



The Messenger



VOLUME TWO

JANUARY 1952

NUMBER ONE

Commencement Week-end at Malayan Union Seminary

By W. H. Wood, *Principal*

On Friday evening and Sabbath afternoon, December 7 and 8, the first post-war commencement exercises were held for the Malayan Union Seminary. A total of twenty-nine students participated, twenty-eight of whom were Senior Cambridge candidates, and one who had finished his two-year Advanced Training Course. Shim Chung Phing not only received his diploma from the two-year course which the school offers to those who have finished the Senior Cambridge, but also earned a three-year teacher's certificate from the Union Educational Department.

The Consecration service on Friday evening was held in the Seminary chapel. Elder V. T. Armstrong addressed the graduates with an inspiring message to consecrate themselves to the Master and to be on fire for God. At the close of the address Eiming Djang, representing the Senior Cambridge students, and Mr. Shim, each responded to the appeal made by the speaker.

The Baccalaureate Service and Commencement took place in the Singapore English church at 11:00



*Graduating class—1951
Malayan Union Seminary*

a.m. Sabbath. To the strains of "Marche Pontificale" played by Mrs. Ruth Baldwin at the organ, the graduating class marched in and reverently took their places in the front pews. Elder Fordyce Detamore was the speaker. Each one listened attentively and I am sure that the hearts of all those in attendance, as well as those of the graduates, were moved as he urged each one to keep close to God and to follow him all the way.

Saturday evening at 8:30 p.m. was the final service for the graduating class. Preceding Elder Wilton Baldwin's stirring commencement address, Elder Raymond Turner very appropriately sang that beautiful solo, "My Task." At the close of the service the class marched to the rear of the church where they were congratulated by their many friends.

Quite a number of the Senior Cambridge candidates are entering the Advanced Training Course this coming school year, either to train as teachers or ministers. Some have already entered the work in different parts of the Union, while still others have gone to their homes to take up various pursuits. We wish these young people God-speed as they go out to face the world. We hope that in the years to come many more will go out from these portals to take the Third Angel's Message to those who sit in darkness.



C. P. Shim receiving his diploma.

Pacific Union College

MAR 3 1952

INDO-CHINA MISSION

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The Voice of Prophecy in Cantho

Five hundred students in one town!

Here was a challenge worthy of the work. The town was Cantho, a hundred miles west of Saigon, in the rice-basket of South Vietnam. Cantho is the capital of the west, and a college town. Most of the Voice of Prophecy's enrollees are students in the city's schools. This fact presented one disappointment. The visit paid to Cantho by Mr. Pham Thien an Mr. Tran ngoc Te, Voice of Prophecy workers, occurred during school vacation, and many contacts had to be postponed till another time.

Only in the kingdom will we know what has led to the great growth of the correspondence school work in Cantho. It began with the distribution of enrollment cards by a colporteur. Then these students requested more cards, ten, fifty, a hundred at a time, which were promptly returned by their friends, requesting the lessons.

On the first day of the visit, it was agreed to wear neckties on all occasions. Now, in this remote province, a necktie is not so frequently encountered as in Saigon, and it became the badge of the Voice of Prophecy workers. As word went around that they had come, they were sought out in their hotel, on the streets, and in public buildings. Students were found in the public works department, in the court house, the Post Office, at police headquarters, and at the newspaper. There was a week of general rejoicing that their "teachers" had come. They begged Brother Te to stay with them always.

One student, having just completed the course, was ready for his diploma. It had been brought along, but the young man was found to be gravely ill. The family was strongly Buddhist, but seeing their son's earnestness, and reviving strength as the diploma was being presented, they were much impressed. "He is a Christian, and we wish to pray with him," said Mr. Te. All bowed while prayer was offered. Returning the next day, they found the sick man much improved, and the family rejoicing, "Such families," says Brother Te, "present a golden opportunity for the work in Cantho."

A journalist, the author of five dictionaries, bore testimony: "I have studied deeply the sacred books of Buddhism, Taoism, and of Confucius. But I now see the truth in Christ, and accept Him as my Saviour." "You have no time to study more," his mother had said when he first enrolled, but, late at night, after the day's work was done, he faithfully completed the 26 lessons. With ten others in Cantho, he has requested baptism. A dozen wish to attend the Mission Training School next year.

"Everywhere we went," says Mrs. Thien, "We heard the words 'Tieng Noi Tien-tri' (Vietnamese for Voice of Prophecy) on everyone's lips, even the rickshaw drivers."

The day of departure came, and 6:30 in the morning found 15 students at the ferry to say goodby. Strangers a week ago, save for their names in the files, now fast friends and candidates for the kingdom.

A program of greater evangelism is being planned for Cantho. Pray for the Voice of Prophecy, the "Preacher by Post."

MALAY STATES MISSION

President Y. H. Phang
Secretary-Treasurer Y. C. Wan
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Chinese Bible Lectures

Elders Detamore and Turner have begun their second series of Bible lectures in Singapore. A most interesting feature of this second series is that it is being given in three languages, English, Chinese and Malay. Pastor Daniel Liem translates Elder Detamore's English into the Cantonese, Pastor K. T. Khng into the Teucheu, and Brother S. N. Siregar into the Malay language. Different sections of the building and the balcony have been reserved for those who speak these languages. All this has been particularly well organized and runs much more smoothly than one might expect.

The meetings began on December 23rd at the lovely new Singapore English church. A lively choir composed of members from the Chinese church are doing an excellent work under the direction of Brother Hsu Hung Seng. What a thrill it is to see all these people, brothers with Jesus, working for a common cause. Only two Sunday nights have passed but there have been nearly two hundred requests for literature on each of these nights. Meetings are being held four nights a week. We are looking for a good harvest of the Chinese speaking people from this effort.

Baptisms

In the beautiful baptismal font at the Balestier Road church eleven happy people were buried in baptism on December 21. On Monday evening, December 31, another five converts joined with God's remnant people. These were the final fruits of the English Bible Lecture Series. Elder H. W. Peterson administered the rites of baptism.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Rev. 14:12.

Seminary Investiture

BY BADU SIMANDJUNTA

"O, Youth of God, arise," was the theme of the program when Singapore witnessed another Investiture Service of the Malayan Union Seminary M. V. Society.

It was Sabbath evening, December 8, when the Missionary Volunteers gathered at the new church to receive the awards for which they had faithfully and tirelessly worked throughout the year.

In all, thirty-eight young people were invested, six of whom received their Master Guide awards.

A Message to the Malayan Union

"The Messenger" has recently received a letter from Elder J. H. McEachern who at one time worked in the Division Office, and is most happy to forward this message to any and all of his old friends who were at that time in the Malayan Union:

"Malaya is very familiar territory to me. It has a precious memory in my heart. I loved all those dear believers and workers in every part, from Tonkin and Siam in the North to Jesselton of Borneo in the South. Tell them I still love them."

Perhaps some might like to know Elder McEachern's address which is: P.O. Box 15, Loma Linda, California, U.S.A.

NORTH BORNEO MISSION

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A Story from Sabah

BY PASTOR L. A. SIBARANI

Sabah is the local name for North Borneo. Among its hills and valleys the gospel message is onward. This story goes back ten years to when a young Dusun, by the name of Ginsual, went down to the village of Kayangat and saw there a maiden who set his heart strings humming—she was just the one he wanted for a wife. There was something else in Kayangat, besides this young woman, that was interesting—a little S.D.A. church; and while this young man was ardently courting his future wife, the Lord was busy winning them both. Baptized and married, they went back to Ginsual's pagan village of Tobobon and set up a Christian home. Soon they started a little Sabbath School. Now it numbers forty members, twelve of whom have been baptized.

Recently it was my privilege to visit this company and hold a ten day effort to strengthen them in the faith and win some new souls. Associated with me in this work was Brother Bibi our Dusun preacher.

The families are scattered all through the hills; and it is difficult for them to travel at night; yet we had from 50 to 60 present each evening. Their bright, responsive faces evidenced that they were drinking in the truth.

Among those attending the meetings was a lad of about 14 who had already suffered much for the sake of the truth. Angered by his refusal to work on Sabbath and to assist in the brewing of native beer, the parents drove him from home with only the clothes he stood up in, thinking that this would break his "stubborn" spirit. However, our believers gave him food and shelter. Frustrated in their efforts to force the lad to give up the Sabbath, they said they would prosecute the Adventists for luring the boy away from home. What the outcome will be we do not know; but at the close of the meetings, when a call was made for those who would surrender all to God to come forward, this lad, Baji, was the first to respond. Seven more followed, doubtless strengthened to take the step by the courage of this boy. These will make up a new class preparing for baptism. Aside from these we baptized two others who had been preparing for the rite.



The Company at Tobobon

*The lad Baji is at the left, marked with an X.
 Ginsual the leader of the company, is standing at the extreme right.*

One morning I happened to be out on the porch of the little meeting house when a stranger walked quickly up. Without taking time for the usual salutation, or even to sit down, he said, "Please tell me the truth." His appeal was so earnest that my heart was deeply stirred. Never before had I met a man so thirsting for the water of life. He told how he had been searching for the truth hither and yon. He had gone to some Christians and spent the night with them, hoping to receive some help but they drank liquor till drunk, and smoked, and seemed just like the heathen. The only difference was that they called Sunday a holy day, but worked on it the same as other days; so with a heavy heart he left them.

"Now," he said "I'm hurrying back to my village, as some people are waiting to see me; but I cannot go empty handed. Please give me some truth for them. I must learn the truth." His pleading face brought tears to my eyes. He ate like a starving man as I broke the Bread of Life to him. One subject over, he still begged for more. I asked him to kneel down with me while I prayed God to cause the truth he had heard to grow in his heart. Then we sat down again, and I could see a peace coming into his eyes as he said, "Yes, I believe that this is the truth, and I will follow it; but please give me more that I may tell my people."

I then learned that he was Ransal, chief of his village. He asked me to visit him and teach his people but we do not have permission to work in that area. However, the way will open up. I suggested that, as chief, he write an official letter requesting our mission to open work in his village. With this letter we can seek permission from the government to respond to the request. This village is 10 miles from Tobobon and at the foot of Kinabalu—the sacred mountain of Sabah. As you read this story please pray for the lad Baji and the chief Ransal, that they may walk in the light received and lead the parents and the village people into the truth. Surely we shall meet many from the hills of Sabah upon Mt Zion.

North Borneo

BY A. MOUNTAIN

Dedicated to Elder and Mrs. Youngberg

Among the hills of Borneo where the wild men used to roam,
Where their primitive descendants build their kajang-attap home,
Where the crocodile lies lurking beneath the river bank,
And the leopard, stealthy stalking, prowls thru the jungle dank,
Where the rhino and seladang lord it over all the rest,—
There we went to tell the story of the One who loved us best.

Where the python and the cobra, hamadryad, viper, krait
Slither thru the lalang to dispense a cruel fate,
Where the bull-ant and keringa bite as with a burning fire,
And the leeches suck your life-blood as you wade thru swamp and mire,
Where orang-utan and monkey scold and chatter overhead,—
There we went to tell the story of the One who raised the dead.

Where you drown in perspiration as you toil the steep incline,
Slipping, sliding, panting, hanging on to root and vine,

Where you cling in trembling terror to a bridge of one bamboo
From which one single mis-step will send you down below,
Where you bathe in lucid waters, cooling off your fevered skin,—
There we went to tell the story of the One who cleanses sin.

Where you gaze in raptured wonder o'er those verdure covered hills,
Rent with steaming river valleys, fed from countless springs and rills,
Crowned by towering Kinabalu—sacred mount of Dusun lore,
Where the souls of their departed bask in bliss for evermore,
Hunting, fishing, trapping in some fair Elysian grove,—
There we went to tell the story of the Paradise above.

Where you feast on fruits exotic—tarap, langsat, rambutan,
Bread-fruit and baluno, buah-susu, durian,
Many species of bananas, even avocados thrive,
Mango and papaya, pineapples—all jumbo size,
Custard apples, buah-belu, many more of curious name—
There we went to tell the story of the Bread of Life from heaven.

Where the Dusun and the Murut, Rajau and the Rungus brood,
Wresting from the jungle their simple daily food,
Where adventurer and explorer, scientist and men of note
Search for nature's hidden secrets, and on its prizes gloat,
Where ethnologist and expert study to their hearts' content,—
There we went to seek for human souls, and count the time well spent.

—ARTHUR MOUNTAIN

SARAWAK MISSION

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Progress in Dayak Land

By L. E. A. Fox

President, Sarawak Mission

The Ibans are Sea Dayaks and it has always been difficult for our people to work among them. In the last few years, however, they have shown increased interest in Christianity. The Tatau River is a section of Iban territory in the Seventh-day Adventist sphere of influence. Our Iban brethren have to undergo severe trials for their faith.

The superstitions of the Ibans seem to be more deeply rooted than those of the Land Dayaks, hence their views on religion are more rigid. We had quite a few interested Ibans, about 120, scattered among the "Rumahs" or villages, on the Tatau but they have been very slow in taking their stand. The Chief of each Rumah is not exactly antagonistic to the people who want to be Christians, but they are terribly fearful lest there should come some kind of disaster upon their rumahs. They reason that if a member of a rumah were to become a Christian and continue to live in the rumah, it would be tempting the god of their people and the God of the Christians to strife, and in the course of their strife disaster would fall upon the rumah. Two divergent beliefs of such an important issue as to who should receive homage, worship and honour, the God of the Christian or the God of the Dayaks, would surely cause strife. When humans quarrel what sorrow and damaged is caused. How much more if two powerful Gods were to disagree and quarrel!

So the chief and his counsel say, "We do not wish to drive you away, but we *beg* of you to go." There is nothing for these poor people to do but to leave. What do they take with them? Nothing more than that which can be loaded into the boat. The house or that portion of the house which is theirs may not be pulled down nor the timber be used in erecting another house elsewhere. The fruit of the trees owned by the people who wish to remove may not be plucked, neither can those who leave the village return to plant or sow padi or anything else. This is a new form of ostracism. But I am glad to report that two people not yet baptized have decided to east their lot with the Seventh-day Adventists even though they had to renounce all claim to their home and land.

A man and his wife and two little children took this step. They now live in the worker's home, and they have been given a plot to plant their rice. The man, Apai Bana, (Apai—Father of: Bana—the name of the elder child) is happy and so is his wife. They have learned to trust God. One night Apai Bana was in need of food, and though the night was dark and rainy he went out in his boat to search for something to eat and stepped into the jungle. In only twenty minutes he had shot a mousedeer and less than ten minutes later he had shot another. Never before had he had such an experience, but God always cares for His own.

Another man, a "Manang" or a witch doctor, decided to take his stand. He now lives with one of our members. People from a remote village, knowing his fame have come for help, but he tells them, "I am now a Christian and I will have nothing to do with my old profession for I want to serve God."

A certain rumah had to elect a new Chief. They elected a Seventh-day Adventist. This man, of course, will not have anything to do with the heathen customs so the members of that rumah who do not want to be Christians remove themselves on the same terms. They say, "If we stay, then disaster will come

upon you or us, for our gods will quarrel." So they ostracise themselves in spite of the sincere request of the new chief that they stay and do as they have always done.

The going in Tatau is hard and we make progress slowly. Pray for the Ibans.

THAILAND MISSION

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Cheingmai

Another bit of news from the interest springing up in Cheingmai is found in the following letters from a young woman who is a sister of a Voice of Prophecy student there. The letters are written from the Cheingmai Hospital where she was undergoing treatment for Tuberculosis.

"Dear Prayoon and Sopon,

Today something very strange has happened to me, although I cannot explain it. After you had been gone for a little while I began to think that the reason I have this disease is because I have been eating the food which God forbids. After I had been thinking about this for a while they brought me my supper. It was three or four kinds of food made with pork. I could not decide what to do. At last I ate only three or four mouthfuls and then stopped eating. But I did not know what to think about it. If this instruction comes from God, please pray for me that I may get the victory. I am afraid that the feeling which has come into my life may die away. I cannot decide whether to change my life or not. When you have spare time please pray and write to me to comfort such a weak one as I.

I shall give you the reasons why I cry. 1. I think of my life that it is such a difficult struggle like this. 2. If I change my old faith I am afraid I will change the wrong way. I am praying also. . . . I feel impressed by your goodness that you love God, and have the same feeling as I have, and that you sympathize with me in my sickness.

November 18:

On the night of the 17th I decided that I will follow you in the question of food, according to God's law in the Bible. Please pray for me as much as you can.

I thank God very much that He is concerned about me, and is guiding me in the right way so that I shall be healed. But I do not blame myself because I was guided in the wrong way from the beginning. When God sends someone to tell me the truth, if I am stubborn and do not receive it, I must always be sick like this. I must stop now.

PITROON



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Sanitarium Vesper Singing

BY CLYDE C. CLEVELAND

Acting-President, Malayan Union

It is late Friday afternoon in the new Bangkok Sanitarium and Hospital. Within the hour the sun will set. As I sit before the desk going over my notes for the evening meeting I suddenly become conscious of group singing somewhere in the building. I listen carefully and hear the words, "My Jesus I Love Thee," and again, "More about Jesus I would know." From floor to floor the singers go until the whole building has been saturated, as it were, with the spirit of Jesus.

My first thoughts are of the seventy or more patients and their visiting friends. Surely, they cannot help being impressed by this demonstration of practical Christianity. Are there any sufferers here in need of spiritual help just now? Perhaps the Lord is using our nurses in this way to bring just the help that is needed. And what about the nurses themselves? Surely they too are receiving a blessing as they engage in this form of singing evangelism.

The singing has died away, but just now it is quieter than it was before the singing began. Perhaps some are thinking, perhaps some are praying. The sun sinks low in the west. The Holy Sabbath is being ushered in.

Around the Union

● Visitors on the Union Compound Jan. 6, were Mr. and Mrs. Rankin Wentland and their two small sons. They were on their way to join our small force of foreign workers in Indo-China.

● Also visiting the Malayan Union for four days was G. A. Huse, Publishing Secretary of the General Conference who was here to council with our Publishing men.

● Brother and Sister J. L. Pogue and their two sons Jamie and Jerry left Singapore by plane early the morning of November 30. Before actually starting for America on their furlough they plan to spend about three months in Chiangmai holding an effort for the many interested people there. Brother Pogue has been the Pastor of the Seminary Church and

both Brother and Sister Pogue have been teaching in the school.

● Perhaps some of the students of the Malayan Seminary wonder why their teacher, Daniel Tan, has that extra sparkle in his eye. It has been there ever since January 13. We'll share the secret with you. That was the day that little Daniel Earl came to the Youngberg Memorial Hospital. He has now taken up permanent residence with his parents on the union Compound.

● Just come to our notice is the news that Dr. and Mrs. Roger Nelson of Bangkok became happy parents to little Laurel Ann way back on October 20th. Best wishes to our two doctor friends and their little daughter.

● On January 14, 1952 the Malayan Seminary opened another school year with an enrollment of 462. 138 of these are in the Secondary school, and 324 in the Elementary school.

Out of the 138 Secondary school students, 79 are Seventh-day Adventist young people who make up 57% of the Secondary school enrollment. Out of the 324 Elementary students, 93, or 29% are from Seventh-day Adventist homes. These percentages far exceed those of last year.

The successful Harvest Ingathering Campaign of 1951 has enabled the Seminary to start this year with new General Science, Domestic Science and Vocational arts rooms. These funds will provide excellent and complete equipment for these laboratories.

A vital factor in preparing more national workers for future service is the introduction into the regular morning curriculum of Chinese language classes for both elementary and secondary students.

The aesthetic side of education is being cultivated in the music classes which have enrolled 70 students, both instrumental and vocal. The orchestra also takes a prominent part in the Seminary program. It has done excellent work in the regular Seminary Sabbath School and Vesper services.

● Elder A. V. Olson from the General Conference was the guest speaker at the Seminary church on January 12, and Elder T. L. Oswald spoke to the same congregation the following week. We feel greatly honored to have had these men with us and appreciated the messages they brought to us.

● Mrs. N. B. Vining and her two small children, Judy and David, spent a few days on the Union Compound enroute to England from Manila. Mr. Vining is still with the publishing house there but will join his family in the near future.

● We sincerely regret to announce the death of Miss Buby Barnett of the Bangkok Sanitarium and Hospital. This news has come as a great shock to all of her friends. Miss Barnett had just returned to Bangkok from a short visit to Singapore. She was severely injured in a motor accident on Monday, Jan. 7, receiving internal injuries and multiple fractures, and passed away at noon on Jan. 8.

響應籌建新會堂

窮寡婦慷慨捐款

馬來亞森美蘭州首府芙蓉華人教會自去年發起籌建新會堂事後，蒙聖靈感動本會各地熱心教友慷慨捐輸。最近更感動一位窮寡婦慕道友，罄其所有奉獻一百元。此種慷慨奉獻，堪與基督稱讚之窮寡婦媲美。可知上帝厚賜深恩，無可測度也。該位慕道友乃藍添妹女士，本為美以美會教友，於最近始由文字佈道員葉明君介紹來本會聆聽真道。其子周樓喜君也有來參加安息日學，並亦研讀預言之聲聖經函授課，熱心愛慕真道。

又葉明君一家三人乃於前年受浸加入教會，緣有文字佈道員老將廖漢平君在芙蓉推銷真理書報時，葉君向他買得一書，深受感動，愛慕真理之心油然而生，廖君乃通知芙蓉傳道主任陳性初君與他研究聖經要道，結果一家三人立意歸主，葉君受浸加入教會後，深感傳揚福音責任的緊要，乃加入文字佈道部工作，以便把真理書報介紹給許多在黑暗中的人。（陳性初）

北婆羅洲的故事

是十年前的時候，有一個名叫仁秀的魯遜族青年人來到卡央村，村中的一個少女打動了他的心，除了這個少女外，村中還有一件東西使仁秀感到興趣的，那就是基督復臨安息日會的一所小教堂。正當仁秀殷勤求婚時，上帝的靈也忙着感化他們的心。他們受洗和結婚後，便雙雙回到仁

秀的村落多武文去。他們在這充滿異教氣氛的村落中，建立了一個基督化的家庭；不久後，他們組織了一個小規模的安息日學，如今這安息日學已有學員四十人，其中十二個是已受浸的教友。不久前，我有一個機會到多武文去探訪這一小羣的兄弟姊妹，並在那邊開了一個短期的十天佈道會，一方面是要加強他們的信心，一方面是使其他村民也早日歸主。與我一道工作的是魯遜族傳道士比比兄弟。在多武文的時候，我們也為兩個已預備好的慕道友施洗。

多武文村民散居在幾個山坡上，山路崎嶇不平，所以在晚上走路很不方便，但每晚赴會的人數都有五六十名。聽眾之中有一個十四歲的少年人巴志，他曾為了忠守主道而遭受逼迫。因為他拒絕在安息日工作，並不幫忙釀酒，所以他的父母把他趕出家庭，冀使他放棄遵守安息日。他被趕出時，一身所有的只是身上穿的那套衣服，於是我們教友供給給他吃和住。巴志的父母因為計劃未遂，惱恨在心，所以恫言要殺害我們的教友。其將來結果如何，不得而知。佈道會閉幕我呼籲願意獻身的人到台前時，巴志是第一個人。接着另有七個人也走到台前來，無疑地，巴志的決心鼓舞他們不少。

有一天早上，我正在我們集會小屋子的走廊的時候，有一個陌生人急速地走上前來。一見到我，還沒有坐定，劈頭就說：「請你把道理告訴我。」我的心深深感動，我從未見過如此渴慕生命水的人。他告訴我，他曾到處尋找真理，也

找過一些基督徒，且與他們同宿，希望自他們得到真理，但是他太失望，因為他們醉酒酩酊，像世俗人一樣地抽煙，所不同的一點是他們稱星期日為聖日，可是在星期日他們也像平常日子一樣地工作。於是，他懷着沉重的心離開他們。

「現在，我要趕回我的村落了，村民正在等着我。但是我不能空手回去。請你告訴我一些道理，我好把這些道理轉告他們。我不能空手回去的。」他的動人請求以及渴慕真理的親切表情使我的眼淚不自主地掉下來。當我把生命餅擘開之時，他如飢如渴地吞下去，聽完一個經題後，又請求我再多一個。最後我請他與我一起跪下，祈求上帝的靈幫助這真理的種子能在他的心田中生根發芽。禱告完畢後，我可以看見他的眼睛流露着心中的平安，他說：「我深信這是真理，我一定要跟從它，但請你多多告訴我。」

之後，他又告訴我他叫冷沙，是一個村長。他又邀請我去拜訪他的村民，並教導他們。可是我們是不准在他們那區域工作的，於是我向他建議，由他以村長的身份寫一封公函給政府，請求我們教會在那地方開發聖工。

有了這封公函，我們更容易得到政府的批准在那村落工作。這村落離多武文十哩，坐落在金拿巴魯山脚——北婆羅洲的聖山。當諸位讀完這篇故事的時候，請你們在禱告中記念巴志和冷沙村長，使他們能在真光中行走，並引導父母和村民也樂意接受真理，同時也使我們有機會在冷沙的村落工作。（施巴拉尼）

懷訓選粹

你以為將一切所有的都獻給基督是太大的犧牲嗎？這裏有一個問題，就請自問一下：「基督爲我捨掉過甚麼？」上帝的聖子爲要拯救我們，曾捨棄一切，發出愛心，受盡困苦，連生命也都不顧，那麼我們本不配這樣大愛的微小罪人，焉可偏留我們的心不歸順他呢？……主爲我們的罪被刺，我們舉目望他，豈可輕看他的愛心和他的犧牲麼？榮耀的主受了無限的羞辱，我們又焉可爲了要得生命必須掙扎必須自卑而怨嘆呢？

——幸福的階梯第四三面



聞新導報。會教絡聯

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星洲舉行中文佈道會

戴德模和湯納兩牧師於結束在星洲維多利亞紀念堂舉行的英語佈道會後，又於十二月二十三日起在巴力士打律一二〇號聖經講廳舉行另一佈道會。此次佈道會由戴德模牧師以英語主講，林天恩牧師譯成粵語，康克典牧師譯成潮語，施利加兄弟譯成巫語。由許鴻森兄弟領導下的華人教會聖歌班也到場演唱特別詩，博得聽衆好評，使佈道會生色不少。希望這次佈道會在各位兄弟姊妹合作之下，有許多人受浸加入華人教會云。

南洋神道學校畢業典禮

南洋聯合會屬下神道學校於十二月七、八兩日隆重舉行戰後第一次畢業典禮。參與畢業典禮之全體學生共二十九名，其中二十八名是劍橋九號班學生，另一名是二年深造班學生。該名學生即沈冲平君，他不但得到深造班畢業文憑，並且得到聯合會教育部的二等教師證書（即有劾三年證書）。

獻身式於七日星期五晚在神道學校禮拜堂舉行，由遠東總會會長安士敦牧師勉勵諸畢業生獻身歸主，並且忠貞爲主作證。最後由九號班代表張愛民，和沈冲平分別致答辭。

講道聚道於八日安息日早上十一點在星洲英語教堂舉行。當鮑文師母彈着進行曲時，諸畢業生分成兩行，依着節拍在嚴肅的氣氛中，慢慢入座。演講者是遠東總會傳道部幹事戴德模牧師。

他勉勵每一個人要與上帝親近，並且一路跟從到底。在座的人，無論是畢業生或是來賓，都留心細聽。我想，每一個人的心必定深受感動。

安息日晚上八點是最後的一個聚會——授證式。在遠東總會教育部幹事鮑文牧師向畢業生訓話前，湯納牧師先唱一首特別詩『我的工作』。會畢，諸畢業生環站禮堂前廳，受各親友們的握手恭賀。

這次的九號班學生已有幾個加入深造班繼續攻讀，有的讀傳道科，有的讀師範科；有些則已到聯合會轄內各地區參加聖工，還有些則回到家裏預備就業。我們祈願這些青年人到社會上去時一路順利。（吳德）

星洲華人青年佈道團

星洲華人教會青年佈道團，今春自陳文友君擔任本年度團長後，即開始積極活動，表現出生龍活虎的氣概。茲將該團今年來的活動略爲報告如下：

該團除出版第一期『星光』季刊，分贈各地華人教友閱讀外，並於元旦日主辦新年同樂會。又本月五日舉行青年奮興大會時，本坡四家華文報紙皆相刊載。該團於本月十九日晚舉行第一次團員大會，到有團員八十多位，除蔡書紳主筆主講當晚題目『興起發光』外，陳團長，林牧師，鄧長老均相繼勉勵諸團員。此外還有口琴獨奏，男音四部合唱等音樂節目。又訊該團將於農曆元旦日主辦另一次的新年同樂會云。