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The Rise and Development of the Seventh-day Adventist Church

PART I

By F. A. MOTE, *President,*
Far Eastern Division

All down through the ages as prophecies were about to be fulfilled, God gave certain individuals knowledge in order that they could understand the prophecies and be able to explain them to others. Such was the case in Old Testament times, as well as in the days of our Saviour and the apostles. It was also true in the days of the Reformation. We are not to be surprised to learn that near the end of time, God would prepare individuals in different parts of the world who would not only understand the prophecies concerning the end of the world, but would also preach the message to others.

When the prophecy of the 1260 days had been fulfilled, our heavenly Father called men in different churches in different parts of the world, to study and proclaim the prophecies concerning the second coming of our Saviour. One such man was Johann Bengel, of Germany. He wrote several books on the second coming which were read by many people and were translated into many European languages. Another young man, Manuel Lacunza, of South America, who was studying to become a Jesuit priest, spent his time studying the Bible and other books. He studied the prophecies of Daniel, Paul and John, and he wrote a book on the second coming of Christ which was read in Spain, Mexico and South America. Later his book was translated into Latin, Italian, French and English. Thus about one half of the population of the world had the opportunity of reading his message. He wrote his book under the name of Ben-Ezra.

Still another who studied the prophecies regarding the second coming of Christ was a small Jewish boy in Germany by the name of Joseph Wolff. Wolff took his stand for Jesus when he was about thirteen, and soon had to leave his home. His travels took him to many countries in Europe, to Africa, Asia, and the United States. Wolff spoke many languages and preached on the second coming of Christ in so

many countries that he has been called "the missionary to the world."

In the 1840's several laymen in Sweden began to teach about the hour of God's judgment. Two of these young men, Ole Boquist and Erik Walbom, were arrested, and when on trial before the governor they preached powerfully on Joel 2 and Revelation 14. However, they were put in prison, but when they were finally released they continued to preach until 1844.

The newspapers gave reports during 1842 and 1843 of children who had "preaching sickness," for they preached on the second coming of Christ.

The outstanding man in North America who studied and preached about the coming of Jesus was William Miller. He loved the Bible, and studied the book of Daniel very much. He learned that the 2300-day prophecy of Daniel 8:14, began in the year 457 B.C. He believed that Jesus would come at the end of the 2300 days, or years, which he thought would be between March 21, 1843 and March 21, 1844. Miller began his preaching in 1831. Two years later the stars fell from heaven, on November 13, 1833, according to the prophecy of Matthew 24: 29. In 1839, Miller was invited to speak in a large church in Boston. The church pastor, Joshua V. Himes, believed the teaching of Miller, and he also began to preach about the soon coming of Jesus. Himes at once began to publish a paper—*The Signs of the Times*—the first Adventist paper in America. Others joined Miller in his work, including Josiah Litch, Joseph Bates, and Charles Fitch. The Millerites called themselves Adventists. It should be mentioned here that they were Sunday Adventists. Many thousands of people in America, as well as in other parts of the world, accepted the teachings of those who believed that Jesus would return to this earth not later than April, 1844.

How great was the disappointment of those thousands of people when Jesus did not come when they expected! These Adventists began to restudy the 2300-day prophecy, and they discovered that the date should be October 22, 1844, according to our present-day calendar. Thus the "midnight cry" of the Adventist message was given between the spring of 1844 and October 22, 1844. It was the "tarrying time" in the parable of the virgins. Because the popular churches rejected the message that Jesus would actually come back to this earth in October 22, 1844, thousands of the Adventist believers felt the call, "Come out of her," found in Revelation 18:4, was directed to them. More than 50,000 left their churches at that time. They were most sincere in their teaching that Jesus would return to the earth on October 22, 1844. As the time drew near, many men dismissed their employees, believers paid all their debts and closed their places of business. William Miller and his followers were prepared on October 21 for their Lord to return for them the following day. The Adventists firmly believed that their life of hard work, disappointments and reproach would soon be forever in the past. They were correct in figuring the dates, but they failed to understand properly the events which the Bible teaches would take place at the end of the 2300 days.

MALAY STATES MISSION

President Y. H. Phang
 Treasurer Kong Hon Hin
 140 Bukit Bintang, Kuala Lumpur

The Isles Shall Wait for Thy Law

By J. L. POGUE

The people on the island of Penang have truly waited to hear our message from God for these times. Revivals and Voice of Prophecy rallies have been held in the church and in a small rented hall, but February 19 was the opening night for the first series of public meetings since the war.

The church in Penang was wonderful in its support and attendance at the meetings. Our people in Penang—Hospital workers, Mission workers and members of the church had been preparing for the meetings for some time. They located and rented the Khék Association Hall. This hall is located on one of the main roads in Penang and was readily accessible to the public. One of our laymen graciously gave one-half of the building rental price for the meetings.

People came in spite of the rain and the warnings from their church leaders to hear Pastor Spangler give God's message for this hour. The hall seated only 500 and there was not one night in the series of 22 consecutive meetings but what many had to stand for lack of seats. On two occasions the writer counted the bicycles lined neatly outside and found 155 one night and 173 the last night. People were

impressed and gave willingly of their means. We received nearly \$1,800 for the 22 nights, \$402 of this being given the last night of the meetings.

One of the features of the meetings was the orchestra directed by Dr. Brueske. The 20 members of the orchestra were, in the main, not members of our church but they came on at least five occasions to bring beautiful religious music to the people who attended.

During the meetings hundreds were visited in their homes. More than 50 took their stand publicly for this Truth we all cherish. These are now in Bible classes conducted by Pastor A. P. Ritz, Brother Chong Tat Kong and Brother Jimmy Wah. Pastor Ritz is also continuing the meetings by conducting Sunday night meetings for the public in the church. Let us join in prayer to our Creator that many of these will be baptized into God's great family.

Colporteur Retreat at Port Dickson

By H. W. PETERSON

The Malay States Mission Colporteur Institute was held at Port Dickson, March 11-16. The bungalow in which this institute was held was located near the sea and proved ideal for our purposes. Here was a place where our faithful colporteurs could come apart and rest a while, and receive further instruction for future labors and spiritual refreshment which would inspire them with hope and courage.

After a period of training, we find that Jesus sent forth the twelve disciples. Later He appointed seventy more. After a season of successful labour, they returned to Jesus and told Him all things that had taken place. Jesus listened sympathetically and encouraged them to lay before Him their favorable and unfavorable experiences. It was evident that they had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, He saw that they needed much instruction. He saw too that they had become weary in their labours and needed rest. Thus we have a guide book to follow.

The colporteur ministry is strenuous under the best circumstances since it "involves the performance of the highest moral duties." Consequently it behooves each colporteur who has been called to this important and sacred work to seek for heaven's perfection in his task. We must ever remember that we are handling sacred truths. "Heaven's perfection is to be your power." *Testimonies*, vol. 9, p. 21. One of the dangers common to all is to cherish spiritual pride, self-sufficiency and self-importance. The disciples of Jesus also faced this danger. "As the disciples had seen the success of their labours, they were in danger of taking credit to themselves, in danger of cherishing spiritual pride and thus falling under Satan's temptations. A great work was before them. First of all they must learn that their strength was not in self, but in God." *D. A.*, p. 360.

Another danger against which Jesus warned us is that of materialism. Matthew 16:6 Jesus said: "Take heed and beware of the doctrine of the Pharisees and Sadducees." The Sadducees were economic royalists. They had an economic stake in religion. To them religion was a business and a very profitable one at that. In warning men of materialism Jesus calls our attention to one of the gravest dangers that face the human spirit—that danger of thinking of everything in terms of material value. And it is a warning that each one of us need. During the devotional talks the spiritual ideals and essential qualifications of the Christian colporteur were emphasized. In Gospel Worker, p. 111, we are told that the labourer for souls needs consecration, integrity, intelligence, industry, energy and tact. Possessing these qualifications no man can be inferior. Instead he will have a commanding influence for good. Again in *G. W.* p. 119, we read: "Tact and good judgment increase the usefulness of the labourer a hundredfold."

We were happy to have three new colporteurs in attendance, viz., Albert Tan, Mrs. Rahamin, and Tsen Tau Nam. Elder C. L. Finney, Publishing Secretary of the Far Eastern Division, was with us during the entire time of the institute and gave the practical side of Christian salesmanship. Elder K. T. Chin, Publishing Secretary of the Malay States Mission, had charge of all the arrangements and did a splendid job. Other visitors who also gave us valuable help in inspirational talks and translation were T. C. Chin, Samuel Tsai, E. N. Wendth and W. Y. Chen.

Two of our Malay colporteurs who came to us from Indonesia some months ago related their experiences one evening. Recently they have been working in Kuala Lumpur. Here in part is what Brother Kalangi related.

"After succeeding in selling books to the high officers and ministers in Kuala Lumpur, I proceeded

to see the men in Radio Malaya. The man in the Malay department bought a book from me. He was convinced that this was a most useful book for the Malays and invited me to give a description of the Malay health book over the air for a period of twelve minutes. As a result of this short broadcast on Radio Malaya, we have become the most welcome guests in the homes of the Malay-speaking people. Practically every family has purchased our books."

Yes, opportunities are opening on every hand. We must be quick to discern these openings of Providence. "Jesus and holy angels will give success to the effort of intelligent God-fearing men who do all in their power to save souls. Quietly, modestly, with the heart overflowing with love, let them seek to win men to investigate the truths, engaging in Bible readings when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of Him who hath brought them out of darkness into His marvelous light." *Testimonies*, vol. 5, p. 403.

The power of the printed page is unmeasurable. Let us move forward in faith and give to the world the light of truth through the evangelizing ministry of the word in our books and periodicals.

God's Unfailing Promises

BY R. A. POHAN

Faith in the unfailing promises of God is the basis for true courage and hope in these uncertain times. The Bible contains 3,573 direct promises for each individual living today. God's promises are exceeding great and precious. They are precious because they are so great in power, importance and number.

馬來亞區會在波德申舉行文字佈道研究會



Colporteur Convention at Port Dickson

Photo by H. W. PETERSON

They are precious because their fulfillment is sure and they enable us to attain perfection of character. They are like precious flowers scattered through a garden. The Lord would have us linger over them, taking in their loveliness, appreciating the favour that God has bestowed upon us by making such provisions for our needs.

In our efforts to bring the truth to the Malays who are Moslems, we meet many obstacles such as fanaticism, prejudice, intolerance, etc. Then there is the treaty that exists between the British Government and the Malay Rulers. One of the clauses of the treaty is non-interference in the Malay customs and religion. This clause is interpreted in such a way that we are not allowed to preach the Gospel to the Malays. Not long ago more than thirty Malay college students became Voice of Prophecy students. When the British principal of the college came to know of this he wrote a very stern letter threatening us with legal action if we did not stop sending the students the Voice of Prophecy lessons. He said that we were not allowed to evangelize the Malays. Prior to this incident Pastors Peterson and Phang, and the writer had to appear before the head of the C.I.D. of Malaya. He told us of a complaint he had received of our workers distributing tracts and Voice of prophecy enrolment cards among the Malays in Kota Bharu. Although he did not threaten us with prosecution, he strongly advised us not to cause any disturbance among the Malays.

How well I remember the time when we had our first Voice of Prophecy lessons mailed to the Malays seven years ago. Articles appeared in the Malay and English papers to warn Malays against our lessons. Special prayer meetings were held in mosques on Friday to beseech God to stop our efforts. But in spite of all these obstacles the Lord has richly blessed us through the conversion of several souls because of our firm faith in His unfulfilling promises. At the time of writing this article the number of active Malay students in our Malay section is 516. Last year alone we awarded 201 diplomas to our graduates; received \$465.20 as offerings and sold books to the students worth \$372.95.

Today we are extremely grateful to God for His guiding hand in the affairs of men. With the cry for independence in Malaya, a gradual change is taking place in the Malay attitude. The Malays have already abandoned much of their prejudice and intolerance. They are readily inclined to associate with other people and are open to outside influences.

For several months now we have had with us two very promising young men from the Indonesian Union Seminary, Java. They are Brethren Harapan Liklikwatil and Hans Kalangi, both very successful colporteurs. These young men have experienced the change of attitude among the Malays. Many homes were opened to them; they were entertained and their books bought. These brethren met Malays of all classes—farmers, traders and officials. In one village Bro. Liklikwatil boarded in a Malay home for two nights free of charge, canvassed the whole

village and received 70 orders for our medical book. In another village our brethren received an excellent letter of recommendation from the Malay chief, Shaik Haji Redwan bin Haji Palil, with his official seal stamped on it. The letter explains the organization and work these two brethren represent and invites everyone to buy from them and render every support to them.

Our greatest triumph, however, came from the leading Malay paper which was very much against us seven years ago. One whole column was devoted recently to the work of our two young men and to our denominational activities along medical and educational lines, with a full recommendation to buy books from them or from their office at 399 Upper Serangoon Road, Singapore.

We are very grateful indeed for the unfulfilling promises of God to be with His people and to pave the way before them. We are extremely happy for the remarkable change that has taken place among the Malays. We sincerely hope and pray that with the granting of independence to Malay there will be complete religious freedom also for every individual.

Pray for our work among the Malays that many souls may be gathered into the fold before the door of mercy is closed.

MALAYAN UNION SEMINARY

Principal E. Sherrard

Treasurer T. C. Chin

401 Upper Serangoon Road, Singapore 13

Seminary Week of Prayer

By R. H. WENTLAND, JR.

Our Malayan Union Seminary has just experienced a very profitable week of prayer series conducted by Pastor L. E. Smart. Many of the problems and inclinations of young people were brought into focus and then Pastor Smart very ably pointed out the dangers and showed how these problems could be met victoriously. All over the campus the theme song "Living For Jesus" could be heard upon the lips of the students as they came from the meetings and went about their lessons and work.

A large number of students consulted with Pastor Smart concerning their problems. Some found much delight in merely having a friendly get-together visit with the speaker. They all received advice gleaned from a rich background of experience with young people in North America as well as in this division.

During the chapel session when testimonies were called for from among the student body, a goodly portion of the group responded in testimonials of reconsecration and praise to God for His infinite goodness. Several have joined the baptismal class as a result of this religious emphasis week and we solicit your prayers that many young people will have a part in God's kingdom as a result of these meetings.

Loyal Youth

By R. H. WENTLAND, JR.

The following experience thrilled the hearts of the believers in the Singapore area and strengthened the faith of twenty-two young people who stood firm in the test of Sabbath observance.

Upon completion of the secondary school work our students of the Malayan Union Seminary join hundreds of young people in the city each year to take the examinations prepared by Cambridge University and administered by the Department of Education. If they pass these examinations they are awarded a certificate which is of great value to them. Every day, including Sabbath, examinations covering different subjects are given for a two week period. The subjects which generally come on Sabbath have not necessarily been compulsory. But this year we encountered serious trouble. The English examination, which is absolutely compulsory, was scheduled for a Sabbath morning. Failure to pass this examination disqualifies one for the certificate.

Our request to the Department of Education that arrangements be made for our students to take the examination in English after sundown that day, was refused. With the letter which denied this request before us, we knelt and pleaded with God to confound the ways of men that Truth might be upheld.

We were led to interview a man in the office of Mr. Marshall, the chief Minister of Singapore. He in turn provided us the opportunity to lay our problem before the minister of Education. He was sympathetic, and with his influence behind us, the men who had formerly denied our request, sent word that arrangements could be made. However, they tried to discourage the proposition by warning that Cambridge might not recognize the examination because of the deviation from the scheduled time.

The officials of the department of Education realized that our youth were determined when they signed a statement declaring that they took the examination at this special time knowing of the risk involved in not receiving recognition. The Adventist youth stood united on this position.

It is difficult to imagine how inspiring it was to hear these twenty-two young people sing "Onward Christian Soldiers" and other hymns during the Sabbath day that they were confined to a vacant house on the Malayan Union Mission Compound. After sunset they marched into the library and wrote the examination. Mr. Ince, the Deputy Secretary of Education, made an inspection visit that Sabbath morning. He must have been duly impressed for he gave a news reporter an excellent account of the incident. It was related in a leading newspaper with the following headline: "20 Face Marks Off in Exam. They Would Not Sit On Sabbath." This is another story of the triumph of Truth made possible by our youth, who, like Daniel and his companions, stood firm for God.

(We are happy to add that the examinations were

recognized by Cambridge. God upholds His part if we in faith do our part.)

NORTH BORNEO MISSION

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

A Sign of the Time

By ARTHUR MOUNTAIN

As one travels from place to place and reads the newspapers—seeing and hearing the marvellous progress that is being made in material things, one pertinent question forces itself into one's thinking—how can wicked men produce such marvels?

This is the tail-end of the human race—ripe for destruction. It is a decadent age. Depravity of every kind is debasing and corrupting the bodies and souls of men. Dissolute habits are weakening their minds. Sin cannot sharpen the intellect: it dulls its fine sensibilities. Vice does not stimulate men's inventive faculties: it does just the opposite: it deadens men's perceptions and drags them down to below the level of the dumb beasts.

How, then, can such a generation produce the intricate complexities of modern machines and scientific equipment, and use them? The answer is that, of itself; it cannot. This is a profound miracle. That these things should be invented at all, is a miracle. That corrupt men with nicotine-numbed nerves and whisky soaked brains should do the inventing, is a still greater wonder. It is the power of God fulfilling His own prediction that in "the time of the end knowledge shall be increased" in spite of all obstacles. In no other way can we account for this unprecedented progress that constantly staggers us. God is stepping up the accelerator to do a quick work in the earth.

Let us, then, step up our program for the finishing of the work, seizing upon every available means to lend it impetus. We have clean bodies and clear minds, and God is with us. If God can use the sinner to accomplish His purposes, how much more can He use His own children to fulfil His will.

Dorcas Activities in North Borneo

By R. A. POHAN

Dorcas was not one of the twelve apostles, nor was she one of the seven deacons for she was only a woman. But being a woman she did what only a woman could do. With a woman's intuition and with a mother's love she found the orphans and widows and relieved their sufferings.

Perhaps we would never have heard of Dorcas had it not been for her death and resurrection for she was only a humble woman. However, the books

北婆羅州坦布魯里教會之多加會



*Members of the
Tamparuli Dorcas
Society.*

*Mrs. A. Mountain
stands at the
extreme left.*

of heavens would have recorded every one of her good deeds. She could not preach in the synagogue nor cure a crippled man at the gate of the temple but many of the poor of Joppa were clothed and warmed by the garments she made for them. Perhaps her fame did not extend beyond Joppa but she held an important place in the church there. Dorcas is not aware of it but her name has become world famous and she has preached powerful sermons on human kindness through the ages. She was only a woman but she has shown to the world that a woman has a mighty place to fill in Christian missions.

The Dorcas sisters of the Tamparuli church in North Borneo could very well be called the "Busy Bees." They meet each Monday afternoon under the inspiring leadership of Mrs. A. Mountain. They make many articles, such as dresses, aprons, pillowcases, etc. They enjoy their Dorcas activities very much and opportunities to dispose of the articles which they make are not lacking in their community. The aged, the sick and the needy are there and sudden calamities and misfortunes are not unheard of in that section. Our wide-awake Dorcas members know their duties and they go into action immediately.

The articles of clothing distributed by the members and the hours spent in Christian help work are all done with a prayer that God will bless their labours for others and that their own lives may not come short of God's requirements for a home in His kingdom.

The work of the Dorcas Society is a wonderful work even though it may be done only on a small scale. It should be kept alive and fostered and encouraged until every sister in the church is a member.

"Women who are willing to consecrate some of their time to the services of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should

be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the church. We need to branch out more in our methods of labour. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labour, privately or publicly, to help forward this grand work." *Review and Herald*, July 9, 1895.

THAILAND MISSION

President R. M. Milne

Secretary-Treasurer S. T. Soh

1325 Rama IV. Road, Bangkok, Thailand

Bangkok Dorcas Society Reporting

BY MARJORIE WARNER AND MRS. N. R. THRASHER

It is Thursday evening on the Campus of the Bangkok Sanitarium and Hospital. We stroll past the cafeteria and its darkness reminds us that there is no study period. This is the student's one free evening of the week. We wonder where they are.

A soft tropical breeze brushes our cheeks and brings faint strains of music. It comes from Mrs. Krantshick's home and so we ring the doorbell. What a lovely sight greets our eyes! Seated in every available space are girls of many races, student nurses, graduate nurses, workers and foreigners—each busy with a piece of sewing or embroidery and all singing softly together a medley of hymns. The happy smiles on their faces tell of their joy in this

bit of missionary work. At a table we see the laboratory boys cutting and mounting pictures for scrap books. Kok Chee is painting a poster to announce the coming food sale.

This is the campus Dorcas meeting. The secretary reads a brief summary of the past year's activities:

1. Visited the Leper home, taking to them literature, money, food, and clothing.
2. Visited the orphanage and gave many hours of free labor, baby clothing, food and scrapbooks.
3. Gave to Midwifery patients food and clothing.
4. Paid Hospital bills for worthy patients in the Bangkok Sanitarium and Hospital, and helped in times of bereavement and sickness in the home.
5. Gave large tins of powdered milk to those unable to buy it.

We are interested in the history of this happy group. We find that it is less than one year old.

When the Bangkok Sanitarium and Hospital opened their charity Midwifery Department a year ago, they realized that some mothers were poverty stricken, having no clothes for the baby and no food for themselves. Many of the ladies of the church came together to see if they could do something to help in this needy situation. This marked the beginning of the Dorcas. Mrs. Krautschick was elected leader, with Mrs. Quah as her assistant. They found willing workers in every department of the hospital. The problem has never been, "Who is willing to help?" but "Where will the needed money for supplies come from?"

This problem has been solved in many ways. When Mrs. Krautschick was in America on furlough she lectured in the Brooklyn German church. They gave her a contribution to be used where it was most needed. This sum was used to purchase supplies for the newly formed Dorcas Society. Later, the Dorcas had food sales and many willing contributors were found for this among the Bangkok merchants. The

Dorcas receives a small but steady income from the sale of bottles, cans, and paper. Clothing for babies has been sold, as well as stuffed dolls and animals, painted tea towels and many other articles.

In less than a year, 4,228 ticals (over \$200 NS) has been spent for the needy. The treasury contains 10,430.60 ticals or US\$500 to be used in 1956.

In all their activities the Lord has richly blessed the Dorcas Society and each worker who has contributed to it in time or money. We pray that much more will be accomplished during the new year to relieve suffering and to point others to our loving heavenly Father.

A Harvest of Souls in Bangkok

BY MILTON LEE

Sabbath, March 24, was a happy day for the members of Bangkok's two Seventh-day Adventist churches. On this day twenty-two new brothers and sisters joined the Advent family through baptism. Of this number, ten were firstfruits from the Chinese evangelistic campaign just concluded. Eight more were from the church school, and four were Thai student-nurses.

At the close of the baptismal services conducted by Pastors Jepson and Kon in the Thai-English church, and appeal was made by the writer for all those who wished to prepare for the next baptism in July, to come forward. It was a moving scene to watch thirty-five young people respond to this call. Of this group, nineteen were student nurses and one a graduate.

We praise God for this marked evidence of the convicting power of God's Spirit. Let us join in united prayer that those who have made their decision for Christ will go all the way in fellowship with Him.

*Gathered about
Pastor Milton Lee
and his corps of
workers are the
22 new members
baptized on March
24, in Bangkok*



最近在曼谷受浸的廿二個新教友

Evangelism in Ubol

BY RICHARD C. HALL

"No, I cannot be baptized. I have changed my mind." These were the words of a promising young man, Mr. Chern, just a few days before his scheduled baptism. His final decision was a great disappointment to us. Was this fine young man going to slip away after he had made his decision to follow Jesus and serve Him until the end?

A few weeks before this the church members were preparing for Evangelistic meetings which were to be conducted by Soh T. Sektong. The opening meeting was planned for October 16, 1955. The old Savings Bank building had been rented, painted inside and thoroughly cleaned, and seats were moved in. Signs were painted and hung; banners were flying over the streets; handbills were distributed, and everyone was ready.

It seemed that everyone in Ubol was wondering what these mission people were going to do. One hour before the opening meeting I started down the street. I was to play some recorded music to help draw the people. On the way we picked up some of our members and their friends. As we drove past one of the three theaters in town, we saw a large crowd gathered around, and became a little worried as to whether we would give a good attendance at our meeting. We also heard that the U.S.I.S. was showing free movies in two different places. The further we went the more worried we became.

Turning the corner toward the hall we could see a large crowd of people filling the two streets. Immediately I thought there must have been an accident there. But drawing nearer, we realized that the people were wanting a seat at our meeting.

The hall would only seat 200 and there must have been 500 people waiting there in the street. My first thought was to hurry and get the doors opened. When I pushed through the crowd, I saw to my amazement that the doors were already open and every seat was

taken. It was a good meeting but, as the streets had to be cleared, three or four hundred people drifted away. Of course most of them were only curious, and yet for the first week the seats were always filled.

The second week the attendance remained good, although not quite as good as the first week. We noticed that there were some who were attending every meeting, listening attentively. We could see that the Spirit of God was reaching them and that some genuine interest was developing.

One interesting feature of our meetings was a series of health talks by the Doctors Roger Nelson and George Juler. They gave studies on the harmful effect of tobacco and liquor; and also showed how cleanliness and sanitation would prevent many diseases. To make the tobacco lecture really effective, Dr. Roger Nelson brought a healthy chicken onto the platform with him. He called for someone to give him a cigarette. He put the tobacco in hot water and then injected the juice into the flesh of the chicken. In a very short time the chicken was dead. The various talks and demonstrations made a good impression on the people.

After nineteen meetings, the series came to a close. Brother Sektong organized Bible studies with ten people. This number narrowed down to seven preparing for baptism. It was then that we were disappointed by Mr. Chern's decision "to wait."

We continued to study and pray with him as well as with those who were planning to be baptized on December 10. On the day before the baptism, Mr. Chern came to us and declared that he would follow his first decision, and be buried with his Lord in baptism. This made us very happy and thankful to the Lord for this victory won.

Sabbath afternoon found a nice group gathered at the river bank, and songs of praise ascended to God as Pastor Milne raised seven souls from the watery grave to walk in the newness of life with their Lord.

We of the Ubol church are happy to welcome these new members into our fellowship and trust that they will be a great blessing in our work.

皂汶教會之新教友



Photo by R. C. HALL

New Converts in Ubol

Success in Bangkok

BY W. N. ANDREWS

More than two years of wearing effort to find suitable land for locating the English School in Bangkok were finally rewarded early in March. Over those long months we looked at many different sites, and even voted to buy several of them, only to have them slip away from us. Finally land pleasing to all and large enough for our needs was found and quickly agreed upon before anything could happen to prevent our getting it.

This land contains approximately 12 rai, which is nearly five acres, and is located within the city limits. It is far enough from the main section of town to be quiet and have a rather country-side air to its surroundings. We were happy to find something in the neighborhood of the Fak Nam Road, as



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Editor ROGER ALTMAN
Associate Editor MRS. E. N. WENDTH

the majority of our students live near there. Our hope is that work can start very soon on buildings sufficient in number to at least begin to relieve the pressure for space in both the English school and the Thai school on Rama IV Road.

The plan is to have one school eventually, although

the lower grades of Thai will no doubt be taught in the present location. As time goes on, it is the hope that we can offer full secondary work, which will fit the students for continuing college in the Seminary. The work that Mrs. R. N. Milne and her teachers have done for so many young people in Bangkok can now be enlarged, and can include young people from all over Thailand.

At the time I went to Bangkok to help finalize on this land, a short side trip to Ubol helped to crystallize plans for starting a school there once more. Before the War a large school was operated in Ubol which produced the large majority of our Thai workers. But soon after the war, lack of teachers forced the closing of the school. The building, one of the finest in Thailand when it was built, is now being used as a Clinic.

It was decided to begin again in a small way. At first only the first four years will be offered, then gradually it will be built up as teachers and buildings are available. We are thankful for this opportunity of having a school in Ubol where we have a growing work. Pastor R. C. Hall has been untiring in his efforts to get the school started and will give strong backing to the teachers and students.

全球總會會長裴格牧師最近偕全球總會司庫陶理牧師路經星洲。下圖為裴格牧師於三月廿九日在聚餐會上對南洋聯合會職員談話之神態。

下圖為陶理牧師與故交康克成兄弟握手言歡之情形。康兄弟為南洋時報報館職員，陶理牧師曾在戰前擔任遠東分會司庫之職。



Photos by E. N. WENDTH

Seventh-day Adventists in Singapore were privileged to have a visit recently from the General Conference president, Pastor R. R. Figuhr and Pastor C. L. Torrey, treasurer. They spent a few days at the Division office on their way home after having attended councils in the Middle East and India.

On March 29, these world church leaders were entertained by the Malayan Union at an informal

outdoor dinner. Members of the Union and the various church institutions in Singapore gathered for this affair. The pictures show Pastor Figuhr making his informal speech to those present; and Pastor Torrey renewing his acquaintance with Khng Kiet Seng of the Malayan Signs Press. Pastor Torrey was Division Treasurer in Singapore before the war and was acquainted with many of those present.

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5. **ROBERT QUADE**, at the Organ in Sacred Melodies. LP-1234.
6. **KING'S HERALDS**, The Voice of Prophecy Quartet in the Garden of Prayer Album. LP-1211.
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8. **ROYAL AMBASSADORS**, Male Quartet Singing eleven favourite Gospel Songs. LP-1230.
9. **FARRY HADLEY SCHYDE**, Bass in "Have Thine Own Way, Lord" and other Gospel favourites. LP-1210.
10. **DEL DELKER & BOB SEAMOUNT**, in "Beyond the Sunset" and other favourites. LP-1231.

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示大家都樂意參加此傳道的工作。我們也看見那在化驗室工作的男學生，正圍在一張桌上作黏帖冊。國志正在畫一張廣告，是為將要舉行的食物義賣會而用的。

這是多加會開會的情形，書記簡略報告去年的動態：

一、探訪麻瘋院，並分贈小冊，食物，衣服和錢給院內病人。

二、探訪孤兒院，並分贈黏帖冊，衣服，食物，及義務工作很多小時。

三、贈送產科部產婦以食物和衣服。

四、替醫院內之貧窮病人付醫藥費。

五、分贈奶粉給窮人。

此多加會之成立還沒有有一年之久，其歷史是這樣：當曼谷衛生養院於一年前開辦免費產科部之時，他們知道有些產婦實在貧窮極了。教會的許多女教友便聚集商量此事，結果便組織此多加會，由克魯斯基師母為正主席，柯師母為副主席。她們深得醫院內各部門職員的幫忙。她們的問題不是：『誰肯出力幫忙？』而是『那裏去並籌集用費？』

當克魯斯基師母在美渡假之時，她會向紐約德國教會演講，結果募得一筆捐款。後來多加會又舉行幾次食物義賣會，並向曼谷的熱心商家募捐以充裕經費。此外，多加會也從售賣舊瓶子，鐵罐，新聞紙等源源獲得小量金錢。多加會也出賣嬰孩衣服及布製玩具等。

在不到一年的短時間內，多加會已贈送給窮人泰幣四二二八元，（合美金二百餘元）此外存有一〇四三〇、六〇元或五百美元作為一九五六年之費用。多加會已在過去一年中深蒙上帝的賜福，願今年有更大的成績表現出來。

北婆羅洲的多加會

包漢

多加不是十二使徒中之一，也不是七位執事中之，她只是一位普通的女信徒而已。她既是一個婦女，便盡力從事婦女所能做的工作。她有婦女之直覺及女性之母愛，所以她盡力幫助孤寡窮苦的人。

北婆羅洲坦布魯里教會之多加會的姊妹可說是一羣『忙碌的蜜蜂』。她們在孟玉山師母的引導下，每星期一下午聚集一處縫製衣服，裙子，枕套等，然後將之售賣出去。在此地方，常有老人，病人，窮人等需要幫助；此外，也有突然發生災禍等情。多加會之會員深知她們的任務，所以隨時注意這些事情，並隨時盡力去幫助患難中的人。多加會之工作是一種大有效果的工作，各地教會之每個女教友應積極參加之。

請參加『唱片之友』社

『音樂本為聖潔的用途而興，要提高人的心思清潔，高尚，尊貴，並激醒人的心靈向上帝感恩及效忠。』（先祖與先知第五九四面）

音樂是最高尚的藝術之一。良好的音樂，不但賜人快樂，同時也提高人的心思，及培養最優美的品德。南洋時兆報館有鑑於此，特別經售本會太平洋時兆報館發行之『教堂標』慢速（Slowly）唱片，以應本會教友之需要。教堂標唱片為塑膠所製，美觀耐用，而其所灌錄的音樂，都是本會名音樂家所演奏的，實為上乘之品。此慢速唱片每面皆有歌曲數首，共可開唱十餘分鐘之久，每張實售叻幣拾元，郵購另加郵費。

茲為優待長期顧客起見，特設立『唱片之友

社』。凡加入為社員者，即可免費獲得下列任何一張價值拾元的教堂標慢速唱片：

- | | |
|-----------------------------------|----------------------------------|
| 1 鋼琴獨奏 LP883 | 2 男女音合唱 LP103 |
| 著名星洲鋼琴家黃順經女士演奏世界鋼琴名曲。一面為聖樂，一面為俗樂。 | 預言之聲的『君王先鋒』四人組與戴德佳女士合唱聖詩八首。 |
| 3 女低音獨唱 LP882 | 4 女音合唱 LP101 |
| 戴德佳女士獨唱八首聖詩。 | 女音三人組合唱八首聖詩。 |
| 5 男低音獨唱 LP110 | 6 男音合唱 LP111 |
| 夏赫理獨唱『主照祢旨意』及其他七首聖詩。 | 『君王先鋒』四人組合唱『主禱文』及其他九首聖詩。 |
| 7 銀號合奏 LP113 | 8 男音合唱 LP130 |
| 三位天才音樂家合奏聖樂及俗樂各五首。 | 『君王大使』四人組合唱十一首聖詩。 |
| 9 風琴獨奏 LP134 | 10 界女音合唱 LP131 |
| 柯羅伯彈奏聖樂及世界風琴名曲。 | 女低音戴德佳女士與男高音施猛先生各獨唱一首聖詩，及合唱六首聖詩。 |

社員在入社後之一年中，至少須購買（依照常價）教堂標唱片四張，俟講足六張之後，便保留有自由退社之權利。社員除了入社時所得的一張免費唱片以外，以後每購買三張唱片，便可再免費獲得一張唱片。請即加入『唱片之友社』，入社手續簡單，只須填覽本期『會聞』英文版第十面的表格，然後將之寄至南洋時兆報館，便可獲得一張入社的免費唱片。

當我轉彎駛向我們的會址時，看見街道上有
一大堆的人。我立即會到是一場車禍。但及至
行前一些的時候，我們發覺這些人都是等着進場
赴會的。

會堂只有二百個座位，但在街上等候的人至
少有五百個。因此我的第一個念頭便是趕快去開
門讓這些在門外等候的人進內入座。但當我從人
羣中擠到會堂門口時，我驚奇地看見大門已經打
開了，堂內已坐滿了人。這是一場很好的聚會，
但可惜街上有三四百人不能入座。當然啦，其中
有大部分的人是懷着好奇心而來的。無論如何，
在第一星期的聚會中，堂內場場都坐滿了人。

第二星期赴會的人雖然沒有上星期那樣多，
但仍然相當踴躍，我們發覺有一些場場赴會，並
且十分注意聽地講。我們深知上帝的靈正在人心
運行工作。

此次佈道會的一個有趣的特色，便是由聶羅
哲及裕勒二位醫師作有系統的衛生演講。他們講
述煙酒之害，以及清潔如何能避免許多疾病等。
聶羅哲醫師爲使聽衆深切注意吸煙之害處起見，
特地捉一隻健康的雞子到講台上去，將聽衆給他
一枝紙煙浸在熱水裏，然後把煙水注入雞體內。
只在短短時間內，那雞子便死去了。聽衆對這些
衛生演講及表演具有很深刻的印象。

經過十九場的聚會後，佈道會乃告結束。蘇
植棠兄弟便組織一個查經班。初次加入此查經班
的共有十人，後來只剩下七人願意受浸。而就在
他們要受浸的前幾天，我們獲知鄭先生立意耽延
的消息。

我們繼續與鄭先生及其餘預備在十二月十日
受浸的人研究聖經及懇切禱告。在十二月九日，
鄭先生來見我們，表示願意依照最初之決定而受
浸。我們爲此十分高興，滿心感謝主爲我們打了

一場勝仗。在十二月十日安息日的下午，我們聚
集在美麗的河畔，觀看米倫義牧師爲這七個寶貴
的牛靈施浸。我們滿心歡迎這七位新教友，願他
們在正道上一日進展。

曼谷之收穫

李嗣貴

三月廿四日安息日，乃是曼谷市二間教會之
快樂日子，因是日有廿二個男女受浸加入教會。
這其中此十個人是剛結束的華語佈道會所結的初
熟果子，八個是教會小學之成績，另外四個是護
士學校之泰籍學生護士。

此次在英泰教會主領施浸的是哲遜及官威良
二位牧師。在聚會將結束時，筆者向會衆呼召，
請凡願於下一次禮日即七日間受浸的人都到講
台前來，即有卅五個青年人響應此呼召，誠然是一
個感動人的場面。其中此十九個是學生護士及
一個畢業護士。

這是聖靈使人知罪確實的證據，我們爲此感
謝上帝不已。願我們大家連合禱告，使這些慕道
的人跟從主到底。

泰國區會的教育工作

安德烈

在過去二年中，我們會經努力尋找一個適當
的地皮，俾便建立一所英文學校。在今年三月，
我們終於達到目的了。過去，我們曾經見過許多
地方，甚至會經議決購買其中幾個地方，但都沒
有成功。此次我們找到了一塊衆人合意的地方，
便立即決定此事，免得又發生甚麼阻隔。

此地約有五英畝大，它雖然位於曼谷市區範

圍內，但却遠離市中心熱鬧地區，因此環境安靜，
頗有鄉村之氣息。我們希望建校的工作不久即可
開始，俾解除現在位於拉馬第四路之英校及泰校
的困迫。

我們計劃此學校終究發展成爲一個完全的中等
學校，俾由此學校畢業之學生能够直接升至星
洲之初級大學。

我趁此次赴曼谷協助購買地皮之便，會到烏
汶一行幫助該地教會籌劃建立一所學校。本會戰
前曾在烏汶辦理一所學校，現今教會的泰籍職員
大都是由此學校出身的。但戰後不久，由於缺乏
教員，不得不暫停開辦。此學校之校舍是泰國區
會的最大建築物之一，現在作爲診所之用。

我們已決定復辦此校，其計畫是由小作起，
即先開辦四年級的小學，待教員及校舍增添後才
逐漸擴大。我們很是感謝能在此地興辦一所學校
，因爲此地的聖工正在日益進展中。何理哲牧師
正在全力進行此事，願我們爲此事禱告。

曼谷之多加會

特拉沙師母

溫勒女士

這是星期四晚上，我們在曼谷衛生療養院之
園地內漫步。我們經過餐廳，裏面漆黑無光，使
我們想起今晚無自修。這是學生們每星期一次的
自由夜。她們到那兒去呢？一陣涼爽的熱帶微風
撲面吹來，我們隱約聽見一陣微弱的音樂。這是
從克魯斯基師母的家傳來的，於是我們前去掀按
門鈴。我們所見的是一幅多麼可愛的情景啊！室
內到處坐滿了各族的女孩子，有學生護士，正式
護士，職員及外國人等。她們大家都在忙着做女
紅，口中輕唱着詩歌。她們臉上都露出笑容，顯

他說：『你們要謹慎，防備法利賽人和撒都該人的酵。』（馬太十六章六節）撒都該人是十足的實利主義者，他個以生意人的眼光來看待宗教。在他們的眼中，宗教是一種利益豐厚的營業。在耶穌警告人們不要跌入實利主義之時，他是指出人類所面對的一個最大的危險，即是世人以物質價值來衡量萬事。我們每個人都需要此警告。在每晨靈修的時光，各講員都特別強調文字佈道員之靈性理想及資格。在傳道良助一一面上說：

『從事救人工作的人，須要獻身，忠直，智慧，勤勞，努力，及機智。人若具備這些資格，就不居下位，而有服人的感化力，引人從善。』在一一九面上又說：『機警及善於判斷，使傳道人的效用增加百倍。』

有三位新的文字佈道員參加此次研究會，他們是陳耀保，賴漢民師母，和曾道南。遠東分會文字佈道幹事馮寧牧師也參加此次研究會，並教導各人以推銷術。區會文字佈道幹事陳光大牧師負責安排一切秩序，此外陳道震牧師，蔡書紳，文德士，陳文友諸兄弟都給研究會不少的幫助。有二個在幾個月前自印尼來馬工作的馬來文字佈道員也有參加研究會，他們在一個晚上講述個人的經驗。以下是吉蘭芝兄弟之經驗：

『我向吉隆坡的各部長及高級官員賣完書之後，就向馬來亞廣播電台的職員推銷書報。馬來文部的一個職員向我買了一本書，深覺該書對馬來人來最有用處，乃請我作十二分鐘的廣播，向聽眾介紹該馬來文健康書籍。由於此簡短的廣播，我們乃深受顧客的歡迎，並且幾乎每家都向我們買了一本書。』

不錯，現今到處正有天賜的良好機會，我們必須緊握之。『耶穌及聖天使將要使那些敬畏上帝努力救靈的聰明人獲得成功。願他們安靜地，

謙遜地，並且心中滿溢愛心地尋求人們來研究真理，以及盡可能參加查經。他們若這樣去行，便是在水邊撒真理的種子，也是向那位召他們出黑暗入奇妙光明的主表示讚美了。』（證言卷五原文第四〇三面）

書報的感化力是不可估計的。願我們本着信心前進，藉着文字佈道工作，將真理的亮光傳給黑暗中的世人。

『海島都等候他的訓誨』

蒲雅各

檳榔嶼的人民真的是在等候聆聽上帝對現代的人所發出的信息。我們雖然曾在檳城教堂舉行過幾次的奮興會及時兆聖經函授學校聯誼會，但直至今年二月十九日，我們方才開始舉行戰後首次的佈道大會。

檳城教會的教友十分熱烈贊助此次佈道會。事前，檳城療養院職工，區會職員，以及當地教友都同心合作籌備此次的佈道會。他們切心尋找適當的地點，終於租到了客屬公會之會所。此可容納五百人座位的會所，位於檳城之一條通衢大道，交通很是方便。此次會堂的租費之半數，是由一位慷慨的平信徒獨自負責。

在佈道會期間，雖然有雨水之阻隔，以及各公會的領袖對其教友之警告，但慕道的人士仍然踴躍蒞會聆聽施伯樂牧師講述末世之信息。在廿二場的聚會中，場場都告滿座。筆者曾二度計算那整齊排列於會堂外面的腳車，計一晚有一五五輛，最後一晚有一七三輛。由於聽眾深受感動，他們慷慨捐助佈道會之用費。我們在廿二夜中共收到捐款一千八百元，其中有四〇二元是最後一晚收到的。

此次佈道會有一個特色，便是卜士奇醫師領導之弦樂隊蒞場演奏聖樂。此弦樂隊的二十個隊員，雖然有一大部分不是本會的會友，但他們至少會到場五次呢。

在此次佈道會中，我們曾經拜訪幾百個慕道友。這其中有五十人當眾起立表示他們願意接納真理。他們現在都加入查經班，由李慈牧師，張達光兄弟和華詹美兄弟領導他們對聖道作更深的研究。李慈牧師每星期日晚上仍然繼續在檳城教堂佈道，願各位在禱告中記念這些慕道友。

烏汶之佈道工作

何理哲

『不，我不能受浸，因為我已經改變我的主意了。』這是一個姓鄭的青年人在他剛要受浸的前幾天所說的話。他最後的決定深使我們失望。這個青年人已立定要跟從耶穌到底了，難道又讓他陷入迷途嗎？

在發生此事的早幾個星期前，烏汶教會的教友忙着籌備由蘇植棠兄弟主講的佈道會。此佈道會之開幕日期規定於一九五五年十月十六日，地址是租借古老的儲蓄銀行。我們清掃會堂後，便將椅子搬進去。我們在大街上懸掛布條，在牆上大貼廣告，並挨家挨戶分發傳單，使到全烏汶的人都注意起來。

在佈道會開幕之一小時前，我便出發到街上去。我的任務是開唱一些錄音片，以便吸引多人來赴會。我們也順便在路邊搭載幾個教友。當我們經過市中的一個戲院時，我們看見有一大堆人聚集在那兒，於是有些擔心赴會的人數。接着我們又聽見美國新聞處分別在兩個不同的地方放映免費電影。我們越向前走，心中越是擔憂。

耶穌指指出門徒另一個危險

代青年人有幾位願加入我...

神道學校舉行禮日週

溫德倫

我們主辦的禮日週...

外，他可能不能承認...

溫德倫

忠心的青年人

溫德倫

我們主辦的禮日週...

溫德倫

是威廉米勒耳 (William Miller)。他深愛聖經，也最喜歡研究且以理書。他發現且以理書八章十四節之二千三百日的預言，是始於公元前四五七年。他相信耶穌將於此二千三百日或年的末了降臨，並認為這是在一八四三年三月十一日至一八四四年三月十一日之間。米勒耳在一八三一年開始傳講此道。二年之後，即在一八三三年十一月十三日，有星辰自天空降落，應驗了馬太福音十四章十九節的預言。一八三九年，米勒耳應邀到波士頓的一個大教堂講道。該教堂的牧師海姆士 (Joshua V. Himes) 相信米勒耳所傳講之道理，也開始傳講基督快要復臨的信息。海姆士並立即開始出版一種刊物，稱為『時兆』，是復臨信徒在美國的第一種刊物。還有其他的人也加入協助米勒耳工作，其中有萊治 (Josiah Litch)，貝約瑟 (Joseph Bates)，斐治 (Charles Fitch) 等。這一班以米勒耳為首的人，自稱為『復臨信徒』 (Adventists)，不過他們是謹守星期日的復臨信徒。在美國以及世界各地，有千萬人接受了這信息，相信耶穌將在一八四四年前回到這世界來。

基督竟然沒有在他們所預期的日子降臨，他們的失望是多麼地大啊！這些復臨信徒開始重新研究二千三百日的預言，發現若按我們現在的日曆，則基督復臨的日期應該是一八四四年十月十二日。這樣，復臨信息的『夜半呼聲』便自一八四四年春天至一八四四年的十月十一日之間發出。這是童女比喻中『遲延的時候』。由於當時一般教會拒絕相信基督將於一八四四年十月十一日親身降臨的信息，千萬復臨信徒都感到啓示錄十八章四節『要從那城出來』的呼召是針對他們發出的。因此那時有五萬多人脫離他們原來的教會。他們十分誠心相信耶穌將於一八四四年十月十二日降臨。當那日子漸漸臨近時，許多人辭去他們的工人，信徒們償清一切債務，並結束他們的生意。在十月廿一日，威廉米勒耳及其同道都在爲救主次日的來降作準備。這班復臨信徒堅心相信他們此生的勞苦，失望，和恥辱，很快地就要過去了。他們在預言之日期的計算上並沒有錯誤，但他們對聖經所說在二千三百日末了所要發生的事情，却無適當的瞭解。(待續)

上帝可靠的應許

包漢

在此慌惚不定的世代中，我們需要相信上帝可靠的應許，才有真正的勇氣生活下去。聖經中更有上帝直接賜給今日世人的三五七三個應許。上帝的應許是偉大而寶貴的。它們所以寶貴，因爲它大有能力。它們所以寶貴，因爲它們必應驗不爽，並幫助我們達到完全的地步。它們好比散佈花園中的寶花，上帝願我們留戀和欣賞它們，並感謝祂爲我們的需要作了這麼美好的預備。

在我們努力將真理傳給信奉回教的馬來人之時，我們遇到主觀，偏狹，不容忍，宗教狂等許多阻礙。此外，英國政府與馬來蘇丹訂有條約。其中有一款是不可干涉馬來人的風俗與宗教。而此條文更有下述的解釋，不准我們向馬來人宣傳福音。不久之前，有三十多個馬來學院的學生加入時兆聖經函授學校，當該校之英籍校長獲知此事之後，便寫了一封措辭嚴厲的信給我們，聲稱我們若不停止郵寄講義給那些學生，他必採取法律行動對付我們，他的理由是我們不可向馬來人傳道。在此事未發生前，裴德遜和彭應熙二牧會偕筆者去會見馬來亞聯邦非罪犯調查都之首腦。他曾經收到有人控訴本會工人在哥打巴汝向馬來人分發傳單以及聖經函授學校招生卡片。他雖然沒有聲言要我們起訴，但他強硬地勸告我們不要在馬來人中引起糾紛。

我現在尚記得十分清楚當我們在七年前首次寄出馬來文聖經函授課的情形。當時英文報紙上都載有專文警告馬來人不可加入我們的聖經函授課。馬來人甚至於星期五在回教寺舉行特別禱告會，祈求上帝阻止我們的工作。我們雖然遭遇這些阻隔，但主因我們深信祂的應許，便大大賜福我們，以致有幾個人悔改加入教會。當筆者寫此文之時，聖經函授學校馬來文部共有五一六個勤奮的學員。在去年中，我們共寄出二〇一張畢業文憑，並收到四六五元二角的捐款。此外，我們也賣了三七二元九角五分的書籍給學員。

今日我們十分感謝主的手仍然引導人間的事務。當此獨立呼聲響徹雲霄之際，馬來人的態度有了逐漸的改變。他們已拋棄了大部分的主觀和偏狹，願意與其他民族來往。

幾個月前，本會爪哇印尼神道學校有二個學生來馬來亞推銷書報。他們是李李瓦地和吉蘭芝兄弟，都是成功的文字佈道員。他們體驗到馬來人之態度的轉變，許多馬來人開門歡迎他們，殷勤招待他們，並向他們購買書報。他們遇見各階層的馬來人，有農人，商人，官員等等。李李瓦地在一個馬來村落免費寄宿了二天晚上，他曾向全村的人推銷書報，結果賣出七十本衛生書。他們在另一村落獲得村長一張蓋有官印的介紹信。此信說明他們所代表的機關及其工作，並邀請各人向他們買書及給予一切的方便。

我們最大的收穫，乃是七年前極力反對我們的權威馬來報，此次特別報導我們這二位青年人的工作，以及本會的醫藥工作，並介紹讀者向後港三九九號南洋時報館購買衛生書冊。



一個兆頭

孟玉山

當我們每日讀報或出外旅行之時，看見或聽見世人在物質上的進步時，便不由得想起一個問題：『犯罪作惡的世人如何能有這些成就呢？』這是人類之末期，這是一個腐敗的世代。各式各種傷風敗俗的事情正在腐化人的身心。人們以不良的習慣來摧殘自己的腦子。

罪不能磨礪人的智慧，只能夠麻醉人之敏感力。惡習不能刺激人的發明天才；反之，它蒙蔽人的感官，使之墜落至禽獸的地步。然則這一世代的人為何能夠製造這許多精巧而複雜的機器及科學儀器呢？人若靠自己，這是不可能的事。人之能夠發明這些東西，此誠然是一個奇蹟。這是上帝應驗其預言，『直到末時，必有多人來往奔跑，知識就必增長。』除此以外，我們再也無法解釋現代科學突飛猛進的現象了。上帝正在地上加速進行其工作。願我們也奮興起來，利用每一機會迅速完成聖工。我們有的是清潔的身體和腦子，上帝既可利用罪人成就祂的預言，祂豈不更會利用其兒女完成其旨意嗎？

基督復臨安息日會的

興起與發展 (一)

穆德

歷代以來，凡是到了預言快要應驗的時候。上帝就將知識賜給某些人，使他們能明白預言，並向別人講解預言。舊約時代是如此，救主與使徒的時代是如此，宗教改革的時代也是如此。因此，當我們聽說到了末時，上帝要在世界各地預備個別的人，使他們不僅能夠明白關乎末世的預言，也要向世人宣揚此信息的時候，我們無需感

到託異。

當一千二百六十日的預言應驗之後，我們的天父就從世界各地的各教會中，召選一些人出來研究並宣揚我們救主復臨的預言。其中有一個是德國的班哲爾(Johann Bangel)。他寫著了好幾本關於基督復臨的書，為多人所閱讀，並譯成許多歐洲文字。另有一個青年人是南美洲的拉肯撒(Mannel Laenzau)，他正在求學，預備成為耶穌會的神甫。他用時間去研究聖經及其他的書籍。他於研究但以理，保羅，和約翰等的預言後，便寫了一本關於基督復臨的書。此書被西班牙，墨西哥，及南美等地的人所閱讀，後來又譯成拉丁文，意大利文，法文和英文等文字。因此大約世界一半的人都有機會閱讀他的書。他寫著此書時是用『便以斯拉』作筆名。

還有一位研究關於基督復臨之預言的人，是一個住在德國的猶太少年，名叫伍爾夫(Joseph Wolf)。他在十三歲時便獻身歸向耶穌，不久後就被迫離家。他旅行了歐洲的好幾個國家，也到過非洲，亞洲和美國。他能講好幾種語言，並在許多國家宣揚基督復臨的道理，所以被稱為『世界佈道士』。

在一八四〇年代，瑞典有幾個不信徒開始傳講關於上帝審判時辰的道理。其中的二個青年，一個叫波圭斯德(Ole Boquist)另一個叫威爾朋(Erik Walbon)會因此被捕。他們在法庭受審之時，有力地宣講約珥書二章及啓示錄十四章的信息。他們被關在監牢裏，但他們被釋放後，仍然繼續傳講道理，直至一八四四年。

在一八四二及一八四三年間，報紙常刊載一些有『講道狂』之兒童的消息，因為他們傳講基督復臨的道理。

在北美研究及傳講耶穌降臨的一位名人，就