



VOLUME THREE

JULY-AUGUST, 1953

NUMBER FOUR

## Malayan Union Biennial Session

BY CLYDE C. CLEVELAND

The eighth biennial session of the Malayan Union Mission was held at the Union headquarters in Singapore on June 5-13, 1953. For the first time at a biennial session, it was possible to hold our evening meetings and week-end services in the Balestier Road church which was purchased and remodelled just subsequent to the last biennial session. Even this church seating over 600 was filled to capacity for the Sabbath services by the 116 delegates, the visitors, and the adult members of the four local churches. Sabbath meetings for the young people were held in the Malayan Union Seminary chapel.

Since Singapore is the headquarters of the Far Eastern Division, we were privileged to have a good representation of Division workers at our session including V. T. Armstrong, C. P. Sorensen, Secretary, and P. L. Williams, Treasurer. The good counsel of these brethren was much appreciated as well as the Medical Cadet meetings held by C. P. Sorensen and the Evangelists Workshop conducted by W. J. Hackett. Much practical instruction was received by

our workers at these meetings, and many expressed their conviction that this special help will result in more souls won.

Our Union membership has made steady progress since our first post-war membership total of 1,947 at the close of the year 1947. For the five-year period 1948-52 we increased our membership by a net total of 1,684 which is a percentage gain of 86.5%. However, the General Conference goal is to double the 1949 membership by the close of 1953. Study was given to this challenge and plans laid to enable us to meet it.

The question of increasing our tithe was given serious consideration. A plan was adopted whereby a copy of the monthly church treasurers audited report showing all tithe and offerings, but without individual names, is to be posted monthly in each church. This will enable the members to determine if their church is faithful in these important matters.

One of the outstanding forward moves of this biennial



*Delegates and Workers in Attendance at Malayan Union Biennial Session*

參 赴 南 洋 聯 會 議 事 會 之 職 工 及 代 表

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nial session was the establishment of a Chinese Section in our Malayan Union Seminary. This will be devoted entirely to the training of ministers and Bible instructors in the Chinese language. For the first year starting January, 1954, a minimum goal was set of two students from each local mission. A scholarship fund is being raised to aid the students enrolling in this section.

On the final Sabbath of the biennial session a special offering was taken for evangelism. A total of M\$20,018 was received in pledges and cash which is the largest single offering on record.

Our people left this session with the assurance that the Holy Spirit had indeed been in our midst. We look forward to the more rapid advance of the Third Angel's Message in this field.

### Ordination Conducted at Malayan Union Biennial Session

BY MRS. H. K. SHOW

The ordination service held on Sabbath afternoon, June 13, came as a fitting climax to a week of spiritual refreshment. A large number of fellow-workers and friends gathered to see three more of the Lord's servants set apart to the gospel ministry. Pastor J. M. Nerness preached on the qualifications of these "twice-called" men, first called from the world into the church, and then called by the church to do greater service for the Master. Pastor C. P. Sorensen gave the ordination charge to the candidates—K. T. Kong, union treasurer, Y. F. Chong, pastor-evangelist of Ipoh, and Pham Thien, publishing secretary for the Indo-China Mission. Pastor R. A. Pohan led in the prayer when the hands of ordination were laid on these workers.

While this service came as a climax to the blessings of the Biennial Session, it was not a climax to the work of these three men. Rather, it was a recognition of the evidence of their living the "twice-called" life by investing in them the authority of the church.



K. T. Kong, Pham Thien and Y. F. Chong

三位新牧師：江其清，范善，張永和

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### NORTH BORNEO MISSION

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

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### Golden Wedding Ceremony

BY LIANG CHING SIN

The happiness that we enjoy here on earth all comes from God. We should praise and give thanks to Him for the grace He has bestowed upon us. Elder and Mrs. Phang En Fook of Jesselton were the first fruits of the church there. They have been serving the Lord zealously for a number of years. On March 1 of this year they held their golden wedding ceremony at their eldest son's new house to thank God for what He has done for them during these years. All their friends and relatives were cordially invited to participate in this grand occasion.

The ceremony began with the singing of a most appropriate hymn—"All the Way My Saviour Leads Me." Prayer was offered by Mr. Chung En Kwui. The writer then gave a short talk on Marriage as revealed in the Bible. Elder Phang then gave his testimony, thanking God for His goodness and instructing the children and grandchildren to love God and keep His commandments. He showed the record of his tithes paid during the years to prove God has been richly blessing him. In closing, prayer was offered by Mr. Chan En Fook and Mr. Phang Tan Ching. Following the ceremony a reception was held. All those present rejoiced with Elder and Mrs. Phang on this happy occasion.

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### INDO-CHINA MISSION

President ..... E. H. Wallace  
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### Disappearance of Another Colporteur

BY PHAM THIEN

The fifth of June was a gloomy day for Brother Ngo-van Phai's family, for the church, and for the publishing department.

As usual, Brother Ngo-van-Phai left home for his territory. He reminded his wife to tell his mother that he would return around four o'clock that afternoon; and requested that she have all preparations made for the coming Sabbath by that time. At four o'clock he had not returned. The clock struck five, then six, and still his family waited in vain. Fear began to mount in their minds, as they envisioned their husband and father involved in an accident, kidnapping, or other misfortune.



*Colporteur Ngo-Van Phai and Family*  
安南書報員諾凡白及其家人

During the hours of the night the poor wife spent her time weeping and calling upon God for protection. Many times the footsteps of a late traveller kindled a hope in her, only to disappoint her more bitterly a few minutes later. At daybreak she dressed herself and children, and made her way to the home of the pastor, Elder Nguyen-van-Xuan. With tear-filled eyes and broken voice she told of the disappearance of her husband. Soon the entire congregation was aware of this shocking news, and united prayers ascended to heaven in our brother's behalf. Immediately following the service Elder Nguyen-van-Xuan cycled to Brother Phai's working territory to search for him. A number of the people mentioned having seen the "man with the books," but none knew where he had gone. Further inquiries at several military posts in that section proved fruitless. Since that time no word has come of our brother, but still our prayer and petitions rise to our tender and merciful Father. According to our opinion he was perhaps lost after adventuring further into the forbidden territory.

Being a devout Bhuddist until the age of 16, Brother Phai had spent a holy life among priests in temples. After a long period of singing prayers before idols, beating the drum and tocsin, he resigned his priesthood and returned to his village to become a soothsayer. He wandered from place to place, telling fortunes, chances, and coming events. Still his heart found no peace until in July, 1948 when the light of God's truth was revealed to him.

He received the gospel eagerly and was baptized into the Seventh-day Adventist church after attending a baptismal class for several months. On a joyful day in 1949 he and his wife were buried together in baptism. A great change came into his life, and he decided to follow his Master all the way and became a colporteur with the aim of gaining souls for Christ. He had set a highly appreciated example

among his co-workers in drawing a number of people to our church by tracts and Voice of Prophecy enrollment cards given together with the books he sold. In September, 1951 Brother Phai was accepted as a regular colporteur in our publishing department.

Under these sorrowful circumstances we can only say, "God's will be done," and trust in His promises and hope for a soon-coming reunion. We trust that our brethren will join us in prayers for the return of our beloved colporteur and that all will do their part in helping our sorrowing sister and her four children.

## A Profitable Series in Tourane

BY R. H. WENTLAND, JR.

It was rewarding to see the enthusiasm and joy of the Tourane church members as Pastor Pham Thien and the writer arrived on April 24 to assist in a short series of eight evangelistic meetings. Before launching in to the public meetings we conducted three revival services in which each of the members renewed their consecration to the Lord.

The public meetings were well attended from the start to the finish. A larger number of adults attended this series than the one we held last year and we thank the Lord for this. The first two nights we distributed attendance cards and offered a beautifully bound copy of the Steps to Christ to everyone who came seven out of the eight services. They turned in their names and addresses on the stubs they tore off these cards, giving us and the pastor a number of names to visit during the series and for follow-up Bible studies thereafter. We made some interesting contacts this way. An appeal was made at the close of every sermon for the people to accept Christ. As a result two fine women came forward and gave their hearts to the Lord. We hope and pray that they will be ready for baptism at the next series of meetings.

At the close of one meeting in which I had preached in English with Pastor Thien translating, I went to the door to shake hands with all who had attended. I did not know exactly what to expect



*Baptismal Group at Tourane*  
新近領浸之都蘭教友

when a soldier in the French Foreign Legion approached me, for very frequently they were drunk when they entered the premises. You can imagine my surprise when he told me in beautiful English how very much good the sermon had done him, for he had been standing outside the window during the entire sermon. He was a young English fellow who had taken an active part in his local Anglican church back home. He said that this sermon on Christ and His infinite compassion had cheered his heart in preparation for his going to the front lines in the near future.

On the last Sabbath afternoon of our stay we made our way to the sandy banks of the Tourane River where seven were baptized in Christ. Six were young people of the church. The other was the mother of one of the young men who works in our press in Saigon. We solicit your earnest prayers on behalf of the Tourane membership as well as for those who might be in the valley of decision in that area.

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### THAILAND MISSION

President ..... Wayne A. Martin  
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### Tragic Death of Mrs. J. E. Sandness

The last issue of the MESSENGER gave a brief note of the death of Mrs. J. E. Sandness and the little son of Brother and Sister Prayoon. The following letter received in the Union office from R. M. Milne gives us the details of that tragic event.

"April 30, Nai Prayoon, C. R. Jepson and I went to Ubol. The effort in Ubol had closed a week previously and Nai Prayoon had come to Bangkok to be with his family for a week. He now returned with us to continue Bible studies and to follow up the interested ones. He took along his son, Pramoan, who though only six years old, was a manly little fellow and would be company for him.

"Sek Tong and Sapon met us at the station Friday morning with the good news that ten persons were ready for baptism, and that all were waiting for us at the Clinic. After a meeting to examine the candidates, we went to a quiet place on the river below the town for the baptism.

"Sabbath morning, Brother Jepson had the service and for the first time in three years we celebrated the communion service. It was a blessed occasion for all.

"A church picnic had been planned for Sunday. At 9 o'clock the group of about 50, including the children, started by bus for a beautiful waterfall 80 kilometers east of Ubol and near the Mekong River. By ten o'clock we had gone 37 kilometers, when the bus gradually veered to the opposite side of the road.



*Sandness Family and Friends at Grave*  
 桑能士夫人安葬之情形

Not until the front wheels were bumping wildly over the mounds of gravel and earth on the roadside did the driver seem to realize that something was wrong. He suddenly jammed the brakes. In an instant the whole bus swung across the road and went over on its side, even almost over on its top, then dropped back on its side. All inside were thrown in a heap. Some were very badly cut and bruised and some were knocked unconscious but the largest number were unhurt.

"Mrs. Sandness was sitting in the front seat of the bus on the outside left. Two American ladies sat beside her, then the driver and then Dr. Sandness with his daughter Sylvia. Mrs. Sandness was holding Pramoan on her lap. In the upset she was thrown out on her back somehow so that the front part of the bus came down and crushed her. She died instantly. The boy was not under the bus but he had broken ribs and never regained consciousness. He stopped breathing in just a few minutes.

In a couple of minutes we got everyone out of the bus and then all of us who could get hold of the top of the bus and heaved it over on its wheels. Only then could we get Mrs. Sandness out. . . . All the children, except Pramoan, escaped without injury.

"One nurse who came along had two small bottles of iodine and a handful of cotton and bandages. Not nearly enough.

"We had passed a sawmill about five kilometers back. Nai Prui walked back and returned with a truck which we sent on to Pibol, nine kilometers back. The nurse found the dispensary and the dresser came back in a jeep with dressings. Soon the Nai Amphur and police came. About noon another bus came to take the seriously injured back to Ubol. The rest waited a long time but no other trucks came. Finally the Amphur and police drove back to Pibol and commandeered an old bus to pick us up. We got back to Ubol about 5 o'clock.

"There are no ambulances out that way and it was a hard ride for the injured back to Ubol. We had to wrap Mrs. Sandness in a grass mat and tarpaulin we got from the truck. The injured all went to the Government Hospital. Somewhere Brother Prui found a coffin for Mrs. Sandness and a friend quickly made one for Pramoan.



VOL. 3

JULY-AUGUST, 1953

No 4

Published bi-monthly as the official organ of the Malayan Union Mission of Seventh-day Adventists. 399 Upper Serangoon Road, Singapore 13, Asia.

Yearly Subscription Price 50 cents (U.S.)

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Associate Editor ..... Mrs. H. K. SHOW

"By evening all Ubol had learned of the tragedy and it was indeed touching to see so many come to to offer their sincere sympathies. All Monday morning, as the coffins waited in the clinic hall for the funeral, people came to pay their respects. The manager of the bank spoke a real tribute to Dr. and Mrs. Sandness when he said, 'They came to us as foreigners—Americans—but they considered themselves as one of us and we liked them for that.'

"The funeral service was held in the Clinic entrance and then, with a truck for a hearse, we took the coffins to the Mission compound where they were buried in a corner of the lot. A great many followed all the way for the final committal service."

*The following is the seventh 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.*

## God Leaves Us Free to Determine Our Tithes

"Voluntary offerings and the tithe constitute the revenue of the gospel. Of the means which are entrusted to man, God claims a certain portion, a tithe; but he leaves all free to say how much the tithe is, and whether or not they will give more than this. They are to give as they purpose in their hearts. But when the heart is stirred by the influence of the Spirit of God, and a vow is made to give a certain amount, the one who vowed has no longer any right to the consecrated portion. He has given his pledge before men, and they are called to witness to the transaction. At the same time he has incurred an obligation of the most sacred character to cooperate with the Lord in building up His kingdom on earth. Promises of this kind made to men would be considered binding. Are they not more sacred and binding when made to God? Are promises tried in the court of conscience less binding than written agreements with men?" 5T 149.

## Around the Union

● The following is quoted from a recent letter to the union office from Pastor Chong Yum Foh—"I am very glad to inform you that the Kampar effort started on the first of May and the attendance has been very encouraging. The people today are really hungering after the truth, so it is our golden opportunity to preach the gospel to them. We are soliciting prayers from our brethren that through this effort many people will learn to know God and to love Him. Many of those attending are Voice of Prophecy students."

● After the many departures from the union compound, Sabbath, May 9, was a day of many welcomes. The first to arrive were Mr. and Mrs. B. P. Haskell and Miss Elizabeth Rogers from a much-appreciated trip to Western Australia. Within a half hour's time another ship tied up to the dock with Elder and Mrs. C. C. Cleveland and Sydney and Elder and Mrs. J. L. Pogue and Jamey and Jerry aboard. It was indeed a pleasure to welcome these fellow-workers back to the Malayan Union.

● Miss Annie Chan, daughter of Mr. and Mrs. Walter Chan of Singapore, has recently arrived at Pacific Union College, California, to further her education. She writes that the scenery is beautiful, and she is looking forward to her studies there.

● Dr. and Mrs. G. McLaren and children, Margaret, Tom, and Jill, arrived from Australia on July 5 to connect with Youngberg Memorial Hospital. A number of their co-workers in Singapore were on hand to greet them.

● Dr. and Mrs. Ralph Waddel and children, Beverly, Corlene and Ralph left Thailand for their homeland. They were joined in Penang by Halden Ritz, son of Elder and Mrs. A. P. Ritz, who is returning to the States to take up his college studies at Walla Walla College.

● Lake Toba in Sumatra has beckoned a number of our Union families this summer. Mr. and Mrs. H. K. Show and sons recently returned from two weeks there. Dr. and Mrs. Brueske and family, Dr. and Mrs. Coffin and Kathy, and Mr. and Mrs. Elwood Sherrard and daughters are vacationing there at the present time.

● The young people of Malaya are looking forward to the Malayan Youth Camp to be held the end of August. Watch for their report next issue.

● The Chinese evangelistic services being conducted in the Balestier Road church are being well attended. Pastor Ho Wai Yue is the evangelist in charge, and is being loyally supported by his corp of workers and lay members of the Singapore Chinese church.

# 正名

祭書紳

關於本會各層組織之名稱，歷來多未統一，且與英文原來名字，出入頗大，而且意義含糊，不易辨識。茲為統一正名起見，建議試用下列各項譯名，敬希各地同工同道幫忙推敲，集思廣益，早日賜教，俾可轉呈各方有關當局研究，秉承大眾公意決定，實為公便之至。（來件請寄：星洲後港路三九九號南洋時報館收）

**全球總會**：此為本會在全球之最高機關，亦即現在美京華盛頓特區之行政總部，原文為 General Conference，過去曾被譯為『大總會』及『全球大總會』等字樣，前者太簡，後者稍複，既有『總』字，似已總括一切，再加『大』字，多少有點多餘。若是單用『總會』二字，又易與世俗之各種俱樂部（夜總會之類）相混，易引誤解。若冠以『全球』二字，則極易令人一目了然，此乃本會全球之總機關矣。

**△△分會**：原名為 Division of General Conference 意即全球總會之一部分，好像中央政府外交部內之有亞洲司，美洲司一樣。實際上說來，這些分會是不能單獨成立的，其本

身機構即是全球總會，此在英文原名上極為明顯。以往被譯為『總會』，例如『中華總會』，『遠東總會』……等，實易令人誤解。當然啦，在中文的字義上說來，『總』字是比『分』字好聽而顯揚些，同時亦因為有點自尊心的下意識作用，似乎不大願意屈『總』為『分』（？）而自貶身分，但我們若作深一層思考，自能體會『分』字較『總』字更容易表現本會在全球之上的聖工是一整個體系。且『分會』一詞，並未必表示其組織規模為小，試從『世界紅十字會中華分會』一名上，即可想見了。

**△△聯會**：此為分會下一級之組織，是由幾個區會及區差會所聯合組成的。原名為 Union Conference，前譯為『聯合會』，今擬將『合』字刪掉，因『聯』字已含有『合』

此外尚有一個名詞似應更改的，那就是平常所慣用的『家庭佈道團』，英文原名是 Home Missionary Society。這裏所用的 Home 字，原意不作『家庭』解釋，乃是指着『國內』的聖工，以與『國外』的聖工 Foreign Missionary Work 有別。以往均照字面直譯為『家庭』，易生不同意義，故擬今後改稱『家鄉佈道團』，略作小小更動，更恰原文意義，未知諸君以為然否？

字之意在內了。此項組織為力能自養之機構。

**△△聯差會**：此乃是與『聯會』相同之機構，只因其未達自養程度，故加一『差』字以示分別，其原名在英文上亦與前者不同，即 Union Mission 是也。

**△△區會**：此為聯會及聯差會下一級之機構，由所屬之各地方教會組成。英文原名為 Local Conference，昔日曾被譯為『省會』，其實這不是按省份來劃分的，所以還是譯為『區會』較妥。此項組織亦為力能自養之機構。

**△△區差會**：此為與『區會』相同之機構，只因其未達自養程度，故加一『差』字以資識別，其原文名字亦與前者不同，而為 Local Mission。

**△△地方教會**：原文為 Local Church，此即各地有正式組織，選有長老執事及各職員之教會。

封牧。聯合會會長倪西士牧師講述「二次被召」的資格，第一次被召脫離世俗進入教會，第二次被召爲主作更大的服務。遠東總會總幹事蘇仁森牧師向三位受封者——聯合會司庫江其清，怡保教會傳道士張永和，越南區會文字佈道部幹事范善——致訓辭。當多位牧師按手於他們的頭上之時，聖經函授學校巫文部主任兼星洲巫語教會牧師波漢兄弟領衆獻禱。

這次的封牧聚會雖是本年議會的最高峯，然而這却不是他們三位爲主服務的最高峯，反而，這是爲上帝作更大的服務的開始。

## 又一位書報員失蹤

（越南區會文字佈道部幹事 范善）  
六月五日是諾凡白家人，越南教會，和文字佈道部的一個陰暗的日子。

諾凡白兄弟照常離家出發工作。他提醒其妻向他媽媽說，他將於下午四時回來，並請她預備好一切以便迎接安息日。四點到了，他並沒有回來，時鐘敲了五下，六下，他還是沒有回來。家人開始恐懼了，他們猜想他可能被綁架，遇禍，或遭到其他不幸之事。

諾凡白師母整夜啼哭，並祈求上帝的保護。黎明之時，她替孩子們穿好衣服，帶他們去找魏凡宋牧師。她一把淚一把涕地把丈夫失蹤的經過告訴魏牧師。不久之後，來赴安息日聚會的會衆都知道此驚人的消息。聚會完畢之後，魏牧師立即趕到諾凡白兄弟工作的地區去尋找他。該地一些人說，曾見一個「帶着書本」的人，但不知他到那兒去。魏牧師也曾向該地區的幾個軍隊哨所查問，但皆無消息。雖然今日我們依然不知諾凡白兄弟下落，但是我們仍向慈悲的天父祈求。

依照我們的推測，諾凡白兄弟可能是誤入禁區而失蹤。

自幼直至十六歲，諾凡白兄弟是一個虔誠的佛教徒，他與僧侶同在廟堂中過着敬虔的生活。經過了一段長時期的險敲鐘之後，他辭掉僧佔的工作而去當一個占卜者。他到處漂流，從一地到另一地，爲人解籤算命，然而他的心中仍沒有平安。一九四八年七月，他得到了上帝真理之光照，於是非常歡喜地接受福音，經過幾個月的查經後，於一九四九年的一個快樂的日子，他和他妻子受浸歸入基督復臨安息日會。他的生活起了很大的改變，他決意一路跟從主。爲了能招引多人歸主，他加入文字佈道工作，他爲同工們立下一個好榜樣，分發聖經函授學校招生卡片，帶領多人歸入教會。一九五一年，他被接納成爲一個正式的文字佈道員。

在此傷心的境况中，我們只能說：「願上帝的旨意完成。」我們也惟有信賴祂的應許，盼望早日能再相會。願各位兄姊同道，爲這位兄弟祈求。

## 蜆港短期佈會道

（越南區南佈道士 溫德倫）

范善牧師和筆者於四月廿四日到達蜆港主持八次的佈道聚會，看見蜆港教會會友非常熱心，得了很大的鼓勵。未舉行佈道會前，我們先舉行三次的奮興聚會，每個會友都重新獻身給主。

從開頭至結束，來赴佈道會的慕道友都踴躍。成人赴會的，較去年佈道會的人更多，我們在感謝上帝。頭二天晚上，我們分發赴會記錄片，答應他們赴完七次聚會之後即贈送一本美麗的書——拾級就主。他們留下姓名和地址於存根

上，這樣我們便能按址去拜訪他們，得到許多的好機會。每次聚會完畢之時，我們即邀請聽衆接納基督，結果有兩個婦人獻身歸主，我們盼望於下一次聚會之前，她們已預備好可領浸了。

有一次聚會，我用英語演講，范善牧師爲我繙譯。散會之時，我站在門口和聽衆握手告別，突有一個法國的外人軍團的軍人趨前握手，我頓時不知所措，因爲他們常是酩酊大醉便進入屋子來的。出乎意料之外，他講得一口漂亮的英語，他告訴我，剛纔那篇道理對他有很大益處，原來他站在窗外聽完整篇的道理。他是一個年輕的英國人，在其本鄉的英國教會很是活動。他說那篇關於基督和祂的大愛的道理使他非常歡樂。我們在蜆港的最後一個安息日下午，到蜆港河爲七個人施浸，六個是教會中的青年人，第七個則是我們西貢報館一個同工的令堂，我們請求各位爲着蜆港的會友和慕道友禱告。

下面是節錄自張永和牧師致聯合會當局之信的一段話：

「我很快樂地向諸位報告，金寶的佈道會於五月一日開始，赴會的人士非常踴躍。今日，人們確實渴慕真理，這是我們傳揚真理的好機會。我們請求各位兄姊代禱，俾這次的佈道會能召許多入認識上帝而進一步敬愛祂。赴會的人中，有許多是聖經函授學校的學生。」

X X X X X

何章如牧師主講之粵語（潮福語傳譯）佈道會已於七月十二日晚七點半在星洲馬里士他律教堂開幕，赴會人士很是踴躍。此佈道會將約有三個月之久，望各位同道在禱告中紀念。

## 馬來亞區會佈道會簡報



## 上帝不勉強人納什一

『樂意捐和什一乃是福音的收入。上帝信託予人類的資財，祂要求一部分作什一，但是祂讓所有的人自己報告其什一的數額，祂讓予他們自由願否奉獻超過此數目。他們的奉獻乃要根據他們的心願。但是當一個人的心受上帝的靈所感動而許願奉獻入息的一部分之後，這個已立約的人就對那聖潔的部分沒有任何自主的權利了。他已在眾人面前立約，他們被召集來作見證。當他立約之時，他已負起一份最神聖的職責——要與主合作在地上建立祂的國度。對人所作的應許既是被認為有受約束的義務，對上帝所立的約豈不是更神聖和更需要受約束嗎？在良心法庭上所作的應許是否比較對人在紙上所寫的約更少約束之力呢？』（證言卷五原文第一四九面）

## 年議會報告

（聯合會總幹事兼司庫 郝福蘭）  
 南洋聯合會第八次的二年一度的年議會於一九三三年六月五日至十三日在聯合會辦事處所在地——星洲——召開。晚上的聚會和安息日聚會是在馬里士他律教堂舉行。這是上一次年議會後所購置的教堂，可容納六百多人。安息日聚會之時，各地而來的代表（共一六六位），來賓，以及四間教會的成人會友把整個禮堂坐得滿滿；至於年輕者，他們則在神道學校禮堂舉行聚會。  
 星洲也是遠東總會辦事處的所在地，所以我們很榮幸地得有總會職員參加會議，他們計有安士敦會長，蘇仁森總幹事，威廉司庫等。這幾位兄弟的指導，以及蘇仁森牧師主持的醫護訓練聚會和赫桂德牧師主持的佈道法講座都給予我們很

大的幫助。

自戰後至今，聯合會內的會友數目已大有進步，一九四七年末，計有一九四七人，從一九四八至一九五二這五年當中，會友人數淨增一六八四人，計增多了八六·五巴仙。不過，若依據全球總會的目標——一九五三年底的人數將雙倍於一九四九年底的人數，我們還得多努力阿。

年議會中曾嚴密討論如何增加什一的數目，結果通過了一個計畫，即是每個教會的司庫應於每月月底把該堂什一和捐款的數目（但不寫明奉獻者姓名）列表貼在佈告處，俾會友們能決定他們對此重大的事情有否忠心。

本年議會中的重要議案之一就是在南洋神道學校內設立華人傳道訓練班，這一部門將用中文訓練男女傳道士。本訓練班將於一九五四年正月開課，我們的目標是每一區會至少得招到二名學生。聯合會已定有計畫捐募基金，俾在經濟上幫助受訓的學生們。

年議會的最後一個安息日，安士敦牧師在講道聚會時呼籲會友奉獻佈道特別捐，結果獲得叻幣二萬零十八元，創立了歷年來一次捐款最高的紀錄。

各地的代表已經回去，他們深覺聖靈確實在各人心中工作。我們盼望第三天使的警告能更快速地在本地聯合會內傳開。

## 封牧典禮

（會開英文版副編輯 邵浩理師母）  
 本聯合會封牧典禮於六月十三日（安息日）下午在星洲英文教會教堂舉行，這是年議會一週來屬靈復興的最高峯。多位同工和朋友於是日下午三時許聚集聖堂，觀看三位上帝的僕人被按手