



VOLUME NINE

FEBRUARY

NUMBER TWO

Sidang Advent Mission

R. A. Pohan, President

We are grateful to God indeed for what has been accomplished during the first biennial period of the Sidang Advent Mission.

It is certainly not easy to bring the truth of God to the Moslems of Malaya. In our efforts to bring the gospel of our Lord Jesus Christ to them we meet many obstacles such as fanaticism, prejudice and intolerance.

In 1874 Britain and the State of Perak signed the treaty of Pangkor which was followed in the next twenty years by similar agreements with other States. Among other things, the treaty of Pangkor provided for the appointment to the state of a British adviser whose advice must be taken and followed except in matters concerning Malay religion and customs. Although some of the treaties made no mention of custom, the understanding not to interfere with customs was accepted as being implicit in all arrangements with the Malays. Through the years the Sultans and the Missionary societies have interpreted these agreements as meaning that Christian evangelistic work could not be done among the Malays.

Freedom of religion for the Malays means in practice freedom to be Moslem. A memorandum sent to the Reid Constitutional Commission by the Malayan Christian Council asked that complete freedom, including freedom to change one's religion, should be written into the new Constitution

巫文區會會長包漢牧師



Pastor R. A. Pohan, president Sidang Advent Mission.

of Malaya. The Commission's recommendation was "That freedom of religion should be guaranteed to every person, including the right to profess, practise and propagate his religion, subject to the requirements of public order, health and morality, and subject also to these requirements each religion should have the right to manage its own affairs, to maintain religious and charitable institutions including schools and to hold property for these purposes."

This, in the main, was in line with the desires of the rulers but resurgent Islam, using the United Malay National Organization as its spokesman, is striving hard to gain a special place in independent Malaya.

Today, Islam is the state religion of Malaya but there is freedom of worship for all. However, the right to propagate a religion other than Islam can be controlled by State law in so far as it affects persons professing Islam.

Work for Malays is not easy indeed. But the Lord has richly blessed us with a harvest of souls. Nine people, among whom were five Moslems, were baptized during the biennial period.

We are grateful to God that the Bible Correspondence School has come to Malaya and that it is also conducted in Malay, known as Suloh Hidup (Torch of Life). The number of active students among the Moslems has increased. We now have more than 300 of them. They are found in villages, towns and cities, in shops, offices and schools. We have about 30 active students at the Muslim College in Klang. Scores of them are in the tiny state of Brunei. In our files we have letters from students who have confessed their enthusiasm for and recognition of the light the Bible Correspondence School has offered them.

There are multiplying evidences that the time has come to reap a bountiful harvest of souls among

出席巫文區會年議會之職員

the Moslems. The dearth of Moslem converts is to be explained largely on the basis of extreme shortage of workers equipped and set apart especially for this undertaking.

More thorough and more highly specialized training of workers is absolutely essential. In addition to general culture and professional training for special types of activity which are necessary for work in any field, there are two lines of preparation so vital that they are regarded as indispensable: (a) training in linguistics which will develop facility in mastering the language, both colloquial and classical, used by the people, and (b) thorough training in Islamism which will impart real understanding of the mind and heart of the Moslems of today. The scheme of training should include historical Islam and also contemporary, mystical and other movements within Islam.

Today we are extremely happy for God's guiding hand in this work. Pastor Daniel Liem has contacted a number of Malays in Singapore through the Welfare Centre. In Malacca Pastor Reinhold Tilstra and brother Radja Iman Mamora have become acquainted with several Malays. In Penang brother Harapan Liklikwatil has met with a group of Suloh Hidup graduates and students in the Jelutong area. Our prospects are as bright as are the promises of God.

Thanks to the faithfulness of 77 members of our two churches in Singapore and Penang, we were able to receive \$20,370.83 as tithe and \$3,852.24 as Sabbath School offerings in 1957 and 1958.

Viewing the great challenge before us I think of ancient Israel, who, after it seemed to them they had conquered Canaan, they heard the words of Joshua "... there remaineth yet very much land to be possessed," Joshua 13:1. So it is in our field; "very much" remains to be possessed. Were it not for the higher command from God Himself saying "Speak unto the children of Israel that they go forward," we would, indeed, have reason to be discouraged. From human reasoning our advance to victory is as impossible as it was to Israel before the Red Sea. Yet, as Israel obeyed, the way opened. So it will be with Israel today. Brethren, let us press forward to victory!



Sidang Advent workers attending the Mission Session held January 7, 8, 1959.

Home Visitation Day

V. E. Kelstrom

S. S. & Home Missionary Secretary
Southeast Asia Union

March 7, 1959 has been designated "HOME VISITATION DAY." It is the purpose on this special Sabbath, for every church member to visit his neighbors and friends in the interest of their spiritual welfare. There are many ways to do this work. Here are a few suggestions which have been widely used and have proved successful:

1. Call and give a tract, a "Signs Of The Times," or some suitable literature.
2. Introduce the Voice of Prophecy Bible Correspondence Course.
3. Invite them to visit your church. If evangelistic meetings are being held in your area offer to take them to the meetings.
4. Invite the children to your Sabbath School, M.V. Meetings, Pathfinder Club, or any similar activity your church may be fostering.
5. Offer to come to their home and show pictures which explain the Bible and the times in which we live.
6. Use any other method that you might prefer, but **VISIT**, get acquainted, make friends, open the way for future visits.

The Spirit of Prophecy has much

to say about our responsibility in this matter:

"The burden now is to convince souls of the Truth. This can best be done by personal effort, by bringing the truth into their houses, praying with them, and opening to them the Scriptures." ELLEN G. WHITE—Review and Herald, December, 8, 1885.

"Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do good, and as you can, gather a few together and open the Word of God to their darkened minds." ELLEN G. WHITE—Welfare Ministry, page 87.

"How can the work of the third angel's message be accomplished? It must be largely accomplished by persevering effort; by visiting the people at their homes." ELLEN G. WHITE—Historical Sketches, page 150.

This is a work that every church member can do. It is a work God expects every one of us to do. So let us all do something on HOME VISITATION DAY. We can each choose the method which best suits us and the locality in which we live. It is not so much the method used which is important. Any method will work when everybody works. So let us all work together and do all we can to reach as many souls as possible on Sabbath, March 7.



A New Year Begins At Southeast Asia Union College

A Call to Service

**P. G. Miller, President
Southeast Asia Union College**

There is one major obstacle which stands in the way of Jesus' return to this earth the second time. It is the failure of His professed followers to complete the task which was committed to them. This task is found in the familiar text, Matthew 24:14 where Jesus foretold the culmination of the Christian hope following the preaching of the gospel to all people upon this earth.

Even to a casual and superficial student of God's word it is made clear those who are anxious for the return of Jesus will be doing their utmost to hasten His return. To take upon himself the name Christian and fail to do all within his power is to make a sham and mockery of one's profession. Our songs and prayers are studded with references with what we call "the blessed hope" but do our actions match our words? The prophet of the Lord tells us plainly, "We are not only to look for but to hasten the coming of the day of God." *Desire of Ages* p. 633. In another place she expresses it thus, "He who is a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and to save the lost." *Ibid.* p. 417.

These statements should cause both parents and youth to consider carefully their plans and ambitions. How many of our parents are willing to dedicate their sons and daughters to the work of God? Do they prefer to see them enter the more lucrative professions which bring substantial material rewards? Have our youth themselves become blinded by the

glitter of the gold and silver rewards that the service of self offers?

Unless there is an increased feeling of personal responsibility on the part of our workers, parents, and the youth themselves, the Second Advent of our Lord will be further delayed. The progress of the Master's work in Southeast Asia is being materially retarded by a shortage of consecrated young men and young women who are willing to dedicate their time and talents to the Lord. It is high time that God's professed people arouse themselves to the lateness of the hour and answer the call for more laborers to go into the vineyard. Our Union training school, Southeast Asia Union College, stands ready to provide the

training required for the front-line workers who will be ready tomorrow, to proclaim fearlessly the imminent return of the Son of God. Can we not find more parents and workers who can inspire the youth to dedicate their lives to this end? Are there not more youth who will be willing to answer the call for reapers to go to their fellow-men sharing with them the good news of salvation?

I appeal to each worker, parent, and young person to carefully consider the claims of Jesus upon their time and talents. Many more youth should be enrolling in the courses offered in the Southeast Asia Union College—courses which are designed to quickly prepare laborers for the harvest of souls.

聯合學院節制會最近舉行演講比賽，圖中前排為七位入選參加最後比賽之學生。後排自左至右是朱壘南牧師，馬丁牧師和梅樂先生。



The seven finalists who participated in the Temperance Oratorical Contest at Southeast Asia Union College. In the back row are, left to right, Pastor K. L. Juhl, Pastor C. D. Martin and Professor P. G. Miller.

Ulangca Joins Teaching Staff

Daniel Tan
Science Teacher—SAUC

Southeast Asia Union College welcomes the arrival of Mr. and Mrs. Ramon A. Ulangca to join its teaching staff. This new addition to the college faculty is significant in more ways than one.

Mr. Ulangca fills the urgent need of the college for an additional instructor for the higher forms of the secondary school in fields of Science and Mathematics. His graduating from the Philippine Union College with both a science and a mathematics major, and his two years' teaching experience in the Mindanao Mission Academy makes him just the personnel to strengthen the secondary and college program of SAUC.

Mr. Ulangca arrived soon after school reopened on January 12, to take up his teaching appointment, sacrificing the companionship of his newly married wife while she waited for her immigration papers. Mrs. Ulangca, the former Rebecca Marcelo arrived by plane on February 5 to join her husband.

The appointment of an Asian worker from abroad to teach in Singapore, a British colony, has set a precedence which we hope will open the way for other graduates from our colleges to be able to register as instructors in the Government Education Department.

Obstruction and red-tape had to be met and cut by the principal, Mr. P. G. Miller, in both the Immigration and Education departments before permits were finally

鄔蘭嘉夫婦



Mr. & Mrs. R. A. Ulangca.

granted for an alien to enter and work in this colony. The approval by the Education department for Mr. Ulangca to teach while not possessing a government recognized certificate is one that has never been granted to other institutions.

Mr. Ulangca teaches General Science in the Secondary school and also College Zoology and Algebra. The students have already found his classes very interesting, especially in zoology where dissection of the frog and other specimens have revealed new mysteries of the animal world not known before.

SAUC looks forward to more such valuable help from the neighboring Union in expanding its teaching curriculum and especially from its own graduates who have gone abroad to complete their college education.

RECORD ENROLLMENT AT SOUTHEAST ASIA UNION COLLEGE

Southeast Asia Union College began its 1959 school year on January 12 with the largest enrollment since the college was established.

A breakdown in the statistics given by the Registrar, Mr. Ngo Beng Hoe, in a chapel talk to the students gave the following very interesting information.

The total enrollment is 852 with 431 boys and 376 girls in the Primary and Secondary sections, and 45 others in the Junior College. To accommodate that great number of students, the college holds eleven classes in the morning up to the Form 5 level with 432 students and nine classes in the afternoon for 375 students who are placed from Primary 6 through Form 4, with two special classes where the main emphasis is the English Language.

Twenty-one regular teachers with the aid of students in training are striving to maintain a high standard of teaching and learning program. It is observed that ten of the regular teachers have taken a part or all of their education in SAUC.

The newly renovated girls' dormitory has now thirty occupants. Visitors to this dormitory will see a great transformation in the rooms. The partitions are made of beautifully varnished pressed-

wood, and the floor is covered with linoleum. New electric wiring gives outlets for table-lamps. New furniture is being made by the College Woodshop for each room and for the parlour. The students have bought new curtains to make the room more attractive.

The dormitory boys now number 64, with rooms for a very few more. The school cafeteria is now under the supervision of Mr. Wong who formally worked in the culinary department of the Penang Mission Hospital. He relieves Mrs. Maggie Tan who is teaching Primary I.

Other additions to the teaching staff besides Mr. Ulangca, mentioned above, are Mr. Samuel Wan who teaches mathematics and sciences, Miss Kong Hon Yin, teacher for Primary II, and Mr. Edmund Siagian, who teaches History, Geography and English. All three received their training in SAUC.

BORNEO-BRUNEI-SARAWAK MISSION

President C. G. Oliver
Sec.-Treasurer L. G. Sibarani
Postal Address P. O. Box 34
Jesselton, North Borneo

From Curiosity to Conversion

Inauk Siambing, Student-worker,
Sabah Training School,
Tamparuli, B. B. S. Mission.

It was a little over three years ago I first came to know about Suloh Hidup, (the Malay Bible course). I saw a friend of mine filling in his test-papers. I asked him what it was all about. Noticing it was a systematical study of a religion entirely different from that of mine, curiosity took hold of me.

"Where did you get these lessons? How much did you pay for the entire course?" I asked my friend.

"They came from far away Singapore, free for the asking," he replied. "If you are interested, I have here an enrollment card for you. All you have to do is to fill in your name and address correctly in the blanks below and mail the card. In a short time you will receive, free of charge, the first two lessons complete with

the instruction sheet, return envelope, etc."

As I said, it was due to curiosity only that I filled in my name and address on the enrollment card. I would never, at that time, think of changing my religion. I was satisfied with what I believed and loved the religion inherited to me by my ancestors.

But right from the beginning Suloh Hidup clearly showed me the life I was living was one of complete darkness. The course plainly states in order to be saved and thus awarded eternal life in God's kingdom one must come out of darkness and enter the way of Light through Jesus Christ.

As I studied I became more and more interested. I saw the goodness of dwelling in the light. Of course it was not easy for me to forget my old ways of living and of my belief, especially when there was no one else around with whom I could share the good tidings. But God has wonderfully blessed me. I do find real joy in keeping all His commandments.

For many months I was left alone. My parents, brothers, sisters, relatives, yes, every one shunned me. I was ridiculed, laughed at and called by all kinds of names.

It was, indeed, a miracle how an emotional and sentimental youth like I once was, and full of life, too, could stay calm and serene through all those mischievous acts and ridicule thrown at me.

Instead of giving in to them, my faith grew stronger and stronger. Surely, the Holy Spirit was doing its wonderful work within me. Yes, it was the Holy Spirit which guided my feet to step over the line and receive Jesus as my personal Saviour through baptism last November.

Since coming up out of the "watery grave" my only desire has been to live and die (if the Lord so will) for the Truth.

It pains my heart to see my people and loved ones still dwelling leasurily in darkness, and living a life without aim or hope. I do want to share with them the joy I enjoy in the Lord and in His Truth.

Thanks to Pastor C. G. Oliver who feels deeply the burden of

To page 6, column 2

S - hukur dan puji Nama Tuhan!
(I thank and praise the Lord)

U - chapan hati sanubariku.
(From the bottom of my heart)

L - ebih indah dari segenap harta dunia.

(Most precious than all the wealth on earth)

O - lehku mendapat kurnia Bapa!
(To me is the Father's love)

H - ati yang baharu ganti yang lama.

(A new heart in exchange for the old one)

H - idup yang kekal dalam shurga.
(Eternal life in heaven)

I - ndah sungguh kaseh Tuhan,
(Wonderful is God's love)

D - inyatakan oleh AnakNya.
(Through Christ Jesus, His Son)

U - mat manusia yang sudah tersesat dapat.

(Mankind, who once was lost)

P - ulang kembali kedalam pangkuanNya.
(Can now return home to Him)

Please remember our people in your prayers. Thank you!

鄧立成夫婦之儷影



The marriage of Tang Lup Seng to Chan Sook Yee took place in the Chinese Singapore Church on Thomson Road, the afternoon of December 25, 1958. Miss Chan is the daughter of Pastor Chan Sing Chor who is the pastor of the Kuala Lumpur Chinese Church.

施迪爾醫生之合家歡



Dr. and Mrs. R. J. Steele and children Charles, Robert and Ruth are new arrivals in Singapore from Canada. Dr. Steele has been appointed to the Youngberg Memorial Hospital staff.



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News Notes

● Melvin Yeo left for the States February 10, 1959. His many friends and relatives were at the airport to bid him farewell. Melvin goes to La Sierra College in California for his pre-medical work in preparation to enter the medical college. May success attend him in his endeavors.

● Word has come that Wellington Manullang has been accepted by the College of Medical Evangelists in order to pursue his medical training. His friends and relatives wish him the very best of success.

● Alice Sormin has been accepted in nurses training in the Sydney Sanitarium and Hospital, Australia. The MESSENGER family wish Alice success as she enters training for her chosen life's work.

● Elder and Mrs. J. M. Nerness have announced the marriage of their son John to Shirley Yvonne Rasmussen which took place in the Takoma Park Church, Wash-

SOUTHEAST ASIA UNION STATISTICAL REPORT
For Year Ended December 31, 1958

Mission	Baptisms	Church Membership	S. S. Membership	Tithe	S. S. Offerings
Borneo-Brunei-Sarawak	247	2,866	4,115	\$ 63,469.61	\$ 14,519.54
Cambodia	—	11	25	2,646.69	710.00
Laos	5	8	22	105.03	596.84
Malaya	129	1,666	1,575	141,853.83	33,224.77
Sidang Advent	3	77	95	10,352.99	1,976.02
Thailand	60	532	719	89,050.73	12,313.93
Vietnam	114	613	1,149	29,188.83	3,860.60
Totals 1958	558	5,773	7,700	\$ 336,667.71	\$ 67,201.70
Total 1957	618	5,286	6,824	279,286.62	\$ 64,909.86
Increase (Decrease)	(60)	487	876	57,381.09	\$ 2,291.84

ington D. C. the afternoon of December 21, 1958. Shirley is the daughter of Elder and Mrs. L. R. Rasmussen recently of the General Conference Educational Department. She is a graduate nurse and John is looking forward to taking the medical course. We extend our best wishes for their happiness and success.

CAMBODIA STATION

Tran Tran	156	Rs. 21,245.00
Edith Giang	26½	11,980.00
2 Colporteurs	182½	Rs. 33,225.00

BORNEO-BRUNEI-SARAWAK
MISSION

Chin Kong Loi & Wong Yew Seng	210	\$ 2,568.60
Ho Yueh Chang & Jeannie Kong	109	1,680.20
Madeline Kwok	51	1,251.50
Chung Fui Tshin	12½	123.30
6 Colporteurs	382½	5,623.60

THAILAND MISSION

4 Colporteurs	800	Ts. 2,978.55
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Continued from page 5

making the entire Borneo-Brunei-Sarawak mission field a totally "white area" in the shorest possible time. Our Workers Training School at Tamparuli proves to be a wonderful means to this noble end. I am grateful to the Lord for opening the way for me to join this school, where I can receive the proper instruction in order to qualify myself for the responsibility of proclaiming the last message to my people.

I am grateful to the Suloh Hidup for leading my feet into the path wherein I found my Lord.

Literature Evangelists

H. W. Peterson
For Month Ended
December 31, 1958.

MISSION OF MALAYA

	COLPORTEURS	HOURS	AMOUNT
葉明	L. C. Lau	105	\$ 929.10
黃祥	Yap Ming	148	255.60
黃鳳嬌	Wong Siong	66	139.00
	F. K. Wong	31	77.80
	H. C. Kwok	88	580.70
	H. C. Aun	207	804.00
	Y. K. Chin	123	216.00
馮佑培	Y. P. Fung	168	441.30
	John Chew	130	71.25
許太平	T. P. Khor	279	589.60
	K. C. Khor	84	194.00
林錦洲	G. C. Lim	177	746.20
	12 Colps.	1579	\$ 5,024.55

VIETNAM MISSION

Truong Khoi	254	Ps. 21,350.00
Truong Nga	253	21,350.00
Pham So	152	14,060.00
Pham Cuu	224	10,436.00
Huynh Tu Nhon	124	9,860.00
Vo Tin	176	9,756.00
Vo Van Sau	140	7,300.00
Luong Huy	192	7,100.00
Pham Duy Thanh	164	6,920.00
Pham T. Nguyen	224	5,050.00
Truong Trung Tho	73	4,820.00
Pham Hong	196	4,360.00
Nguyen duc Duc	220	30,020.00
Phu Tai	194	4,205.00
Nguyen H. Thuong	164	4,120.00
Nguyen van Phi	147	5,830.00
Truong Ky	—	5,361.40
Duong Sau	—	3,924.20
Ho dinh Sanh	—	3,431.20
Nguyen Khanh	—	3,190.20
Tran Dao	—	828.00
Tan Ngoc Hien	—	452.60
Quach dai Nguyen	—	180.00
Cash Sale	—	1,115.00
23 Colporteurs	2898	Ps. 185,009.60

全心仰望天國

副評論通訊 康德禮
編輯 韓

心懷二意所造成的情緒緊張，比較任何因素都大。它使人沒有清晰的思想，也使人無法決心行事。雅各書一章八節上說：『心懷二意的人，在他一切所行的路上，都沒有定見。』

一個基督徒的屬靈生活所以會不穩定，就是因為他對永恆事物及現世事物兩者的比較價值沒有穩定的估計。在另一方面，一個基督徒所以有穩定的靈性生活，就是因為他一心一意仰望上帝和天國。

我們不時會聽見基督徒埋怨說，作基督徒是不快樂的，甚至是困苦難當。一個基督徒既發出這樣的怨言，乃是一種徵兆，表明他沒有熱切愛慕天國。他的沒有熱切愛慕天國，乃因為他沒有全然拋棄世界的心意。

『有許多人覺得基督徒的生活十分困苦，有許多人十分變幻無常，其原因就是他們一面想要使自己與基督相聯，一面又不先使自己與這些懷抱中的偶像脫離關係。』（『語言』卷五第二三一面）

那些在這樣境況中掙扎的基督徒，乃存有一種幻想，以為可以一面盡情享受這世界所賜之物——或至少享受一小部分，而一面又可愧倖地得到永恆的賞賜。

人若一面仰望天國，而一面要暫時享受罪

中之樂，不但是嘗試不可能的事，而且是招引靈性上的破產。『你享受這一切罷，同時又可獲得天國。』這是撒但的一個最陰險的計謀。可惜有許多人上了他的大當。一個基督徒若想要承受天國的產業，他就必須好像摩西一樣，決意拋棄世界。（見希伯來書十一章廿四至廿六節）

如果一個基督徒一脚踏在世界上，一脚踏在天國的邊緣上，而又妄想能夠保持靈性生活之平衡，他乃是一個最可憐的人。三心兩意的打算，將會讓屬世之意念控制了整個心。我們惟一安全之道，就是依靠基督的恩典，堅定站在真理的台上。我們的目標，並非在那珍珠之門正要永遠關閉之前剛好擠進去，却乃是老早深進到裏面去，確保我們一定在裏頭。

誠懇而專心的基督徒並不詢問說，他們可享受幾多的屬世快樂，而仍然可以進入天國。反之他們好像保羅一樣，將萬事當作有損，而以認識主基督耶穌為至寶，並且為要得着基督，願意丟棄萬物。（見腓立比書三章八節）這『萬事』不但包括物質上的財富，也包括了屬世的慾望，友誼，機會，和享樂。保羅專心仰望天國，他把背後一切的橋樑都砍斷了。他把自己所有奉獻給上帝，這種行為值得我們效法。

人若一隻眼望天，而一隻眼看世界，一定會形成了靈性上的斜眼，以致對於永恆之事物沒有正確的看法。一個人的心中若果仍殘留有貪戀世界的念頭，其惟一的補救之道，就是獲得保羅在羅馬書十二章二節上所說的心思更新的經驗：

『不要效法這個世界，只要心意更新而變化。』主的僕人曾經論到這種經驗說：『當我們把自己歸服基督之時，我們的心和祂的心相聯一起，我們的意志和祂的意志相合，我們的意念和祂的意念聯合。我們的思想受了祂的管束，我們所過的就是祂的生活。這就是穿上基督義袍的意思。』（『基督的比喻』第三一二面）

基督說道：『一個人不能事奉兩個主；不是惡這個，愛那個，就是重這個，輕那個；你們不能事奉上帝，又事奉瑪門。』（馬太福音六章廿四節）

正如一個人不能『事奉兩個主』，他也不能一面觀看近的事物，而另一方面觀看遠的事物。一個人也不能同時集中思想注意幾件事情的。基督若不是全然管制我們的人生，他就不會管制我們的人生。

『除非我們是全然屬乎基督，我們就不屬乎祂。人所以會意志軟弱，或變更他們的心願，就是因為他們在基督徒生活上是三心兩意的。人若若要一面事奉自己，而又要事奉基督，他接受了道理之後，就像是種子落在石頭上一樣。當試驗臨到的時候，他便忍受不住了。』（『基督的比喻』第五十面）

各位弟兄姊妹們，願我們專心尋求上帝和祂的天國。



士，擔任史地及英文的謝江先生。他們三人都是本校的畢業生。

大北婆羅洲區會

會長……………歐立夫

書記兼司庫……………施巴蘭尼

北婆羅洲亞庇信箱卅四號

我信道的經過

洗 賓

是在三年前，我開始認識聖經函授學校。當時，我看見有一位朋友填寫馬來文聖經函授課的考卷。我向他探詢，乃獲知這是有秩序地研究一種宗教——與我素來所相信的全然相反的宗教。我開始有了好奇心。

『你從那兒得到這些課文？你付出幾多的學費？』我問道。

『這是從星加坡寄來的，完全免費的。』他回答道：『如果你感覺有興趣，這兒有一張招生卡片給你。你只要在此卡片上填寫你的姓名和地址，然後郵寄出去。不久之後，你就會免費收到兩課課文，以及回信信封等等。』

誠如前文所述，當我填寫此卡片時，純然是出於好奇心。當時，我根本未打算要改變自己的宗教的。我滿意本來的宗教，也喜歡這由我祖先傳下來的宗教。

從我開始讀聖經函授課時，它便向我指明，我所過的生活，乃是全然黑暗的。全部課程明白

指出，人若要得救，並在上帝的國度中有永生，他必須從黑暗中出來，從而藉着耶穌基督進入光明之道。

我越是研究函授課，便越感覺興趣。我發現居住在光明中所得的榮美。當然啦，要我忘記舊日的生活，以及原來的信仰，這並非一件容易的事，尤其困難的，我無法向四周的人介紹此快樂的信息。然而上帝奇妙地賜福我，使我在遵守祂的一切誠命上得到了真正的快樂。

有許多月之久，我是處在孤立的境況中。我的父母，兄弟，姊妹，親友，——每個人都逃避我。我飽受譏諷和嘲弄，並博得了各樣各式的名字。說來真是一個神蹟，像我一個感情豐富的青年人，竟會對這一切譏諷泰然處之。

我不但不向他們屈服，反而我的信心却日益堅強起來。誠然聖靈是在我的心中工作。祂引導我的脚步，以致我在去年十一月受浸歸主。

當我從『水墓』裏上來時，我惟一的願望就是為真理而生活，倘若是主的旨意，我也甘願為真理而死。

我的親友依然生活在黑暗中，他們的生活沒有目標，沒有希望，這是我所感覺痛心的。我願與他們共享在主裏面的快樂。

感謝歐立夫牧師，他心有一個擔子，就是要使大北婆羅洲區會之地區在最短的時期中成爲一個『白區』。本會設在坦布魯里的沙白訓練學校乃是完成此重大使命的一個有效機關，我十分感謝主，因祂爲我打開門路，使我有機會加入這個學校受訓，俾使向我的族人宣揚最後的信息。

最後，我要感謝聖經函授學校的幫助，並請各位爲我的族人禱告。

馬來亞區會

會長……………陳道震

書記……………潘嘉平

司庫……………李承璋

馬來亞吉隆坡市武吉免登律一六六號

一九五八年的怡保教會

葉 明

自多年來，怡保教會之靈性正如溫水一般，不冷也不熱，險些爲主吐出。幸蒙祂愛，仍以眷顧，莫把丟棄，乃召陳經文牧師前來主持。陳牧師自到任後，實行主旨，關心教會，一本初衷，極力維持，不遺餘力，終日勞碌，挨家探訪，始有今日的進展，踏入正常軌道。

在佈道方面，陳牧師依照區會議案，一年舉行兩度佈道大會。首次是由四月十三起，爲期八週，共有廿五晚的聚會。第二次的佈道會由十一月廿三日起，亦有六週，共十八晚的聚會。社會人數雖不多，但靈恩鴻濶，成績方面也算不錯。獻身歸主者共有八位，是在十二月二十日舉行受浸。連同首次的受浸，共有十位，現仍繼續研究者也有多位。懇請同道多爲代禱，待下次時機成熟，或會完全歸主。

青年團方面，自陳經文牧師抵怡保來，經一番的改組，逐步邁進，遂能符合本會的宗旨。每週有定期聚會，奮興靈修，最近又有聖詩班之組織，由陳牧師命耶惠仁君指導。

此聖詩班于十二月廿一日誕生成立，藉以慶

的使命。這使命是記在我們熟知的馬太福音廿四章十四節上。耶穌在此提到福音傳遍全地之後，基督徒的盼望就要實現了。

甚至一個對聖經僅有粗淺認識的人，他也十分明白，凡是十分盼望耶穌復臨的人，必會盡力工作催促祂早日降臨。一個人若自稱為基督徒，却又沒有盡力去工作，乃是對於自己的信仰來開玩笑。

我們的詩歌及禱告充分地提到那『有幅的盼望』，但我們的行為是否與此相符呢？主的僕人對我們說道：『我們不單是要仰望，而且也要催促上帝的日子來到。』（『歷代願望』第六四三面）主的僕人又提說：『凡是上帝的兒女，從今以後，都該看自己為上天垂下拯救世人之鏈子的一環。』（同書第四二四面）

這些話應當使父母及青年人仔細考慮他們的計畫。有許多父母願意將自己的子女奉獻出來為主工作呢？他們是否只想望子女加入那將帶來大量物質報酬的職業呢？我們的青年人是否受了那為自己服務而賺到的金錢所欺騙呢？

除非我們的職員，父母，以及青年人本身有了更大的責任感，基督的復臨將要再受延遲。東南亞聖工的推進，乃因缺少甘願為主奉獻時間和才幹的青年男女而受阻礙。現今正是自稱為上帝之子民的人醒起之時，他們應當曉得時候已晚，必須趕快響應呼召，進入主的葡萄園中工作。

本聯會的訓練學校——東南亞聯合學院——隨時準備訓練我們的青年人，使他們能够明白而

勇敢地宣揚教主降臨的好消息。我們是否可找到更多的青年願望作主的工人，去向人們分贈救恩的好消息呢？

我謹請每位職員，父母，和青年人仔細考慮主對他們的要求。應當有更多的青年人報名在東南亞聯合學院讀書。

介紹鄔蘭嘉夫婦

陳望實

東南亞聯合學院歡迎鄔蘭嘉夫婦加入本學工作。鄔先生擔任中學部之數理化教員，解決了本校的迫切需要。他是菲律賓聯合學院的理科畢業生，擅長數理化。他也在本會民打拿中學有過兩年的教學經驗。以他的學歷和資歷而言，正可加強本校教職員的陣容。

鄔先生先於一月十二日到星，以便快速負起本校的責任。他的新婚師母則因等候移民廳之准證，遲至二月五日才到星洲。

本校此次由外地聘用亞洲人來星洲——一個英國殖民地——工作，可說是開了一個很好的先例。我們希望以後別地的本會大學的畢業生也可以獲准在星洲工作。

在申請鄔蘭嘉夫婦來本校工作時，校長梅樂先生曾經向移民廳及教育局作了多次的磋商和交涉。鄔蘭嘉先生雖然未持有本邦政府所承認的畢業文憑，但却獲准在此執教，乃其他機關所未曾有的。

鄔先生擔任中學部的科學教員，以及大學部

的動物學及代數教員。學生們對他的功課很感興趣，他們尤其喜歡的是在上動物學時解剖青蛙及其他動物。

本學年的學生

陳望實

東南亞聯合學院於一月十二日開始另一個學年，學生人數之多，乃歷年來所未曾有過的。

根據註冊組主任吳明和先生的報告，本校中小學部共有學生八五二人，其中男生四三一人，女人三七六人。大學部則有學生四十五人。為容納這眾多的學生，本校不得不把學生分成上下午班。上午計有十一班學生，有學生四三二人，本下午計有三七五人。

本校共有廿一個全工教員，其中有十人在大學部接受訓練。

新近修理完畢的女宿舍共有卅個寄宿生。賓客來參觀時，將會發現女宿舍已有很大的改變。房間是用光滑的壓木圍閉，樓板也鋪上漆布。房間內裝有新的電線，可供點桌燈之開。房內及令客廳的家具也是由本校的木工廠新做的。

男生宿舍共有六十四個寄宿生。本校的膳堂由今年起，改由黃玉鼎先生負責，他本來是檳城環養院的職員。原任膳堂主管陳望實師母則改擔任一年級主任。

本校新教員除上文所介紹的鄔先生外，尚有擔任數理化的溫家樂先生，二年級主任江漢英女

自稱爲一個門徒的人沒有完成所託給他那些

梅崇

呼召工人爲主服務

星洲後港路四一〇號

司庫……梅崇

校長……梅崇

東南亞聯合學院

此兄弟們，我們願我們勇往直前！

了。對於今日列色人而言，其情形也正如
要。從紅海一列色人以前進時，路便打
心。從人觀點來看，我們勝利正如以
時未得之地。『不是上帝命令說：』
多約書亞的話：『這有許多地，却
到約書亞的話：『這有許多地，却
以列色人對面挑起了古時的
的安息日。』

○八元二角五分之二，三八元二角七分

一九五七及一九五八年，共收到二七三

一感謝星洲兩地教會的友誼，我們在

員。我們的遠處是光明的。

兄弟也接應到馬馬來人。在權城，李立兄弟
了。馬馬來人牧師恩慈，慈惠的工，已
作。林日，我們十分引薦，我們的工
交與的。這也包含回教之歷史，以及回教之各種
熱知回教之可憐，地應通用可明白回教之思
言訓練，這需要多少的備。一。有訓練
以外，這需要多少的備。一。有訓練
徒。我們需要更有訓練的工人來回教
人。這大學生本十分缺乏。回教之
的。因本學生本十分缺乏。回教之
徒。這大學生本十分缺乏。回教之
給他們的光。許多時候，我們可回教
學授員寄信來，表明他認爲校所介紹
在市。個學員在商店，有，或在鄉村，或
百多回教員是回教，或在鄉村，或
校回教員是回教，或在鄉村，或
會。其深爲回教。回教員是回教，或在
其。當賜馬馬來工人作之。在過去兩年中，有九人加入本
向。則受到各州之法律。回教員是回教，或在
場。其他宗教，倘若法律有影響，則回教員是回教，或在

都。今日，回教之回教，外國人，若
爭。在獨立前，回教之回教，外國人，若
力。在獨立前，回教之回教，外國人，若
大體而言，這回教之回教，外國人，若
有地應開辦。這回教之回教，外國人，若
其。回教之回教，外國人，若
德。回教之回教，外國人，若
之。回教之回教，外國人，若
仰。回教之回教，外國人，若
之。回教之回教，外國人，若
中。回教之回教，外國人，若
應。回教之回教，外國人，若
信。回教之回教，外國人，若
乃。回教之回教，外國人，若
規。回教之回教，外國人，若
事。回教之回教，外國人，若
見。回教之回教，外國人，若
及。回教之回教，外國人，若
應。回教之回教，外國人，若
的。回教之回教，外國人，若
在。回教之回教，外國人，若
一。回教之回教，外國人，若
阻。回教之回教，外國人，若
美。回教之回教，外國人，若
識。回教之回教，外國人，若
謝。回教之回教，外國人，若
感。回教之回教，外國人，若



災難飢荒救濟捐

東南亞聯合會 歐德明
司庫兼書記

全球總會號召全世界的教會於五月九日奉獻一項特別捐，為的是救濟災難和飢荒的人。多年來，全球總會曾幫助陷於患難中的教友，有大批的衣服被送到世界各地，有大批的食物及大宗的金錢被發出。對於在患難中的同道，這種幫助之結果，誠有生死之別。我們盼望東南亞聯合會的各教會都熱烈響應此號召。本聯合會的目的已定為叻幣二，四七五元。倘若各地教會都盡力奉獻，這個目的必可達到。請為五月九日的奉獻早作準備。

家庭探訪日

家庭佈道部 紀士敦

一九五九年三月七日已經被定為『家庭探訪日』。在這個安息日中，每個教友當為傳道的緣故而去拜訪他們的親友和鄰居。有許多方法可以進行此工作。以下一些建議曾被廣泛應用，並且被證明很有功效。

- 一·登門拜訪他們，以便送給他們一本時兆報，單張，或其他小冊。
- 二·向他們介紹聖經函授學校。
- 三·邀請他們來赴教堂聚會。倘若你們的地區正好有舉行佈道會，便請他們來赴會。
- 四·邀請他們的孩子來參加安息日學，青年團聚會，少年先鋒隊聚會，或其他類似的活動。

五·向他們建議要到他們的家中放幻燈片，講解聖經的教訓。

六·採用你所認為合適的方式去探訪他們，與他們相熟，俾使將來有機會再拜訪他們。

關於拜訪之重要，預言之靈曾經給予我們許多教訓：『現今的擔子就是使人信服真理。這工作若要獲得最佳之效果，只有靠個人的努力，把真理帶到人們的家中，與他們同禱，又向他們打開聖經。』（『評論與通訊』一八八五年十二月八日）

『去到每一個鄰舍的家，與他們親近，以致他們的心因你不自私的關懷和愛心而溫熱起來。與他們表同情，為他們禱告，把握行善的機會，盡你力之所能，召集了幾個人來，向他們黑暗的心思打開上帝的聖言。』（『慈善工作指南』第八七面）

『傳揚第三天使之警告的工作如何可以完成呢？這工作大部分是靠賴堅持的努力及登門拜訪而成完。』（『懷氏簡傳』第一五〇面）

這是每個教友可以做的的工作。這是上帝期望我們每個人去作的工作。因此，我們當在家庭探訪日做些工作。我們可以選擇那最適於我們之地區的方法去進行此工作。方法不是最重要。倘若每個人都工作，任何方法都有果效。因此，我們當聯合起來，盡力在三月七日會見許多的生靈。

巫文區會報告

會長包漢

我們深為巫文區會在頭二年所完成之工作而