主。茲又差遣祂的僕人康克典牧師來艾爲期三閱月，專向各界研究現代真理，求主賜福指引，俾凡共同研究者，

能確切接受真理，多結佳果，待主復臨，阿們。

『從一城取一人 從一族取兩人』

澤遜

福音的工作是復興的工作，這包括上帝的呼召，生命方向之改變，和跟從祂的領導。我們雖然渴望學世的人會得到這種經驗的快樂，但上帝應許說，只有『餘剩』的人要獲得。我們爲此事歡樂，靠着上帝的恩典，有少數的人從大路走出來，與上帝的餘民同共天國的窄路。這種行爲時常帶來試煉，但其結局却是勝利。主曾應許道：『我必將你們從一城取一人，從一族取兩人，帶到錫安。』（耶利米三章十四節）

泰國普吉海島的醫藥工作，在一羣獻身的工人推動之下，正在積極地展開。他們的工作是『從一城取一人，從一族取兩人。』

自從普吉工作的近況在第五期『會聞』上報導之後後，泰國區會的聖工又再獲得新的進展。於九月間，蘇植榮兄弟，蘇本兄弟，古牧師及普吉醫院職員在巒建村舉行佈道會，赴會的聽衆甚多。且因這幾位同工又要到譚邁開佈道會，區會當局乃派許國志兄弟和筆者接管普吉的工作。

我們的佈道會繼續開至十月，結果在十月卅日，我們於普吉美麗的海邊，舉行浸禮，這是佈道會第一批的果子。其中有一個十七歲的少女，不管親戚的反對，毅然受浸歸主。其母親已於年初受洗，誠然是『從一族取兩人。』如今至少尚有三位慕道友已預備在不久將來受洗加入教會。

有一個老人，本是別教會多年的會友，如今

患此病死去，並非單獨之例子，這兒時常發生此事；已有幾個會友如此死去了。我們很是要一所醫院，以便及時幫助生病的人。我們希望北婆羅洲區會在不久之後，將有福音之右臂的幫助。這個死去的青年學生名叫拉古曼，我們本期望他於不久之後成爲一個良好的工人。我們的工作不僅是埋葬人——我們需要一所醫院。

神蹟今日仍然有

辛那加

筆者覺得很是榮幸，這次有一個機會去拜訪沙勞越區會最遠的佈道站——達道。大約二十五年來，施巴都吉牧師到此地開辦工作。茲將在該地所見一些事情，寫成此文，與各位同道共勉。

日樂是一個安息日學學員，做事很是勤力。自從他接受真理之後，他不再迷信，也不遵行異邦之習俗，於是他有較多的時間可以工作。但同村的人見他無須行異教之習俗，工作又很進步，乃生妒嫉之心，尤以村長爲甚。不久之後，村長即以假罪名控告他。

有一次，日樂被控偷村長魚欄中的魚。村長威嚇他，並找機會要逐趕他。有一天下午，村長帶其兒子西維出外，假意要去打獵，但是他却埋伏在到日樂之稻田的小路上，伺候日樂和他的妻子回來。西維不知其父親的陰謀，所以不明白他們爲甚麼要在小路上守候。

是晚六點之時，日樂和其妻子從稻田回來，當他們行近村長埋伏之處時，村長舉起獵鎗，打算就地鎗死他們，他拔動引發機一次，二次，三次，但都沒有子彈發出來，西維盡力阻止其父親鎗殺日樂夫婦，說他們是人，不是四腳的獸。他

雖失敗，但上帝是不失敗的。日樂夫婦卒安全回到家裏。

村長仍然伺機鎗殺他們，以消心中怒氣。有一天，日樂的妻子到河邊洗衣。村長坐着獨木舟前來，因見她獨一人，乃恫嚇要處死她。她大聲呼叫，日樂乃趕往營救。他空拳赤手跳入河中。村長本帶有鎗和長矛，可輕易殺死他們，但他却急急忙忙划船逃去。上帝顯然兩次營救這兩位單純且全心信靠他的人。誰說今日無神蹟呢？請爲達道的聖工禱告。

沙勞越區會之學校

傅思

我們基督復臨安息日會的人注重開辦學校，因此，若是我們在一个新地區工作之時，便也計劃開辦學校。沙勞越的聖工始於一九二七年，而眞光學校也於是年創立。一九三三年，我們又在西連路三十七碑開辦一間學校，命名爲阿耶曼尼學校。阿耶曼尼是馬來話，其意思是『甜水』，原來阿耶曼尼學校起初是坐落在一座山上，而那儿有一個水泉，日夜湧出一股清涼的水。

眞光學校是一所英文學校，但附設有五個中文班。學生有百分之九十六是中國人。一九四七年的學生人數是一百九十八，今年是三〇七，自一九五〇年後，本校有學生參加劍橋八號考試，去年應考者有十九個人，及格者凡十五人。其中有一個學生雖然不是本會會友，但今年已加入英國本會紐波初級大學就讀。她是沙勞越及格學生中之最年輕者，如今又是紐波初級大學最年輕的學生——十四歲。願讀者爲這位女孩子禱告，使她早日接納基督。

阿耶曼尼學校在一九四七年有十七個學生，今年有六十三個學生。本校是訓練本會的土人孩子，使他們成爲上帝的工人。因爲大多數的學生年輕，所以我們尚不能達到理想的標準。

我們另外還有七所學校。這九所學校的學生總數是五百六十個人，土人孩子（大多爲達雅克人）與中國孩子參半。學校的教員也就是當地的傳道士，我們的教友多是他們與學生協力合作召來的果子。有一件事值得我們歡喜的，就是這些鄉村學校的學生們立意要在年紀大了之時受洗加入教會，凡不滿十五歲的學生，我們沒有爲他們施洗。他們必須先明白道理，然後方能把道理介紹給別人。有一件可惜的事是，鄉村學校的教員自身所受的教育，沒有達到城市的人所期望的標準。然而這些教員都有聖經的領導，有一個只有十五個學生的教員，召了十個成人教友。這幾個教友現在正受着同村之人的排斥，他們打算建立一個新村。這位教員與他們一同搬移，但他的學校照舊開辦。另一個學校，只有學生十個人，教員召了村中六個成人加入教會。幸喜他與其中一個受洗的女子結婚，而這女子正是村長的女兒。

我們的教員雖然沒有獲得應得的訓練，且他們所教出來的學生，可以用英語和達雅克語談話，和唱。他們也會背誦聖經和禱告。我這沒有見過任何開化地方之孩子，會像他們這樣禱告。有一個孩子和他的媽媽在晚上趕路回家，他發現他的媽媽害怕，（達雅克人是害怕黑暗的，尤其是在某幾個地方）乃問道：『媽媽，爲甚麼你害怕，耶穌跟我們一路同在。』不信道的達雅克孩子，沒有一個敢在晚上出門的。這些到本會學校讀書的孩子，喜歡聽那『舊時的故事』，他們也喜歡把在安息日學聽來的故事告訴成人。

知道的事。你否注意到此事？那些教友人數迅速增加的教會，其領袖的心裏不且有一種去世界招引人們歸主的擔子，而且有一種『走二里路』的精神，要訓練受洗的人又去救別人。

李慈牧師於去年主持『擊光者訓練班』，修畢課程者凡十人。今年又開一班，畢業者八人。這些擊光者真是高擊他們的光，他們跟人查經，主持分安息日學，分派傳單小冊等。

華詹美是讀聖經函授課後方纔加入教會，他不以自己的名字只登記在教會記錄上為滿足，乃和他四位姊妹查經，結果有三人加入教會。

黃瑞坤是工程部的助理技師，他也是讀了聖經函授課後纔加入教會。他十分熱心向其朋友述說主為他所作的事，他於工餘之後探訪朋友，向他們講解聖經的教訓，結果有三個同他一起辦事的朋友，及另外一個朋友加入教會。

有一個學生為要增加上帝所託付他的才幹，乃向其一個印度朋友宣述第三天使的警告，卒引起他的興趣，如今這個孩子不管父母的反對，立志接納耶穌為救主。

訓練受洗的人再去救他人，乃是主大佈道家的方法。主耶穌並不只說道，『來跟從我。』但他却說：『來跟從我，我要叫你們得人如得魚一樣。』（馬太四章十九節）這也是早期教會使徒們所行的方法。保羅曾強調此點，說道，『你要在基督耶穌的恩典上剛強起來。你……聽見我的教訓，也忠心交託那忠誠教導別人的人。』（提摩太後書二章一、二節）預言之靈也一再地提到此事，說，『藉着一個人，道理時常傳給千萬人。』（基督實訓二二九面）

不要滿足已達到教友受浸的人數，但要再走第二里路。

山打根教會增加了新血液

何韋如

在山打根推展聖工，是一種頗屬艱苦而前途充滿了希望的工作。在本年佈道開始兩個月中，借得大戲院，每晚聽者數百人，可謂盛極一時，得未曾有。殆選回本會會堂，聽眾便由百餘減至數十人。初時尚有黃達三牧師賢優麗之領導與合作，未感孤單，惟自七月底黃牧全府離根後；筆者便得獨力支持，祇有全心靠神，努力向逆風前進而已。幸有內子相助為理，共唱雙簧，未至孤掌無聲。在本次禱告週最末一日（十一月十日）舉行了第二次施洗，此次受洗者僅得八名。量的方面，誠無足道；惟質的方面，頗有可觀。彼等皆奉獻什一在先，始行領洗。此外食物之潔淨，聖日之遵守等，皆能嚴格自律。其他不良習尚，如烟、酒、咖啡等，固無論矣，其中還有些可歌可泣之故事，有一位聽聞什一真理，即將本年九月份之什一，一次奉獻，（時在本年九月）以後按月實行，另有一位在銀行受職，因安息日不能請假，竟毅然辭職，加入本次受洗。在職業圈子狹小之山打根，不得不算為驚人之舉，此事遂震動了不少人的心弦，見仁見智，固各不同。有佩其忠；有憫其愚；有譏其傻，但一致存有『彼為何如此行？』的問題。更引起了一般人對安息日重新注視，因此他已為主作了美好之見證。又有一位在受洗前四天，跌傷一足不能行，需人抬進醫院。她心裏焦急異常，深怕不能加入洗禮。經過大家在會堂為她祈禱，及她自己懇切求主，致安息日竟能帶了衣服，欣然參加領洗，誰說現代

不見神蹟呢？此外尚有因要領洗而遭遇了種種阻攔者，但各皆具聽，上帝過於聽人之心志，毅然決然，領受洗禮，使此地餘民教會增添了不少新血液。誠足感謝天父，目下尚有一班準備參加下一次重生典禮者，其中已有實行聖日商店停業，及實行各項經訓之人，皆能使聞者興奮。切盼各地兄弟，常為敬虔聖工祈禱，不勝感激之至。

我們需要一所醫院

孟玉山

從北婆羅洲來的消息，通常是令人快樂的。但我們有時也有非常傷心的經驗。不久以前，有一個住在三哩遠的山裏的十五歲的本會學生，病至不能說話。我們立即帶了一個擔架，預備帶他下山來，然後用汽車載他到西庇的醫院去。但是當我們見到他的時候，我們的心立即沉了下來，因為我們似乎來到太遲了。無論如何，我們祈求上帝的幫助，並立即把他送去醫院。

到了醫院之時，職員立即盡力照顧他。我們乃上街去料理其他事務。當我們回去探他之時，發現他在氧氣房裏，在作生死之掙扎。我們回家後，召集學校員生，特別為他禱告。

翌晨，警察來報告，他已在清晨之時過世。我們都震驚得說不出一句話來，無論如何，我們必得預備喪禮。有一些學生到深山幫助其家人挖掘墓穴，有些學生幫助做棺木。至中午之時，棺木已造成了，我們雇了一輛巴士車把棺木載到醫院，然後又把棺木帶到山上之墓穴，在那兒舉行悲傷的喪禮。回來之時，正趕上晚會之時辰。

這個學生所患的是一種大腦性的痲疾。患者若非立即施治，便惟有死命一途。此次這個學生

十天之內，一共舉行了九次聚會。

我們於九月十一日安息日晚在星洲舉行第一次聚會之後，便揮軍北上，先後到過峇都巴轄，麻坡，馬六甲，芙蓉，居鑾，吉隆坡，怡保，和檳城。當我們每到一個地方，朋友們已為我們預備了聚會的場所，同時又有多人來赴會。赴會人數最多的，當推檳城；而怡保也少不幾多，小教堂竟擠滿之一百八十五個人。有兩位校長借出禮堂給我們用，此外社團機關的管理人也很樂意把禮堂借給我們。

奮興會的節目包括音樂，演講，和放映聖地地及非洲的七彩幻燈片。斐德遜牧師主持聚會的節目，函授學校校長祈福蘭牧師也曾出席幾次的集會，負責放映巴勒斯坦的幻燈片。

中文部主任譚文謙女士以華語演說，深得聽者之讚賞。布西班牙師母和安德烈師母負責音樂節目。區會的陳繼保兄弟在峇都巴轄會見我們，他負總務之職，因為他熟習許多地方，使我們的工作便利不少。區會會長彭應熙牧師也曾幫助幾場的聚會。

在這十天內，我們一共見到一千多個學生。他們有者在兩年前已修完函授課程了。學生的反應很好，對道理感覺興趣，但令我們傷心的，是我們沒有足夠工人可以派到這些地方去工作。怡保有許多學生要求教會派人在那兒開始英文堂的聚會。我們在怡保已一所教堂，只要派工人前往便可解決此事。但是在別些地方，我們竟沒有一個平信徒可以幫助聖工的進展。主耶穌對門徒們所說的話：『要收的莊稼多，作工的人少。』正是此時此地的情形，願我們為此事禱告。

小笨珍聖工近況

鄧澤權

至一九五四年十二月底為止，小笨珍『直屬教會』已有一年的歷史了。這是馬來亞區會最年輕的一個教會，但卻不是最小的。在此短短一年中，小笨珍直屬教會之有長足的進步，乃要歸功於各位的代禱，以及星洲華人教會的幫助。我們感謝上帝賜福此教會，並向各位說聲『謝謝』。茲將一年內的會務概況臚列於下：

	第一季	第二季	季三季
會友人數	14	16	16
每安息日平均			
赴會人數	33	47	55
每安息日平均			
安息日學捐	13.06元	14.34元	16.10元
每月平均			
十分之一	250元以上	275元以上	300元以上
慕道友人數	0	2	4

小笨珍直屬教會成立於一九五三年，但其歷史始自一九五一年。我於是年被政府從金馬崙調到新山工作。我便把家庭搬到星洲去，並參加星洲華人教會。是時，康克典牧師之令郎紹安是安息日學的主理，非常賣力工作。我們時常於安息日下午相偕出外分送小冊。我們特別到那些少有人要到的地方，例如，有一次我們在大坡一條小巷分派傳單，因為我們不願住在屋後的人沒有機會聽見道理。

我們時常乘腳踏車出去，紹安也很喜歡坐在車後。他提議我們應在小笨珍設立一個分支安

息日學，同時我們可以沿路分派小冊。我盡力鼓勵他；於是不久之後，我們便常到小笨珍去。我們時常改變路線，以便新村分派小冊。

分支安息日學是設在李強初兄弟的家。感謝上帝；李師母因而受洗加入教會。一九五二年很快地過去了。此後雖有一些阻隔，但是工作尚是照舊進行；由星洲華人教會安息日學負責每兩期派人到小笨珍主持聚會；李強初兄弟則於星洲無人來的安息日獨自主持聚會。這樣，這一小羣的羊便能在安然羊圈之內。

後來，我在靠近小笨珍工作的地方獲得一所新房子住，我便又搬家了。於是，我再度有機會時常與小笨珍的兄弟見面。這分支安息日學遂改組成爲直屬教會，有教友十四位。後來又加多兩位教友，我們乃計劃組成正式教會，但我們必先找到一個聚會的地方。目前，我們仍然在李兄弟的家聚會，不過由於人數不斷增加之故，聚會地方似嫌過小。有許多朋友很想參加聚會的，但李兄弟的客廳容納不了更多的人。

我們目前最大的需要，是一所聖堂。雖然已有幾個計畫，但都沒有一個適合，這或許是上帝的旨意。我們並不失望，因為我們相信必有更好的計畫。我們希望在不久的將來，有一個更適合的聚會地方。我們第二個需要是一個工人，以便招引慕道友加入教會。望各位同道在禱告中記念此地的的工作。

訓練教友工作

謝漢洋

有八個人在檳城英語教會受洗，這是最近受洗的幾個教友招來的果子。我相信這是大家都想



上帝的信息是在

瑪拉基書第三章

「現今主給祂的子民一個信息，這是記在瑪拉基書第三章：上帝在本章所提出的要求，如何能說得更明白和有力呢？」（證言卷六原文第三八四面）「萬軍的耶和華說：你們要將當納的十分之一，全然送入倉庫，使我家有糧；以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。」（瑪拉基三章十至十二節）

十分之一

米哲爾

當以色列舉國人士忠心交納什一之時，上帝大大賜福他們。列國的人來向他們朝貢。當時以色列國確實國泰民安，人民無往不利。但是當以色列人忘記上帝，忽略奉獻什一和供物之時，上帝讓他們受異邦統轄，同時，他們的收穫不佳，因為他們是受了咒詛。

我們應當記得，什一的制度對於上帝的子民乃是一種福惠。從前之時，什一和供物是用來維持聖幕崇祀的工作。希伯來人為宗教和慈善上所捐獻的金錢，等於他們入息的四分之一。他們既付出這樣重的捐款，照人的眼光來看，他們應當是貧窮的；但事實却不然，他們忠心實行這些條例，原是他們昌盛之一個條件。我們應記得上帝的應許：「我必為你們斥責吞噬者。」現今上帝的子民，豈應較古時以色列人少捐輸嗎？上帝所立下的標準是，我們所奉獻的供物，應與我們所得的福氣，亮光，和特權，成為正比例。「多給誰，就向誰多取；多託誰，就向誰多要。」（路加十二章四八節）

星洲醫護隊

舉行畢業典禮

倪裕森

星洲醫護隊於一九五四年十一月十八日下午在南洋神道學校操場舉行首屆畢業典禮，計有四十三位隊員領取畢業文憑。

本年四月，星洲政府為實施民衆法令起見，乃徵調青年分別加入軍隊或民防隊受訓；為應付本會青年之需要，本醫護隊乃告成立。此後，除假期外，每星期日下午三時至六時之間，均有聚會，或教導，或演習，或體操。

體操和演習是由黃美華兄弟主持，黃弟兄為此醫護隊，犧牲了許多寶貴的時間。

畢業典禮於四時三十分開始，先是唱英國國歌和升旗。三枝喇叭吹號之後，軍官乃檢閱醫護隊。接着，蒲雅各牧師獻禱。（蒲牧師為醫護隊牧師，他在過去之幾個月中，向隊員演講基督復臨安息日會教友對上帝和國家之職務）筆者作簡短歡迎辭後，醫護隊於黃美華兄弟指揮之下，操練給觀禮人士看。接着，又有急救表演，如擔抬傷人，施行人工呼吸法等。

指揮官安德烈牧師演講，強調上帝於此時呼召青年服務。頒發急救法畢業文憑之後，全隊作一次行軍表演，最後那幅蘭牧師祝福教會。是日觀禮人士計有醫護隊員之親友，學校教職員，及星洲教會之教友。

預言之聲奮興會

安德烈

我們最近奉聯會當局之派，到馬來亞聯合邦為時兆聖經函授學校的學生舉行奮興會。我們在