



VOLUME SEVEN

APRIL, 1957

NUMBER FOUR

The Rise and Development of the Seventh-day Adventist Church

F. A. MOTE

It was in the summer of 1852 while Elder James White and his family were driving from Rochester, New York, to Bangor Maine, a distance of more than 400 miles, that Elder White wrote lessons for the Sabbath school. His first Sabbath school lessons were written by the roadside while the horses were eating their dinner. Sister White and her little three-year-old son, Edson, were traveling with Elder White. He was very much interested in his own son but at the same time he had a great burden resting upon his heart for the young people of the church. He knew that many times our young people were ridiculed for their religion. Often they had to suffer more mocking and persecution than did their parents. Elder White desired very much to do something that would help these young people understand the truths of the Bible and encourage them to be faithful. How could he reach all of these young people?

It was also in the year 1852 that the Youth's Instructor began to appear in print. It was in the first issue of the Youth's Instructor, August, 1852, that Elder White's Sabbath school lesssons first appeared. He prepared lessons for each Sabbath of the month. They were prepared especially for the young people but the instruction given was also very appropriate for the older members of the church. Elder White also explained through the Youth's Instructor how to organize Sabbath schools and make them real soul-winning agencies. As Elder White visited the different churches he would encourage them to organize Sabbath schools.

Very early in the history of our work as a denomination the Spirit of prophecy gave instruction regarding the organization and purpose of Sabbath schools in our churches. One statement which means so much to Seventh-day Adventists is as follows: "The Sabbath school should be one of the greatest

instrumentalities, and the most effectual in bringing souls to Christ."—*Testimonies on Sabbath School Work*, p. 20. Another important statement reads as follows: "Very much can be done for the education and moral and religious training of our youth by well-organized, properly conducted Sabbath schools. Time and attention should be given to this branch of the work; for its importance in its influence upon our youth cannot be estimated."—*Ibid.*, pp. 14, 15.

We mentioned earlier that it is only when a school is rightly conducted that it can be said to be one of God's great instrumentalities to bring souls to a knowledge of the truth. These and many other statements given the Seventh-day Adventist church through the Spirit of prophecy helped us to organize Sabbath schools which are real soul-winning agencies in every part of the world.

In October, 1878, at a meeting of the General Association of Sabbath schools, the workers took up the question of Sabbath school offerings in order to provide for the necessary helps for the Sabbath school. The discussion brought out somewhat different opinions. Sister White approved of taking offerings and referred those present to the ancient temple services on the Sabbath. Finally a resolution was passed "asking both teachers and pupils to contribute one penny or more each Sabbath day." That was a very small amount but it began to swell into a very large offering.

The first gift to missions from the Sabbath schools was made in the year 1885 by the Upper Columbia Conference which at that time comprised the States of Oregon and Washington in America. The following year the California Sabbath schools, following the example of their northern neighbors, raised US\$700.00 for missions over and above current expenses. This amount was given to the Australian field where the work was then just starting.

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Other plans were brought into our Sabbath school work, including the Thirteenth Sabbath offerings. In order that God's work might go forward more rapidly in every part of the world field, much money was given on the regular Sabbath days of each quarter, and then on the last Sabbath of each quarter a special offering was given which would help to take the work into still more places around the world. In 1919 the plan of giving Birthday Offerings was started in our Sabbath schools. In more recent years the plan of holding branch Sabbath schools and branch Sunday schools has been developed so that these schools have become great soul-winning agencies in many sections of the world field.

In countries of the world Sabbath schools can be found today which witness through the power of the gospel of Jesus Christ. There are Sabbath schools in the jungles of Burma and Africa, in the mountains of Switzerland and South America, beyond the Arctic Circle at Hammerfest, and in the tropics of the Caribbean Sea. They can be found in large cities and in small towns, or perhaps in the homes of believers. The aims and hopes and organization of the Sabbath Schools are the same wherever a Sabbath school is found. You can go into the jungles of Borneo or into the high mountains of New Guinea or into most any other remote place in this old world of ours and you will find the Sabbath school with its boys and girls and fathers and mothers studying the Bible lessons which have been prepared for our Sabbath schools. These Sabbath school members are preparing for a place in the kingdom of God where we shall come together from one Sabbath to another to worship before our Creator and Redeemer.

According to the latest statistics available at the close of 1954, we had 21,129 Sabbath schools in the world field. In these Sabbath schools we had a membership of 1,257,209. The total Sabbath school contributions for the year 1954 amounted to US\$5,862,458.49.

What a joy it is for us as Seventh-day Adventists to meet with our fellow believers on the Sabbath day where we can study the Sabbath school lessons which have been prepared for us by the General Conference Sabbath school department. How wonderful it is for us to be able to pray and to study together and to give of our means so that a large amount of money may be turned into the Lord's treasury to help take the gospel story to peoples in other parts of the world. The Sabbath school has been directed by God through the Spirit of prophecy. Once again we can see how the Lord has very faithfully led His people in this important branch of church service.

Let us not forget the text found in Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." It is a glorious privilege which we have of

meeting with our brethren. May the Lord keep us ever true and faithful and may we attend Sabbath school regularly here in this world so that we may have a part in the great Sabbath school of the hereafter.

Witnessing for the Truth in China

Y. H. PHANG

It will doubtless be of interest to our readers to know that the work of God in Communist China is not at a standstill but is going forward in spite of hardships and difficulties. Many of our church members there are still faithful and are doing their part in witnessing for the truth before their friends and relatives. One of our workers, who was connected for a number of years with the treasury department of the former China Division, has in his recent letters to us, given the following information:

"The Church in China has undergone a terrible shaking which almost brought down the structure. Thank God that He has not forsaken His church, nor His people, but has given them strength to patch and rebuild. The progress though slow and painful will require much time and effort but success is certain."

From here and there we hear of groups of converts waiting for baptism or of companies gathering together for worship on Sabbath but without a pastor. Our lay members are largely responsible for the increase of church membership.

We have just heard the news that in a nearby place a lay member, an uneducated woman, was instrumental in raising up a company of over fifty believers. Through prayers for the sick and the demon possessed, she was able to prove that the Lord Jesus in whom she believes, has power to cast out demons and to heal the sick. She is now personally leading this company in the observance of the Sabbath and instructing them in all that she understands of the Message. They are now waiting anxiously for a preacher or teacher to teach them more of the truth, but sad to say, we have neither the man nor the means. This is just one of many cases. The harvest truly is great, but the labourers are few."

"When you think that the work is in danger, pray, 'Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port. Have we not reason to believe that the Lord will bring us through triumphantly? . . . Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of His name? Can you not believe in Him? Can you not commit the cause to Him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work." *Review and Herald*, September 20, 1892.

S. D. A. MISSION OF MALAYA

President T. C. Chin
Secretary-Treasurer H. H. Kong
 166 Bukit Bintang, Kuala Lumpur

Biennial Session of the Seventh-day Adventist Mission of Malaya 1956-1957

T. C. CHIN, *President*

The fifth postwar Biennial Session which was followed by a two days Worker's Institute ended successfully on the twenty-first of February, 1957. This Biennial Session was held at the newly built Chinese church in Singapore. The aforementioned church having a seating capacity of seven hundred people with the property on which it is located was presented as a gift to the cause of God by Brother and Sister C. M. Lee. Brother and Sister Lee envisioned a rapidly growing Chinese church during recent years, and because of this this beautiful, large commodious building was completed in order to accommodate the growing membership.

Delegates from all the sixteen churches and companies of this Mission, numbering fifty-nine, were in attendance at this session. We were indeed very fortunate in having the help given this session and workers' institute by Pastors F. A. Mote, J. R. Spangler, L. E. Smart, and H. E. McClure of the Far Eastern Division, and Pastors H. Carl Currie, Roger Altman, Y. H. Phang, R. A. Pohan and K. T. Kong of the Union. The spiritual food, the instruction on evangelism, church standards, development of the Advent Movement, and departmental instruction given by the above leaders was inspiring and very helpful. Indeed, it was invaluable. The entire body of delegates expressed their joy and privilege at being able to attend this biennial session and workers' institute. Several young workers, ministerial graduates of the Junior College in Singapore, were among the delegates at these meetings. We are thankful to say that these young workers are doing excellent work in the field. They bring strength to our evangelistic programme. One of the outstanding features that this session proposed to do in the near future, was to operate a Chinese High School in our Mission. It is our hope that this school will begin to operate in 1958. We all feel the great need of a Chinese High School to be established in Singapore. When qualified students finish this training they may enter the Junior College to further their training as Bible workers and church school teachers. We trust that the Lord will see fit to direct in the early establishment of this school in Singapore.

During the two days Workers' Institute, topics such as How to Conduct Church Services, Work Programme for the Year, and the Preacher and his Study Programme were profitably discussed. These discussions rendered wonderful help to our workers.

Actions were taken to hold revival meetings and

evangelistic meetings in all our churches this year. Goals for baptisms, Branch Sabbath Schools, Sabbath School attendance, and Tithe and Offerings were set for each church. The churches throughout the Mission will attempt to accomplish great things for God from now on. By the grace of God, and by the faithfulness of our workers and believers, we march on with courage and faith to fulfill our duty to Him, that the setting of the respective goals may not be in vain.

Reports for the past biennial period given by both the president and the secretary-treasurer were very encouraging. Marked increases were made in tithe and mission offerings over the preceding biennial term. In fact, progress was made in all lines of endeavour. This indicates that the Lord has been leading His work in this great Mission. We have every reason to believe that God will continue to bless the workers, and His work, as we enlarge our plans and pledge ourselves to the supreme task of finishing the work.

S. D. A. MISSION OF VIETNAM

President L. G. Storz
Secretary-Treasurer Le Huu
 Postal address Boite Postale 453,
 Saigon, Vietnam

Vietnam Mission Biennial Session

LE HUU, *Secretary-Treasurer*

The second Biennial Session of the Vietnam Mission since the Geneva Agreement was held in Saigon, January 18-26, 1957. This was the first session after the war. Nearly all the churches of the Mission were represented at this time with the exception of North Vietnam which is shut off behind the seventeenth parallel partition line. It was thrilling indeed to hear the voices of the beloved who had been severed from the rest of the family during the long years of struggle. Our hearts were touched as we listened to their experiences through the dark years under a materialistic and godless regime.

The last biennium marks the period of reconstruction and of rehabilitation in the areas just returned to the republic government. General growth is noted in the whole field as peace has come back to the land. Reports rendered good tidings of progress in various phases of the message. In the Saigon Adventist Hospital the right arm of the message has mightily strengthened the work.

The gospel has availed itself of the golden opportunity offered by the now favorable conditions in this land. It is thrusting wedges into new areas where people, tired of the last nightmare of political turmoil, are eagerly aspiring for some spiritual relief. New plans laid during the session aimed at systematic and practical evangelistic effort. Fresh and realistic instructions in evangelism given by Pastor Pogue, promise an abundant harvest in the coming biennium.

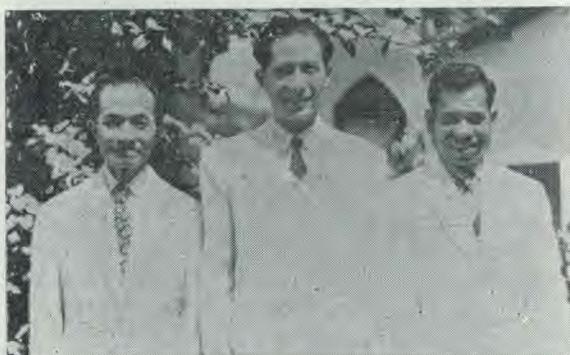
We were highly privileged during this meeting in having inspiring talks by the Union President, Elder Currie. Pastor R. C. Mills, the Division Auditor presented an entirely new approach to the financial question. People were amazed at the way he explained our divinely inspired system of tithes and offerings. It was so ingeniously demonstrated and visualized that even the most simple laymen could understand the complicated ingathering and distribution of all funds.

Elder Altman led the people back to the early days of our pioneers of the Adventist Faith. In his emotion aroused by the memories of the early days, in its embryonic stage, he traced the experiences of the movement to an attentive audience.

This account of the richly blessed meeting would be lacking if we failed to mention the inspiring talks given by our honorable guests, Dr. Dick, from the General Conference, and Elder L. E. Smart, from the Far Eastern Division.

The meeting, which many labeled "wonderful", climaxed in a heart to heart talk by the Union President recalling all the blessings during the session, and charging the delegates with the responsibility of taking the blessings home and sharing them with the churches which they represented.

On Sabbath, the closing meeting, an ordination service was held in the Phu-huan church during which three national workers were set aside for the ministry of the gospel. The three men who were extended the hand of welcome into the ranks of the ordained ministers were: Brethren Le van Ut, Ha Hang and the writer. It will interest our readers to know that Pastor Ha Hang is the first ordained Seventh-day Adventist preacher of the many mountain tribes of Viet-Nam. We rejoice in this forward step in the Lord's work.



越南區會新被按手的三位牧師

Above are the brethren Le Van Utt, Ha Hang and Lee Hun who were set apart by ordination, "an acknowledged form of designation to an appointed office." The Messenger of the Lord has this to say concerning the ordination of the twelve disciples. "Their office was the most important to which human beings had ever been called second only to that of Christ Himself." *Gospel Workers*, p. 445.

蔡思牧師(左)在西貢佈道之神態



Evangelism in Saigon

By L. G. STORZ

Above is a picture of Elder James E. Chase in evangelistic action in the Phu-huan church. Elder Chase, Associate Secretary of the Radio and Television Department of the General Conference, has just made a double-barreled contribution to our work here in Vietnam—a contribution beyond and above the call of duty. In addition to studying with us towards the laying of broader plans for our radio broadcasts and the strengthening of our Voice of Prophecy Bible Correspondence School, Elder Chase kindly consented to conduct a nightly series of evangelistic meetings during his one week stay from February 14 to 21. The meetings were announced in five different Vietnamese newspapers over a period of several days, and on two street banners. All seats were filled to capacity nightly, with extra chairs also having been placed and filled.

The meetings were prefaced by a successful half hour health lecture by Dr. C. E. Randolph. All appreciated and benefitted by them.

Elder Chase's evangelistic approach, in addition to being highly interesting to all, was a real challenging lesson to us as workers. The speaker preached nightly to a non-Christian audience of intellectuals, quoted very freely from the Bible and based his sermons on the Scriptures. Instead of losing his audience as some of us thought, the attendance remained almost constant, and on his closing night, in response to a most earnest appeal, thirteen new souls came forward for prayer and indicated their desire to join the church. An organized follow-up program is under way. These, and many more enrolled for the Bible correspondence lessons. All received literature. We thank the Lord for the omens of a fruitful harvest.

A SHORT COURSE IN HUMAN RELATIONS

Five most important words—I AM PROUD OF YOU!
Four most important words—WHAT IS YOUR OPINION?
Three most important words—if YOU PLEASE
Two most important words—THANK YOU
Least important word—I

BORNEO-BRUNEI-SARAWAK MISSION
President C. G. Oliver
Secretary-Treasurer D. P. Siagian
 P. O. Box 34, Jesselton, North Borneo

Land of Beauty and Opportunity

C. G. OLIVER, *President*

We had a very enjoyable trip to Sarawak but strenuous too. It was just three weeks to the day until we got back. We slept in eight different places many of them only one night and none more than three times in a row. Elder Fox kept us entertained with stories the little time we were able to enjoy his company. We had hoped to make a trip or two with him but were not able to because of the shortness of time before his sailing. It was to be regreted that Elder Andrews took sick and had to return but I suppose we learned more going it alone. He spent the first week end with us at Ayer Manis, and accompanied us to Bunga village where he came down with the mumps and had to leave us. From there we visited Simbo, Lanchang and Keniong and back to Kuching in time to rest a couple of nights before going home. Mrs. Oliver took medicines along and had clinic everywhere we went treating in all something over three hundred fifty different people, mostly for malaria, worms, and dysentery. The doctor at the government hospital in Kuching gave us a good supply of eamoquin and worm pills which was a welcome addition to our own small supply.

It was very gratifying to see the wonderful work being done by our school teachers in these villages and to note the difference between the old and the new villages. There is, however, considerable room for improvement in some of them in regard to diet and sanitation but even so it is a wonderful testimony to the power of the gospel such as clean people and to the soundness of our health principles. A dentist would never run out of work in any of them, but we hope that with more instruction in diet much can be accomplished along this line, too. There seems to be a real hungering among the heathen villages particularly for the gospel.

The little school under the care of Rosie Lindang way up at Keniong is a most interesting experiment. Her school serves three heathen villages but they are all studying and want to become Christians.

Already they are looking for a suitable place to build a church though they are still chewing betel nut, smoking and doing many other things not in accord with our message. Rosie is doing a splendid work there but needs evangelistic help very badly and urgently. We simply do not have workers and teachers enough to fill the needs.

We went into Lanchang up over the mountain, a two and a half hour hike for us, almost straight up and then down the same way. We thought we would return the other way which is a bit longer but

not so strenuous. However, it started raining on Friday night, rained all day Sabbath and simply poured Saturday night giving the Kuching area its worst flood in many years and washing out all bridges on the way to and from Lanchang. Thus, it was necessary for us not only to climb back over the mountain but to wade the river and break trail over new and awe inspiring slides where a misstep would have made us hardly worth picking up. After we reached the road we found that we could not get to Kuching at all so gave up our plans to go to Keniong on Monday. We returned to Ayer Manis for the night. Next morning we started out for Kuching over what is normally a good two lane highway requiring less than two hours trip by bus. Most folks told us that we could not go at all but we started anyway, bag and baggage. Nearly ten of the thirty-seven miles were still under water. There were slides in many places on the road. However, by riding bus, taxi, sampan, and walking some three or four miles we finally made it to Kuching in a rather surprising four and a half hours, wet and dog tired.

Because of high water the small Chinese boat, Tiong Huat, on which we had planned to go to Rosie's place was still in Kuching and did not leave until Wednesday morning. Although the water was still very high we made it to Simunjan in about eight hours where the Moslem District Officer very kindly put us up for the night and helped us get in touch with some men from Keniong who had been waiting two days for us with a small boat and outboard. It was nine o'clock by the time we got away in the morning. We spent the next four hours sitting cross legged in the boiling sun in their round bottomed boat. They seem to operate it easily but it was anything but easy for us. (We're still peeling from the sun's rays in spite of umbrellas.)

The captain of the Tiong Huat advised us that they would be returning to Kuching on Sabbath morning. Because of strong urging by the village folk we felt that we had to return to Simunjan Friday. When we arrived we found that the Tiong Huat had left Friday morning for Sibu and would be back Saturday night, maybe but there was a smaller boat, the Swee Long, leaving Sunday morning for sure. The District Officer again urged us to "make ourselves at home" with him. They did their best to make it seem like home, even purchasing some of the village's few Irish potatoes for us. They really tasted good, too. The boat was late getting away and somewhat slower than the Tiong Huat so we spent a bit over ten hours on it arriving in Kuching at midnight half sick, as the water was quite rough. They asked us if we wanted to sleep aboard the rest of the night. We felt that would be too much of a good thing so carried our duffle bags to the dark and deserted waterfront street where we set them down. Just then we looked into the eye of a lone taxi just coming round the corner. Mr. Paul, owner of the boarding house where we had left the rest of our baggage

was apparently expecting us for he met us at the door a few minutes later. His beds have mahogany springs and hard cotton mattresses but it was really solid comfort to us that night.

We returned to North Borneo with the conviction that the future is bright for Sarawak; that we can look forward to a rich harvest in the "Land o' the White Rajah," and feel that the Lord is preparing the people for a quick work to be done there.

Friday we again packed our bags and set off by jeep for Kiulu. After riding two hours we crossed the swinging bridge and hiked some two miles to one of the most beautiful little villages I have seen anywhere. Here we found one of our newest and neatest little bamboo churches. The scenery is wonderful. The rather large mountain river, clear as crystal, flows near by. We arrived about six o'clock and after a bath in the river had our "makan" and a short vesper service in Pasto Sibarani's house. He had two cots for us so we did not have to use our air mattresses as we had thought. In the morning the church was full to overflowing nearly half an hour before time to start. The members sat quietly until we arrived. They held the church service first so we could start off on foot for Malangang some six miles distant. The people were waiting patiently when we arrived. It was a hot cloudless mornin'. We were somewhat more weary than they so we did not keep them long but visited with them afterward until past two o'clock before starting home. The membership is nearly three hundred. I am sure they were all present. It is one of our largest churches but is meeting in an old mud floored, attap roofed building. They have no church school for the many bright eyed boys and girls who sat quietly for three hours that morning on the front seats made of two poles with no backs. It took us three hours to walk the nine miles over the mountains back to Tamparuli. When we got there we scarcely took time for a cold shower before rolling into bed for the night. We could sympathize better with the Malangang boys and girls who must hike four miles each way every day, rain or shine, to the Kiulu government school.

Next week end we plan to spend at Parpar with our brethren there.

NOTE—The above is a descriptive account of Elder C. G. Oliver's first itinerary into sections of North Borneo and Sarawak. This is taken from a letter written to Elder H. C. Currie. We are presuming on Elder Oliver's good nature in printing this part of his letter in the Messenger. We know our readers will be thrilled as they read this graphic travel description of these messengers of the cross in that intriguing land of opportunity.

Another Branch Sabbath School in North-Borneo

GIDIL, Church Elder at Goshen

Kampong Panaitan in North-Borneo is a heathen

village where people worship evil spirits. It is located between two hills, about three miles from the Adventist village of Goshen. Around the houses you find huge trees which shut out sunshine and light. Refuse and mud are all mixed together underneath the houses causing a very unpleasant odour.

Pigs, chickens and buffaloes are kept underneath the houses too. Such is the condition prevailing among these superstitious heathen people who worship evil spirits. These spirits they believe dwell in the trees surrounding them. You can imagine how fearful the people are to cut them down.

Three years ago our pastor visited this village spending the night there. He told some of the villagers about Jesus and His saving power, but none of them would believe for their minds were darkened by the devil.

Last year a member of our Goshen church and I visited this village to hunt deer. It did not take much time to find and shoot one. All the villagers came to see the animal and to help prepare, cook and partake of it. By this time darkness had fallen so we decided to stay there for the night. After supper we related to them the story of Jesus and the plan of salvation, continuing until midnight.

The next day, before we returned to Goshen, we found to our great delight that an elderly woman was interested in the Gospel of salvation. After having discussed this matter with her husband, both of them came to see us with the request that we conduct regular meetings in their home. We promised to comply with their request. This mighty evidence of God's saving grace made us very happy indeed. On Sabbath we conducted a Branch Sabbath School, at their place, which was attended by several others in spite of opposition from the majority of the village people.

Recently this elderly couple were baptized into the Truth. This Branch Sabbath School is continually growing although there have been threats from relatives and others.

I firmly believe that God can always pave the way, in order to establish a Branch Sabbath School anywhere, if we are ever ready to obey Him and make use of every opportunity to work for Him.

"Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as his efficiency. Ministering angels will be by his side to impress hearts." C. O. L. p. 232.

"In this work all the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened. And when one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men." C. O. L. p. 197.



T. C. CHIN,
President of the Malayan
Mission.

馬來亞區會會長陳道震

Evangelism in the Malayan Mission for 1957

"Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants." *Review and Herald*, August 2, 1906.

"The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time." *Testimonies*, Vol. 6, p. 11.



JAMES L. POGUE,
Union Ministerial Association
Secretary.

東南亞聯合會傳道協會幹事蒲雅各

At the recent Malayan Biennial Session every worker in the mission consecrated his talents for broader Evangelistic work in 1957. The following dates were set at the following places for Revival Meetings in the churches and for Public Evangelism.

Singapore 星洲

Chinese speaking 華語

English speaking 英語

Johore Bahru 新山

Seremban 美蓉

Kuala Lumpur 吉隆坡

Ipoh 怡保

Penang 檳城

Revival Meetings 奮興會

March 16-23 三月十六日至廿三日

May 4-11 五月四日至十一日

May 4-11 五月四日至十一日

March 30—April 4 三月卅日至四月四日

April 6-11 四月六日至十一日

April 13-18 四月十三日至十八日

April 20-28 四月廿日至廿八日

Public Effort 佈道會

August 3 八月三日

May 12 五月十二日

May 12 五月十二日

May 5 五月五日

September 1 九月一日

April 21 四月廿一日

August 4 八月四日



James Wah

Singapore
星洲：華雅各

A. P. Ritz

Singapore
星洲：李治

Joshua Chong

Singapore
星洲：張永和

H. Y. Cheah

Johore Bahru
新山：謝漢洋

Harry Ho

Seremban
芙蓉：何浩堯

John Toh

Kuala Lumpur
吉隆坡：杜約翰



P. G. Rathnam
Telok Anson

直落安順：賴南

Wu Seng Teck
IPOH

怡保：吳勝德

V. Samuthram
Bagan Datoh

峇眼那督：沙母丹

K. B. Tan
Penang

檳城：陳經文

T. K. Chong
Penang

檳城：張達光



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News Notes

● We are happy to announce Hara Pan Liklik Watil's and H. P. Philip Kalangi's arrival in Singapore from Indonesia. Brother Liklik Watil will be connected with the work of Sidang Advent in Singapore while Brother Kalangi will be doing colporteur work among the Malays in Singapore and in the Federation.

● March 24, 1957 was a high day in the lives of Dr. and Mrs. A. O. Mazat in more ways than one. It was their fourteenth anniversary. The greatest event of all on this day was the arrival of Nancy Lynn Jessene to gladden the festal day. We extend our heartiest congratulations to the proud parents.

● Brother and Sister Ernest Wendth, Norman and Ronie left for the States March 30, 1957 on the S. S. Victoria. A large number of friends gathered on the wharf to wish them a bon voyage and much of God's blessing in the work they will take up in their native land. Colored streamers broke and handkerchiefs waved a fond farewell as the lovely white ship pulled away from the dock. We will miss their presence on the Union compound.

● Timothy Nathan and Moses Wong were delighted to hear of their recent acceptance in the Bangkok Sanitarium and Hospital to take up the X-ray course their chosen line of endeavor. Our good wishes will go with these young men as they prepare for this important line of work.

● Recently Mrs. Jane Crider of Bhuket, Thailand received the sad news of her mother's sudden death which occurred February 25, of this year. The Messenger family extend their sincerest sympathy to Mrs. Crider in this hour of her great loss and grief.

● Dr. and Mrs. Kai Phil of the Penang Mission Hospital left for the States March 18. Dr. Phil is to take up graduate studies on his return to the homeland.

● Dr. and Mrs. C. E. Randolph have moved to Penang where Dr. Randolph will become medical director of the Penang Mission Hospital.

● Elder and Mrs. R. H. Wentland and family will arrive in Saigon April 20. Elder Wentland is to become principal of the new Vietnam training school.

● Mr. and Mrs. Charles Martin and two children, Lyrette and Lawrence, arrived in Singapore March 4. Elder Martin is the new Far Eastern Division Missionary Volunteer secretary.

● Mr. and Mrs. L. A. Benzinger and daughter are now in Singapore where Brother Benzinger is assisting in the Malayan Union Seminary business office.

● Mrs. M. P. Sormir left for North Sumatra with the family March 30. They are on vacation. Brother Sormir preceded them because of his father's failing health.

● We were happy to welcome to our Union compound, Pastor C. C. Cleveland, president of the Indonesian Union Mission, as he passed through Singapore on his way back from meetings in North Sumatra.

● Our work in this Union has been greatly benefited in having Elder J. E. Chase, Associate secretary of the Radio and Television department of the General Conference with us for a number of weeks. The instruction he gave in the Voice of Prophecy rallies throughout the Federation and Singapore and also at the campmeeting recently held in Tamparuli, North Borneo has been very much appreciated.

● A construction supervisor for the large, new building program in connection with the Bangkok Sanitarium and Hospital has arrived in the person of Mr. A. L. Sherman. He with his wife and two children reached Bangkok February 25.

● Pastor Frederick Oh who has been attending the Malayan Union Seminary for the past few months has returned to Korea, his native land. He left Singapore on the eighth of March via Pan American Airways. Brother Oh is the Sabbath School and Home Missionary secretary of the Korean Union Mission.

● The Malayan Cadet corp was happy to welcome Dr. E. N. Dick, associate secretary of the National Service Organization of the General Conference as he passed through Singapore on his way to Indonesia.

的。此地風景非常優美，有一道較大的山川在附近流過。我們到那裏的時候已是傍晚六點鐘了，所以我們在河裏洗了一個澡，吃了飯之後，便在施巴拉尼牧師的家中作了一個晚禱會。他預備了兩張帆布牀給我們睡，所以我們沒有用自己所帶的氣褥。次日早上在聚會之前半個鐘頭，禮堂已坐滿了人。他們很安靜地等我們。我們與他們講道後，便步行六哩到馬南干。那裏的聽眾也很耐心地等着我們。這日的天氣很熱，又因我們走了許多路，所以沒有延長聚會時間。散會後我們去拜訪一些教友，直到下午二點鐘為止。這裏約有三百位教友，我相信他們全部都有到會。這雖是本會最大的教會之一，但教友們卻還在泥土地板及亞搭屋頂的建築物內作禮拜。他們所有的椅子也多數是二條棍子作的，並且沒有靠背。青年男女們都很安靜地坐在禮堂內聽講道，但這兒仍無教會學校，可供他們求學。我們很同情那些青年，不論在雨天或晴天，他們都得來回走四哩路去橋魯的政府學校。我們回坦布魯里得走三哩路，用了三個鐘頭。到的時候我們幾乎沒有沖涼便上牀睡覺了。

年男女們都很安靜地坐在禮堂內聽講道，但這兒仍無教會學校，可供他們求學。我們很同情那些青年，不論在雨天或晴天，他們都得來回走四哩路去橋魯的政府學校。我們回坦布魯里得走三哩路，用了三個鐘頭。到的時候我們幾乎沒有沖涼便上牀睡覺了。

一個分安息日學的形成

長老紀狄爾
歌瑞教會

三年前一位本會的牧師到這村子過了一晚。

去年，一些歌瑞教會的教友和我到這個村子來獵鹿。我們很容易就射死了一隻，所有的村民都跑來觀看，幫助我們烹煮，又和我們一同吃鹿肉。這時候已經晚了，我們決定在此過夜，晚餐以後，我們向村人講述耶穌和救贖的計畫，一直講到半夜。

第二天，我們還沒有回歌瑞以前，我們喜出望外地見到一位老婦人對福音發生了興趣。當她和她丈夫商量了一番之後，夫婦倆來見我們，要求我們在他們家裏時常聚會，我們答應了。這是上帝之靈在人心工作的證據，我們很是快樂。到了安息日，我們到他們家裏主領分支安息日學，雖然大多數村民反對此事，但却有其他幾位和我們一同聚會。

最近這兩位長者已經受浸。這分支安息日學雖然受到村民的威脅，但人數却有增無已。

他十分相信，只要我們肯服從上帝，利用每一個天賜的機會為祂工作，祂必會開路，使到各處都設立分支安息日學。

巴拿當村是北婆一個異教的村子，村民都敬拜邪靈。該村處於兩山之間，離開復臨信徒的歌瑞村約有三哩之遙。在該村的周圍生着巨樹，把

陽光都遮蔽了，垃圾堆積在屋底下的泥地上，發出一種可厭的臭味。

豬、雞，和水牛也被飼養在屋底下。這就是那班迷信異教，敬拜邪靈者的生活狀況。他們相信這些邪靈是住在四周圍的樹裏，因此他們十分懼怕去砍倒那些樹。

三年前一位本會的牧師到這村子過了一晚。他告訴村民關於耶穌和祂的拯救大能，但是沒有人都相信，他們的思想都被魔鬼所蒙蔽了。

去年，一些歌瑞教會的教友和我到這個村子來獵鹿。我們很容易就射死了一隻，所有的村民都跑來觀看，幫助我們烹煮，又和我們一同吃鹿肉。這時候已經晚了，我們決定在此過夜，晚餐以後，我們向村人講述耶穌和救贖的計畫，一直講到半夜。

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簡訊

△全球總會廣播部幹事葵思牧師最近在本聯合會逗留幾星期之久，在此期間，他協助越南之廣播工作，和星馬聖經函授學校工作。此外，他又幫助北婆坦布魯里的帳棚聚會。

△全球總會國民服務部幹事狄克博士最近途經星洲前往印尼協助該部門之工作。

△遠東分會醫藥部幹事萬德福醫師已偕其師母往檳城居住。萬德福醫師將兼任檳城療養院之院長。

△遠東分會青年佈道部幹事馬丁牧師已偕其師母及二個孩子於三月二日抵達星洲。

△南洋時兆報館前任經理文德士已偕其家眷於三月卅日離星返美，到碼頭送行的同道和朋友甚衆。

△溫德綸牧師夫婦將於四月廿日抵達西貢。溫德綸牧師是新近開辦之越南訓練學校之校長。

△曾於前年在馬來亞從事文字佈道的卡蘭芝和黎黎瓦狄新近又由印尼蒞星。黎黎瓦狄兄弟是擔任巫人區會在星洲的工作，卡蘭芝兄弟則向星馬巫人推銷本會書報。

△曼谷衛生療養院最近興工擴建，該工程之監督人謝爾曼兄弟已偕其師母及二個孩子於二月五日安抵曼谷。

△南洋神道學校之二位學生拿丹提摩太和王德松已被曼谷療養院接納在該學習院X光課程。

△懷愛倫遺著『歷代門爭叢書』第三卷『歷代願望』中文版已經出版，全書分九編，計八十七章，共八五四面，並有精美彩色插圖多幅。此書為新約聖經四福音之註解，誠為本季安息日學課之良助。敬請各位讀者同貴地書報發行所接洽。

是超過三次的，有的僅僅是一晚而已。我們同傳思牧師相處的時間雖然很短，他卻一直講許多故事給我們聽。我們本來希望同他一起旅行一二個地方，但是因為他要上船遠行，所以沒有實現。

我們很可惜安德烈牧師在途中因為得病而必須回去。第一個禮拜他同我們一起在阿耶曼尼，以後陪我們到武雅村。在武雅村他便得到腮腺炎而必須回去。我們由武雅村到辛武，蘭章，建涼，以後便回古晉。我們在古晉休息了幾天才回亞庇。內人此行帶了一些藥品，並沿途看病。我們一共看了約有三百五十個病人，其中多數是患瘧疾，蟲疾，及痢疾。古晉政府醫院的醫生供給我們多量的蟲藥。我們很歡喜得到這些藥品，因為我們自己的藥很少。

我們所見到本會教員在各村落工作的成績，及一些新村與舊村生活的差別，令我們很是感到滿意。雖然他們對於食物及衛生等方面還有許多可改善之處，但他們給這改良人民生活及傳授健全衛生原理的福音已經作了很好的見證。在任何一個村落裏，若有一個牙醫，他一定是忙不過來的。我們若能在飲食方面多多指導村民，那麼對於這些情形也能大有貢獻。這些外邦村人真是如飢如渴地切慕福音。

林蘭在建涼村所管理的學校是一個很有意義的工作。她的學生來自三個外邦人的鄉村，他們都想要作基督徒。他們雖然還咀嚼檳榔，吸煙及作許多不合本會道理的事，但他們已經在找合適的地方要建築一個禮堂。林蘭正在作着極佳的工作。

作，但我們極需傳道士來這些地方幫忙。我們簡直沒有傳道人和教師足以應付一切的需要。

我們去蘭章得經過高山，上山及下山約需兩個半鐘頭。我們本來想在回來時走別一條路，雖然那條路是長一點，但卻沒有那麼吃力。可惜在安息六的晚上天便開始下雨，並且一直綿綿不斷地下到安息日的晚上，造成古晉一帶地方多年以來最嚴重的洪水。古晉及蘭章之間的橋樑也都被水沖掉了，所以我們只好再經過那高山，不但如此，我們還得經過可怕的危巖。在這些危巖上若一失足，其結果將是不堪設想。我們到達大路以後才知道不能去古晉，所以就放棄在安息二去建涼的計畫。當夜我們便回阿耶曼尼，隔早才踏上古晉的路。這個是一條雙行的公路，坐巴士約需一個多鐘頭。大多數的人說我們不能過那條路，但是我們終於帶了數件行李前進。這條三十七哩長的路約有十哩仍被大水淹着，並且有許多山土崩下的陷坑。然而我們坐巴士，乘德士，坐小舢舨，和走了三四哩路，終於到了古晉，到時又濕又倦，全程一共用了約有四個半鐘頭。

因為水漲之故，我們所搭的小船『中發號』仍然留在古晉，直至安息四早上才出發。水雖然還是很高，但我們過了八個鐘頭後終於到了辛文然。這裏的縣長（回教徒）很客氣地替我們安排宿夜的地方，並幫助我們見到建涼村人，原來他們用小船來接我們，並已在這兒等了兩天之久。我們在次晨九點離開辛文然到建涼。其後的四個鐘頭我們就一直坐在建涼村人之圓底不穩的小船

中。他們看來好像很容易地划着那船，但在我們卻是覺得十分不安。雖然那天我們有用傘遮住陽光，可是我們到現刻還在脫着日頭晒壞的皮膚。

因中發號的船長說他將於安息日早上才回古晉去，所以當建涼村人的苦苦要求時，我們也就遲至安息六才回辛文然。然而到了辛文然時我們才知中發號已在當天早上先去詩巫，要到安息日晚上才回來。當時有一隻較小的船瑞隆號一定要在安息一早上開航。那位縣長又請我們去與他同住，他盡量使我們舒服，甚至去買了些馬鈴薯給我們。這些馬鈴薯實在好吃。因為這隻船較小，所以航行得很慢，約需十個鐘頭才到了古晉，到時已經半夜。船長問我們是否要在船上過夜，但我們覺得太不過意，所以拿起行李放在昏暗和空寂的碼頭上。剛好有一輛德士路過，我們便坐上了。幾分鐘後我們便到了我們所租的旅館，在那裏保羅先生正站在門前迎接我們，好像預知我們將回來一般。室內的牀雖然沒有鋼的彈簧，並且櫃子也是硬棉所作的，但我們還是覺得很舒服。

我們回到北婆羅洲之時，心中深信沙勞越必有光明的前途，並希望在古晉一帶將有豐富的收穫。我們覺得上帝正在預備當地的人們，使祂的聖工能够迅速完成。

我們在安息六那天又裝上行李搭吉普車離古晉向儒魯出發。車行約有兩個鐘頭後，我們便棄車步行過一座吊橋，並繼續走了二哩路才到了一些我生平所見最美麗的鄉村。在這些鄉村中我們看到本會最新而最好的禮堂之一。它們是竹片作

南亞聯合會的蒲雅各牧師也給我們提供了許多新鮮而切實的教導，使我們對於未來兩年中的工作有十分豐收成績之希望。

東南亞聯合會會長柯爾義牧師在這次的大會中的動人講論，尤使大會生色不少。遠東總會的查賬員米樂士牧師也對經濟的問題，有了嶄新的建議。他十分詳細地解釋上帝所定的十分之一及捐款的制度，使大家聽得驚奇而津津有味。他解說得非常有聲有色，甚至最普通的教友都能明瞭這複雜的捐錢及用錢的問題。

東南亞聯合會司庫歐德明牧師給大家溫習本會先鋒們創辦本會的歷史。這些早期的回憶使他十分興奮。他娓娓講述這運動進步的經歷，層次分明，新鮮活潑，會眾也都聽得很出神。

在這次大會所得的許多福氣中，尤其不能不提的，就是全球總會的狄克博士及遠東分會的司馬德牧師，這兩位貴賓都對大會有極大的貢獻。許多人稱這次大會是非常美滿的聚會。大會的高潮，當推柯爾義會長的推心置腹之一番誠懇談話。他提到此次大會的種種福氣及成就後，又請各代表負起責任來把這些福氣帶回去，分享給那些他們所代表的各地教會。

在大會結束的安息日，有三位本國弟兄受手封為牧師，他們都是經驗豐富的同工。他們的名字是 Le Van Ut, Ha Hung 及作者。（請見英文版第四面插圖）其中尤以 Ha Hung 牧師乃本區會山地部落民族的第一位接受聖職者，想各位讀者亦必樂聞此事。我們大家在這次大會中都

得到許多的帮助，我們很歡喜感謝上帝，並願重新奉獻身心早日完成主的聖工！

西貢舉行佈道會

施道智



萬德福醫師在西貢佈道會作衛生演講

感激。

蔡思牧師的佈道態度不但使大家都很感覺興趣，同時也是給我們這班職工一個切實的鼓勵。

他每晚對一般非基督徒知識份子佈道時都引經據典，滔滔不絕。出於我們一些人意料之外，他的聽眾不但沒有減少，竟是每晚繼續赴會，並在最後一晚的聚會時，有十三位聽眾響應他最懇切的招請而上前請求代禱，並表示願意參加本會。我們研究有關擴大無線電廣播佈道之計畫及加強時北聖經函授學校之工作以外，又欣然答應在留責的一星期內（二月十四日至廿一日）為我們每晚舉行佈道會。開會的消息同時在五家不同的越南新聞報上刊出了好幾天，還有兩面街招也很引人注意佈道的舉行。因此每晚會場都滿座，甚至增

加額外的座位，也都坐得滿。

書記兼司庫：歐立夫

北婆羅洲亞庇信箱卅四號

大婆羅洲區會巡禮

大婆羅洲區會巡禮
歐立夫

我們這次到沙勞越旅行是很快樂，但也是很辛苦的。此次出門恰恰用了三個禮拜的工夫。我們在八個不同的地方睡過覺，其中沒有一個地方

地皮，是李創錫夫婦贈送給教會的。我們感謝上帝，因祂賜福使福音工作勇往直前。李創錫夫婦見到近年來華人教會之人數急速增加，因此便獨自斥資建築了這間美麗堂皇的聖堂。星洲華人教會已經搬入此新教堂聚會。

本區會屬下之十六個教會及團體都派有代表出席本屆年會，共計五十九名。我們很高興能够得到好幾位富有經驗的牧師給年會及職員研究會很大的幫助，他們就是遠東總會的穆德牧師，施伯樂牧師，司馬德牧師，麥克魯牧師，和東南亞聯會的柯爾義牧師，歐德明牧師，彭應熙牧師包漢牧師和江其清牧師。他們所貢獻的屬靈糧食，佈道指導，教會標準，復臨運動的發展，及各部門聖工的訓導，都很能感動人，並使聽者得到助益。全體代表很高興能够有機會出席本屆年會和研究會。代表中有幾位是年青的職員，他們是新加坡初級大學傳道班的畢業生。我們很感謝主，他們在工作上已有了良好的表現。他們給我們的佈道工作帶來了新的力量。

本屆年會有一項重要的提議，就是本區會將開辦一間華文中學。我們希望這間學校可以在一九五八年開學。我們感覺得十分需要在星洲設立一間華文中學，俾使從這間學校畢業的學生可以進入初級大學，受訓成為傳道人和教會學校的教員。我們相信主一定引領一切，使這間中學能够早日成立。

在為期兩天的職員研究會裏，我們討論關於如何主領崇拜聚會，本年聖工計畫，及傳道人自

修計畫。這些討論使到一班赴會職員獲益不少。

會中也通過在今年內所有教會將舉行奮興會

及佈道會。各教會也都定了受浸人數，分支安息日學數目，安息日學赴學人數，什一和各項捐款的目的。從此，本區會內各教會將盡力為上帝完

成大事。靠着上帝的恩典，並藉着一班職員和平信徒的忠心，我們抱着信心和勇氣向前邁進，實行我們對上帝的責任，以期達到我們所立的一切目的。

會長……施道智

書記兼司庫……黎好
越南西貢信箱四五三號

越南區會年會報告

黎好

會長和司庫的報告很使人鼓舞，這兩年來，什一和其他教會捐款皆有顯著的增加。在各方面的工作也都大有進步。我們可以由此看出主是在帶引着本區會的聖工。我們相信當我們擴張各項計畫，立志要完成本區聖工的時候，祂一定會繼續賜福我們。

馬來亞之佈道計畫

蒲雅各

『佈道工作——就是向人打開聖經，把將要臨到世界之事警告人們的工作——應當越來越多用上帝僕人的時間。』（評論與通訊一九〇六年八月二號懷著）

『主欽定傳揚此信息之工作，是世上最高尚和最偉大的工作。』（證言卷六原來十一面）

最近馬來亞區會舉行期年大會，各職工都立意要在一九五七年進行更大佈道工作，並規定各地教會之奮興會和佈道會之日期。詳細日期請見本期英文版第七面。

自日內瓦協約之後，越南區會第二屆期年會議已于一九五七年一月十八日至二十六日在西貢舉行。這是戰後第一個代表大會。除了北越（北緯十七度以北）地區之外，本區會的每一個教會差不多都有代表出席。我們聽到這些多年被戰爭所隔絕的弟兄們的報告，實在感到興奮。他們在崇拜物質及無神的政權下經歷多年的黑暗生活，我們聽了他們守道的精神，心中深受感動。

自上一次舉行期年大會至今，乃是那些重歸越南共和國統治之地區復興建設的時期。這些地方恢復和平以後，一般情形都有顯然的進步。這些報告帶來福音在各處進展的好消息。西貢復臨醫院乃是這福音的右臂，已經很強大的堅固了本會的聖工。

在這優越條件的地方上，福音工作已盡量利用了黃金的機會，向新地區內那些久受政治紛擾夢魘而今渴慕靈性釋放的人民展開工作。在此次大會中，我們已定下了切合實際的佈道方案。東

了美金七百元的捐款，捐給教會作國外佈道用。這筆錢後來被捐給纏創辦工作的澳洲總會。

安息日學後來又訂了新的辦法，諸如第十三安息捐等。為要使上帝的工作迅速地推進到世界各地去，每安息日都有不少的捐款。到了每季的最後一個安息日，要作一種特別的捐獻，使上帝的工作可進入更多的地方。在一九一九年，生日捐的辦法開始了。最近又發展了分支安息日學和星期日學的辦法，這些學校在世界各地都已成了救人的重要機關。

現在多數的國家中，均可看見安息日學藉着耶穌基督之福音的大能作見證。無論在緬甸或菲國的叢林中，在瑞士或南美的高山上，在北極圈裏的罕麥斐斯特城中，在熱帶加勒比海中，都有安息日學的組織。在大城小鎮或是在信徒的家裏都可以找到。你到了婆羅洲的森林中，或是新幾內亞的高山，或是我們這古老的世界內任何落後的地區中，都可看見父母子女聚集在安息日學裏研究安息日學課。這些安息日學的學員乃是在準備身心，以便在上帝的國裏有一份，在那裏，『每逢安息日』他們要去朝拜那位創造並救贖他們的主。

根據一九五四年底所得的統計，我們在全世界共有二十一，一二九個安息日學。在這些安息日學中，我們有一，二五七，二〇九位學員。在一九五四年之中，安息日學的捐款總數有五，八六二，四五八·四九美元。

我們在安息日能與弟兄姊妹一同聚會，一起

研究全球總會安息日學部所預備的學課，該是何等快樂的事。我們能够一同禱告，一同研究，奉獻我們的金錢，使大批金錢流入上帝的府庫，使福音故事能傳到世界各角落去，這是何等奇妙的事！安息日學是上帝藉着預言之靈所引導的。在這一方面我們又可以看出上帝如何極其信實地在領導着教會的工作。

但願我們不要忘記希伯來書十章廿五節上的教訓：『你們不可停止聚會，好像那些停止慣了的人，倒要彼此勸勉；既知道那日子臨近，就更當如此。』我們與弟兄相會，真是一個榮耀的特權。惟願主保守我們對祂忠貞不渝，在世上按時赴安息日學，將來在天上的安息日學也有一份。

大陸聖工點滴
彭應熙

會長………陳道震

書記兼司庫………江漢興

馬來亞吉隆坡武吉免登一四〇號

馬來亞區會年會報告

陳道震

我相信各位同道一定很高興知道，在中國的聖工雖然遭遇着很大的困難，可是並沒有停頓下來，反而向前進展。我們的許多教友們仍然忠心守道，在他們的親戚朋友之中為真理作見證。有一位從前在中華總會司庫處任職的職員，最近寫信來說：

『在中國的教會經歷過一場可怕的大搖動，整個機構幾乎倒塌下來。感謝上帝，祂不但沒有放棄祂的教會和子民，反而賜給他們從新建造的力量。進步雖然緩慢，並且需要長久的苦幹，但

『我們到處都可聽見有慕道友等着受浸，或是一羣教友在安息日聚集做禮拜，但無傳道人主領聚會。因此教友人數的增加，大半是出於平信徒的努力。

『我們剛剛聽說附近有一個目不識丁的女信徒，召集了五十多名的信徒。她藉着為病人和被鬼附着的人禱告，向衆人證明她所相信的主耶穌有能力趕鬼，並能醫治病癆。現在她帶領着這羣信徒遵守安息日，同時把她自己所曉得的一切道理教導他們。現在他們正等待着一位牧師或是教師來教導他們認識更多的真理。但是，講起來很可悲，我們缺乏人，也缺乏錢。這故事無非是百例中之一。莊稼實在多，但是收割的工人少。』

馬來亞區會戰後第五屆年會及接着為期兩天的職員研究會，已於一九五七年二月廿一日圓滿結束。本屆年會是在新近方才完成的星洲華人教堂內舉行。這所可容納七百人的教堂及其所佔之



基督復臨安息日會的興起與發展

穆德

在一八五二年的夏天，懷雅各牧師同着家人坐着馬車從紐約州的羅徹斯特經四百哩路，到緬因州的邦各。就在這路上，懷雅各牧師趁着馬兒在路旁吃草的時候，為安息日學編寫學課。懷師母和三歲的小兒子愛德生也和懷牧師一同趕路。他很關心他自己的兒子，同時對於教會的青年人也是非常的關心。他知道我們的青年人常因自己的信仰被別人譏諷。他們常比他們的父母還要受更多的辱罵和逼迫。懷牧師很想為這些青年人作些事，幫助他們明白聖經真理，鼓勵他們忠心。他怎樣纔能與這麼多青年人接近呢？

在一八五二年，《青年導報》出版了。懷牧師的安息日學課也第一次出現，就是在一八五二年八月第一期《青年導報》上。他按月為每安息日預備學課。這些學課是特別為青年人預備的，但是它們給予青年人的教訓，對於較老的教友也很合適。懷牧師也藉着《青年導報》給他們講解如何組織安息日學，以及怎樣使之成為救人的機構。當他訪問各教會的時候，就鼓勵他們組織安息日學。

早在我們教會歷史的初期，預言之靈就賜下教訓，指教我們關於安息日學的組織與目的。有一句話對於基督復臨安息日會的教友是極有意義的：『安息日學應該是引人歸向基督的最偉大和

最有效的機關。』（對安息日學工作的勉言原文第二〇面）另有一句重要的話是，『藉着組織良好辦理合宜的安息日學，對於青年人之道德及宗教方面的教育，可有極多的貢獻。我們應多把精神及時間用在這方面的工作上，因它對於青年之影響的重要性真是無法估計的。』（同上原文第一四、一五面）另外還有一句話：『一所學校惟有辦理合宜的時候，纔能稱為是上帝使人認識真理的大機關。』（同上原文第一八面）

諸如此類藉着預言之靈賜給基督復臨安息日會的教訓，對於我們在世界各地組織真正救人的安息日學上，實有不少幫助。

一八七八年十月，在安息日學協會的一個會議中，有人提出收取安息日學捐款以幫助安息日學的問題。在討論的時候，各人有不同的意見。懷師母認為可以收捐，並且提到古時以色列人於安息日在聖殿裏獻禮物的事。後來就通過了一項議案，要『教員及學員在安息日至少捐獻美金一分的捐款。』這雖是個很小的數字，但是漸漸成了一宗極大的捐款。

安息日學第一次將捐款贈給外地佈道是在一八八五年由上哥倫比亞聯合會所捐的，這聯合會那時包括美國的俄勒岡和華盛頓二省。第二年，加州的安息日學照着他們北方鄰居的榜樣，也收集