



# The Messenger



VOLUME THREE

JANUARY AND FEBRUARY, 1953

NUMBER ONE

## Colporteur Institute in Kuala Lumpur

By H. K. SHOW

The first post-war colporteur institute for the Malay States Mission was held in Kuala Lumpur in March of 1950. At that time there were eight col-

porteurs in attendance, and the delivery record for that year for the Malay States was \$66,513.43. Since that time the colporteur army has more than doubled



馬來亞區會文字佈道士

Colporteurs who attended Institute in Kuala Lumpur

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and the sales have climbed steadily to a total of over \$140,000.00 for 1952 under the capable direction of Brother Chin Kong Tai.

In January the colporteurs were back in Kuala Lumpur for the annual institute for 1953. Of course the sales record for 1953 is yet to be made, but the fine group of twenty colporteurs in attendance at the institute gives every indication that with the blessing of the Lord, the record will be a good one.

Elder D. A. McAdams, Associate Publishing Department Secretary of the General Conference, led out with instruction that was decidedly spiritual in tone, although the mechanics of selling were also included. The book *Great Controversy* was used as the basis for practice and demonstration, and the colporteurs went home with a renewed vision of Evangelistic canvassing. Elder Wickwire, Publishing Secretary of the Far Eastern Division, brought his usual high enthusiasm and good counsel to the meetings.

The partial report of five souls won during the year indicates that the colporteur evangelists are indeed evangelists, but each one was impressed with a need for greater consecration and renewed effort for the coming year. It has been pointed out to us by the Spirit of Prophecy that a large portion of the souls who are won in the last days will trace their first contact with the Truth to our literature. This being the case, the time has come for us to offer this literature in every province, in every city, in every home throughout the field. Every door offers its challenge, but behind that door are souls for whom Christ shed His blood; souls who are precious in the sight of God; souls to whom the Holy Spirit is speaking; souls who may be longing for the first glimpse of salvation. Angels stand ready to go with the humble Gospel salesman. Angels stand ready to impress the minds of the people as they read our literature. Angels stand ready to "soften and subdue the hearts" of those to whom we speak the name of Jesus in love and tenderness.

Yes, the angels and the Holy Spirit are ready to do their part in finishing the work in the earth. The colporteur evangelists of Malaya are determined to do their part in 1953. Will you do yours?

*The following is the fourth of a group of statements on the subject of tithing which we have received from the General Conference with the request that one be published in each edition of "The Messenger." We know that all of our readers will be grateful for the opportunity of reviewing what has been written for our instruction on this most important topic.*

### If One Loves God, to Tithe Will Not Be A Burden

"In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively

small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that he will accept their offering.

"The one to whom God has intrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord His own.

"In view of all the gifts of God to us, the question is asked, 'Will a man rob God?' As though such a sin were not possible. But the Lord declares, 'Ye have robbed Me!' God reads the covetous thought in every heart that purposes to withhold from Him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before Him of them that fear the Lord, and that think upon his name, so there is a record kept of all who are appropriating to themselves the gifts which God intrusted to them to use for the salvation of souls." *Review and Herald*, May 16, 1893. Vol. 70 No. 20, p. 305.

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### INDO-CHINA MISSION

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### Tourane Spearhead Meetings

BY R. H. WENTLAND

It is not very often that a church is so crowded for an evangelistic meeting that the service has to be called off, but this was the case with the first meeting of the series conducted between November 22 and 27, in Tourane.

In preparation for this series of meetings, Pastor Le Van Ut had the church properly repaired and redecorated, as well as having made special decorative touches to indicate that something special was to take place. He received the gracious consent of the mayor to hang street banners which announced the meetings. Aside from this he distributed a number of neatly printed announcements to government office workers as well as to friends, along with a personal invitation to attend the series.

Arriving at the church about fifteen minutes before the first meeting, we were happily surprised to see the seats already filled. Entering the building, we spotted a number of fine looking people who had

responded to the invitations. However, the majority of the audience consisted of curiosity filled children. About the time we started, the entire street mob avalanched into the church and it became noisier than a market place. Try as we would, we failed to get any of them to leave or to quiet them enough so that our voices could be heard, so we decided to show them a film strip for the sake of those who were really interested and bring the meeting to a close without the scheduled sermon.

This was rather disconcerting but the next morning most of the adults returned and we had a fine service. Thereafter we posted men at the gates to keep the curious out, and to the last night the church was well filled. Many expressed their appreciation of the fine services. Pastors Storz, Le Huu, Le Van Ut and the writer preached on their appointed evenings. We enrolled a number of people interested in the Bible course. Among those attending the meetings were such people as the mayor's assistant.

We are laying plans to return to Tourane about March and to conduct a longer series of spearhead meetings with the hope of gaining tangible results and adding unto the church such as are ready. We believe the time is ripe for evangelism and that the opportunities are favorable in that area where we already have a lovely church and a good nucleus of members.

## Doctor Permit for Indo-China

By L. G. STORZ

Indo-China, a land of some thirty million inhabitants, is one of the few missions in this Union where the medical work has lagged behind. In no sense is this attributable to a lack of need for medical facilities, but rather, simply an inability during the last few years to secure the necessary permits.

Long before the war, inquiry was made and requests were written out and presented, but the answer was always the same negative one. In 1947 we made a written request to the French government in Paris. This request was first sent to Washington D.C., and from there was to be sent to Paris along with a letter of approval from the State Department. This was done in accordance with the advice of the U. S. Consul at Saigon. For some reason no answer was ever received.

Early in 1950 when Viet Nam received greater independence and authority in government functions, we thought we saw the doors at last opening. At this time the American Medical-Aid director at Saigon was highly in favor of our receiving permission to open medical work here. The marvelously influential executive assembled the local medical authorities and explained the matter to them. All but two of these men favored the idea and gave the impression that there should be no question as to permission to start. Again our written request was presented to these authorities, but again it was refused. We immediately presented another written request, this time wording it differently, as they had

apparently misunderstood the nature of our first request. To our surprise the answer was for the first time, favorable. It began in a most encouraging manner, giving a flowery description of the hospital to be and of the doctor's privileges. Our hearts beat fast with joy until we read the closing paragraph which stated that until such time as the Viet Nam would be fully independent, they regretted to inform us that they could not give us the final go-ahead signal.

In 1952 we again resumed activity. We had a personal interview with Viet Nam's dynamic new President Tam. He was not only favorable but out and out enthusiastic and assured us that his government could and would certainly be able to do just as much for us, in granting our medical requests, as the Thailand government had done for us in Bangkok. This time we entered our request with the governmental department, in a well-worded letter, having received much helpful advice from Dr. Waddell. Before it reached the president's office, however, some alterations had crept in by mistake in the re-copying of the qualifications and limitations. These slight alterations changed considerably the desired meaning! We worked on their correction for many days. Finally, on October 4, 1952, the Vietnamese government published in their official bulletin, the permit for the Seventh-day Adventist Mission in Viet Nam to open a hospital in Saigon, employing a physician bearing an American diploma!

Truly our prayers have been answered and our efforts rewarded as this great door has at last swung open. A new era is dawning for God's work in Indo-China. Already the fine publicity this has given us has noticeably placed us into a bigger scale of appreciation before the educated classes. To live up to what they now expect of us should not be too difficult, provided we establish this work here from the beginning, according to the "blue print,"—in a small way at first, and using only Christian personnel, so that this institution may truly be the "right arm" that medical missionary work was intended to be.

## Free Time on Radio Saigon

The Vietnamese Government granted us one hour free time for a radio broadcast on Christmas eve over Radio Saigon. The responsibility for the material for this radio hour was equally divided between the Vietnamese and Chinese churches.

Pastor and Mrs. R. H. Wentland have been faithfully preparing the Chinese and Vietnamese choirs for several weeks in order to render a well-organized program of hymns, carols and also a speaker.

Gradually barriers are softening up and doors are opening. It is evident that the radio broadcast directors are looking upon our broadcasts with greater favor and appreciation. They have expressed the hope to us that something can soon be arranged for the regular broadcasts for which we have waited so long.

**MALAY STATES MISSION**

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 the writings of  
**ELLEN G.**  
**WHITE**



You will remember reading in the November "Messenger" about this special offer. The books have arrived and the dates have now been set for April 1, to June 30, inclusive.

Orders should be placed with your Book and Bible House, or perhaps you may wish to make your purchases at the time of the Biennial Session to be held in Singapore during June 1953.

For those who have not been informed of this special plan, the following paragraph will give the needed information.

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## Music in the Air

BY HELEN BOND

If the program was too long it was not because it was planned that way. When an audience enjoys what it hears it is likely to call for encores, and that is just what happened during the program of sacred and secular numbers given by the Music Department of the Malayan Union Seminary. Actually, it would have been difficult to tell who was enjoying the performance most, the audience or the participants.

Those living close to the Seminary had for weeks been hearing the diligent and enthusiastic practice periods of the choirs and choruses and consequently were looking forward to the actual performance. Good news has a way of getting around and by eight o'clock on the evening of November 22, the little Seminary chapel was crowded with people.

By ten-thirty the same people finally settled back in their seats and beamed at each other with satisfaction as the last lilting strains of Strauss' "Blue Danube" were punctuated with a tremendous thunder of applause. The first half of the program had consisted of sacred numbers, among which were the beautiful and soul-inspiring songs, "Oh the Way is Long and Weary" and "A Song of Heaven and Homeland." The delicate interpretation and perfection of diction with which the choir had rendered these numbers was a new high in choir performance for the Seminary. There have been occasions when the choir may have been more technically correct, but never has it stirred hearts more genuinely with its enthusiasm and appeal than it did upon this one. Sincere congratulations are due to Paul Coleman and Samson Benjamin who conducted the choirs.

A new feature this year was the Junior Choir which appeared for the first time. The purpose of this choir is to provide experience and training for the younger students so that they may fit quickly into the Senior choir when their voices have matured. Their careful and wholehearted rendition of "I Waited for the Lord" was a real tribute to their leader, Badu Simonjuntak.

The men's and ladies' choruses were right up to par with the lovely numbers, "God So Loved the World," and "Bless this House." Among the other numbers, in this sacred group was the hauntingly beautiful "I Heard a Forest Praying," sung by a ladies' trio who were guest singers from outside the student-body. Also guest performers were the Trumpet Trio, who played American folk-songs in the secular section of the program. Many Negro spirituals and folk-songs were included in this group as well as two piano numbers and a violin solo. Outstanding in the vocal numbers was the novel rendition by the Ladies' chorus of, "Sleep, Kentucky Babe" and the happy enthusiasm of "The Blue Danube" by the full choir.

The Malayan Union Seminary choir was organized in 1947 and with the Junior choir added to it this

year there is now a total of fifty-eight voices in the organization. The object of having the several directors has been to develop the talents of those who have ability so that they may go out from the Seminary to promote music organizations in other schools and churches.

In expressing his appreciation for the liberal response to his appeal for funds which were to be used to provide the choirs with music, Mr. Paul Coleman also gave tribute to the music organization for their wholehearted cooperation in making the program such a success. The evening offering amounted to \$135.00—the highest amount to be received since the war.

Snatches of songs are still being hummed by those who heard them that night. We hope it will not be long until the Seminary choir will again be ready to fill the air with music.

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### THAILAND MISSION

*President* ..... Wayne A. Martin  
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### Soonee of Chiangmai

Most of us can look back upon our conversion and acceptance of the Message as a happy experience, possibly accompanied by tears of joy shed in our behalf by loving friends and relatives. Perhaps God waited for us patiently while we slowly renounced worldly pleasures and sins, all the while surrounded by the comforts of life and home. What would we do if we were to have the struggle which poor little Soonee of Chiangmai met when the truth came to her heart?

Soonee lived away up in the Northern part of Siam where very little of the truth has ever been able to penetrate. But the Siamese Voice of Prophecy lessons, and a few meetings proclaiming the Third Angels Message, have begun a small work there despite many difficulties. It is very evident that the Holy Spirit has had a definite hand in the results of this work and hearts are being persuaded to accept Jesus.

Soonee Sittedej was the third child of a rich family. She had six brothers and sisters, however, and when her Mother died in 1945, she was suddenly put upon her own to earn a living for herself. She became a seller of lottery tickets and also worked as a hawker for some time. She had not had enough education to be graduated from any school but had learned to read and write so that when she heard the truth she strengthened her desire to become a Christian by reading and finally made up her mind that no matter what happened she would be patient and stand firm through all attempts of Satan to dissuade her.



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Associate Editor ..... MRS. V. D. BOND

In Chiangmai there are many different creeds and religions. The Christian religion is not unknown for the Presbyterian church settled there one hundred and thirty years ago, and now has 27 churches. In one small compound, or village, there are over 200 Buddhist and Burmese temples with their hundreds of Buddhas. Buddhism is very active in Northern Thailand. There are also Hindus, Mohammedans and Evil Spirit worshippers there, and the Watch Tower people, or Jehovah's Witnesses, are there to undermine and oppose the spread of our message also.

When Soonee became interested in the way of Truth she took up the Colporteur work for a time but her Buddhist father made it very hard and embarrassing for her so that she had to give this up. He also commanded her to bow to Buddha in the home, which she refused to do, and thus bringing down upon her back stinging blows from the hand of her infuriated parent. He threatened, scolded and mocked in derision that she should be so foolish as to believe in an unseen God, but when all these measures failed to bring about the surrender of her will, he then pointed out to her that the Fifth commandment made her responsible to obey her parents, thus hoping to convince her that she must thereby agree to break the second commandment. All was to no avail so at last he sternly demanded that she make a final choice, promising that if she should decide to follow Buddha she should remain at home and be the heiress, but that if she should stupidly choose to obey the Unseen God she would be driven from her home and would never again be permitted to enter there or to consider herself to be a member of the family.

During all these trials she would slip away at night to study with the Seventh-day Adventist worker there and as she read the Sermon on the Mount she gathered courage to give her father a final answer. "I want to worship the God of Heaven, the God who created the world and also created me," she told him. So Soonee was driven from her home to

be an orphan and there was no one of her family or relatives to help her. She counted it not loss however, for she knew that she was now a member of household of her heavenly Father and she was happy to make any sacrifice for Him.

On Friday evening, November 7, she came to the gate of the worker and knocked. When it was opened to her she explained her situation and there found kindly counsel and help. She remained in this home until she could make arrangements to go to Bangkok where she hoped to find work and to be able to follow her choice of religion in peace. She is now working in the Bangkok Sanitarium and Hospital as a nurse's aid. In spite of the unhappy past she is willing to carry the cross and to follow Jesus, wanting to be a worker for Him among the Siamese people.

## Around the Union

- Two evangelistic meetings are now in full swing. One is being conducted in our Penang church by Pastor C. H. Kang. He reports a very good attendance at the beginning of the meetings. The other is being conducted by Stephen Pan at the Teh Sin School assembly hall. The attendance at this meeting is fairly good and several have already expressed an interest in the last gospel message. Please remember these efforts in your prayers.

- About ten Punjabi Indian Christians of another denomination have been coming regularly to attend the Bible studies conducted by Brother Albert Tan at our Bukit Bintang church. They seem to be intensely interested, especially in the studies regarding the second coming of Jesus.

- Word has been received from Miss Wilma Leazer telling of a surgical operation which she underwent around the first of November, in Portland, Oregon. The surgery was a spinal fusion to correct a loose condition of the 5th lumbar vertebrae and a deformity of the Sacrum. The operation was successful and Miss Leazer is full of courage and eager to return to her work in the Far East.

- Pastor Y. H. Phang, who returned recently from a trip to Kota Bharu, reports the holding of several meetings with a number of Hakka Chinese who became interested through the witnessing of our faithful colporteur, Brother Yap Ming. A lot of literature on our present truth was also distributed among these people, and we believe that the seed thus sown will in time bear much fruit. Pastor Phang also reports the good work being carried on in behalf of the Malay speaking people by Brother Siahaan. A beginning has been made and ere long some of these who are now studying the truth will be ready for baptism.

- The Biennial Session will not be held until sometime early in June.

## 預言之聲創業史

廿三年前的今月，美國加州南洛砂磯地方，一個朝氣飽滿的基督復臨安息日會之傳道士，站在講台上，向其人數不多的會眾呼籲道：『我已報告過你們了，上帝要我從事福音廣播工作。……我要你們證明我不是一個說謊者，並確實知道上帝要我做甚麼。』於是會眾奉獻上他們的戒指，手錶，和古代珍飾，這些供物剛够支付這位牧師於下一星期廣播的費用。自那一次之後，李哲士牧師便從未間斷廣播的工作。

時至今日，佈道家李哲士的預言之聲之節目已成爲國際性的節目，共用十一種語言，在八百四十五電台播出。預言之聲社的總辦事處是在加州的格蘭德爾，共有一百一十個工作人員。全球各地聽衆寄給李哲士牧師的信，平均每星期約一萬四千封。除了路德教會的 Lutheran Hour 節目之外（共在一千個以上的電台播出），基督復臨安息日會的節目，是世界上擁有聽衆最多的宗教節目。

李哲士牧師今年五十八歲，是一個和氣，努力工作的人，他的令尊也是基督復臨安息日會的佈道家。他於十七歲時即開始於加拿大和美國兩地舉行的奮興會講道。他所主管的第一所教堂是在加拿大奧大華的一所小教堂。在他供職期間，會友人數由八個增至一百二十個。

起初，基督復臨安息日會當局對於李哲士牧師的廣播工作不大注意。至一九三七年，由於成績良好，太平洋濱區會的職員促使他在沿岸各城市廣播。一九四二年由於整個教會當局的資助，李哲士牧師開始作全國性的廣播。次年其節目更

延展到美國國外的電台去。

歷年以來，預言之聲的節目在編排方面並沒多大的改變。李哲士牧師主講聖經要道，間插以『君王先鋒』男音四人合唱團所唱的聖詩，李哲士牧師對於聖經很是純熟，他已從頭至尾讀過三十一遍了。他所講的道理特別論到聖經對於日常生活及今日發生的事情，並提及上帝之國來臨之事。……上帝並沒給世人茫然無知。祂警告挪亞，祂也警告我們，這些警告都載在聖經裏。』

李哲士爲鼓勵其聽衆研讀聖經起見，並開辦了三種宗教函授課程，計少年者一種，成人者二種。學員於每讀完一課，即測驗一次，然後把考卷寄至函授學校給教員批改。

此項聖經課程已用四十六種文字印出，目前全世界正在研讀的學員共有一百五十萬人——比基督復臨安息日會全球會友總人數還多出五十萬人。李哲士牧師及其同事並不以此爲滿足，他和君王先鋒唱詩團擬於今夏周遊世界各地——尤以非洲爲要——舉行佈道會。預言之聲社的資金共一百萬元，但李哲士每週的薪金不過六十五元。二星期前日本有七個電台開始廣播預言之聲的節目。李哲士牧師對記者說：『你等着瞧罷，我們的工作將繼續發展下去，直至達到各國各方民爲止。』

## 忠納什一謹守聖日

### 上天開窗傾降鴻福

一九一三年，一個名哈里斯的木匠在美國奧利根州益勒頓附近創設一間木板廠。因爲受他的

基督復臨安息日會朋友的『清潔生活』之引動，他於次年也領洗加入基督復臨安息日會。自此以後，教會和工廠便成了其一生中注意的兩件事。哈里斯不吸煙，不飲酒，他當安息日學的教員。他不理顧客的抗議，嚴格地在星期六（安息日會所守的安息日）休業。但無論如何，他的事業日益昌盛，今日，哈里斯松木板廠已是一個價值五百萬元的營業機關了，除了益勒頓的總辦事處及總廠外，又有德塞州，以利諾州，維幾尼亞州設三所分廠。

歷年以來，哈里斯和其大多數的同道一樣，忠心地繳納什一，即是把入息的十分之一獻給教會。但他不以此爲滿足，最近，他與其妻商量之後——他倆沒有子女，決定把哈里斯松木板廠全部移交給基督復臨安息日會。哈里斯說道：『我深覺得我們所有的資財都是屬於上帝，所以趁我們未離世之前，應把這些資財歸還給祂。』

教會當局樂意地接受這項捐獻，他們指派一位牧師那吉爾氏接管板廠的事務，並計劃把板廠的盈餘大部分充當全球佈道之用。哈里斯並答應仍在廠內工作約一年之久，（年薪六千元），以教導那吉爾牧師熟習全部祕訣。之後，他將宣告退休，以其他產業的入息來終其晚年。

哈里斯上星期於先向其益勒頓廠的四百個工友（六十五巴仙是基督復臨安息日會會友）宣佈移交之事，然後把板廠正式移交給基督復臨安息日會全球總會會長柏仁生牧師。柏仁生牧師於移交式中獻短禱稱：『親愛的主，我們知道世上所有的金銀都是屬祢的。我們祈求祢賜福給這間板廠，在其中工作的人，以及把這板廠獻還給祢的二位兄弟姊妹，阿們。』

的法國政府。申請的手續是這樣：我們依照美國駐西貢領事的指示，先把呈文寄至美京華盛頓，然後由那兒連同國務院的一封信寄至巴黎去。但我們却從未接獲回信。

一九五〇年初，越南人在內政方面得到較多的自主，於是我們以為機會之門已開了。是時，美國駐西貢的醫藥援助會主任十分贊許本會在越南開始醫藥工作，他邀請了當地政府的醫藥部門人員，向他們解釋一番。席間除了二位外，餘皆贊成此項計劃。於是我們乃向政府當局提出書面請求，但一樣地又遭拒絕，我們隨又寄上另一請申請書，但信中措詞更改過，因為當局誤會了前信的原意。這次政府總算第一次同意了我們的請求，他們並提出醫院的樣式，以及醫生所得享的權利。當我們從頭讀着政府的來信時，心中快樂地急速跳躍着，但是——信中的最後一段寫着，這項允准只能等到越南得到完全獨立時實現，因為如今他們不能作最後的批准。

一九五二年，我們再又開始活動。我們會與陳總理面談過，他不但十分贊同，且保證其政府將盡所能幫助我們得到開辦醫院的許可，正如同我們從泰國政府所得的一樣。我們得到遠東總會醫藥佈道部幹事華德爾醫師的指示之後，便正式呈文給內閣。一九五二年十月四日，越南政府正式在憲報上公佈稱，許可基督復臨安息日會在西貢開辦一所醫院，並得聘用執有美國執照的醫生行醫。

我們的祈禱終於得到回答，上帝的聖工在越南的新日子已來到。由於此項消息在政府公報上宣佈，我們已先得到社會上一般教育人士的注意了。我們若能根據『藍本』的訓示去行，此機關便將成爲真正的『傳福音右臂』。

## 越南大嶺

### 佈道會成績良好

(越南區會佈道士 溫德倫)

舉行佈道會時，從來很少有過因爲聽衆太多以致不得不臨時取消聚會的事發生，我們這次於十一月二十二至二十七日在大嶺所舉行的佈道會之第一次聚會就遇見了這樣的事情。

李文務牧師於舉行佈道會前，先把會堂修飾一新，並印了精緻的請柬邀請政府人員以及公衆人士前來赴會，他也得到市長允准懸掛街招。

我們於開會前十五分鐘到達教堂，只見會堂裏已坐滿了人。我們發現其中有些是應請東而來的，但大部分却是充滿好奇心的孩子。當我們開始聚會時，街上的羣衆源源湧進會堂來，吵聲之雜遠勝於早晨的菜市。我們雖盡力維持秩序，但却請不走一個人或制止他們的吵聲。在此情形之下，我們乃決定只映一卷影片而取消了講道。

次晨，大部分的成人聽衆仍回到教堂來，是以我們有一個很好的聚會。以後幾天的聚會，會堂皆坐滿了人。許多聽衆十分讚賞。此次的聚會聽衆之中也有政府中的要員，如市長助手等。除了李文務牧師外，講者還有施道智牧師，李湖兄弟及筆者。我們也招了許多人加入函授學校。我們計劃於三月間再到大嶺舉行較長期的佈道會，希望是時有更良好的成績。

## 西貢教會

### 聖誕日前夕廣播

越南政府允准我們教會於聖誕節前夕免費借用廣播電台廣播一小時之久。這次廣播材料由越

南教會和華僑教會平分擔任。溫德倫夫婦用了幾星期的時間訓練華越兩教會的聖歌班，和預備廣播的節目。感謝上帝，阻隔之牆已逐漸倒毀，機會之門漸次地打開，廣播電台主任對我們的節目感到滿意，他們向我們表示說，希望不久後能夠給我們固定的廣播時間，但願上帝促成此事。

## 越南聖經函授學校

### 舉行奮興會

越南聖經函授學校，於聖誕節日在西貢富潤教堂舉行最大規模的一次奮興會。赴會的教友雖然非常地少，但會堂中却座無虛席。溫德倫牧師主領之下的華僑聖歌班先唱幾首有關聖誕節的詩歌，接着函校主任范善兄弟向畢業學員致訓詞。收到畢業證書和徽章的學員共一百三十位。我們並請各學員來赴本堂將於次晚開始的佈道會。十二月廿七日，有舉行浸禮，四位受浸的同道中，有一位正是此次畢業的函校學員，我們相信不久後將有數位畢業學員也跟着加入教會。實在地，聖經函授學校在傳揚福音上，擔任了一個很重要的角色。

## 編者按——美國時代新聞週刊乃教外人士所辦的綜合性刊物，其在宗教欄中時有報導本會活動的消息。在離最近不久的半個月當中，即連載二次關於本會的新聞。一是關於預言之聲的創辦史及其今日的情形，載於一九五三年一月廿六日號；一是關於忠納什一謹守聖日的熱心會友哈里斯將其五百萬元的松木板廠捐獻給本會的消息，載於一九五三年二月九日號。鑑於此項報導對於本會教友的靈性生活不無幫助，特以譯出，載於本刊，俾資鼓勵。

馬來亞區會

## 開文字佈道研究會

(聯會文字佈道部幹事 邵浩理)

馬來亞區會戰後第一次文字佈道研究會於一九五〇年三月間在吉隆坡舉行，其時只有八位文字佈道士參加，而在那年中派出的書報總值是叻幣六萬六千五百十三元四角三分。自那次研究會迄今，在區會文字佈道部幹事陳廣泰兄弟領導之下，文字佈道士人數已加倍了，而一九五二年中所派書報價值也超過了十四萬元。

本年正月間，文字佈道士又齊聚於吉隆坡，參加一九五三年度的研究會。當然我們現在無法報告一九五三度的銷售總值，但從參加研究會的二十位優秀文字佈道士所顯示的精神看來，我們知道在上帝的賜福之下，今年將有良好的成績。

全球總會文字佈道部副幹事梅愛敦牧師教導推銷術，並注以屬靈的教訓。善惡之爭一書之推銷術被用以做基本的實習，相信各文字佈道士對於文字佈道定有了更新的認識。遠東總會文字佈道部幹事章書爾牧師亦給予各文字佈道士許多鼓勵和教導。

據不完全的報告，一九五二年中有五人因閱讀書報而加入教會，這正表明文字佈道士確實是佈道士。每個人都深覺今年需要更加獻身和更大的努力。預言之靈告訴我們說，有一大部分在末世被拯救的人，他們第一次接觸及真理，乃由於我們所出書報做媒介。現今時候已到，我們需將這種書報分派至每一個角落。每一個門戶都是機會，因在門後的那些人是基督所要捨身拯救的，是上帝眼中看為極其寶貴的，是聖靈所邀請的，是渴慕真理的人。天使隨時預備與謙卑的文字佈

道士同行；天使時刻預備感動那些閱讀本會書報的人；天使時刻預備軟化與克服那些聽到我們講述耶穌之愛的人們的心。

不錯，天使與聖靈預備盡他們的本分完成聖工，而馬來亞的文字佈道士也決意盡他們於一九五三年的本分，你是否也願意盡你的本分呢？

暹北清邁

## 順妮的故事

在我們當中，大多數人的悔改是一件快樂的經驗，有許多親友為我們的接納真理流了快樂之淚，因為多年來我們沉迷於罪中之樂，不忍丟棄之，幸好上帝寬容我們，耐心地等待我們回轉。本文所要敘述的却是一個相反的故事，故事中的女孩子為了接納真理受到許多的逼迫。

順妮住在暹羅北部的清邁，這是很少聽到真理的地方。近年來，由於聖經函授學校的媒介，我們已在百難之中開始了小小的工作。

順妮是生在一个富有的暹羅家庭裏，她有兄弟姊妹共六人。在家庭中，她排行第三。一九四五年，她母親過世，於是痛苦突然臨到她。她被迫得自己謀生渡日，她當過小販，也當過賣彩票女郎。

在清邁地方，有許多宗派的宗教。長老會於一百三十年前即在此地工作，如今他們有二十七所教堂。佛教在暹北很是活躍，單只在一個小村落中，即有二百多個佛廟。此外，又有興都教、回教，拜鬼者，和耶和華見證者等。

當順妮對本會所傳道理發生興趣後，她便做文字佈道士，但其信奉佛教的父親却極力反對，多方壓迫，冀使她放棄這項工作。他父親強令她向佛佛叩頭，如不服從，則飽以老拳。他恐嚇，

責罵，和發笑她，因她竟會相信一個看不見的上帝。當他覺得這一切方法都不足以改變她的信仰時，便向她指出第五條誡命說明兒女應該順服父母，但這也無法使她犯第二條誡命。他父親鑑於她如此「固執」，最後便向她下哀的美敦書。他命令她從二者之中任選其一，或叩拜佛像仍住家中並得承繼家產，或仍愚笨地遵從看不見的上帝而永被驅出家庭。

順妮在此受逼迫時期中，時常偷偷地在夜中與本會職員研究真理。當她讀到山邊寶訓時，她得到了勇氣。她向其父親說道：『我要敬拜天上的上帝，就是那位創造世界和創造我的上帝。』於是，順妮便被趕出了家庭，成為無家可歸的孤女。家人和親戚雖然離棄她，但她不覺這是一個損失，因她知道她如今是上帝家中的一份子。她甘願為他忍受任何的犧牲。

十一月七日星期五晚，她到本會職員的家叩門。本會職員聽其述說自己的處境後，便留她住下幾天，並為她安排赴曼谷之事宜。如今，她已在曼谷衛生療養院工作。她雖然在過去遭遇到許多痛苦，但她甚願背起十字架跟從耶穌。她立意做主忠僕，向其同胞宣揚救恩。

越南政府

## 允准本會開辦醫院

(越南區會代理會長 施道智)

住有三千萬居民的越南，是聯會中醫藥佈道工作落後的一個地區，此並非由於我們缺乏醫藥人材，乃因為得不到政府允准開設醫藥機關。早在戰前，我們即已多方申請，但所得的答覆總是一個「不」字。一九四七年，我們乃再行文巴黎

