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No Stopping Place

By M. L. RICE

"I would like to stay right here," is a common expression heard when some come to a convenient stopping place. The surroundings seem so alluring, the fatigue of the journey so exhausting, that the temptation to stop is almost overwhelming. It is not alone in travel that people are tempted to stop short of their goal. This is one of the greatest temptations that harass the Christian. It is a test that comes to all.

As we journey through life there are so many convenient stopping places along the way. Everyone who has started out for the kingdom of heaven will be tempted to stop. It is so much easier to give up than to go on. Herein lies the danger to all who have set heaven as their goal. Those who fail will be those who stop at some stopping place along the way. All who will "press on" will eventually arrive. On the Mount of Transfiguration we hear Peter saying in substance, "Let's stay here. Let us build some tabernacles and stop right here." It was such an enchanting place. There they had visitors from heaven; Christ in person, and God to talk with them. For the moment the three disciples were completely satisfied. In the ecstasy of their experience they had forgotten about the masses at the bottom of the mount. For the time they had lost sight of the sick and the suffering, those that were without hope and without God.

The Christian cannot stop. The moment he stops growing he begins to retrograde and go backward. We are to continually "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

What are some of the stopping places that have snared men and women down through the ages and which should be avoided? There are many but let us consider at this time only three.

STUDY—The Christian who keeps on studying God's Word, reading good books, feeding his mind upon the things of God, will continue to grow. He who does not stop, *he* is continually growing in faith and knowledge. He will be "like a tree planted by the rivers of water."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15. Those who study are the ones who are approved. They become the successful workmen for God because they know how to divide the word of truth.

Everyone should make it an unailing rule to read some from the Bible every day. No other reading can substitute for this. This is a "must" if Christians are to be strong in faith and have power with God and man; but sad to say, this has become a stopping place with too many in their march to the kingdom. The result is leanness of soul and a barren Christian experience.

Those who may have stopped the reading of the Bible and have allowed other things to crowd out the Word of God may continue their journey toward heaven by beginning again the reading of God's Word. Because one may have stopped he need not stay there.

The Gospel of John is a good place to start in the reading of the Bible. It will be to the heart like showers of rain to the parched earth. A new life with new ideals will silently come into the life of the one who reads the Bible. "The words that I speak unto you, they are spirit, and they are life."

PRAYER—Prayer is a place where many stop. Not that they stop praying entirely, but so spasmodically, now and then as it may be convenient, that their experience is far from a prayer life. To pray when it seems convenient and when one wants something especially from God, or when afraid of some threatened calamity is not living a prayer life. But to those who have been negligent in prayer, to those who have called upon God only when they have been face to face with great danger or perplexity, God never turns away. He never turns a deaf ear to those who call upon Him.

When men stop praying it is just another way of saying that they do not need God. God's blessings fall alike on the just and on the unjust, so just why should men pray?

Prayer helps us to remember God. It is so easy to forget, to take God for granted. We are admonished, "Remember now thy Creator." We should remember God because only by doing this can we remember the awfulness of sin. Where there is no sense of God there is no sense of sin. Prayer makes men sensitive to sin because it brings them near to God. Only those who pray can live above sin.

WORK—Before men stop working for God they have already stopped studying His word and prayer has become only a form, entered into at random or when it seems convenient. To stop working for God is such a visible stopping place. People may stop studying and praying without anyone seeing them, but when they stop working all know about it. This is a stopping place that has ended the march of many who have set out for that city "whose builder and maker is God." They have said by their actions, "Lord, I will do anything but work." They are willing to give their money, do almost anything except translate theology into active missionary work. But God asks all who have received to freely give, and that means their time and talents as well as their means.

The many expressions found in God's word: "Go ye into all the world," "Go work today in My vineyard," "Go out into the highways," and many others are a constant challenge to the Christian to give himself in unstinted service to the cause of God. Someone has said that the story of the Good Samaritan would have been the most beautiful narrative ever written if it had not ended with the words, "Go, and do thou likewise."

Temperance Day Offering

BY W. L. PASCOE, *Treasurer of the Far Eastern Division*

On an appointed Sabbath in each Union Mission during the last quarter of the year 1955, a special offering will be devoted to the cause of temperance promotion in every church throughout the Far Eastern Division. Indeed, throughout the world Seventh-day Adventists will join in this special effort.

Never since the beginning of the history of this world, we believe, have so many of the peoples of all lands become enslaved to the evils of alcohol, tobacco and narcotics, as is the case today. Thinking leaders of all nations are alarmed at the widespread increase in the use of these harmful substances. Scientists and medical specialists frequently proclaim to the world alarming statistics and amazing recent discoveries emphasizing the effects of intemperance.

Throughout the history of the church of God, His prophets and His people have lifted up their voices against the use of those things that are harmful to the human body, which is the temple of the Holy Ghost. God's people today as individuals and as an organization enter actively into the campaign against this evil.

We shall soon have the opportunity of contributing to the special funds which finance the Seventh-day

Adventist campaign against intemperance. The major portion of the fund will be spent directly on our local temperance work, and a share will be passed on to the General Conference Temperance Society in order that we can have a part also in the world-wide temperance program of the church.

Let us all, with grateful, liberal hearts, bring a large offering to the Lord for this important purpose, and thereby help to prepare a people for the coming of our Saviour.

INDO-CHINA MISSION

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The Ninety and Nine

BY K. S. WONG

Jesus told a parable of a lost sheep, saying, "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing." Luke 15:4, 5.

Saigon, the capital of Vietnam, is well known all over the world. The ships from other parts of the world first pass through the South China Sea, and then through the ninety and nine curves of the long river before arriving at Saigon.

On August 17, Pastor and Mrs. Milton Lee with their son and daughter, sailed from Hongkong via the Philippines to Saigon. They passed through the ninety and nine curves to seek the lost sheep of Saigon. The Cholon Chinese church was very glad. The elders, deacons, and lay-members were all busy arranging the program, decorating the auditorium, distributing handbills and sending out invitation cards to prepare the way for the meetings to be held at the Present Light Auditorium.

The meetings were held nightly at 7:30 P.M. from August 19th to 25th. Pastor Lee spoke in his fluent Mandarin, while Mr. Chong Wing Ping translated it into Cantonese. Pastor Lee's sincere attitude deeply touched the hearts of the audience. Pastor and Mrs. Wallace and Pastor Peterson brought added inspiration to the meetings with their special music. The hall was filled to capacity with over 300 people every night.

The subjects presented were as follows: Fear Not; What think ye of Christ?; Back to our Home; The Divine Physician; Who is the citizen of the Heavenly Kingdom?; The Five Blessings; The Key of Heaven. According to the religious world, this was the happy meeting of Cholon, Saigon. The seven Chinese newspapers published Pastor Lee's sermons, thus helping to spread the truth. The Voice of Vietnam offered Pastor Lee a special invitation to speak over the air. At the end of the meetings there were sixty-eight persons who signed their names pledging

to accept Jesus as their personal Saviour; forty-six persons enrolled in the Bible Correspondence school; and nineteen requested Bible study. We are studying with these now every Monday and Wednesday night. We pray that the Lord will richly bless our efforts so that we can give glory to his name.

As Pastor Lee and his family left us on August 26, the Chinese church, with a burden on their hearts, prayed that Pastor Lee will return and hold a longer effort here when his work in Singapore is done for there are many lost sheep here.

MALAY STATES MISSION

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Return of the Altmans

By J. M. NERNESS

It is always good to have friends return, and especially so when they have come to stay and help in the work. Pastor and Mrs. Roger Altman returned to service in Malaya, August 22, 1955

歐德明牧師



Pastor Altman

almost exactly twenty-five years after their first arrival in Malaya which was in August 1920. They left on permanent return in 1932. During those two terms of service, Pastor Altman served as editor of the Malayan Signs Press publications, and also carried treasury and school responsibilities. Subsequent

to this sojourn in Malaya, he served as Treasurer of the South American Division, Assistant Treasurer of the General Conference in charge of transportation, Associate-Secretary of the General Conference, and as secretary to the president.

He now rejoins the work in Malaya as Secretary-Controller and Auditor of the Malayan Union Mission. His wide experience and understanding of problems unique to this field, is already proving to be a great blessing. Friends on every hand rejoice in the return of Pastor and Sister Altman and wish them a rich and fruitful term of service

MV Camps in Malaya

By W. N. ANDREWS

A large number of young people, Missionary Volunteers and Voice of Prophecy students, gathered in two camps during the month of August, in different parts of Malaya. August 14-21 saw a group of 43 young people with a staff of 10, gathered at "Silversands", not far from Penang. These young folks came largely from Penang and Butterworth

and most of them were having their first taste of MV camp life.

Silversands is a beautiful cottage with rolling lawns and a good beach. While we look forward to the day when the Malay States Mission can have a permanent camp with the proper camping facilities in an isolated spot, we could not ask for a pleasanter place than we had here. The usual camp program was carried on, with plenty of time for the refreshment that comes from swimming and hiking, and physical training every morning. James W. Davis, principal of the Far Eastern Academy, gave wonderful help in nature classes and inspired us with his presence. Mrs. W. N. Andrews took care of the matron's work, while the Penang Hospital furnished us with two of their fine cooks to take care of our appetites—which were good!

Pastor W. J. Hackett, Far Eastern Division MV secretary helped us in the closing days of camp. His stories around the camp-fire, his Camp Council and Sabbath morning sermons, gave inspiration that the young folk will long remember. Six young people indicated their desire to join the baptismal class at the close of the Sabbath sermon.

A special vote of thanks was given to Pastor and Mrs. A. P. Ritz, who, though unable to be with us all the time, gave untiringly of their time and effort in planning, preparing, and helping during camp, to see that everything functioned smoothly.

On Wednesday, August 24, twenty-seven young folk from the Kuala Lumpur area gathered at Palm Beach, Port Dickson, for six days of camp life. We felt more need here in a popular resort area for our own camp than we had in Penang; but the young people entered whole-heartedly into the program, and closed the camp in high spirits. Elder Hackett was with us at this camp for the first three days, and gave his usual good help. Pastor and Mrs. Wilcox, who had worked untiringly in preparing the camp, spent two days with us. Albert Tan, the Malay States MV secretary, was able to spend a portion of the time at both camps, and helped a great deal in the drilling which is so essential in making camp snappy.

The craft classes at both camps consisted of plaque painting and glorified glass painting. The campers took home with them the things which they made. These will be one more reminder of the camp and another inspiration for another camp next year.

Unique in all of my experience in camping, was having a restaurant on the grounds where all the meals were prepared with no worry on the part of the camp. Arrangements had been made for vegetarian food, and the result was better than anticipated.

We feel that the camps were successful in showing the young people some of the joys that the Christian life affords now, and in pointing them to the more complete joys that will come hereafter.

Evangelistic Effort in Singapore

BY H. E. McCLURE

September 18 was an important day for the cause of God in Singapore. On that date Pastor Milton Lee and Pastor J. R. Spangler with their respective teams of workers, launched, in the Balestier Road church, a joint evangelistic effort designed to reach the Chinese and English speaking people in this city. The first meeting at 5 p.m. for the Mandarin-speaking Chinese was attended by several hundred people. At 7 p.m. the Balestier Road Church was filled to overflowing as Pastor Spangler commenced his ten-week effort for Singapore's English-speaking people. This was followed at 8 p.m. with Pastor Lee speaking again in Mandarin, this time having it translated into Cantonese. Many hundreds again flocked into the church.

In addition to the special meeting for the Mandarin-speaking people on Sunday evening, Pastor Lee is conducting four meetings each week—Monday, Wednesday and Friday evenings as well as Sunday evening at 8 p.m. Associated with Pastor Lee is Pastor Daniel Liem of the Chinese church in Singapore. Brother T. C. Chin, business manager of the Malayan Union Seminary, is leading out in the music assisted by Miss Alice Wong. Special numbers presented by members of the Chinese church, the Seminary and the robed choir have made a deep impression on the audience. Others associated with Pastor Lee are Brother Tran Tran from Indo-China, Brother Chan Sin Chor of Seremban, Brother Tan Keng Boon of Penang and Brother Chin Kon Tai of Kuala Lumpur. Mrs. T. C. Chin is serving as Bible worker.

An encouraging feature of the Chinese meetings is the fact that over 400 names have been turned in, the great majority of whom are non-Seventh-day Adventists. A fine class of people is attending and

it is expected that by the end of November when the campaign closes, a rich harvest of souls will be garnered. When the Chinese church moves to its beautiful new home on Thomson Road a few weeks hence it is hoped that there will be much new blood to add to the spiritual life and energy of the Chinese church.

Meetings for the English-speaking people are conducted on Sunday, Tuesday, Thursday and Saturday nights. Week-night attendance after these two weeks remains wonderfully encouraging. Many hundreds of names have been turned in by those attending.

For the first time in the history of Singapore the impressive new feature called black light, or Diarama, is being used in connection with the meetings, in addition to pictures and songs on the large screen. These features are making a good impression on the audience. Associated with Pastor Spangler in his work for the English-speaking people is Pastor J. L. Pogue, of the Balestier Road church, as associate evangelist and music leader. Pastor Wentland of the Malayan Union Seminary is also rendering valuable service. Mrs. Sorensen is serving as Bible instructor. Others associated with Pastor Spangler are H. Y. Cheah, associate of Pastor Pogue in the Balestier Road church, Brother Albert Tan, Bible instructor of the Malay church, Mrs. H. L. Dyer, Brother Paul Tan and students of the Malayan Union Seminary.

All the churches in Singapore are lending their support to the evangelists through such methods as the distribution of handbills, inviting their friends to attend and in the 7 a.m. daily prayer circle. Will not you, the reader of this article, join daily in prayer that God will touch many hearts and give a bountiful harvest from this joint evangelistic endeavor in the busy commercial city of Singapore.

生命之道演講會開幕之情形



PHOTO BY E. N. WENDTH.

Part of the large audience attending the opening meeting of Pastor Lee's Singapore effort.

God's Promises Are True

BY P. C. DOMINIC

God's promises in the Bible on tithing are very true. In Malachi 3:10 we are told to bring all of our tithes to the Lord; and if we do this we will surely receive an overflow of blessings until there will not be room to receive it. On the other hand, if we rob God of even one penny that belongs to Him, we will receive His curse. It is a very serious thing to rob God. He wants us all as Seventh-day Adventists to pay our tithes faithfully to the very cent. We all know that our tithes go to support the work of God and hasten His coming, so let us give God what is due Him.

Several years ago I was working in the Seminary Wood Work shop as a draughtsman under Brother Coleman. I was not a Seventh-day Adventist then, but I had just completed my Voice of Prophecy lessons. In these lessons I had learned about tithing, but I didn't like the idea of giving my well-earned money to the mission. After my baptism, I was a little better, paying tithe now and then. One Sab-

bath morning as I received my bread from the baker, I found to my surprise, that the paper in which the bread was wrapped was a tract on tithe paying. I at once called on Brother Coleman and showed him the tract. He made inquiries and was told that it was a very old tract printed five years ago. This was enough to make me pay tithe faithfully for I believe God sent that warning to me through my baker. He loves me and wants me to receive the blessings that come with tithe paying. And I have found that the blessings He has sent have been very bountiful.

Obituary of Maurice Barnaby Leicester

By J. L. POGUE

Maurice Barnaby Leicester fell asleep in Jesus on September 6, 1955, in his home at 130 Sophia Road, Singapore. Funeral services were held the following day in the Balestier Road church, conducted by Pastor Pogue, who spoke words of comfort to his loved ones. He was laid to rest in the Bididari cemetery where he awaits the call of the Life-giver. Brother Leicester had been a faithful and beloved member of the Seventh-day Adventist church since September 4, 1937, when he was baptised by Pastor W. W. R. Lake. At the time of his passing, he was active in church work, filling the position of Deacon. Brother Leicester loved Jesus and was striving to be ready to meet Him.

Our sincere sympathy goes out to his wife, Mrs. Evelyn Ivy Alexander, their daughter, two sons and relatives. May God bring comfort to their hearts.

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A Vacation in the Lord's Vineyard

By R. H. WENTLAND, JR.

A week after the August school vacation had begun, an eager group of young people from the Malayan Union Seminary tucked themselves into my car and we were off for Malacca, the first stop in our brief adventure for Christ. The students who came along were Saw Eng Chuan, Reggie Yeo, May Chan, Ruth Chu, and Charlotte Ho. Since this was the first time that most of us had made this trip, we thoroughly enjoyed the sights along the way, and yet we were anxious to get settled in Malacca and begin our work in behalf of the current and former Voice of Prophecy students.

At the end of two days of visiting we had found a sufficient number of interested students to hold our first meeting. Mr. Samuel Knight was very gracious in offering us the use of his home for our place of meeting. With the use of song slides these young

八個新近受浸的神道學校學生



PHOTO BY E. N. WENDTH.

Eight boys of the Malayan Union Seminary recently baptized.

people learned several Gospel choruses. Then Saw Eng Chuan gave a sermon on the subject of "Heaven" with the aid of Bible slides. The students went home very much impressed.

The third day was filled with more visitation until we had finished our long list of names. Pastor Pohan joined us and that night we had a large meeting at a central Chinese Society building. New students joined the group we had met with the previous night, although others whom we had expected did not come. The Lord's Spirit was with us that night. We all had part in the program. The three ladies sang for us; Pastor Pohan inspired the students to finish the courses they had begun; and at the end of the sermon on the Second Advent of Christ, all stood to signify that they wanted to be ready when Jesus comes.

Sabbath morning about six of the more interested boys joined us in a Sabbath school program. We gave them Sabbath school lesson quarterlies, wrote the words for the choruses they had learned to sing, and they promised to meet together themselves from Sabbath to Sabbath to study the lessons and sing those songs. That night again, we had another meeting with these and others, and presented the subject, "How Men are Saved."

Early Sunday morning a number of the Voice of Prophecy students who had attended our meetings, joined us on a bus arranged for by Mr. Knight, that took us to the proper Malacca beach some eight miles north, where we spent most of the day playing games and visiting with these fine young people.

Then Monday morning we moved toward our next field of duty, Kuala Lumpur, where Toh Hock Seong and Harry Ho were scheduled to join us as they returned from a brief vacation in Penang. We broke our trip by staying over night at the Port Dickson youth camp. There we enjoyed a little taste of what a youth camp is in such a lovely spot.

The rest of the week we spent calling on Voice of Prophecy students, inviting them to attend the only meeting we were able to conduct. Elder L. C. Wilcox gave us valuable assistance in this visiting program. That Friday evening the church was well filled as the song service began. As at Malacca, the entire group stood to express their desire to be prepared for the Second Coming of Christ. With the passing of a profitable Sabbath day it was time to return to Singapore and to school. With all the pleasures of the trip a memory, there remains deep down in the hearts of every one of the college students who participated, the awareness of the great task that must be done before the hour of probation closes.

THAILAND MISSION

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Triumphant Opium Smoker

By S. T. SOH

Recently Pastor V. L. Kon and I made a visit to Bhuket where an evangelistic effort was held last year in the theatre. It thrilled me to meet some of those interested people once again. While we were worshipping God on Sabbath morning in the Bhuket Mission Clinic, my attention was caught by the presence of a sixty-six year old man with a prominent long black mustache and heavy eyelids. I immediately recognized him as Mr. Tan Sui Eng who had attended all of our meetings last year, listening very attentively. You can imagine the joy I had in meeting him again and talking about his relationship to God. As a result of the faithful follow-up work of Brother H. M. Ku, he has attended our Sabbath School and Church service regularly these last few months. The next day the Brethren Ku, Kon and I visited him. We sensed the Christian atmosphere surrounding his home. His family was very glad to meet us and we studied the Bible with them the few days we were there.

Mr. Tan Sui Eng told me that he had been an opium smoker for many years. After hearing the message night after night, reading all the books I had presented to him, and studying God's wonderful words in the Bible, he said to himself, "Opium is of the devil and I must put it out of my heart." His determination was so firm and strong that he said, "If God doesn't help me to stop using opium, I am willing to die." Oh, what a supreme decision for a man to risk his life for Christ's sake. It was a terrible struggle for one who was already nearing the end of his days. In his struggle, he walked days and nights for several months and could hardly sleep at all. He was so burned by the heat in his body that he often had to plunge into the water that covered his rice field in order to reduce the burning heat. His bowels moved unconsciously. One day

he was unconscious. His wife and children were so concerned about his life that they finally bought opium to relieve his misery. But when he recovered consciousness, he refused to smoke opium despite their earnest plea. God blessed him for his decision, "If I perish, I perish." He at last overcame the opium devil and now enjoys better health and life.

After a review of the fundamental beliefs of Seventh-day Adventists, Mr. Tan was baptised by Pastor Kon at the beautiful Lawei Beach on July 20th. His twenty-two year old son was so impressed that he asked to be baptised, but we felt that he should have further study before taking this step. Bro. Tan is a living testimony to others and a powerful influence in his family. He has read the New Testament four times; and when I was there he had read as far as Isaiah in the Old Testament. He reads his Bible day and night. One of the relatives who witnessed his baptism said to me, "He truly believes in God. I see him read his Bible all day long."

Yes, there is power in the Word of God and this is just another confirmation of the truth that it is "not by might, nor by power, but by My Spirit."

Life Sketch of Teo Seng Huat

By V. L. KON

Teo Seng Huat (Choi Check) was born in the year 1867 at Pho Leng in China. He became a Christian in 1894 and came to Bangkok in 1910. Four years later he brought his wife and family to Bangkok.

Brother Teo accepted the Seventh-day Adventist faith in the year 1922, and was baptised by Pastor Pratt. He was the oldest member in our Chinese church, always a faithful member and an earnest worker. His kindness and good Christian life was a great influence for good in his neighborhood.

He had six children — 4 girls and 2 boys. His second daughter passed away some years ago. He leaves 25 grandchildren. His children in Bangkok are active in Mission work. His elder son, Teo Mui Seng, is an elder of our Bangkok Chinese church; and his daughter, Mrs. Ee, is a teacher in the church school.

All the members of the church join in deep sympathy with those who are bereaved, and many friends besides the family mourn the death of our brother.

God will reward the faithfulness of those who have trusted in Him. Our brother is now asleep in the Lord, awaiting the resurrection morning.

"In dark periods we acquire a special interest in the Word of God. Times of adversity brings out multitudes of precious promises, as night brings out the stars."

NORTH BORNEO MISSION

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Medical Visit to North Borneo

BY G. H. A. McLAREN, M.D.

Wednesday afternoon, 25th August, the M. V. Kimanis approached the picturesque town of Jesselton carrying my son, Tom, and me to our destination from Singapore. Pastor Mountain was waiting on the wharf to welcome us ashore. We loaded our "barang" into the little Austin and drove out to Temparuli, 22 miles away, where our school and mission compound is located.

After being at sea for several days we found the rich tropical growth along this scenic drive a refreshing tonic. The rice fields and rubber plantations presented an orderly arrangement of freshly growing greenery, while in the background the hills of Borneo were etched in shades of blue against the skyline. The aromatic perfume of various tropical fruits seemed to fill the air, and trees laden with fruit soon came prominently to view.

We were told that this was the fruit season and we realized it to some extent when we arrived at the home of Pastor and Mrs. Mountain and assembled together for the evening meal. There we tasted several completely new and strange fruits which appear to be peculiar to Borneo. However, it wasn't until the next morning when we visited a native market that the full significance of those words "fruit season" really dawned on us. We saw piled up on the grass, ready for sale, the different fruits in array. Durians, langsat, boluno, karaf, tembasah, and many other varieties were spread out before us in profusion. It is an interesting experience indeed to visit these native markets, like a page from a story book. There we saw cock fights in progress with the natives betting on the results; Indian medicine men with their magic potions on display coaxing the gullible native to buy them at a dollar a bottle; and the Indian cloth man whirling his colorful merchandise in the air and calling, "buy, buy." Here we see the various tribes from inland and from the coast: Dusuns, Bajans, Lotuds, and the ubiquitous Chinese, all mingling together buying and selling.

Such was the background of our brief visit of ten days in North Borneo. Pastor Mountain had a full program mapped out for us and the first item was a walk of eight miles along the jungle trails to the village of Malangang. Four carriers from the village accompanied us and carried our belongings in bahungans strapped to their shoulders. We were free to walk unhampered by any burden. The going was steep and the weather warm and humid; and soon the perspiration was rolling off us. We passed through open patches of lalang, bamboo thickets,

jungle, rubber plantations, native gardens, and villages, crossing the Tuaran river twice on bamboo rafts. At one village we stopped for a rest and some of our native believers brought us durian to eat, and it was especially refreshing and nourishing under these circumstances. We pushed on to our destination, crossing streams on shaky bamboo bridges or trees that had fallen across the gulf.

Malangang village consists of native attap and bamboo houses strung out along the bank of the Tuaran river. Brother Dungko, our native worker there, took us into his home which was set up about 7 feet above the ground. We took off our shoes as is the custom, and walked around the bamboo floor in our bare feet. Our bedding was arranged on the floor and the mosquito nets hung up. The curious natives crowded in and sat on the floor watching everything we did. There was absolutely no privacy. They would watch us go to bed at night and then go to sleep themselves on the floor where they were sitting. Next morning when we awoke we found them still sitting there waiting for the show to continue. And thus it was for the three days we were there—a constant audience watching us all the time. After a while we grew accustomed to their presence and almost forgot they were there. Once or twice a day we would go down to the beautiful crystal clear river and bathe—a cool refreshing interlude. At times a bamboo raft maned by natives would float by laden with fruit and produce, on their way to markets down stream.

Sabbath was one day I shall remember for a long time. The church, also a native structure, was right next to our abode, so we were able to see the people arriving for Sabbath school and church service. The first came quite early—about 7:30 while we were having breakfast. From then on there was a constant stream of people flowing in from the jungle trails that led to the church, until it was filled with well over 300 men, women and children, not to mention those that stayed in the shelter of the buildings, a good half hour before Sabbath school commenced.

I was curious to know where so many people had come from and was told that they came not only from Malangang village, but also from the adjoining villages some of which were 3 or 4 miles away. And yet everyone was at church early and on time. What an example for those of us who live in places where churches are more accessible and transportation more convenient! Inside the church we found the congregation separated into females of all ages on one side and males on the other side. Hymns were sung in unison using the Malay hymnals, but the spoken word was Dusun. This was a special day as 18 believers were presenting themselves for baptism. Pastor Mountain took the service, speaking in Malay with Brother Dughoe translating into Dusun. Then we left the church and assembled on the river's edge under the shade of a large tree and watched the baptism. Conducted under such an idyllic setting as this mountain stream, the ceremony was all the

more impressive. This group had been preparing for baptism for 2 years or more. One of the candidates was a chief from a neighboring village who had previously rejected the message but was now a faithful follower of Jesus.

Sunday morning dawned, and before long there was a line of people waiting outside as well as inside the house, to receive medical advice and treatment. After a hasty breakfast the boxes of medicine were unpacked and we started our clinic. With good team work we were able to see and treat over 200 patients that day. Mrs. Mountain organized the queue and helped prepare the patients for examination; Pastor Mountain took down names, diagnosis and treatment given; Tom was useful in wrapping and dispensing tablets and other medication prescribed; while I worked through an interpreter finding out their ailments examining them and prescribing treatment. A good deal of malaria was found in these people, and also cases of active pulmonary tuberculosis were discovered. Considerable numbers suffered from anemia and rheumatism. The latter complaint probably was caused by prolonged exposure in water working in the rice fields. Poor nutrition was observed in many cases, and there multivitamins by tablet and injection were freely dispensed.

At the close of the day when darkness made it impossible to examine any more patients, those that remained were asked to return in the morning for treatment. Although some of them had been waiting for many hours they all patiently accepted the verdict and departed. As I awoke the next morning at the break of dawn I looked across the compound and there in the semi darkness I could see a file of people coming toward the house. These were our first patients for the day. Patiently they waited seated on the floor, while we dressed and had our morning meal. Then the clinic was opened for business again. A further 60 patients were seen that morning and then we were free to roll up our beds, pack and make our departure.

The rest of our stay in North Borneo followed a similar pattern of walking through the heat and rains on jungle trails, crossing rivers and climbing hills to treat these people. This brief visit brought the realization deeper into our hearts of the great need of these dear natives, children of God, and of their eternal patience in waiting for help to come.

Still At It!

BY A. MOUNTAIN

We are still Harvest Ingathering in North Borneo. This year our time was interrupted by a trip to Singapore and other matters which could not wait, but we are meeting with gratifying results. Many welcome us like old friends and gladly give in response to our appeal. The Harvest Ingathering magazine is very well adapted to our mixed population.

Having improved in the use of the Malay language

and learned a little of the Moslem customs, we are now able to secure good donations from a few Malays and the Indians, who are mostly Mohammedans. We walk into an Indian store, pick out the owner, and with a right hand salute, say "A-salaam A-laikan" he responds with "Wa-alaikum salaam." We shake hands; then each touches his heart with the right hand. Then we begin. "We are from the Seventh-day Adventist mission. Our mission compared with others is closer to Islam because we do not smoke, drink, or eat things forbidden; and we honour the precepts of the Prophet Moses."

We then introduce the magazine. "This is a report of our work—churches, schools, hospitals, in many lands. This is our hospital in Surat, India. This is the Salaam Hospital Baghdad, Nalwazhi Hospital—doctor operating—South India. We have 5 hospitals in Siam; 181 in all the world. Here you see these people in pitiful condition—Indian woman with cancer, man with goitre, woman with hernia. In helping these we are doing God's work. So once a year we visit everyone asking for help etc." All are touched with this appeal and give well. The little Moslem eating places all give something. Only two failed to give—one because he was really unable to and the other because he referred us to the leader of the Indian community who would call all together and decide on a combined donation.

We took the address and later went to find this gentleman. Arriving at the locality we asked a passing Indian where the house was. He pointed it out; we thanked him, and passed on. Then suddenly he called to us "Here he comes!" and running out into the road, he stopped a large car. We walked over and introduced ourselves. We told him our mission briefly and were delighted when he said, "Alright, I'll give you \$100." So often the Lord leads people like this right into our arms as it were.

On the outskirts of one town we noticed a dilapidated house with the sign "Beauty Parlour." We went in and were surprised to see a man who looked like a contractor sitting at a business-like desk. After our appeal he said. "Yes, I'll give \$50, but how did you know I was here? We told him that we did not know at all. He said "I'm very seldom here and just came in five minutes ago." We quoted the Chinese proverb, "If so ordained, people will meet though 1,000 miles apart." He appreciated that and we have found another potential regular giver.

Pastor H. S. Leung is my co-labourer this year. He has a very gentlemanly manner and a cultured voice that people listen to with respect; and even though people might not give, we still thank them.

Right now we are in Brunei. Business has had quite a setback of late. The oil field, on which everything depends, has completed its expansion program, and practically stopped building. Thousands of people have left during the past year. As a result many stores are actually operating at a loss, and so people are giving about half what they gave last year.

We walked into one store that gave us \$50 last

year. As soon as the owner saw us he waved us back, saying "I gave to that last year—can't give any more! No business!" The Lord put the answer into our mouths. "That's right, you were very generous, and we thank you very much. But surely we should report to you what we did with your money! See, this is the report. We have built two new hospitals in the Far East—this one in Siam, this one in Taiwan. Here is a picture (cut from the *Outlook*) of Madam Chiang Kai Shek addressing the gathering at the opening ceremony, March 28." (This always create interest. It pays to have a little extra material like this.) Then we went on to the page about Sarawak, showing how we take people from their filthy long-houses, where sickness spreads so quickly from family to family, and teach them how to live healthfully in clean neat villages; our Kampong Bunga being the model village of Sarawak. He gave us \$30.

Our official goal this year is \$8,000 and we now have over \$11,000, with a little more to come in to make, we hope, \$12,000. We pray that God will bless all our donors, giving them a joy and satisfaction in the knowledge that they are helping in a good cause; and that many, in reading over the magazine we leave with them, may receive into their hearts some of the Gospel message it contains.

High Lights from North Borneo

BY H. W. PETERSON

Itinerating recently in North Borneo with Brother and Sister Mountain has given us a clearer picture of the onward progress of the Lord's work and a better understanding of the problems and responsibilities confronting our workers. This word of counsel from Gospel Workers, page 27, is to the point. "The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities. In every place where the light of the great threefold message has not yet dawned, everyone is to hear the last call to the marriage supper of the Lamb. From town to town, from city to city, from country to country, the message of present truth is to be proclaimed, not with outward display but in the power of the Spirit. As the divine principles that our Saviour came to this world to set forth in word and life, are presented in the simplicity of the gospel, the power of the message will make itself felt."

The power of the divine message is making itself felt in a remarkable way in North Borneo. It has been our most fruitful field in souls won in recent years. We have few ordained and paid workers in North Borneo, but in spite of this lack, the work is onward and upward. The consecrated laymen are presenting the "divine principles" of the gospel in simplicity and power. Almost half of the people brought into this message are won by faithful laymen and laywomen.

Our first institute was held in Tamparuli and

lasted one week. It was a combination of Home Missionary, Sabbath School and Missionary Volunteer instruction. The following week, we left by ship for Kudat, and from Kudat we traveled by motor launch across Marudu bay, up a river to Goshen where we have a large community of believers. Here another combined institute was held lasting for more than a week. The closing Sabbath witnessed the baptism of 37 souls. These had been won by Pastor J. T. Pohan and his co-workers who have charge of the work in this district. (See picture of large group baptised by Pastors Pohan and Andrews).

During our institute an opportunity was given for our lay brethren to relate their experiences in soul-winning. Here in brief is the story as related by three of these men. Brother Assung from Marabao, Kudat, first heard the truth from a Chinese lay brother. "I accepted God alone in my village and for a while was the only light. Then I interested my wife and relatives. I heard of Jesus' healing the sick and going about doing good. Although I had no knowledge of medicine, I bought some Chinese medicine and administered tablets and other medicines to the people of my village. I asked God's blessing on these medicines and the people, and they became well. I also began singing; and that drew the people together and thus we started a branch Sabbath school. There are 200 in the Sabbath school. There are now 26 preparing for baptism. My people have no education. There are forty children of school age, but we have no school. And so we request a teacher."

The next man to speak came from Tambarulan, the Rungus district. His name is Dahawa. Here is his story.

"I met Pastor J. T. Pohan in Kudat with tins of cocoa. I asked Pastor Pohan if Christians could drink that. I knew Pastor Pohan although he had never met me before. I received the message from Brother Assung, from Marabau village. The day Assung visited my home my child died. I gave my

最近在北婆羅洲受浸的新教友



PHOTO BY H. W. PETERSON.

Baptismal Candidates baptised by Pastors Pohan and Andrews in North Borneo.



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heart to God that night. Before I was baptised, three other families had decided to take their stand for the truth. I now have twenty-two families interested in the truth. I cannot read nor write, but God is using me to bring people into the truth. I want a teacher for my villagers also."

His village now has a large number attending Sabbath school and a church is soon to be erected near his home. During our visit, the chief of the village, his granddaughter, and Dahawa's wife were baptised. This was the first baptism in Tambarulan.

Brother Pindu from Salimandut village was the next to speak. "Brother Sibadogil brought me the message many years ago. Several accepted the truth at that time; but when the workers left, some apostatized, until I was the only one left. The heathen tried to persuade me to return to heathenism. They told me, 'You are the only one left. If you die, there is no one to bury you.' I replied, 'Never mind, God will look after me.' I continued talking about the message. Finally fifty people came to my home. They asked; 'If we decide to be baptised, can you baptise us?' My answer was, 'God will arrange it if you make a decision.' I sent a message to Tampirani requesting a worker. Pastor Sibarani responded. When he arrived the house was full of people. But the people were not yet prepared for baptism. Shortly three were baptised and later four. Now many hundreds are gathered for the services. So this is a great joy to me."

More than four hundred people were present for the last Sabbath service. Twenty-one people, aside from those baptised, indicated their desire to become Christians and were placed in a baptismal class. We had spent many happy days at Goshen, but now the time had come to move on and visit our believers and interested people in the Rungus country. Travelling is not easy in North Borneo. From our church in Goshen to the point of embarkation by launch, we travelled by jeep and on foot a distance of four miles. After reaching Kudat, we travelled by bus to Parapat village where we have several Chinese believers. Our next stop was at Tambarulan in the heart of the Rungus country. It took us all

day to reach this village, travelling by motor launch and on foot. We brought with us the galvanized sheet for the roof of the proposed church building. We made our home in the chief's house and also held our meetings there. Services were held morning and evening. Following the morning service, Pastor and Mrs. Mountain examined and treated the sick and dispensed medicine. Our faithful layman, Dahawa, was present at all the services, anxious always to learn all he could about this message. During the day, Pastors Siagian and Pohan instructed the candidates, preparing them for baptism. A part of our time was spent in looking for the site of the church building soon to be erected. The land is being donated by the chief of the village.

A nine mile trek over creeks and hills took us to Marabau village in just four hours. Here we met our good friend Assung who had been present at the meeting in Goshen. He had recently bought a new home, and this was offered to us for our stay at Marabau. Brother Bibi, our local worker, also lives at this village. A church building has already been built here. The usual schedule of meetings followed and the sick were treated. We also visited a nearby heathen village and held services in their long house.

Early in the morning on the day we left, the people came to see us off. Before we started down the narrow trail, they all shook hands and expressed their gratefulness for our visit. A mutual feeling of love had grown up between us, and parting made us feel lonely. We had spent nearly five weeks in North Borneo, and now felt we understood a little better the needs and wishes of the people.

The work in North Borneo is going forward rapidly under the able leadership of Pastor and Mrs. Mountain and their co-workers. The people, beholding Christ's matchless love, have become elevated in thought, purified in heart, and transformed in character. They in turn are going forth to be a light to those in darkness and are, in simplicity of faith, reflecting in some degree this mysterious love of Christ.

OCTOBER

Neighborhood Evangelism	
(Home Visitation)	October 1
Voice of Prophecy Offering	October 8
"Signs" Campaign	October 15—November 15
Temperance Day and Offering	October 29*

NOVEMBER

Witnessing Laymen	November 5*
"Review and Herald" Campaign	November 5-26
Week of Prayer and Sacrifice	November 12-19*
Week of Sacrifice Offering	November 19

DECEMBER

Home Missionary day	December 3*
Baptismal Day	December 10
Thirteenth Sabbath	December 24

* Programs provided

我們在一個市鎮的郊外看見一所屋子，掛着一個『美容室』的招牌。我們進去之後，却見到一個像是承建商的人坐着。我們向他勸捐後，他說：『好，我就捐五十元。但是你們怎樣知道我在這兒呢？我很少到這裏來的，我進來只不過五分鐘而已。』我們說根本不知他在這兒，但中國有一句話，『有緣千里能相會。』他甚是高興，我們相信又找到了一個長期的捐款人了。

今年梁慶榮牧師是我的同工，他的態度非常文雅，聲音柔和，深得人們之尊敬。我們現今是在茂萊工作，此地市場不景氣，所以一般人的捐款較去年少一半。我們走到一家去年捐五十元的鋪子，但店東一見了我們，連忙揮手我們走，他說：『我去年已捐過了，今年實在無法捐了！無生意！』上帝將合適的話語置在我們口中，說：『不錯，你很是慷慨，我們非常感激。但我們應當向你報告我們怎樣使用你的捐款。請看，這是一份善工報告。我們在暹東蓋了兩個新醫院，一個在泰國，一個在台灣。這是台灣療養院開幕的情形。』我們把從遠東總會公報『展望』上剪下來的圖畫給他看。他感覺興趣了，我們便接着向他介紹沙勞越聖工之情形，如土人怎樣離開骯髒不衛生的長屋而搬到新村去住，我們的文雅村怎樣成為沙勞越的模範村等。結果他捐了卅元。

我們今年所立的目的是八千元，但我們已捐到一萬一千元了。我們祈求上帝賜福給這些捐款的人，使他們知道為善的快樂，並且能從我們所留下的刊物而認識其中的真理。

鴉片客之勝利

蘇植棠

最近官牧師跟我一起到普吉去。我們在去年

會在此地的一家戲院舉行佈道會，所以我很高興再見到一些對道理有興趣的人。當安息日早上我們在普吉醫院聚會之時，一個粗眉毛，黑長鬍子的六十六歲老人引起了我的注意。我立即想起他是陳瑞榮先生。去年我們在普吉開佈道會之時，他場場到會，而且很注意地聽。由於古兄弟的熱心探訪，在這幾個月中，他常來赴會。次日，古兄弟帶官牧師和我去探訪他，我們在他的家中可以感覺得一種基督教的氣氛。他的家人很高興地招待我們。當我們在普吉逗留的幾天中，我們會與他們查經。

陳先生告訴我他抽鴉片有好幾年之久，後來聽了我們所講的道理，閱讀了我送給他的書，以及研究了聖經之道理，他對自己說：『鴉片是一個魔鬼，我應將它從我的心中除去。』他立意非常堅定，他說，『若果上帝沒有幫助我停止抽鴉片，我寧願一死了之。』這是一個多麼果敢的決心。對於一個年老的，戒煙實是一件困苦的事情，他日夜步行，幾乎全未睡過覺，共有幾個月之久。他時常因為體內發燙得無法忍耐，便跳進水田裏浸在水中，冀以消除體內熱氣。他也曾大便秘閉，有一天他甚至昏迷過去。他的妻子和兒女很害怕他因此喪命，便去買鴉片要來解救他。及至他甦醒之後，他拒絕他們的呼求，絕不抽鴉片。上帝終於幫助他戰勝了此惡習慣。

官牧師跟陳先生溫習了本會的基本信仰後，便於七月廿日在美麗的拉威海邊為他施洗。他廿二歲兒子深受感動，也要跟着受洗。但我們覺得他尚未預備好，應再繼續查經之後，纔可受洗加入教會。

陳兄弟是一個活的見證。他已讀過新約聖經四遍。當我們去探訪他時，他已從舊約的創世記

讀到以賽亞書了。他日夜都讀聖經。有一個看他受洗的親戚對我說：『他真的相信上帝，我看見他整日讀聖經。』

不錯，上帝的話是滿有能力的，陳兄弟的經驗證明了這個真理，『不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈。』

一九五五年度

特別日和特別奉獻

贈送『時兆』運動	十月十五日至十一月十五日
節制日和節制捐	十月廿九日
平信徒見證日	十一月五日
訂閱『評閱宣報』運動	十一月五日至廿六日
禱告安息	十一月十二日至十九日
犧牲捐	十一月十九日
家庭佈道日	十二月三日
浸禮日	十二月十日
第十三安息捐	十二月廿四日

張成發先生之生平

官威良

張成發兄弟於一八六七年生在中國。他於一八九四年加入基督教會。一九一〇年他離鄉到曼谷，四年之後，將其家眷也搬到曼谷。

張成發兄弟於一九二二年接納三天使警告，由普勒德牧師施浸。他是曼谷華人教會最老的教友，也是一個忠心的信徒。他的基督徒生活，對於左右鄰舍有很好的影響。

張成發兄弟有四男二女，其第二女已於不久前去世。他也遺下廿五個孫兒。他的女兒在曼谷熱心為主工作，其大兒子張美成是曼谷華人教會的長老，其女兒余師母是本會學校的教員。

屋離地約七呎高。我們遵照此地風俗，脫了鞋子赤脚在竹片鋪成的樓板行走。我們的床位也就在樓板上，只是多掛上蚊帳而已。許多好奇的土人擁擠進來，坐在樓板上觀看我們的一舉一動。他們在晚上也觀看我們睡覺，然後便倒在他們坐着的地上睡去。次晨我們醒來之後，發現他們早已坐著等待觀看我們扮演的戲。我們在這兒住了三天，時刻都在村民觀看之下，不過我們很快就慣了，不以他們的觀看為意。

安息日將是一個令我長久記住的日子。教堂就在我們的隔鄰，所以我們可以看見村民來赴安息日的聚會。當我們在七點半左右用早餐之時，就已有有人來了。在安息日學尚未開始前半小時，教堂已經坐滿了三百多個人，此外還有人站在教堂外面的。

這些赴會的人非只本村的人，有者是三、四哩外隣村的村民。他們早來赴會的習慣，實在可做我們住在城市中之人的好榜樣。在教堂裏，男女分別左右而坐。他們唱的是巫文詩歌，但講話則用杜遜語。這是一個特別的日子，因有十八個人受浸加入教會。孟牧師以巫語講道，由鄧古弟弟譯成杜遜話。講道完畢後，我們聚集在河邊一棵大樹底下觀看禮。這一班人已經準備兩年多了，其中有一個是隣村的村長，他本來反對道理的，但如今是耶穌的忠實信徒了。

星期日早，許多人在屋內屋外等候醫病。我們快用完早餐后，便開始為他們診治。我們合作得很好，在那一天共看了二百多個病人。孟牧

師娘管理他們排隊，並幫他們做診病前之準備，孟牧師負責紀錄病人名字，病症，和藥方；湯姆幫忙分配藥片。此外，又有一個人替我做翻譯，使我知道病人之徵狀。他們許多人患了瘧疾，也有人患了嚴重肺癆病。也有相當多人患貧血和風溼病；後者的致因可能是村民長久在水田工作。許多人營養不足，我們或為他們打針，或給他們服維他命丸。

到天黑無法繼續工作之時，尚有多人未得醫治，我們只得請他們次日再來。雖然有些人已等了幾小時，但他們安靜地回去。次晨天剛發亮之時，我在朦朧中看見一群人向着我們的屋子走來。他們安靜坐在樓板上，等我們穿衣和用早餐，我們在那天早上又看了六十多位病人，纔得收拾行李回家。我們在烈日之下上山下山走了幾小時，而將要回到坦布魯里之時，却遇到了一場雨，酒得滿身全濕。

以後的幾天，我們的生活大致一樣，即是在烈日和雨水下，或在林中小道上，或渡河，或爬山，到鄉村去診治病人。這幾天的短暫逗留，使我們更加體會到這些上帝的兒女之需要。

北婆的善工運動

孟玉山

我們在北婆羅洲尚繼續進行善工運動。今年因為我們曾到星洲一行，及處理一些無法延遲的事務，將善工運動耽擱了一些時候。然而我們仍然獲得美滿的成績，許多人像老朋友般地接待我

們，並也慷慨地捐助我們。善工彙報給我們以很大的幫助。

我們的馬來話已有進步，並也知道了一些回教徒的習慣，所以現今可向一些馬來人和印度人捐到錢了。我們進入一家印度店，找到了店東，用右手向他行禮，並且問候道：「阿——撒南，阿——拉甘。」他也回應道：「瓦——阿拉甘撒南。」接着我們握手，各用右手摸自己的心。於是我們打開話匣了，「我們是基督復臨安息日會的人，我們教會跟回教有點相似，因為我們不抽煙，不喝酒，不吃豬肉。我們也尊敬先知摩西的教訓。」

以後我們拿出一份善工彙報給他看，「這是我們工作的報告，這是我們在各地的教堂，學校和醫院。這是我們在印度蘇勒所辦的醫院。這是巴達達的撒南醫院，這是南印度的拿瓦西醫院。我們在泰國辦有五所醫院，全世界共有一百八十一間醫院。你看這些人多麼痛苦，這是一個生毒瘡的印度婦人，這是一個生甲狀腺腫的男人。我們幫助這些人，乃是做上帝的工作。所以我們每年都有出來向人募捐。……」

大家聽了這一席話，便受感動而慷慨捐助我們，即使回教徒的小餐館也多少捐助一些錢。只有二個人沒有捐助，一個實在是無法捐助，另一個叫我們去見印人社會的領袖，說他會召集印人開會商討集體捐款之事。我們抄下其地址後，便去見這位印度人。我們簡單向他述說來意，他高興地回答說：「好，我就捐一百元。」

二百人。其中有廿六人已預備要受洗。我們村裏的人未有受過教育，村中現有四十個已及學齡的孩童，但沒有學校可收容他們。因此，我們請求教會派一個教員前來。」

——第二個講述經驗的是來自坦布魯蘭的倫古族區，他的名字叫達哈瓦。他說：「我在古達遇見包宰牧師拿着一罐可可粉，便問他基督徒可否飲可可。包宰牧師雖然不認得我，但我却認得他。我是從馬拉寶村的阿宋兄弟聽到道理。我的兒子死去那天，阿宋兄弟來見我，是晚我將心獻給上帝。在我尚未受洗之前，我已引領三家人信從道理，現在已有廿二家人對道理發生興趣。我不會讀書，也不會寫字，但上帝却利用我將真理傳給他人。我願望有一個教師來教導我村裏的人。」

他的鄉村裏有一個安息日學，人數很多。不久之後，在他家的附近，將蓋一間教堂。在我們探訪該村時，有村長，村長孫女，和達哈瓦之妻受洗。這是坦布魯蘭第一次的浸禮。

繼作見證的，是撒里曼道村的賓都兄弟。他說：「施巴多吉在好幾年前將道理傳給我，當年同時接納道理的尚有幾個人。但職員離開之後，他們一一背道，終至剩下我一人尚未離道。外邦人勸我歸回異教，他們說：「現在只剩下你一人而已，如果你死了，沒有人要埋葬你。」我回答說：「不要緊，上帝會照顧我。」並且繼續向他們宣揚道理，後來有五十個人到家裏來，問道：「假如我們立意受洗，你能為我們施洗嗎？」我回答說：「你們若肯立定志願，上帝必會安排此事。」我送一個消息到坦布魯里去，請教會派一個職員前來。施巴拉尼應了我的請求，當他來到村裏之時，我家裏坐滿了人。但他們尚未預備妥當。不久之後，有三個人受洗，再後來又有四個

人受洗。今日已有幾百人來赴會，所以我心中覺得非常快活。」

在最後一個安息日，有四百多人來赴聚會。有廿一個人立意要做基督徒。我們在歌珊村住了一個多星期，便繼續我們的行程，到倫古族的區域去探訪我們的信徒。在北婆羅洲旅行不是一件容易的事，從歌珊村的教會到渡頭去，共有四哩的路。我們回到古達後，便乘公共汽車到巴拉巴村探訪幾個華人兄弟。接着我們便向着坦布魯蘭村前進。我們或乘汽船，或徒步行走，用了一整天的時間纔到目的地。我們帶了鋅板去，是要用來做教堂的屋頂的。我們在村長的家住宿，也在那裏主持聚會。每日早上和晚上都有聚會。在早上聚會結束後，孟玉山夫婦便診治病人。忠心的達哈瓦兄弟每個聚會都到場，熱心學習道理。白天之時，謝蓋牧師及包宰牧師教導查經班的人。我們也用一些時間尋找地皮做建築教堂之用，此地已由村長贈送。

我們用了四個鐘頭的時間，走了九哩長的山路，纔來到馬拉寶村。我們在這兒遇見了阿宋兄弟。他最近買了一間新屋子，便讓我們住在這新屋子裏。我們的職員比比兄弟也住在這兒。馬拉寶村已建立有一所教堂。我們按着常例，先是舉行早會，然後診治病人。我們也到附近一個外邦鄉村去參觀，並在他們的長屋裏舉行聚會。

在我們離開的那天早上，村民都來送別。在未下山之前，他們一一跟我們握手道別，並感激我們的探訪。我們已經在主內建立了友誼，所以大家都依依不捨之感。

我們在北婆羅洲共住了約五星期之久，如今我們覺得比較明瞭該處人民的需要。在孟玉山牧師的領導下，北婆的聖工正在勇往前進。人們見

了基督無比的大愛，他們的思想升高，他們的心靈潔淨，他們的品格改變。於是他們成爲那尚在黑暗中之人的光亮。

在北婆進行醫藥工作

麥勞蘭

八月廿五日下午，載着從星洲上船的和小兒湯姆的金馬尼號到達美麗的亞庇。孟玉山牧師已在碼頭上等着迎接我們上岸。我們把行李置在小奧士珍車內後，便向着廿二哩外的坦布魯里進發。在海上過了幾天生活的我們，見了沿路繁茂的熱帶植物，真有一種心曠神怡的感覺。

這正是果季，所以在孟牧師家裏用晚餐時，我們初次嘗到了幾種新奇的果子。次晨當我們到一個土人市場之時，方纔體會到所謂「果季」的意思，土人在草地上陳列着各式各樣的果子。到土人市場遊走，好似閱讀一篇故事一樣。我們看見土人鬥雞，印度人兜賣奇藥，印度人揚着鮮麗的花布，揚聲叫喊着，「買，買。」我們也看見從內地來各種土人。杜遜人，巴央人，羅杜人，如無處不到的中國人，大家擁擠一起做買賣。

我們在北婆羅洲雖然只住了十天，但孟牧師早已爲我們安排了擁擠的節目。第一個節目便是在森林小徑步行八哩到馬拉干村。有四個挑夫隨行，所以我們可以空身步行。路徑斜峭，天氣又溫溼，於是不久後大家便汗流如滴。我們經過竹林，樹林，膠園，園子，鄉村，並且兩次乘坐竹筏橫過道倫河。當我們在一個鄉村打尖時，村中的本會信徒帶了一些榴槿來請我們吃。

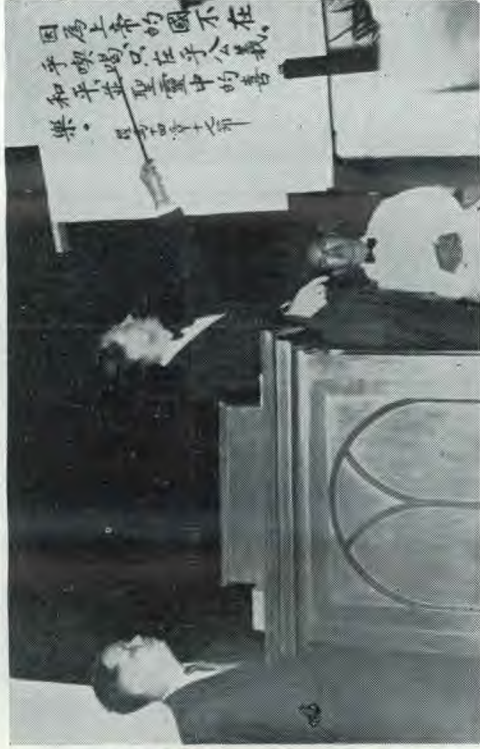
馬拉干村位於道倫河旁，村民住屋用竹和椰答蓋成。本會職員鄧古帶我們到他的家裏去。此

尋找迷羊

黃達三

主耶穌在失羊比喻裏說，『你們中間誰有一百隻羊，失去一隻，不把這九十九隻撇在曠野，去找那失去的羊直到找着呢？找着了，就歡歡喜喜的扛在肩上，回到家裏。』

越南首都西貢，名聞全球，各國郵船先波中國海，經過九十九彎曲曲長河，始達該埠。八月十七日李嗣貴牧師偕夫人暨男女公子各一位，



李嗣貴牧師在堤岸佈道會演講之情形

乘高棉郵船，由香港經菲律賓抵西貢，途經九十九彎，特來西貢堤岸尋找迷羊，華僑教會各位長老，執事，信徒等，歡歡喜喜地編排節目，佈置會場，印發傳單，派送請柬等，大事忙碌籌備現代之光佈道會。佈道會由十九日起至廿五日止，為期一週，每晚時間七時半至九時。李牧師以國語演講，由張永平先生粵語傳譯。華萊士牧師夫婦及裴德森牧師則協助聖歌演奏。李牧師的國語流俐，一口標準音，道地北平話，態度誠懇，語詞簡練，極具感力，聽眾無不動容。每晚座無虛設，情形熱烈，三百餘位愛慕真理之士，晚晚到會，風雨不改。李牧師的講題是：不要害怕，論到基督你的意見如何？重回故鄉，治苦神醫，誰是天國的國民？五福臨門，天門的鑰匙。據宗教界中人表示，此為西堤宗教界之盛事，七家華文日報將李牧師演講詞登載，越南之聲時聘李牧師在電台廣播真理。至大會結束時，有六十八位男女親筆簽志願書，要信基督為個人救主。同時又招得中文聖經函授學生四十六名，需要查考聖經者有十九位。現每週星期一，三晚上繼續查經，求主賜助，多結善果，歸榮天父，請讀者當代禱告，為荷。

九月廿六日李牧師全家往新嘉坡時，華僑教會依依不捨，因西堤迷羊衆多，懇請李牧師於星洲佈道後，重臨九十九彎，作較長時間之佈道，尋找拯救多人，歸向基督，阿們！

北婆聖工之進展

裴德森

我們最近偕同孟玉山夫婦出去巡視北婆區會的聖工，見到上帝的工作在進行中，也見到我們職員所面對的一些問題。傳道良助第廿六，廿七

面上的一段話正是合時的教訓：『這嚴重而神聖的警告必須傳到最難進入的地方，和罪惡嚴重的城市裏，並一切未得此偉大三位天使信息之光照耀的地方。人人都要聽見那請人赴羔羊婚筵的末次呼召。從這鎮到那鎮，從這城到那城，從這國到那國，必須傳揚這現代真理，這信息並不是用外表的炫耀傳揚，乃是在乎聖靈的權能。若用福音簡明的精義，將救主降生此世以言行所傳開的神聖原理表現出來，這信息就要自顯其力。』

神聖的信息以着本身的力量，在北婆羅洲奇妙地顯出其權能。這是一個多結果子的田地。我們雖然只有寥寥幾個傳道士及受薪職員，但聖工却在一路進展中。獻身的平信徒以簡樸而有力的方法將神聖的福音向世人顯明。受洗歸主的人，幾乎有一半是平信徒所領來的。

我們的第一個聚會是在坦布魯里召開，歷時一星期之久。這是家庭佈道部，安息日學部，和青年佈道部聯合召開的聚會。次星期我們乘輪船離開坦布魯里到古達去，然後由古達乘汽船沿河上行到歌珊村去。我們又在這兒舉行了一星期多的聚會。在安息日有廿七個人受浸歸主，這是包罕牧師及其同工所召引來的。

在聚會之時，我們的平信徒曾講述他們救靈的經驗。以下是三個平信徒口述的經驗。阿宋兄弟是來自古達的馬拉寶，他是從一個中國兄弟初次聽到道理。他說，『在我的村中，只有我一人接受道理，後來我引領內子及親戚對道理發生興趣。我聽見耶穌醫治病人以及周遊四方行善事，雖然我沒有醫學的常識，但我買了一些中國藥及西藥片來幫助同村的人。我求上帝賜福這些藥品和病人，而他們便得到了痊癒。我也唱詩吸引村民，以便組織安息日學，今日此安息日學有學員

日。南洋神道學校的溫德倫牧師，英語教會助理傳道謝漢洋兄弟，巫語教會查經員陳耀保，陽柏醫院的戴爾師母和陳保羅，蘇仁森師母，以及南洋神道學校的學生，都落力幫忙。

全星洲的教友也在各方面盡力協助佈道會之進行，如分派傳單，邀請親友赴會，每晨七時為佈道會禱告等。親愛的讀者，你是否也願意每日為佈道會的成功而禱告呢？

馬來亞舉行露營會

安德烈

在八月間，有許多青年人——青年佈道團團員及聖經函授學校的學員——先後在馬來亞的一個地方舉行露營會。在八月十四日至廿一日的一個星期中，有四十三個青年人及十個職員在北馬檳城附近露營，這些青年人大多是來自檳城和北海，其中大部分也是初次參加露營會。露營的地方是一個理想的所在。除了平常的露營節目外，又是早操，游泳，步行等活動。遠東中學校長戴維思主領自然研究班，使大家獲益不少。安德烈師母負責看護的工作，而檳城療養院的一位廚司負責炊食之工作。

遠東總會青年佈道部幹事赫桂德牧師也在最後幾天來參加露營，大家都永遠記得他在營火旁所講的故事及在演講會和安息日的演講。有三個青年人在安息日講道聚會後立意加入查經班。

在露營會結束之時，大家特別向李慈夫婦致謝。他們雖然未能常與大家在一處，但他們盡力

幫忙籌劃，使露營會能夠順利進行。

八月廿四日起，有吉隆坡區廿七個青年人在波德申海邊露營六天。赫桂德牧師在頭三日跟我們住在一起，衛理覺夫婦也跟我們同住兩天。馬來亞區會的青年佈道部幹事陳耀保兄弟曾在兩地渡過一些時間，教導團員操練之事。

在兩地露營會中所教導的技藝，都是金屬板畫和玻璃畫。團員把他們所畫的都帶回家去，以做紀念。

我們覺得此次所舉行的兩個露營會，對於本會青年人的基督徒經驗有很大的幫助。我們希望不久之後，教會有一個完善的計畫，使全馬的青年人都可聚集在一個地方舉行露營會。

在主的葡萄園渡假

溫德倫

在學校放秋假的一星期後，南洋神道學校大學部有五個青年人跟我坐了車子到馬來亞聯邦去。他們是蘇英泉，楊立志，曾美，朱恩賜，何志麗。我們大多是第一次乘汽車到聯邦去的，所以遊興很好，但我們未忘了此行的主要目的——為主工作。

我們的第一個目的地是馬六甲。經過兩天的探訪聖經函授學校的學員之後，我們終於邀到一班人來赴會。藍衫苗先生很客氣地將住家借給我們做開會之所在。我們先用幻燈片教導赴會的人唱幾首詩歌，然後由蘇英泉講一篇道理，題目是『天國』，聽眾深受感動。

第三日我們更出力探訪，終將名單上的人都探完了。那天包漢牧師也來了，我們於是晚在一家社團的禮堂聚會，遇見不少新人。上帝的靈跟我們同在，大家都有參加聚會的節目。三個女子唱特別詩，包漢牧師勉勵學生努力讀完課程。最後赴會的人都起立表示要預備好等候耶穌。

安息日早上，有六個對這理較有興趣的男孩子來參加安息日學。我們分發學課給他們，並將他們所學的詩歌之歌詞寫給他們。他們應允每安息日要聚集一起唱詩和研究學課。是晚我們又舉行一個聚會，聚會之主題是『罪人如何得救。』

星期日早上，一些會來赴會的聖經函授學校的學員，跟我們一起乘坐藍衫苗先生為我們代租的公共汽車，到八哩外的海邊去野餐。我們大家一齊遊戲，過得很快活。

星期一早上，我們向着吉隆坡出發，而到檳城小渡假期的杜福祥和何赫里也約定在吉隆坡會見我們。我們於途中在波德申歇了一夜，參加青年營的聚會，嘗到一點露營的滋味。我們將永久不會忘記波德申美麗的海灘。

在整個星期中，我們出去探訪吉隆坡區的函授學校的學員，並邀請他們來赴會，衛理覺牧師幫忙我們不少。我們只在星期五晚上舉行一次聚會，當開始唱詩時，教堂裏坐滿了赴會的人。會後，全體會眾起立表示願意預備等候基督復臨。

星期日早，我們便班師回星洲。因着這次聯邦之行，每個出去工作的大學生都深覺得一番重大的工作等着主的僕人去完成。

無中立者之立足地

孟玉山

在那聖的日子，世上僅有兩等人：一等人
在方舟裏面，一人在方舟之外面。

在十個迎接新郎的童女中，僅分有兩等人：
一等是聰明的人，一等是愚笨的人。

那撒在海裏的網所聚攏的魚，僅有兩等：
一等是收在器皿裏的好魚，一等是被丟棄的壞魚。

那站在審判台前面的，僅有二等的羊：一等
是站在右邊的綿羊，一等是站在左邊的山羊。

當命令從天庭發出之時，世上僅有兩等人：
「為義的，叫他仍舊為義；不義的，叫他仍舊不
義。」

當七災降臨世界之時，地上僅有兩等人：一
等人印有上帝的印記，一等人印有獸像。

當救主再來之時，世上僅有兩等人：一等人
快樂迎接祂，一等人被祂的榮光殺死。

在一千年結束之時，也僅有兩等人：一等是
聖城內的得救者，一等是在永火中的滅亡者。

親愛的朋友阿，你將是那一人呢？你是否
已經立定主意？這是無中立的，你必須毫無疑惑

地對這重大問題作一個決斷。請不要遲延罷，因
為時候已近了！

上帝的應許是真的

杜明尼

上帝給繳納什一者的應許是確實可靠的，祂

在瑪拉基三章十節告訴我們應將什一全然送進祂
的倉庫，這樣，我們便可獲得滿溢的福氣，甚至
無處可容。反之，我們只要捨奉上帝一分錢，便
要遭受祂的咒詛。捨奉上帝是一件非常嚴重的事
情。祂要我們每一個基督復臨安息日會的人，都
將上帝之物忠心歸還祂。

幾年前我在南洋神道學校木工廠工作，當時
我還不是基督復臨安息日會的會友，不過剛已讀
完聖經函授學校的學課。我從這學課中知道什一

的道理，但我總覺得不願將自己所賺的錢獻給教
會。在我受洗之後，我算是有一些進步了，不時

有繳納什一。有一個安息日早上，當我收到麵包
之時，發現了一件奇異的事，那包麵包的紙原來

是一張有關什一的論文。我立即去見木工廠主任
柯爾曼兄弟，經他查問他人之後，乃知該論文是

五年前所印的。我深信這是上帝藉着賣麵包的人
來警告我，便立即開始忠心繳納什一。祂愛我，

並願我從繳納什一的事上獲得祂的福氣。我如今
發現祂所賜給我的福氣是十分豐富的。

星洲舉行佈道會

梅庫魯

九月十八日是星洲聖工一個重大日子，因為

李嗣貴牧師及施伯樂牧師各帶領一班職員，於是
日開始在巴力士打律教堂分別舉行華英語佈道大

會。是日首場聚會是下午五時，由李牧師用國語

演講，聽眾數百人。次場聚會是晚上七時，由施
牧師用英語演講，座無虛席。接着八時又有一場
聚會，由李牧師國語主講，林牧師粵語翻譯，聽
眾也有好幾百人。

李嗣貴牧師除了主講星期日下午五時的特別
聚會外，又每週主講四次，即是期日，一，三，

五晚上八時的聚會，由星洲華人教會的林天恩牧
師協助將演講詞譯為粵語。佈道會之音樂節目是

由南洋神道學校的事務主任陳道震牧師負責，並
由黃貞經女士輔助。星洲華人教會聖詩班所演唱

的特別詩，使聽眾獲得深刻的印象。由各地遠來
幫助此次華語佈道會的，有越南的陳鏡兄弟，英

黎的陳性初兄弟，檳榔嶼的陳經文兄弟，吉隆坡
的陳光大兄弟。此外，陳道震師母也協助當女傳

道的工作。

華語佈道會有一個好現象是，已有四百多人
留下他們的名字，其中大部分是非會友。我們相

信當佈道會在十一月底結束之時，必有良好的成
績。同時，華人教會於佈道會結束後幾星期遷入

湯申律新教堂時，也將增加了許多新血。

英語佈道會是在星期日，二，四，六等晚舉
行。佈道會現已經進入第三週了，但每晚社會人

數仍然十分踴躍，留下姓名和地址的聽眾，已有
數百人了。

此次的佈道會，除了以布幕放映經文和詩歌
之外，又採用星洲從未有過的「黑光影幕」，使
聽眾有更深刻的印象。協助施伯樂牧師主持英語

佈道會的，有英語教會的浦雅各牧師負責音樂節

沒有停歇的地方

湖區聯合會
賴斯

我們常可聽見有人來到一個方便的地方時，便說，我願意就在此地安居下來。環境似乎很想，旅途的跋涉似乎很辛苦，於是安居下來的念頭幾乎是不可遏止的。在人生途上，有許多人未到目的地便停頓下來，這是基督徒最大的危險，也是臨到衆人的試驗。

當我們在人生途上行走之時，沿路有許多可休息的地方。每個走在天國路途的人都有停歇的念頭。在路上休息下來較之繼續向前行走是輕易得多，所以這是一切以天國爲目的地者最大的危險。凡繼續向前行走的，最後都要達到目的地。當主耶穌在山上變像之時，彼得的話之實意是：『我們就在這裏安頓下來，我們來搭幾座棚子，並在此停歇罷。』這是一個美好的地方，有天上的客人降下來，並有上帝跟他們談話。那三個門徒頓時覺得很是滿意，他們在狂歡之餘，便忘記了那在山脚之下等候他們的羣衆。他們暫時看不見了那些處於病痛中無上帝無希望的人。

基督徒是不能够停止的，他們若停止長進，便開始退後了。我們要繼續『在我們救主耶穌基督的恩典和知識上有長進。』

歷代以來，有那一些地方吸引了上帝的子民呢？我們且從其中舉出三點來討論：

讀經——基督徒如果有閱讀聖經和良好的

書籍以營養自己的腦子，他便會一路生長。凡是沒有停歇的基督徒，便要在信心和知識上繼續生長。他『要像一棵樹栽在溪水旁。』

『你當閱讀，在上帝面前得蒙喜悅，作無愧的工人，按着正意分解真理的道。』（英雅合王譯本提摩太後書二章十五節）那些有閱讀的人，便是蒙喜悅的人。他們是上帝的好工人，因爲他們知道按着正意分解真理的道。

每一個人都應立下一個規則：每日要用些時間閱讀聖經。沒有其他書籍可以代替聖經。基督徒若要保持信仰堅固，必須閱讀聖經。然而可惜得很，有許多聲稱要到天國的人在閱讀聖經之事上停了下來，結果他們的靈性枯乾，基督徒經驗也淺薄。

凡已停止讀經，而讓其他事務來佔滿腦子的人，若肯再度開始閱讀聖經，便能繼續向天國前進，因爲一個人雖然停歇了，未必要一輩子停在那裏不進。

讀經之時，不妨先讀約翰福音，它能滋潤心田，猶如甘雨降落旱地一樣。凡肯讀經的人，他們的生命是靜靜地在更新中。『我對你們所說的話，就是靈，就是生命。』

祈禱——祈禱也是多人所停止的事。雖然

他們未必完全停止祈禱，但是他們却時常因自己的方便而隨意停止禱告。我們若只在方便之時，或在向上帝有何特別要求之時，或害怕災難臨到之時，方纔向上帝祈求，便不算過着禱告的

活。雖然如此，但那忽略禱告的人，或面對苦難時禱告的人，上帝仍然不離棄他們，只要他們肯來向他祈求，他就傾耳垂聽他們。

人若停止禱告，就等於他們不需要上帝的幫助。是否因爲上帝的福氣，既降給義人，也降給惡人，我們就不必禱告呢？

禱告能幫助我們記得上帝，我們很容易忘記上帝，所以聖經有話警告我們說，『當記念造你的主。』我們應當記念上帝，因爲惟有如此，我們方纔記得罪之可怕。人若不認識上帝，就不承認犯罪。禱告使我們看見自己的污穢，而覺得更需要親近上帝。惟有那恆常禱告的人，纔能超過罪惡之上而生活。

工作——人既停止讀經和禱告，接着便停

止工作。人停止爲主工作，這是明顯易見的。人可停止讀經和禱告，而不被他人看見；但他若停止工作，大家都要看見了。許多人仰望『那座有根基的城，就是上帝所經營所建造的，』但却在此地——停止工作——停了下來。他們以行動說出這樣的話，『主阿，除了工作之外，我願做一切的事。』他們願意捐獻金錢，也肯做幾乎一切的事，只是他們不肯從事佈道的工作。然而上帝卻呼叫凡已接受福氣的人，也應當白白地施捨出去，不但是金錢而已，也是才幹和時間。

聖經裏有許多這樣的話，如『你們往普天下去，』『你們今天去葡萄園裏去工作，』『你出到路上，』等等，這都是時刻提醒基督徒應該獻身爲上帝工作。



不繳什一的人

『上帝將他的手按在人一切的財物上，說：我是宇宙之主人，這一切財物是我的。你所扣留的什一，是我保留以供養我的僕人，使他們向住在黑暗中不明白我律法的人打開聖經。你運用我所保留之金錢來滿足你的慾望，便是搶奪了人的機會，使他們不能得到我所預備給他們的亮光。你雖有機會向我表明你的忠心，但你却没有這樣做。你搶奪我，你偷盜我所保留的金錢，咒詛就臨到你們身上。』(證言卷六原文第三八七面)

聯合會新司庫

倪迺士

有老朋友回來，尤其是他要來跟我們一起工作，是一件快樂的事。歐德明夫婦於一九五五年八月廿二日又回到馬來亞來了，離開他們初次於一九二〇年八月來到馬來亞，幾乎有廿五年之久了。他們於一九三二年回美。於他們在此服務的兩任期間，歐德明牧師當南洋時報館的主筆，又兼任司庫與南洋神道學校的工作。在他離馬之後，先後當過南美總會司庫，全球總會副司庫，全球總會副幹事，全球總會會長秘書等職。歐德明牧師現任工作是南洋聯合會總幹事，查賬，兼聯合會各機關監督。以歐德明牧師的豐富經驗，及對本聯合會特殊問題的充分瞭解，將使本聯合會獲益不淺。本聯合會各職員及會友誠懇歡迎歐德明夫婦，並願上帝賜福他們，使他們在此地區有良好的成績。

節制日捐款

貝士科

遠東分會內的每一個聯合會，都有指定在一九五五年最後一季內的一個安息日，推動特別捐款，以促進節制工作的進行。其實不單是遠東分會而已，全球的基督復臨安息日會會友都要加入這特別的工作。

自有歷史以來，從未有一個時代像今日有這樣多的人飽受酒煙和其他麻醉劑的奴役。今日各國有思想的領袖都驚於這種毒物之蔓延，科學家及醫學統計家時常向世人公佈驚人的發現，強調節制的重要。

在上帝教會的歷史中，祂的先知和子民會高聲呼請人們停止服用這些有害人體——聖靈的殿——的毒物。今日上帝的百姓也應熱心從事此項抗毒的工作。

我們不久即將有機會捐助此項宣揚節制的工作。我們所捐助的金錢，一大部分將留在本地直接運用，另一小部分將幫助全球總會節制會進行全球性之工作。

願我們大家都本着樂意的心，獻上我們的金錢，幫助此重大的工作，好預備一般人迎接主的降臨。

附註：我們很高興遠東分會司庫貝士科兄弟寫了這篇文鼓勵大家遵從全球總會的計畫規定一個安息日奉獻節制捐。遠東分會雖然任由各聯合會自己決定一個合適的日子，但也同時提議以十月廿九日為節制捐的日子。