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## New Viet-Nam Radio Program

By L. G. STORZ

A day for greater things has dawned for Viet-Nam and all of southeast Asia. Authorization has been granted for a free religious Chinese radio program over Radio Saigon every Sunday afternoon beginning July 1, 1956. For the first fifteen minutes the program is now presented in Hokkien beginning at 2:15 p.m., the second quarter hour in Cantonese at 2:30 p.m., and since September 1, 1956 the last fifteen minutes in Mandarin beginning at 5:15 p.m. We rejoice over this added boost to the proclamation of the third angel's message while the door of mercy lingers.

It was on January 29, 1954, that Prime Minister De authorized our first religious broadcast in Viet-Nam. This was one-half hour free time weekly from Radio Dalat in Vietnamese. The station manager with whom we had made contacts many months before, upon receiving the news, immediately placed *Tieng Noi Hy Vong*, (The Voice of Hope) on his official radio log and distributed this log immediately throughout Viet-Nam some weeks before the broadcasts actually began. *Hope* was used instead of *prophecy* in the Vietnamese broadcasts as the connotation of *hope* translates itself better into Vietnamese background and thinking than does *prophecy*. Several people wrote to the station master asking, "What has happened to the *Voice of Hope* program? We want to hear this." Vietnamese hearts were ready and waiting for these messages that God has entrusted to His church.

Radio Dalat is on the mile-high mountain tops in the center of free Viet-Nam. The program still emanates from the studio which is located under the evening shadows of Dalat's cathedral spires. From these mountain tops the initial program was sounded throughout Viet-Nam on March 26, 1954, with

"Tay loa dua cao len,  
Dong thanh ta reo vang;  
Jesu; gan tai lam tran gian!"

This familiar *Voice of Prophecy* theme song, a part of which is given above in Vietnamese, emanates from more than 800 radio stations around the globe and in more than a dozen languages.

"Lift up the trumpet,  
And loud let it ring;  
Jesus is coming again!"

A few months later on June 27, 1954, Radio Saigon also released to us one-half hour for this religious Viet-

namese broadcast. With the Chinese half hour we now have one and one-half hours weekly free time over Viet-Nam's radio stations. Certainly the *Voice of Hope*, called *Voice of Prophecy* in the Chinese broadcasts, is answering the challenge of this theme song with amplified voice. For the first time in history salvation's message can reach several millions of Vietnamese and Chinese of all levels in the strata of society instantaneously at almost no cost whatever.

The story of a disappointing incident in 1953 which led to our securing radio time has never been written nor publicly related. Several have urged that I write it for publication. It begins with an ingathering incident. In 1953 we started building the new Dalat church—as usual without money! The Mayor of Dalat kindly authorized my soliciting for this project so I used this permit to its fullest possibility by visiting all the government officials as well as the business men.

Viet-Nam's Prime Minister, His Excellency Mr. Nguyen De, was a wealthy man but apparently difficult to meet. I had to satisfy myself by presenting our work, needs and literature to Mr. De's personal secretary who promised to present the matter favorably for us. This I did little realizing the consequences. Several days later I received news that H. E. Mr. De had sent a check for 20,000 piastres written to "Pastor Smith, Seventh-day Adventist Mission." Now Pastor Smith is a missionary of the C. M. A. church in Viet-Nam and this check reached his hands in spite of the fact that it was addressed to our mission. At the same time His Majesty Bao Dai (who happened to be in Viet-Nam at that time) likewise contributed 10,000 piastres which also went to the C.M.A.

As this money was never turned over to us, I went to see H. E. Mr. De's secretary. He was much embarrassed over the blunder they had made but stated that inasmuch as it was their own error H. E. Mr. De would surely duplicate his gift to us. The check was intended for us and was addressed to us. However, I would have to await the Prime Minister's return from an itinerary. I waited as requested. A week after his return I went to the Imperial Palace to see the secretary again. This time reception was refused. After several such unsuccessful attempts I decided to abandon the matter and count all as lost.



For several months prior to this we had also tried to secure radio time. The Dalat station manager worked in our favor, but the Minister of Information, a Cao Daiist, refused such permission. Just at this time I received the news that the Minister of Information had the top control of all radio stations except the one in Dalat. The latter being the imperial headquarters, H. M. Bao Dai had appointed Prime Minister De to be in charge of that particular station in order to hold a tighter control over all crown headquarter's propaganda.

Upon learning this, I decided that the moment was ripe to request radio time from H. E., Mr. De, as surely now he would be more apt to grant us a second request since he had blundered on the first one. This request would not cost him any money either! But how to meet him—that was now more nearly impossible than ever. At that moment I received in the mail the latest General Conference Radio and Television Statistical Report. It was an impressive document. In Viet-Nam our work is so small that to many we were unknown and unheard. Our so-called enemies call us "The Adventist Club."

I prepared carefully a letter of request to H. E., Mr. De attaching this statistical report to the same, even though the report was in English. I requested him to kindly grant us a release of radio time as hundreds of other stations in the world had done.

While waiting for the reply, needless to say we made the request the subject of much prayer. Souls were in the balances. After a month of silence had passed, I began to lose hope of even securing any reply—either Yes or No! When a letter finally came, you cannot imagine our joy when we read the favorable answer. To us the money is still lost but the radio is of far greater value. Where in this world is the gospel now being preached to so many people at so small an expense!

After hearing several of our Voice of Hope broadcasts, the station manager said, "That is the finest religious broadcast I have ever heard." Through his influence we later secured time on Radio Saigon — the Cao Daiist minister conceding to us. Now with this and the Chinese program we can reach the major portion of Viet-Nam's population.

All the beauties of these radio mechanics are arranged and satisfying yet all will be of little value unless the Spirit of the Almighty be poured out with pentecostal power upon the listeners. Let us now as never before open our hearts to God in prayer and consecration pleading for that outpouring of the Spirit's power in our own lives as well as upon His harvest field. With the shadows of greater and darker political clouds threatening, truly the third angel's message must be quickly heralded so that all may have access to its life-giving power in this late hour. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." — 2 Thessalonians 3:1, 2.

## The Rise and Development of the Seventh-day Adventists

By F. A. MOTE

(Part 3)

There never has been and never can be a true religious movement except God be the leader, and the success of every such movement is dependent upon the confidence of its adherents in this divine leadership. This confidence must rest on the assurance of the divine origin of the movement and the continued divine guidance. While there must be the human element connected with God's leadership of His people, this must ever be subservient to the divine. ". . . If thy presence go not with me, carry us

not up hence." (Exodus 33:15) This cry of Moses of old is the cry of our hearts today.

Perhaps one of the most marvelous outward manifestations of God's leadership that has ever been witnessed was seen in the exodus movement. Enshrouded with a pillar of cloud by day and of fire by night, the Lord went with His people.

During the entire period of forty years, although enshrouded with the cloud, the personal presence of the Saviour was with Israel, but only in one incidence did He speak directly to them; that was when giving the law at Mount Sinai. Frequent messages were communicated to them, but always through the prophet of God. So it is written: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hosea 12:13)

Down through the succeeding centuries the Lord has continued to lead His people by His prophets. Not until they had rejected the greatest of all prophets, Jesus, did the Lord reject His chosen people.

The Remnant Church of God, known by us as the Seventh-day Adventist church, was to be distinguished by two characteristics. They "keep the commandments of God, and have the testimony of Jesus Christ." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17) ". . . for the testimony of Jesus is the spirit of prophecy." (Revelation 19:10).

These two characteristics were in the possession of the Adventist believers who had stood the test of the disappointment, and the story of their discovery has already been related.

Even before the time of the great disappointment, God was calling men to act as His messengers to the Adventist believers. In 1842 He spoke to a man in Boston, Massachusetts, William Foy by name, giving him two visions. These visions related to the new earth and the travels of God's people to the Holy City. This man, William Foy, was a well-educated man and an able minister. Large audiences listened to his story of what he had seen and of the heavenly land. Not long before the disappointment in 1844, God gave this man a third vision, in which he saw three steps or platforms, the third extending clear to the kingdom of God. This vision he could not understand, as he was looking for Jesus to come very soon, so he did not make it public as he should have done.

Just shortly before October 22, 1844, God visited Hazen Foss of Maine with three visions. Mr. Foss firmly believed the Lord would come on the tenth day of the seventh month of that year. He was a man of fine appearance, pleasing address, and quite well educated. A few weeks before the midnight cry ended, the Lord came near and gave him a vision in which he was shown the journey of the Advent people to the city of God, with its dangers. Some messages of warning were given to him which he was to deliver, and he saw also a few of the trials and the persecution that would consequently follow if he was faithful in relating what had been shown to him. Like Mr. Foy, he was shown three steps by which the people of God were to come fully upon the pathway to the Holy City. Being a firm believer in the Lord's coming "in a few more days," as the people then sang, the part of the vision relating to the steps to the pathway was to him inexplicable, and being naturally of a proud spirit, he shrank from the course that was given to him and refused to relate the story. The vision was repeated the second time, and in addition he was told that if he still refused to relate what had been shown to him, the burden would be taken from him and given to one of the weakest of God's children who would faithfully relate



what God would reveal. Again he refused. Then a third vision was given, and he was told that he was released and the burden was to be laid upon one of the "weakest of the weak" who would do the Lord's bidding. This stirred him to action, and he resolved to tell the vision to others. But, alas, when he stood before the audience he could say nothing. The vision which was once so clear had fled from him and his mind was a blank. He stood before the large audience of people as dumb as a statue; and finally said, in the deepest agony, "I cannot remember a word of the vision." He wrung his hands in anguish, saying, "God has fulfilled His word. He has taken the vision from me." And in great distress of mind, he said, "I am a lost man." From that time he lost his hope in Christ and went into a state of despair. He never attended an Adventist meeting again and had no personal interest in religion. His demeanor in many respects, to say the least, was that of one deprived of the gentle influence of the Spirit of the Master; of one "left to his own ways, to be filled with his own doings." In this condition of mind he died in 1893.

A few months after the disappointment experience, God called the third person to serve as His messenger. This call came during a season of worship when five women were praying earnestly for light. In this group of women was Miss Ellen G. Harmon, a girl of seventeen. She was very frail, her health having been shattered by an accident so that physicians despaired of her life. The disappointment had been a very severe taxation on her physical strength, and some thought she could live only a short time. It was while praying for light regarding the disappointment that Miss Harmon was taken off in vision for the first time. We have already explained in a previous article the vision, at least in part, which was given to Miss Harmon. It was a wonderful comfort to her, and it encouraged and strengthened our faithful ones to whom she related the vision, giving them a sense of the presence of God in their bitter experience. Thus we can see that this young woman, who was so weak physically, and one who had been given up to have but a short time left in which to live, was one of the "weakest of the weak." God had laid the burden upon her to serve as His messenger. She became the prophetess for the remnant people of God.

In *The Review and Herald*, July 26, 1906, she wrote thus of her divine call: "My Saviour declared me to be His messenger. 'Your work,' He instructed me, is to bear My word. Strange things will arise and in your youth I set you apart to bear the message to the erring ones, to carry the Word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. But My spirit and My power shall be with you.

Naturally, there was a real struggle in the heart of Miss Harmon. For some time she prayed that the burden be laid upon someone more faithful than herself. Still came the command from our Heavenly Father: "Make known to others what I have revealed to you." Finally, after the earnest prayers of the other believers in her behalf, she said to the Master: "Here am I, send me."

Soon her work began. After she had related her first vision in Portland, Maine, Hazen Foss, who was in an adjoining room, recognized it as the same vision that God had given him, and urged the young woman to be "faithful in bearing the burden and in relating the testimonies the Lord should give her." To others he said, "That is the instrument on whom the Lord has laid this burden." From that day of unconditional surrender to her Master's will until her death, July 16, 1915, the

messenger of God, thus chosen and commissioned by God, never drew back. Of her early struggles, when the pioneers would be praying earnestly for light, she said; "When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the messages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus the light was given that helped me understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." — From Letter to Physicians and Ministers, Series B., No. 2, p. 57.

(To be continued.)

## Week of Prayer and Sacrifice Offering

BY F. A. MOTE  
(November 24, 1956)

Time marches on and still we see more and more evidences which tell us that the end of all things is nigh at hand. There are many trouble spots on earth today which bring terror to the hearts of the leaders of world affairs. We know as a people that God is causing the four angels, who stand at the four corners of the earth, to hold the winds of strife until the servants of our God are sealed in their foreheads. When that work is completed the end will come.

Once again it is time for us to make a liberal offering and thus help carry the good news of salvation to the multitudes of earth who are still without Christ and without hope of salvation. How thankful we should be that we still have an opportunity to give in order that others may live and find Christ. On this special day when a Sacrifice offering is to be presented to God, let us do our part with thanksgiving in our hearts that we are still being permitted to live and serve God.

In this hour of the world's great need, we shall pray that God's Spirit will rest upon each of our faithful believers and impress us with the importance of this hour when Jesus is about to finish His work on earth. Let us make this offering a very liberal one for the advancement of the work of Christ throughout the world.

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### BORNEO-BRUNEI-SARAWAK MISSION

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

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## Regarding the Mountains

BY ROGER ALTMAN

Sometime in July Pastor Arthur Mountain, President of the Borneo-Brunei-Sarawak Mission, felt that his health was somewhat below par, and about the first of August he came over to Singapore for medical attention at the Youngberg Memorial Hospital. Since improvement was not noticed, Mrs. Mountain joined him later in the month and finally it was decided that the only prudent course would be for Brother and Sister Mountain to return to the homeland if Brother Mountain's life were to be spared. Accordingly, on the morning of August 25, we most regretfully bade farewell to these dear people



who have put in so many years of arduous, faithful service in the mission field. In Brother Mountain's weakened condition the journey home by air was a trying and difficult one, but they reached Los Angeles safely and Brother Mountain underwent surgery on September 2. We are most happy to report that the surgery was successful, although quite radical, involving extensive work in the mastoid process and the inner ear. The physicians hold forth every prospect of a good recovery in due time.

The unexpected departure of the Mountains from the leadership of the Borneo field has created a serious problem for the union committee. At its meeting of September 11, it was voted to place a call with the Far Eastern Division for C. G. Oliver to take over the presidency of the Borneo-Brunei-Sarawak Mission. We are sure that our readers will unite in continued prayers for the complete recovery of Brother Mountain and for the progress of the work in the Borneo field where the opportunities are so great and the line of laborers so thin.

## Pioneers Once More

BY W. N. ANDREWS

The almost funeral-like quiet that pervades the dining-hall must mean that some very solemn service is taking place. There is no talking aloud, and even the whispering is very subdued. What can it be? Has someone died? Somehow the faces of the young people gathered at the tables hardly look sorrowful. Rather, you would say that they were curious and expectant. What, then, is the cause of the quiet?

Nothing sad or really solemn, you may be sure. It is the first craft lesson of the first MV Camp held in North Boreno. The ten Juniors gathered in this class, along with those in the nearby school building, make up the personnel of the pioneer camp in the northern end of the Borneo-Brunei-Sarawak Mission. The eerie quiet just now seen is due to the novelty of the event, and perhaps in having a strange white man as the instructor. Really these campers, most of them students of the Sabah Training School, where the camp was conducted, had no idea of what might be in store for them. Hence the quiet and expectant attitude on their part.

For more than a year, Pastor and Mrs. Mountain, President and MV secretary of the Borneo Brunei-Sarawak Mission, have looked forward to having a real MV Camp for the Dusun young people of North Borneo. July 19 was the high day for it to start. Twenty campers enrolled, and were divided into four units, with an even number of boys and girls. I had come over from Singa-

pore to lead this first camp, and was ably assisted by Mrs. Mountain, Mr. and Mrs. George Benedicto, and four counselors.

Even though the group was small, we tried to conduct the camp in real MV style. Honor pennants were used to stimulate their reaching the goals for conduct, cleanliness, cooperation and all the rest of the things that make a camp successful. Only once did one unit fail to get the highest honors. Cleanliness, not a notable trait in this part of the world, was perfect. The quarters were kept unusually neat and clean.

The first morning all took part in forming the Morning Watch Circle, each camper carrying a stone to the circle, which was then dedicated as a place of prayer. And each morning, each unit was faithfully able to repeat the text for the day. The singing, the discussion of the text, and the prayer bands helped us get a good start on the day's work.

Activities during the day included a Camp Council, when MV ideals were discussed, and an MV class period, devoted to working on various MV requirements. The craft classes offered were glorified glass painting and braiding. Nature hikes, tracking and trailing, and a treasure hunt, added to the interest. Rain spoiled some of the evenings for camp fires, but the beauty of the full moon on Saturday nights, when we could have fires, made up for those nights we had to spend indoors. The stories by the several staff members, and the singing by the group will be cherished memories for a long time.

The success of the most important department of the camp, the dining-room, was attested by the campers who gathered at the door of the dining-room at the close of the camp, and gave three cheers to the cooks. Mrs. Mountain, Mrs. Benedicto and Helen Agian were worthy of the cheers, for they had worked hard to provide us with good and wholesome food, which was really appreciated.

Was the camp a success? If you could have heard the campers, after it was over, singing their favorite camp song, you would have no question in your mind. All over the campus you could hear them singing.

"Oh me, oh my, I'm coming back bye and bye,  
If anybody likes this Junior camp,  
It's I, I, I, I, I!"

## Witnessing for Christ

BY ELAM SINAGA

Pasang is an Iban (Sea Dayak) chief of one of our Seventh-day Adventist villages in the Tatau River



(PHOTO, COURTESY OF W. N. ANDREWS)

*The Morning Watch Circle, under the direction of Pastor Andrews at the first M.V. camp in North Borneo.*

參加北婆羅洲第一屆宿營會的少年人圍成圓圈舉行朝會之情形



area. Before he became a Christian, he was a witch doctor of good reputation. He disliked Adventists from the start. He mocked them and discouraged others in following their religion. He had one Seventh-day Adventist relative whom he furiously ridiculed, and vowed never to step foot in her place anymore.

(Continued on page 7)

### INDO-CHINA MISSION

President ..... L. G. Storz  
 Vice-President ..... P. T. Thanh  
 Secretary-Treasurer ..... Le Huu  
 Boite postale 453, Saigon, Indo-China

### Indo-China Mission President

BY H. CARL CURRIE

One of the unsolved problems facing the new union president was the appointment of a president for the Indo-China Mission. After a recent itinerary in this field, the wishes of the workers and believers were un-



L. G. Storz

mistakable. Soon after our return to Singapore, the Union Committee voted to appoint L. G. Storz as mission president. Brother Storz has spent nearly ten fruitful years in this field and is well prepared for the mighty challenge that is facing him. He is a man of courage and knows the meaning of sacrifice and hard work. It will require much of both to speed the work onward, but his knowledge of the people and their confidence in him will be a tremendous asset in meeting the challenge of this great mission.

The Indo-China Mission which includes three countries, Vietnam, Cambodia and Laos, is faced with staggering problems and difficulties. In this mission alone, they encounter fourteen different and distinct languages, not including the multiplicity of Chinese languages, besides dozens of separate dialects. At this time we have no training school in the Indo-China field and the result is a dearth of trained workers. Plans are being laid to correct this deficiency. Pastor Wentland, who has spent many years in Indo-China and speaks Vietnamese like a native, has been appointed as the principal of this new school. This year's Ingathering, with a goal set for Ps 1,000,000, is to be used entirely for the Vietnamese training school project. A previous appropriation of MS\$17,058 is being made available for purchase of land and construction of buildings.

There is much in this field to encourage. The Voice of Prophecy radio work is now going forward in five different languages. The growth of our medical work during the past year has been nothing short of miraculous. Dr. and Mrs. Winton and the entire hospital staff have put their very best into this program and God has most richly blessed. There is a wonderful group of consecrated workers in the field, but far too few of them to accomplish the task of giving this message of salvation to the millions of these three nations in this generation.

Other plans are under way for the building up and strengthening of the work throughout this field. The workers in Indo-China are of good courage, but they need our prayers. I would like to appeal to each reader of the Messenger to remember Pastor Storz in a very special way as he accepts the call of the Lord to lead out in the program of carrying on the Master's work in Indo-China to a triumphant and speedy conclusion.

### MALAY STATES MISSION

President ..... T. C. Chin  
 Secretary-Treasurer ..... Kong Hon Hin  
 140 Bukit Bintang, Kuala Lumpur

### Our Work in the Federation of Malaya

BY R. A. POHAN

After two years, it has again been my happy privilege to spend three weeks in the Federation of Malaya, and to make some personal observations of the progress of God's work in that most difficult section of God's vineyard.

My heart was filled with cheer and joy as I visited our churches and isolated members and learned of the steady progress of God's work and of the faithfulness of His people.

In Kuala Lumpur the churches were in excellent condition, as was also the Telugu church in nearby Sungei Way. Here I visited a home whose members used to be faithful Adventists before the war. How well I remember that branch Sabbath school of about 15 members, conducted in Malay. Interest in the truth has not yet died in that home. With a fairly good number of Voice of Prophecy students and graduates in Kuala Lumpur a Malay Sabbath school can and should be conducted as a first step toward the organization of a church for our Malay speaking people here.

In Telok Anson and Bagan Datoh I met with our Telegu brethren and sisters who were of good courage. It brought joy to my heart to see Mrs. Ratnam, who had been rather shy and timid in days gone by, conducting a Sabbath school class with zeal and enthusiasm. I found that a Chinese couple and child had been attending our Telegu church services in Bagan Datoh for the last three months without knowing a word of Telegu. They own a tailoring shop which is now closed on Sabbath. They came to know of this truth through the Voice of Prophecy and are now preparing for baptism.

In Alor Star we had known a local Moslem Malay since 1936. He served the government as a police officer and it was not until 1947 that he began to observe the Sabbath and was baptized in Penang. Following this he went on pension and settled in the vicinity of Alor Star. For some years we did not hear from him and I forgot to obtain his address before leaving Singapore. One morning at my regular worship I beseeched the Lord to pave the way for me to some how meet this brother as I did not know his address. After breakfast a small voice seemed to urge me to go to the railway station. I had hardly reached it when a train came in and among the score of passengers that alighted, I spotted our beloved brother whom I had not seen for five years. He noticed me also, and we embraced like long lost brothers. We went straight to my room where, at his request, we knelt in prayer of thanksgiving. Then he related the following. About the same time I had knelt in prayer that morning, he had felt impressed to come to Alor Star which is about 40 miles from his home. His wife told him it would only be a waste of time and money, and so felt it foolish for him to go. But the impression was so strong that he came anyway, and so we had this reunion and fellowship together. He assured me of his faith in Christ and His saving power. His confidence in the Adventist Truth is strong.

Before I came back to Singapore I had the opportunity of visiting Brother Maxworth in the Jelebu estate, Negri Sembilan, where he is working as a manager of the estate. Through his godly influence he was able to arouse



the interest of about 40 people of the estate in the truth of God. Our worker in Seremban, Brother Chan, has been instructed to conduct a Sabbath school in the Estate every Sabbath. For this we thank God. Pray for our work all over this great field.

## Pathfinders: "A-Ten-Tion!"

MRS. ALFRED MAZAT

For thirty-two campers, Wednesday, August 15 couldn't dawn early enough. The past several weeks the Balestier Road Church Pathfinders, under the direction of their leader, Mrs. James Pogue, had been checking lists to make sure their gear was complete. At eight o'clock they started to appear with bed rolls, duffel bags, suitcases and cartons — but appear they did! Regardless of what type of luggage they carried, their faces all wore the same expectant and happy look — this was it!

Transportation was provided to take us all to Changi Point. Here boats were waiting to transport Pathfinders and their luggage, along with food and camp equipment, to the south side of Pulau Ubin. No doubt even the laconic boatmen were amazed at the passengers they had acquired — they were a singing cargo! The songs and choruses begun on this trip continued through the hike to camp, and characterized most of the camp activities — regular caroling campers! From the docking point, we hiked two and one half miles across the interesting island, passing diked fishing ponds, rubber plantations and coconut trees. Then our camp-site came in view, and a cheer broke out as wearying feet forgot their weight in a sprint to be among the first to arrive.

Our camp was beautifully situated to overlook blue waters, with trees and hills purple in their distance, framing the picture. This was to be our own private beach. It was no small task to interest Pathfinders in getting their quarters ready with the cool waters so inviting! Our facilities consisted of a cottage for the girls, the basement of which housed the dining room, while an attap shelter over a cement slab, and one tent, housed the boys. Our kitchen was a separate small building, where our two charcoal burners began duty immediately boiling our drinking water.

In this setting, we carried on a busy program. Bobby Mill's trumpet aroused us at 6 A.M. to begin the day. Morning Watch and prayer bands, conducted by the counselors came first. This was followed by a brief period of calisthenics and drill, thus rousing a good appetite for breakfast. Camp duties followed each meal. The work was divided into camp clean-up, kitchen aids, and water-carrying. This last job took no honors for popularity, as the well was about one hundred and fifty yards from the kitchen, and the pails were so heavy, especially the last few feet! But all took their turns at each of the jobs and the spirit of co-operation manifested made the camp a success. The rest of the day was occupied with camp crafts, hikes, swimming, and classes taught in various fields. Fourteen honors were earned in the beginners swimming classes, ten in the intermediate, and seven in swimmers, a truly fine total.

Evenings brought the group together for worship, lesson study, and when the weather permitted, a camp fire. Here again Pathfinders fairly filled the air with their enthusiastic singing. Taps at 9:30 P.M. blown by Bryce Pescoe, reminded us that such a busy day called for a good night's rest.

Sabbath spent out of doors amid the quiet of nature is always a blessed time. Elder Wayne Andrews conducted our church service. We greatly enjoyed the visit paid us by the Andrews family, Mr. James Wong, and Mr. K. S. Chin. Mrs. Andrews and Mr. Chin endeared themselves to all of us by carrying with them across the

island, some sweet treats for our Sabbath dinner. We all appreciated their thoughtfulness. For the fine work of the devoted counselors, a special mention is appropriate. Bunny Cheah, Jonathan Lim, John Toh, Jimmy Low, Peter Foo, Esther Tan and Lily Neo served as Unit Counselors. For her work as camp cook, Mrs. C. H. Hwang, too, deserves a big "Thank-you". The many cheers given her by the children left no doubt that her tasty meals were appreciated.

Sunday, August 19, after lunch, we broke up camp and headed for home. Regretfully, we might add! All were unanimous in their feelings of satisfaction. It had been fun, worthwhile fun — and fun we all are anxious to repeat next year.

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## MALAYAN UNION SEMINARY

Principal ..... E. Sherrard

Treasurer ..... M. P. Sormin

401 Upper Serangoon Road, Singapore 13

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## School Auditorium

BY MRS. DANIEL TAN

Someone has said that "a thing of beauty is a joy forever." Truly, the beautiful school auditorium that is so soon to be completed will be a joy forever to the entire school body. Both teachers and students have worked with great enthusiasm to realize their goal, that of renovating the old chapel building. It was through their tireless efforts in the last two Ingathering campaigns that this renovation was made possible. The goal set for each year was high, but the spirits of the school body were even higher, resulting in a good overflow. The amount brought in these past two years was almost equivalent to the estimated cost of the renovation. We still need, however, six or seven thousand dollars to put in new seats and other necessary equipment to complete the picture.

The old chapel used to seat 168 people, but with the knocking down of the partitions, it has been enlarged to hold 300 seats. The old floor has been torn up and a new concrete floor with graded steps for the seats put in. This eliminates neck-craning for those sitting at the back.

The old ceiling, too, has been taken down. From the new ceiling is suspended 14 large five-foot florescent fittings and 11 ceiling fans, thus making for excellent fan and light distribution where it was so poor before.

Perhaps the addition most appreciated will be the newly designed platform with pulpit. The highlight of this section is the public address system which will contain a tape-recorder and record player. The amplifier cabinet is conveniently placed in the room behind the platform where one can be on the spot regulating the controls without undue fuss and disturbance to the audience.

For the same reason, the central control of lights and fans is also in back. There are five microphone outlets on the stage itself so that more than one microphone may be used simultaneously.

For the benefit of programs to be held in the auditorium, lights, consisting of ceiling spotlights and footlights have been permanently installed. A two-and-a-half foot space in front of the curtain affords room where readings may be rendered while preparations for the next part goes on behind the curtain. Two entrances, one on each side of the platform, lead back to the assembly room. Two pcepholes on the doors enable those taking part to look through for their cues.

With such a setup, it is necessary for the auditorium to meet city safety regulations. Thus special doors have been installed so that the entire building can be quickly





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emptied in emergencies. Exit lights, fire-hoses and extinguishers are other prerequisites of the regulations.

The old rickety, wooden staircase has been replaced with a concrete one. The other short flights of steps lead to the main part of the auditorium and backstage. The auditorium is flanked on all sides by large louvered windows which provide for all the needed ventilation that is so necessary in a big hall like this. The pastel green walls are easy on the eye and produce a cooling effect in this hot and trying climate of the Tropics.

The ground floor of this building has also been completely remodeled, giving the school two additional classrooms and a new science laboratory and stockroom. All these rooms have been equipped with modern as well as practical facilities.

The remodelling of this chapel building represents the last unit of renovation in the school. The Malayan Union Seminary can now boast of a luxurious library, complete with tiled floor, formica-top tables and shelves, with a fair range of good-reading books; modern well-ventilated classrooms, an up-to-date administration building; and a beautiful auditorium in which the students can sing praises to Him who has so abundantly blessed the school.

*(See page 3 of the Chinese section for picture of the remodeled school auditorium)*

**THAILAND MISSION**

President ..... R. M. Milne  
Secretary-Treasurer ..... S. T. Soh  
1325 Rama IV. Road, Bangkok, Thailand

**Haad Yai Church Dedication**

BY HUANG YUEN SEN

God sent His messengers, Dr. Gregory, one Siamese worker and myself, to open a clinic at Haad Yai on October 5, 1949. We can still vividly remember that opening morning. There were but four patients, and five or six persons were present for morning worship which was held in the waiting room. The room was small, the workers few, but our hearts were full of praise to our Lord. He had heard our prayers as well as those of our brethren.

In July 1954 we were able to open the Haad Yai Mission Hospital. At first we were a little worried that our hospital might be too far away from town to attract many patients. But the facts proved to be contrary. The beds are always filled to capacity, and the out-patients are more than we can care for.

Pastors Milne and K. O. Tan were able, with the help of the church members, to solicit enough funds to build a church for this area. This church was completed, and was dedicated on 18th August 1956. About one hundred people attended the solemn service which was conducted by Pastor Milne, president of the Thailand Mission. We are full of praise to God and are confident the work of God will continue to march forward. May the Lord richly bless this church, that many who live in this southern part of Thailand will come to know Him.

*(See picture of the recently dedicated Haad Yai church on page 7 of the Chinese section)*

*(Witnessing for Christ continued from page 5)*

One day Pasang's wife developed stomach trouble. A lot of money was spent with no resulting improvement. Their Adventist relative suggested taking her to our mission dispensary. Pasang was reluctant to do this, remembering all the things he had had to say against Adventists. But finally, in desperation, to save his wife's life, he took her. Through the providence of God, she recovered in three weeks time. During this time Pasang and his wife became better acquainted with the lives and doctrines of Adventists, and went away much friendlier to, and with more confidence in, the Adventists.

In six months time, Pasang again visited the mission with a friend. The Dispensary teacher thought he desired more medicine. But no, it was not medicine they wished, but a new religion. Said Pasang, "I am disgusted with our heathen customs. I want a new religion. Please teach us to be Christians — what to do, what not to do, what to eat, and what not to eat. And please teach us to pray." They had just a half hour before they must return, as it was rather late in the evening, so the teacher decided to begin by teaching them to pray to Jesus, and promised to visit their home in the near future.

With the newly-learned prayer in their hearts Pasang and his friend started home. It was quite dark as they neared a native graveyard along a small river. Every Dayak is filled with terror when passing a grave yard at night. The small river was filled with stumps, logs, and sticks so that it was hazardous even in the day to navigate it. Added to these difficulties, the overhanging boughs made it pitch black. How could they ever manage to make the homeward trip? Their hearts were full of fear. Finally one of them suggested that this was a good time to try that prayer they had just learned. May be Jesus would help them in their distress. After the prayer, they courageously began to row. Without their understanding how or why, the boat began to move along without hitting any obstacle. The boat moved so fast that they stopped rowing, and still the boat continued to move against the current! The man in front had to shield his face by putting his hands before his face. The man in back, steered, not knowing where he steered. This continued for about 15 minutes with full speed as though the boat was equipped with an outboard motor, hitting no sticks whatever. Finally they hit a large log, and stopped. They heard voices and knew they were at their home already.

Excitedly they went in and began to tell of their marvelous experience. This was the turning point in their lives. From now on they were Christians. But the people of their village did not receive them kindly, but turned against them and so they were forced to move away. It is not an easy thing to form a new long house with only two families. But God was with them, and in time, in spite of plots and accusations against them, they now have 15 more Adventists to join them. The hand that moved the boat on that dark night guided them in their witnessing for God.



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## 泰國區會

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## 台艾教會舉行獻堂禮

黃遠聲

『你們是世上的光；城造在山上，是不能隱藏的。人點燈，不放在斗底下，是放在燈台上，就照亮一家人。你們的光也這樣照在人前，叫他們看見你們的好行為，便將榮耀歸給你們在天上的父。』（馬太福音五章十四十六節）

上帝差遣其僕人，桂格里黑醫師，一位泰人

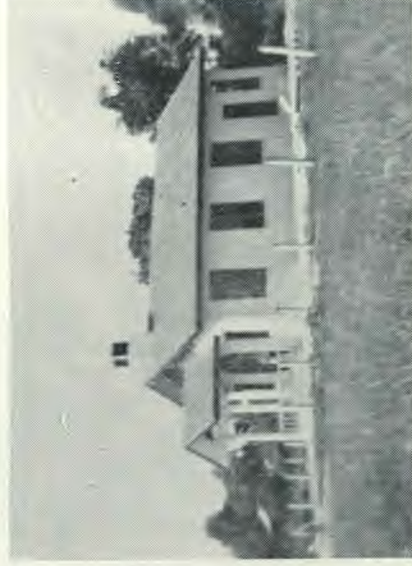
及兄弟等三人，於一九四九年九月五日在台艾開辦一個診所。我尚能記得清楚開張那日早上的情形，那時只有四個病人。我們五、六個人在候診室舉行晨會。那房子既小，職員也少，但我們的心却充滿讚美上帝之聲。

一九五四年七月，台艾療養院乃告開幕。起初我們有些憂慮，擔心院址離市區遠，不會有多人來看病。然而事實却正好相反，病房時常住滿了病人，而門診部病人則多至我們無法應付。

病人之衆多，以及報紙上之新聞，顯示主來的日子已近了。我們必須靠主的恩典，快快傳遍第三天使的信息。

在陳鏡湖牧師和米倫儀牧師之領導，以及各位教友之幫助下，我們終於募到足夠的錢以建立一所教堂。此教堂乃於一九五六年八月十八日舉行奉獻典禮。是日赴會的人有一百多位，由泰區

國會會長米倫儀牧師講道。願主賜福此教堂，使許多住在泰南的人能够認識祂的大名。



新禮堂外觀

## 基督復臨安息日會的興起與發展（三）

穆 德

無論是在過去或是將來，如果沒有上帝的領導，就不會有真正的宗教運動。這種運動的成功，端賴乎信徒信任此神聖的領導。這種信任心的產生，是在於確信此運動是上帝所發動，並有祂繼續地領導。雖然在上帝引領祂百姓的時候，也得有人與祂合作，但是人必須降服於上帝之下。『你若不親自和我同去，就不要把我們從這裏領上去。』（出埃及記卅三章十五節）摩西在古時所作的這個呼求，也是我們今日心中的呼求。

上帝引領世人最奇妙的彰顯，也許是在出埃及的時候了。主白天在雲柱中，黑夜在火柱中，與祂的百姓同行。

在四十年的全部時間中，教主雖然藉着雲柱火柱與以色列人同在，但是她直接向以色列人講話，却只有一次，那就是她在西乃山頒布律法的時候。雖然時常有信息傳給以色列人，但却是藉着先知為媒介，所以聖經上有話說：『耶和華藉着先知領以色列人從埃及上來，以色列也藉對先知而得保存。』（何西亞書十二章十三節）

歷代以來，主不斷地藉着祂的先知領導祂的百姓。直到他們拒絕了最大的先知——耶穌——之後，主纔拒絕了祂的選民。

上帝的餘民教會，就是基督復臨安息日會，具有兩種特色。他們『就是那守上帝誠命，為耶穌作見證的。』（龍向婦女發怒，去與她其餘的兒女爭戰，這兒女就是那守上帝誠命，為耶穌作見證的。』（啟示錄十二章十七節）『預言中的靈意（按：又可作「預言之靈」），乃是為耶穌作見證。』（啟示錄十九章十節）







## 越南區會

會長……………施道智  
副會長……………范從善  
書記兼司庫……………黎好

越南西貢信箱四五三號

## 越南區會近况

柯爾義

自我接長聯合會後，所面對的一個問題，就是委派越南區會會長。我們於最近到越南區會巡視，發覺當地職員及教友之願望是確是無誤的。我們回星不久後，聯合會執行委員會乃通過委派施道智牧師出長越南區會。施道智牧師在越南工作，已約有十年之久，成績良好，所以必能勝任此重大的工作。他是一個大有勇氣的人，並明白犧牲及勤勞工作之意義。他熟習當地人情，而當地教友也很信任他，相信在他領導下，越南區會將有長足的進步。

越南區會包括三個國家，即越南，高棉，寮國。除了中國方言及當地方言外，此地區尚通用十四種不同之言語。由於越南區會現時未有訓練學校，所以缺少職員工作。我們已籌劃設立一個訓練學校，以矯正此缺點。溫德倫牧師曾在越南工作多年，並熟習越南語，所以已被選派出長此學校。越南區會今年之善工捐目的，已定為越幣一百萬元，將全部作為創辦新學校之用。此外聯

合會上次所撥給之叻幣一萬七千六百五十八元，將用以購置地皮及建築校舍。

越南區會雖然有許多問題，但也有許多成績令人鼓舞。我們的預言之聲無線電廣播，現已採用三種方言。醫藥工作在去年有驚人的進步。溫端醫師夫婦及院中全體職員盡力工作，而上帝也大大賜福他們。這兒有一羣獻身的工人，但鑑於此廣大地區有千萬人尚在黑暗中，他們的人數委實太少了。

我們正在進行其他計畫，以加強此地區的工作。越南區會職員充滿勇氣，但他們仍然需要我們的禱告。我願望每一個讀者特別記念施道智牧師，使他能够領導此地聖工勇往前進。

## 馬來亞區會

長會……………陳道震  
書記兼司庫……………江漢興  
馬來亞吉隆坡武吉免登一四〇號

## 馬來亞聯合邦的聖工

包漢

經過了兩年的時間，最近我又有機會到馬來亞聯合邦作三星期之久的訪問，巡視上帝葡萄園中最困難之地區的聖工之進展情形。

當我訪問我們的教會及偏僻地區的教友，而

獲知上帝的聖工日益進展，及教友忠心守道的時候，我的心中實在歡樂不已。

我在馬六甲會見了時兆聖經函授學校巫文部早期的一個畢業學員。他是一個僑生，四年前由裴德遜牧師施浸加入教會。這位五十八歲的黃嘉佑兄弟，近來身體欠佳。他在戰前本是一個富有的人，但在日治時代幾乎喪盡了一切所有之物。如今他作英文家庭教師。

我在吉隆坡遇見區會會長陳道震牧師，他和其同工都精神奕奕。當地的華英語教會都有良好的成績，附近的雙溪威印語教會也有進步。我會去拜望一個家庭，他們在戰前本是忠心的教友。我尚記得其時有一個巫語分支安息日學，學員約有十五位。這個家庭的人員對於真理的愛慕尚未完全泯滅。我們在吉隆坡擁有相當多的聖經函授學校的學生，所以我們可以在該地成立一個巫語安息日學。爲了將來在該地組織一個巫語教會，這是必須進行的第一步工作。

我在直落安順及峇眼那督遇見了我們的印度兄弟姊妹，他們充滿了勇氣。賴南師母以前頗是怕羞和膽怯的，但她現在熱心地主領一班學課。我見了此事，心中很是快慰。我在峇眼那督的印語教會，遇見一對華人夫婦和他們的小孩。他們雖然不識一句印度話，但在晚近三個月以來，都忠心地來赴聚會。他們開有一個縫表店，每逢安息日便休業。他們乃是聖經函授學校的學員，現在正預備受浸加入教會。

我與恰保的兄弟姊妹們相見，乃是在一個晚



月十一日議決請遠東總會派歐立夫牧師出任孟牧師之遺缺。我們相信各位同道必繼續連合禱告，祈求上帝使孟牧師之病早日痊愈，及使大婆羅洲區會的工作日益步進。

## 北婆舉行宿營會

安德烈

飯廳是死一般地寂靜，顯示一場嚴肅的聚會。在進行中。沒有大聲的談話，甚至耳語也沒有。這是甚麼呢？有人死嗎？那圍集着桌子的青年人面孔似乎很嚴肅。到底是甚麼原因呢？

這不是甚麼憂傷的聚會。這是參加北婆首次宿營會的青年人在學習第一個技藝課。

此次宿營會是在沙巴訓練學校舉行，所以參加宿營的人，大部分是沙巴學校之學生。大婆羅洲區會會長孟玉山牧師和青年部幹事孟玉山師母盼望這個特為杜遜族青年人而主辦的宿營會，已有一年餘之久了。

宿營會於七月十九日開始。參加的青年男女共有二十個，他們分成四組。人數雖然不多，但我們盡力使之成爲一個像樣的宿營會。我們利用獎旗來鼓勵各組的人達到清潔，合作等美德。

在第一日早上，大家都參加守晨更。每個宿營者都帶了一塊石頭來，將之圍成一個圓圈，作爲禱告之壇。此後每日清晨，每人都忠心背誦存心節。此清晨之頌讚，讀經，及禱告，幫助我們每日都有一個良好的開始。

每日的活動計有：討論會，技藝課，戶外運動等。晚上則有營火會，可惜有幾夜下雨，不得不在戶內活動。

宿營會之最主要節目——膳食，辦理得很成功。所以各宿營者在結束之日站在餐廳門口，向廚司——孟師母，明尼狄多師母，和愛倫姑娘三次歡呼，藉以表示感激。

## 爲基督作證

辛那卡

巴桑是大道河流域本會村落的一個村長。他是伊蠻（海達雅族）人。他在未作基督徒之前，是一個有名望之巫醫。他從起初就不喜悅基督復臨安息日會的會友。他譏諷他們，勸人不要加入他們的教會。他的女親戚中有一個是基督復臨安息日會的會友，他便極力取笑她，並發誓不要到她的家裏去。

某日，巴桑的妻子肚子有病，他雖然用了許多錢，但她的病勢並未有起色。他的加入基督復臨安息日會的親戚請他把妻子帶去本會的診所。但因他記得自己曾經反對基督復臨安息日會，便不願意聽勸。最後在無法之餘，他只得帶了妻子到本會診所醫治。感謝上帝之權能，她在三星期後便痊愈了。在此期間，他們乃比較熟悉本會會友之生活及信仰。所以他們在離開診所時，對本會的態度便比較好些。

在六個月後，巴桑又同一個朋友來拜訪本會診所。診所之教師以爲他們要來取藥，但他們所

要的不是藥，而是一個新的宗教。巴桑說：『我已經討厭我們的風俗了，我要一種新的宗教。請教導我怎樣作基督徒。我當作甚麼，我不當作甚麼，我當吃甚麼，我不當吃甚麼。還有，請你教我們怎樣祈禱。』因爲天已晚，他們過半小時後就要趕着回家了，所以本會教師便決定教他們禱告，並答應以後去拜訪他們。

他們學會了禱告，便開始划船回家。當他們將近一個靠近河邊一個土人墳場時，天已相當暗了。每個達雅族人在晚上經過墳場時，都是很害怕。那河中又有木頭和樹枝等，即在白天也很困難行通的。此外，因爲樹枝突出河面，使河流顯得更陰暗。他們要怎樣回去呢？他們心中十分恐懼，終於其中一人提議試行禱告，或許耶穌會幫助他們。他們禱告後，便大膽地開始划船回去。他們不知何故，那船竟順利地向前進，未遇見甚麼障礙。因爲船走得很快，他們便停止划槳，但船依舊逆流前進，似乎是由發動機所推動一樣。如是者經過十五分鐘之後，他們的船乃擊中一根木頭而停下來，原來他們已到達目的地了。

這是他們生命的轉捩點。從此以後，他們是基督徒了。然而同村的人不但未善待他們，並且反對他們，壓迫他們離開。二家人要組成一個新的『長屋』不是一件容易的事，然而上帝與他們同在。他們雖然遭受反對和逼迫，但却有十五個基督復臨安息日會的會友與他們同住。那在晚上引領他們的船之主，現今也引領他們爲祂作美好的見證。



多面，僅售叻幣三元五角。望各地同道盡量利用此良好機會，購買此書贈送給認識英文的親友閱讀。購書手續如下：請用本期會閱英文版第八面之訂單寄至南洋光時報館便可。

又接香港來信，中文版歷代願望亦已出版，

若有意購買者，請向南洋時兆報館接洽。

## 南洋神道學校

校長：…… 蘇學德  
司庫：…… 蘇明

星洲後港路四〇一號

## 神道學校新禮堂

陳望賢師母

有人這樣說道：「一件美麗的東西，常使人快樂。」誠然，即將完工的神道學校美麗的新禮堂，將使全校的員生時常快樂。他們曾經熱烈工作，以求達到修建舊禮堂的目的。因為他們在上一兩次的善工運動中十分努力，所以這目的便達到了。每年的善工捐之目的雖然很高，但他們的精神更高，以致超過了目的。在過去兩年中所籌到的錢，幾乎足夠支付全部修建的費用。但我們目前尚欠五、六千元之數額，作為購置椅子及其他用具之用。

舊禮堂只可容納一六八人，但如今把屏風拆

掉之後，新禮堂已可容納有三百個座位了。舊樓板也被拆掉，改用混合土。此新地板逐次傾斜，矯正了後頭的人看不清前頭的弊病。舊天花板也換過一新，並裝置了十四盞五呎長的螢光燈及十一個風扇，矯正了前此光線不足及不够涼爽之缺點。

新禮堂之最令人喜悅之處，該是講台之佈置了。其上有播音機，錄音機，及唱片機之設備。至於音波的控制，則設在後台，免得有人控制音波時會分散聽眾之注意力。基於同樣的理由，燈光及風扇之管制，也設在後台。講台前有特別之燈光設備，以增加在禮堂表演之節目的收效。

講台之左右各有一門通到後台。由於這樣的



新禮堂外觀

佈置，新禮堂之設備便須符合劇場之條規，諸如滅火器，水管，出口訊燈等。

禮堂之樓下已修建完畢，共分成四個房間，計有二個教室，一個收藏室，一個理化室。

禮堂之修建乃是神道學校修建計畫之最後一部工作。今日神道學校有一個漂亮的圖畫室，空氣流通之現代化教室，新穎之行政樓，和一個美麗的禮堂，供諸學子歌頌那位賜福此學校的主。

## 大婆羅洲區會

會長：…… 歐立夫

書記兼司庫：…… 謝江

北婆羅洲亞庇信箱卅四號

## 孟牧師近况

歐德明

今年七月間，大婆羅洲區會會長孟玉山牧師

覺得身體欠佳，乃於八月初來星醫病。因為病勢

未有起色，孟師母便也來星照料他。最後醫師斷

定爲了孟牧師的生命安全起見，他們必須盡早回

美國去。因此，我們於八月廿五日清早，依依不

捨地把他們送走了。他們於九月二日安然抵達洛

衫磯。我們很高興向各位報告，孟牧師經過手術

後，情況良好。

因爲孟牧師之突然回國，大婆羅洲區會頓時

減少一個得力的領袖。聯合會執行委員會乃於九



阮總理雖是一個富有的人，但却很難會見他。我只得將我們的工作和需要等，講給他的私人秘書聽。幾天之後，我接到一個消息，說阮總理已寄出一張二萬元越幣的支票，收款人是『基督復臨安息日會施密德牧師』。可是施密德牧師乃是宣道會的傳道士，支票雖是要寄給本會的，却誤交到他的手裏。當時保大皇帝適在越南，他也捐了一萬元越幣，而此款也給宣道會收去。

因為宣道會始終未交出此款，我便再去見阮總理的秘書。他甚爲此事覺得不好意思，因為他們原來是要把錢捐給我們的，却弄錯了收款人的姓名。他說阮總理一定會再捐出一筆同等數目的錢給我們的，但此事要等到阮總理出巡回來之後才能決定。我遵命等了一星期，便再去見阮總理的秘書，但這次他却拒絕接見。經過幾次的拒絕後，我便決意放棄了整個事件。

在此事發生前幾個月，我們也進行申請免費無線電廣播。榮叻電台經理極力幫助我們，但是新聞部長却拒絕我們的請求，因為他是一個高台教徒。正當此時，我獲得一個消息，除了榮叻的電台外，其餘的電台都受新聞部長的控制。榮叻是一個皇族總部，保大皇帝特委派阮總理直接管理榮叻電台，以便控制此地區的宣傳。

於是我認為這是向阮總理請准我們在榮叻電台廣播的成熟時機了。他既已弄錯了一件事，這次一定比較容易答應我們的請求。但應當怎樣去會見他呢？這幾乎是一件不可能的事。此時我剛巧收到全球總會寄來有關無線電及電視廣播的統計報告。這是一個很動人的文件，可以給他知道本會全球性的工作。本會在越南是一個小團體，以致有許多未會聽見我們的名字，我們的所謂敵人稱呼我們作『復臨俱樂部』。我仔細預備一封請求信，連着這份報告，寄給阮總理。

當我們等候回音的時候，乃努力祈禱。過了一個月，一點動靜也無，我開始失去信心，甚至懶得去問政府是否批准。然而正當此時，阮總理的回信來了。我們獲知允准的消息後，各位可以想像我們的快樂情形。我們雖然失去了一筆錢，但這無線電廣播更是貴重的。在世界上那裏有一個地方，可找這麼少錢而向這樣多的人講道呢？

電台經理於聽過我們經次廣播後，說道：『這是我所聽過最好的宗教廣播節目。』在他幫忙下，那位身任新聞部長的高台教徒作了讓步，我們乃蒙准在西貢電台廣播。如今再加上華語廣播，我的信息已可遍及越南大部分的居民了。

我們雖然有了這許多的方便，但若無聖靈的帮助，將不會做出甚麼東西來。但願我們大家誠心祈禱，祈求聖靈在聽者心中工作，結出美好的果子。世局之黑雲正在加增，所以第三天使的信息必須急速傳開。最後，『弟兄們，我還有話說：請你們爲我們禱告，好叫主的道理快快行開，得着榮耀，正如在你們中間一樣，』（帖撒羅尼迦後書三章一、二節）

## 禱告週及犧牲捐

穆 德

時間一天一天地過去，我們也看見多而又多的證據，顯示萬事的結局已近了。世界到處有苦難，列國的政治家爲此驚慌不定。但我們知道，目前的短暫和平，乃是上帝命令那站在四角的四個天使，叫戰爭的風不吹在地上，俾使上帝僕人的額都蓋了印記。當那蓋印的工作完畢時，世界的末日也就臨到了。

我們如今又逢遇一年一度的禱告週了。這是我們慷慨捐獻，幫助福音傳遍天下的大好機會。今日仍有許多人是處在黑暗中，他們沒有基督，沒有希望。我們如今仍有機會奉獻金錢作救人的工作，心中應該多麼感激上帝阿。願我們各位兄弟姊妹，在奉獻犧牲捐之日，本着感謝上帝的心，獻上我們的捐款。

際此時機，也願我們祈求上帝的靈降落在每一個信徒的身上，使我們明白當前時代之重要。願我們慷慨捐獻，使上帝的工作飛躍進步。

## 歷代願望

文德士

歷代願望爲懷愛倫夫人遺著，是敘述基督之生平的一部最好著作。無論甚麼宗教人士，都將對之發生興趣。

太平洋時報報館於今年印行歷代願望（英文本）特別版，專供個人佈道之用。此書共有八百





## 越南無線電廣播新節目

施道智

一個新的日子已經來到。越南政府允准我們自一九五六年七月一日起，每星期日下午一點開始，在西貢無線電合作半小時華語宗教節目的廣播。此廣播分為二段，前十五分鐘以廈門話播出，後十五分鐘則以廣東話播出。我們深為此事慶幸不已。

越南政府第一次批准我們在國營電台廣播，是在一九五四年一月廿九日，這是每星期半小時免費在茶叻電台的越語廣播。在早幾個月前，我們即與當該電台經理接觸，當他接獲上司的批准消息後，即在我們尚未開始廣播的幾個星期之前，將我們的『希望之聲』節目印發全越。我們所以採用『希望之聲』而不用『預言之聲』，因為希望一詞，比較適合越南人的思想背景。有一些人於獲悉此事後，寫信給電台經理說：『希望之聲的節目為何尚未播出，我們正等候着收聽。』人心已預備聆聽上帝交託給教會傳揚的信息。

茶叻電台是在越中一個一哩高的山上。在一九五四年三月廿六日星期五下午六時，我們的越南語廣播就在歌聲中開始了。

『戴老都高令，東坦大略旺；

耶穌岸泰南蘭建。』

這些字雖然讀來不順口，但調子是我們所熟習的，是全球八百多個電台的預言之聲無線電廣播的主題歌：

『信徒須宣告，使普世人聽；

耶穌必定要再來。』

幾個月後，即在一九五四年六月廿七日，西貢廣播電台也批准我們每星期作半小時的越語宗教廣播。現在再加上了半小時的華語宗教廣播，我們在越南共有一小時半的免費廣播了。希望之聲（華語廣播沿稱預言之聲）乃是響應上述主題歌之號召，將救恩的信息傳給幾千萬的人。藉着此廣播，我們乃能够將末世的警告，同時傳給華越社會各階層的幾百萬人士，而我們所花費的錢，却幾乎等於零。

我們在一九五三年有一樁從未公佈的失望經驗，但它却演發至我們今日的無線電廣播。有幾個人促我將此事寫下公佈出來。這是華工運動的一個插曲。在一九五三年，我們雖然沒有錢，但像以往那樣地憑着信心在茶叻開始建築教堂，我蒙茶叻市長恩准進行募捐之後，便利用此機會盡力去拜訪政府官員及商界人物。