

Southampton Chinese Christian Fellowship

A Story of God's Faithfulness

南安普敦華人基督徒團契

神信實的故事

(1972–2025)



Preface 序言

This booklet has been produced for a special meeting held from 02–05 May 2025. It contains a brief history of Southampton Chinese Christian Fellowship and some of the learnings that we had as a church over the years. Included within this booklet are several articles written by Miss Jessie Ammonds, a missionary whom the Lord used to bring the good news of salvation to the Chinese people in China, Hong Kong and Taiwan. After returning from her missionary work, the Lord continued to use her to minister to the Chinese community in Southampton. We hope that this booklet will serve as an encouragement to brothers and sisters in the Lord — that we may be reminded of His unchanging faithfulness, and run the race with endurance that lies before us.

The authors would like to gratefully acknowledge OMF International Archives, Singapore for providing Miss Jessie Irene Ammonds' articles for this booklet.

這本小書是為2025年5月2日至5日舉行的特別聚會打印。包含南安普敦華人基督徒團契的簡史以及教會這些年來的學習。書中也包括艾美德小姐寫的幾篇文章。她是一位被主大大使用的宣教士，曾在中國、香港及台灣向華人傳福音。她的負擔都是為了華人的救恩。她宣教工作結束回到英國後，主仍

然使用她在南安普敦繼續服事當地的華人，向他們傳福音。盼望這本小書能夠成為弟兄姊妹的激勵，記的神的信實，能存心忍耐，奔那擺在我們前頭的路程。

作者謹此感謝OMF國際檔案館(新加坡)提供本冊所收錄的艾美德小姐(Jessie Irene Ammonds)的文章。

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Southampton Chinese Christian Fellowship: A Story of God's Faithfulness

The Beginning

Around the spring of 1972, an English missionary Miss Jessie Ammonds, born on 5 August 1913, came to live in Southampton, having retired from her missionary service with the Overseas Missionary Fellowship (OMF). She first went to China in 1940 as a missionary with the China Inland Mission (CIM) and later, due to political upheaval in China, was sent to Hong Kong in August 1951, working in a refugee camp in Hong Kong until 1955, when she was relocated to Taipei, Taiwan, when the CIM was renamed as OMF. From 1958, she worked among the Hakka people in Taiwan. She spoke fluent Mandarin and learnt to speak the Hakka dialect whilst in Taiwan. She had poured out her whole life for the Chinese people. She returned from Taiwan to the UK on 5 June 1969, probably because of health issues. Officially, she was on furlough from Taiwan commencing from June 1969 in the UK, and her official retirement started on 1st of January 1972.

Although having retired from OMF due to ill health, Miss Ammonds did not really retire from her service to the Lord. When she returned to the UK, she still carried a burden for the Chinese people. She began to visit the local Chinese take-

away shops and preached the Gospel to these migrants from the Hong Kong New Territories who spoke mainly the Hakka dialect. After her death, it was found in her possession a pile of cards with the names of all the Chinese take-away shops she had visited in Southampton and the meticulous records of the date and time of each visit. She also visited the many Singaporean and Malaysian nurses who were residents in the Nurses' Quarters in the Southampton General Hospital. While attending the Above Bar Church she approached 2 students from Hong Kong and invited them to her flat for Bible Study. One of them was Edmond, who later, by the grace of God, continued to serve along with others in the Southampton Chinese Christian Fellowship (SCCF). Every Sunday morning, they would attend Above Bar Church and after the service they would go to Miss Ammonds' flat where she would cook lunch for them followed by the Bible Study session. The Bible study group grew in numbers as Miss Ammonds invited more students and nurses.

In September 1972, brother James C. Kee Wong, came from Singapore with his wife Sharon and three young children to undertake postgraduate research in Maritime Law at the University of Southampton. He was a mature Christian who loved the Lord and had a great burden for preaching the Gospel. As the numbers attending the Bible Study group grew, it was decided to move to James' house that was larger. By then, Miss Ammonds' health was deteriorating, having been diagnosed with colon cancer. In the summer of 1973, she moved to the OMF

nursing home in Kent and on 15 December 1973 she went home to be with the Lord, aged 60.

God's hand continued moving forward with James leading the Bible Study, first in their family house at 48 Oakmount Avenue, and later at their rented house at 44 Bellemoor Road. By then there was, in addition to the Wednesday evening Bible Study, a Sunday afternoon service with an attendance of approximately twenty, including two local families from the Chinese take-away community. During this time, James' daughter, Rosemary, a young teenager, was the pianist for the hymn singing session and Winston Seah, a Singapore Colombo Plan engineering student played the violin. Every Sunday after the service, James and a couple of brothers would go and visit the Chinese take-away shops and give them Gospel tracts and invite them to church.

When James completed his MPhil law degree, he had to return to Singapore and in December 1974, a decision had to be made whether to continue with the meetings. At that time, most of those who attended the meetings were students who could speak English and were able to attend the Above Bar Church. However, James shared with them the need for a Chinese speaking meeting for those in the community who do not speak or understand English and their need for the Gospel. Another legacy that James left for the meeting was that this group is to be independent and not to be associated with any organisation. We are only to be dependent on God and answerable to Him alone. With these matters in view, the decision

was made to continue with the meetings and 5 brothers moved into 44 Bellemoor Road in December 1974. As a matter of fact, apart from two of them, many of those who attended the fellowship were new believers. During that period, many students came to believe in the Lord. The work of the Holy Spirit and the power of the Gospel was very evident, and many young lives were changed.

From the beginning, following on from what James had started, every Sunday after the service there was always tea and dinner to which everyone was invited to stay.

In the autumn of 1975, with the start of the new term, there was a sudden increase of students attending the services. With the numbers growing to over forty, the sitting room in the house was full to overflowing and we had to move to meet in the garden. We realised that with the colder weather approaching this was not viable for the long term and hence an alternative venue had to be sought for. The first venue we used was a small hall next to Highfield Church. We continued using this place for about two years until a time when we found that the place was being rented out to groups for parties on Saturday evenings and when we arrived on Sundays, we would find the place littered with cigarette stubs and other rubbish. We had to do quite a bit of cleaning up every Sunday before the meeting. We also felt that the principles of the church renting out to all sundry usage was not agreeable and we decided to look for another place.

We thank the Lord that He then prepared for us the Cen-

tral Baptist Church (CBC) at the Polygon. We held our Sunday church services and weekdays Bible Studies and prayer meetings at CBC from 1977 until April 2005. The minister of CBC at the time was Mr Ken Furlong, an elderly brother who looked upon the fellowship not as another organisation renting the place but rather as part of God's family using the premises. He did not let out the place as such but received voluntary contributions from us. When Mr Furlong retired, another minister took up the ministry and the CBC began to face many problems both internally and with the changes in the community. As the area in the Polygon began to evolve into a student resident area, many families decided to move away and the congregation dwindled in numbers to around thirty. Then it was time for this minister to retire and a third minister took over who was a much younger man. This minister wanted us to be affiliated to CBC. However, as this infringed on our original intent to be an independent church answerable only to God Himself, we decided once again that we had to move. The fellowship moved to The Bradbury Centre belonging to the Rose Road Association in April 2005.

From Students to the Community and to Families

From 1972 to 1980, the congregation comprised mainly of overseas students and nurses. Towards the end of the 1980s, the Lord began to bring the local Cantonese speaking catering community to the church. And around the year 2005 there

were Mandarin speakers from mainland China attending the Sunday services. Right from the beginning, all the meetings were bilingual with English and Cantonese. When the Mandarin speakers started to join our meetings, we added a third language translation in Mandarin through headphones.

Bible Study and the Ministry of God's Word

Since the beginning, from when Miss Ammonds gathered the students to meet at her flat for Bible Study till now, the church has had a weekly Bible Study and at present there are three Bible Study sessions on weekdays, to cater for the various linguistic and vocational needs. We have learnt to study the Word of God humbly, book by book, seeking the guidance and the teaching of the Holy Spirit. The church has also always held a prayer meeting every Saturday afternoon followed by having dinner together.

At the beginning, the fellowship had a roster for the Sunday afternoon services, inviting local church ministers but also learning to share God's Word among ourselves. We learned to wait upon God for the sharing of hymns and the ministry of God's Word.

From the year 1977 onwards, through the ministry of the word of God from Brother Wong Kok Hin (House of God, San Francisco) and Brother Rayland Huang (The Ecclesia, Shatin Hong Kong), the Lord showed us His heart and mind in the testimony of the Church, which is the body of Christ. We came

to see that apart from preaching the Gospel, God is looking to build up His church, which is the body of Christ, into the full stature of the fullness of Christ (Ephesians 4:11-16). God Himself gives gifts in various ministries for the purpose of building up His church. Thus, we realised that the ministry of a pastor/minister is a gift for the building up and the perfecting of the saints and not a position allocated to one person. As believers, we are all members of this body of Christ. And just as our physical body has various members and each part of the body has its function, so also, as members of the body of Christ, each one of us has a function in this body. And everyone who has believed in Christ belongs to this body and has been given a part to function in this body. Therefore, whatever gifts have been given by God, whether it be to preach the Gospel, or to teach the Word of God, or to serve one another in various other ways, each doing its part, working together for the purpose of edifying and building up the body of Christ. The end of this is that each member will grow, and they will also be raised up to preach the Gospel and teach the Word of God and to serve in the church.

At the same time, we were led to see that if the church is the body of Christ, then Christ is the head of this body. Christ being the head means He has the authority, and no one else. And how do we know His authority? It is through His word, the Bible. We practise what is taught in the Bible and nothing else. What is not in the Bible, we do not follow. It was also around this time when we began to think about

baptism and the breaking of bread. We went back to search the Scriptures together regarding these teachings. We learnt that the Bible does not say that only pastors or ministers may baptise a believer, nor only pastors and ministers may officiate the breaking of bread. We went back to the Bible, the Word of God, especially the Acts of the Apostles and 1 Corinthians 11-14 and we see the way the early Christians followed the leading of the Holy Spirit in their gatherings together. And so, we learnt to be members of this body, serving according to the life of Christ in us and out of love for Christ, not according to organisation or outward arrangements but each one being led by and responding to the prompting of the Holy Spirit from within. From then on our Sunday services were no longer planned ahead except for invited outside speakers.

Family Gathering

Since the Sunday services began in 1972, we have always had a Sunday meal together, without fail, until March 2020 when the CoVid-19 pandemic began, and the lockdowns meant that all physical meetings had to stop. Over the nearly fifty years of meetings in the various venues, we have maintained the evening meal together, which was first held at 48 Oakmount Avenue and 44 Bellemoor Road, and later moved to different homes of members of the congregation.

During the years 1995 to 2005, we would split up for Sunday dinner at three different homes as there were by then too many to gather for meals in one house. Later, we decided to rent

the Lordswood Community Centre which we are still using for the Sunday evening dinner together, now held once a month. We have all various utensils and tableware that are brought to the dinner venue and taken home by some brothers and sisters each week. The years of moving about to have the time of fellowship and love feast together meant that members of the body were able to participate in different kinds of service and learn to pay the cost. The time after the Sunday service, before and after dinner were spent fellowshiping and living church life. The young boys grew up in church playing football together with the adults after the service, where there were plenty of opportunities for lessons of Christian living and self-denial. Through all these activities and times together, we sought to manifest Christ's life and His fullness in His body.

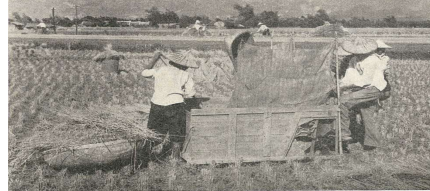
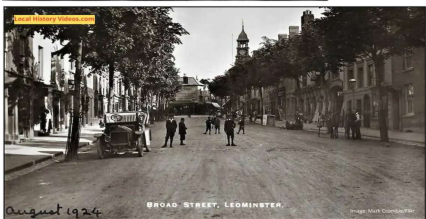
Children's Ministry

Ministry to the children was also started from the very early days. At first while most of the congregations were students, our Gospel ministry through visiting the take-away shops brought in some children. Some of the parents expressed that they would like their children to attend church although they themselves were tied down by the business. So, we would go and fetch the children from their homes to attend Sunday School. However, we later realised that the parents of these children were only using the church as a babysitting facility and were not interested in the Gospel. At the same time the number of children willing to come to Sunday School dwindled.

We decided to stop fetching the children to Sunday School unless one of the parents came along with them. Meanwhile, some of us had finished our studies and had settled in Southampton and the church began to have our own newly formed young families. As our own children grew, we started the children's ministry again, on a Saturday before the prayer meeting, while every Sunday, the children would join the adults in the main worship service, sitting together with one or both parents. This continued for over 30 years. Gradually as more new families came to church, mainly non-believing mothers bringing their young children, we found that these children did not attend the Saturday Bible classes and missed out on Christian instruction as there would be no Christian input at home. A suggestion was made to open a Sunday School class once again to reach out to these children. Over the years as circumstances changed, we have adapted and now we have a ministry among the children in different settings and times.

Gospel Outreach

Although we did not continue with visiting the Chinese take-aways every Sunday, Gospel outreach continues with personal contacts and friendships. Visitations are done as led by the love of the Lord and the Holy Spirit's prompting and the Lord brings those whom He has sought. Thus far the Lord has led us faithfully.

Hong Kong China		NOTHING IS IMPOSSIBLE WITH GOD Luke 1:37		Neipu Taiwan China
Shaanxi & Sichuan China		‘Here am I, send me’ The Testimony of Jessie Irene Ammonds (1913- 1973)		China Inland Mission
Leominster Herefordshire				Church Army Sister Kitchen Car
Glasbury-on-Wye Radnorshire				South Wales

‘Take up his cross
and follow Me’
Matthew 16:24-26

Here Am I, Send Me

MISS J. I. AMMONDS

Sept/Oct 1940

'Thou shalt remember all the way which the Lord thy GOD led thee.'

I PRAISE GOD for 'all the way' by which He has led me. Although confirmed when thirteen, it meant nothing to me. Later home restraints irritated; I wanted to be a modern girl. Having ridiculed a letter sent to my sister, I was yet impelled to attend her Confirmation. There GOD pleaded with me to yield my life to Him; I refused. Seven weeks later, in a mission, as we sang the hymn 'Just as I am, without one plea, but that Thy blood was shed for me', I came to the LORD JESUS.

GOD then led me to the Church Army, where I spent nearly four years of happy service. During this time China's need became real to me, chiefly through CHINA'S MILLIONS. I longed to go. He gave me a clear word, 'For a great door and effectual is opened unto me, and there are many adversaries.' He confirmed this with 'Behold, I have set before thee an open door.' There have been adversaries, yet always an 'open door'; the assurance of His leading; the certainty that no one could shut it. Training days, followed by a year of waiting, have meant much to me, and have given a new and deeper knowledge of my Saviour through the study of His Word, a new fellowship with Him in prayer. I go forward remembering 'all the way the LORD has led, confident that He also 'goeth before.'

*'Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of GOD, I come.'*

Circular from Sisiang, Shensi

Nov 1941, China

From a recent circular by Miss Jessie Ammonds at Sisiang, Shensi, we print the following:

It has been simply great to be inland for language study. Much contact with the people has helped with the spoken language. So many people are ever ready to talk with us, they don't seem to mind how often we remind them to 'Ching tsai shuo' or 'Ching man man shuo' –to please speak again –to please speak slowly. Two teachers from the Girls' Industrial School evacuated here have been a real help in this. Miss Han is a Christian, Miss Shih seemed interested. At the time when we were getting to know them better. Mrs. Moore was ill and had not had an opportunity to chat much with them. Often I felt I ought to try and speak for my LORD, but was so afraid of blundering. In ordinary conversation it didn't matter. One evening, walking a little ahead of the others with Miss Shih, the opportunity came, and I found myself asking if she believed in the LORD; she said she didn't. Then simply and falteringly I went on to tell her of His love, of sin, of free Salvation. I knew

John 3:16, and one or two other verses; she seemed eager to hear. We were praying much for her, and ten days later, chatting with Mrs. Moore, she came to the LORD JESUS CHRIST for forgiveness, and seeking, found full and free salvation. She will need your prayer support. School has closed, and she has returned to a heathen home. She has so little background, but she has GOD's Word and His indwelling Spirit, who promises to lead her 'into all truth.'

Mrs. Moore recently started a Women's Meeting in a Courtyard in the City. One Christian woman lives there, and about thirty gathered. I long to help you realise more keenly the great need of these people. The Christians are surrounded on all sides by evil, and they need your prayer support continually.

I shall be awfully sorry to go; Sisiang has really become home to me. So many things have made it so: a splendid couple for our senior missionaries, and two small boys, a constant source of amusement. Three Australians and one New Zealander to rub the English corners off, and two English girls with whom I did Bible Training, a real touch of home. We are such a happy family, and are continually praising God for all His goodness to us. The church folks too have just taken us to their hearts; everyone is so interested in us and the progress we make. Then helpful teachers have meant so much to us. But greatest of all, the sheer joy of being in inland China, in the place of the LORD'S appointment, and already beginning to learn the fascinating if difficult language, which is to be His means of presenting His message to this people, to which He

has called me. 'Praise the LORD, O my soul, and all that is within me, praise His Holy Name.'

Nothing Impossible

By Jessie I. Ammonds (1948)

As I put on my blue cotton Chinese gown in Shanghai to travel by boat to Szechwan, the real thrill of being back in China swept over me. Ten days up the Yangtze increased the wonder, and I want to introduce to you one friend made on that trip.

She sat in a corner of the boat deck on her wadded quilt, a miserable-looking, little, old lady travelling to Chungking. Never a smile crossed her face; her mind was wholly occupied with acquiring merit for the life to come. All day long she fingered her rosary, muttering as she did so the Chinese for Amita Buddha, "*O-me-to-fu*." The lid of a cardboard box lay by her side, and in this were stuck incense sticks. Often they were burning. Occasionally the beads lay idly in her lap; then her hands were placed together in a beseeching attitude. My heart ached for that pathetic little figure.

The boat decks were crowded with passengers who slept on their bedding by night, and sat on it by day, and the top of the boat was the only place where one could get space to walk, and air. As I picked my way to the stepladder that gave access to the boat top, I passed this old lady several times a day. I often squatted down to chat with her; to tell her of the One who

alone can save from sin, and to plead with her. But my words seemed to fall on deaf ears; and my heart was sore. After a few days, she would push the rosary down among the bedding when she saw me coming, and laugh in an embarrassed way!

We transhipped at Ichang, and that day, in the general packing, I don't remember noticing her. We waited for the deck passengers to leave the boat before we attempted to move. As we went on board the other boat later, many "old friends" greeted us, and among them, with a beaming face, was little Mrs. Li.

We did not sail until the next morning, and a night in a China river-port can be noisy! As I lay awake, I pictured my little friend in her corner performing her rites all day long; rooted in her idolatry. She was a burden on my heart, and yet I felt I had no faith to believe for her. I had never seen her when she was not squatting in her miserable corner, muttering her prayers. But as I poured out my heart to the LORD for her, assurance came that He was All-powerful.

That day we went through the Yangtze Gorges, and, not having been that way before, I spent the whole day, except for meals, on top of the boat, revelling in the wonder of GOD's handiwork. The little lady was forgotten. I am ashamed as I write it.

Toward evening, as I went to my cabin, I stopped to chat with her, and before I had scarcely time to say, "How do you do?" the bystanders informed me she had not performed her idolatrous rites for two whole days! As we talked together, I

found that she had called on the name of the LORD, and had found peace! Then I remembered that each time I had seen her that day she had been standing or walking about with such a cheery expression on her face, so different from the pathetic figure in the corner of the earlier boat. And I realized I had not seen her beads or incense at all. She was a Shanghai woman, and I didn't understand half of what she said, but there was another woman nearby who acted as interpreter, and Mrs. Li seemed to understand me. I gave her the Chungking Mission address before I had to leave her at Wanhsien.

This was just one of the triumphs of the LORD's on that trip. Do you wonder that as my rickshaw man bumped me through the Wanhsien streets, the place He has chosen for me to begin my second term, my heart sang? A little word, precious during those days of the boat journey, echoed again and again: "GOD's Word... there is not one word that does not carry power with it"

"For with GOD nothing shall be impossible." (Luke 1:37)

Children's Work in Hong Kong

Jessie Ammonds (May 1952)

SHE STOOD IN front of the evening congregation, her little pock- marked face wreathed in smiles, to tell what the Lord Jesus had done for her. It had been a struggle to get to the front. As testimony after testimony had been given, she had

sat wriggling uneasily, half rising from her seat only to sit down again. Even when she eventually plucked up courage to walk up from her side of the building, a man walked up from the other, and they stood together for a moment, the tall man and little girl, before he noticed her and then withdrew. She looked only about eight years old, although really she was several years older.

Sweetly and simply she told of the consciousness of sin that had dawned on her, and of how, when she approached us telling of her desire to believe in the Lord, she had been introduced to Him. It was wonderful to hear her speak of the Cross, of the Blood of the Lord Jesus, and of the peace in her heart.

She had been brought along to the meetings by a little friend who came one evening for the first time, and that very night found the Lord Jesus. Hers was indeed a heart prepared. The next evening she had persuaded her pock-marked friend to come with her, and now here was she giving her testimony, too!

These are two of a large group of children we touch week by week. The China Christian Children's Fund helps the mothers with milk for their babies, and a bun at the close of the children's meetings is a real attraction! Three meetings are held weekly.

During these months in Hong Kong I have been helping Mrs. Ting, a Chinese pastor's widow, who is in charge of the work.

On Saturday a group of about 180 boys and girls gather,

and on Sunday the group of 250 children of ten and over that gather are a heartwarming crowd. These children have tremendous knowledge of Bible stories. There is a tiny group who have professed conversion.

Some of the Christian mothers have a real concern for their own children. One day, while I was chatting to a little girl of eight years who wanted to believe, the mother said to her, 'Tonight when I go to the meeting you can be all alone with the Lord Jesus, then you can confess your sin to Him,' and she added to me, 'I'll tell her just how to do it before I go!'

Visiting a refugee camp patient in a hospital one day, I discovered one of our large crowd of children there, too—a little girl of nine in for an eye operation. I visited her many times, and, chatting of the lost sheep one day, she said, 'I am the little lost sheep. But the next time I went to see her it was different. 'I am the little sheep before His Face,' she said with a beaming smile.

Escorted to Glory

Jessie Ammonds (June 1952, Hong Kong)

A SMALL GROUP of Mandarin-speaking women sat waiting outside the door of our tiny house at a Refugee Camp in Hong Kong. A young Chinese medical student, himself a refugee, stood in the doorway giving treatment to a pathetic-looking little Cantonese woman. She was just skin and bones, in the last stages of TB. I had just returned from visiting different homes, and, seeing this group of women waiting to see

the 'doctor,' took the opportunity of having a little talk with them. They showed no interest at all in spiritual things, being taken up with their aches and pains. It was like talking to a blank wall.

The Cantonese woman had been coming to the clinic on and off for about ten days, but as she could neither speak nor understand a word of Mandarin, I felt no responsibility for her. But now, faced with this utter lack of response from those to whom it is easy for me to speak, I felt compelled to try to do something for her. I got a pencil and paper and began to write to her, for Chinese characters can be read by either Mandarin or Cantonese speaking people. I found out that she had been a primary school teacher before coming out of China. Her husband had been taken by the Communists. She was twenty-five years old. With the help of a tract, I wrote something of the gospel to her. She seemed interested, and eventually wrote to me, 'May I join the church?'

The following day, Sunday, she came to church, and, sitting beside her, I wrote out for her the gist of the sermon as it was being preached. At the close of the service I asked her to come the next day, for I planned to ask a Cantonese Christian lady, belonging to the church, to come and talk to her. Mrs. Li came, talked with her, and then together we prayed for her and invited her to come again on Wednesday, when I intended to return to her home with her. I gave her several booklets, including *My Saviour* (extracts from the life of the Lord), to read.

She arrived on Wednesday morning, and after she had rested, we walked very slowly back to where she lived. She supported herself as she walked with the short stump of an umbrella. Surely we could find something better for her than that! On our arrival at her home, I noticed that all she had to keep herself warm at night was one thin blanket. I made a mental note of this, too. Sitting beside her on her bed, which took up three-quarters of the space in the one room make-shift hut, I wrote, 'Your material need is very apparent. I would love to help you, but oh! you have a far greater need today. I want to tell you again of Jesus and His love.' She readily nodded her head in agreement. Taking the booklet, *My Saviour*, we read of the death of Christ and of His resurrection, and I wrote short supplementary notes explaining to her the significance of these events. The Word of God was 'quick and powerful,' so that when I asked if she would be willing simply to come to Him, confessing her sins, she emphatically nodded, 'Oh, yes!'

We knelt to pray. I explained that she would not understand my prayer, nor I hers, but that God would, for there are no language barriers with Him. As I prayed, I felt that the poverty-stricken room was alive with the very presence of God. Then she prayed, bowing down with her face to the ground. After some time she lifted her head, and her face was changed. It was shining! I knew that something had happened. I knew that she had made her peace with God.

Again I took my pencil and wrote: 'Did you confess your sin to God?' Another emphatic nod assured me that she had, and

we turned to the Word of God again. How my heart rejoiced! After a time I wrote: 'Will you come to the women's meeting tomorrow?' She wrote: 'It is difficult to get home at night.' I wrote: 'I will find someone to escort you.' With the usual 'We will meet again,' I left her, and that very night her Saviour came and escorted her home. Now she is with Christ, which is far better. Oh, the mercy of God! She began to hear the gospel but five days before her death, and on the very day of her death, entered into Life. There was no sense of urgency on my part, no real burden to pray for her, but the Spirit of God led from day to day, and, when He had won her, He just took her to Himself.

Rennies Mill Camp

Chinese Refugees in Hong Kong and the rise of women's work
(December 1952)

WHEN THE COMMUNIST drive southward began in 1948, thousands fled before its advancing armies, crossing the borders of countries to the south of China, such as Burma, Thailand, and Indo-China, and of the British colony of Hong Kong. Many remained on in these places, but large numbers of others, perhaps better off financially, crossed the seas to the islands of the south, to Formosa, and some even to America. Many wealthy Chinese who, through lack of necessary papers and guarantors, were unable to get to safer shores, settled in Hong Kong. A great many more, through lack of funds, had to do the same thing, and for them the question of housing and maintaining

a livelihood loomed large. Then, too, those parts of the Nationalist army which were not captured or absorbed into the Communist army also crossed the borders of these southern countries and Hong Kong, in very poor condition.

About the end of 1949, rooms in the Tunghua Hospital on the island of Hong Kong were made available for impoverished refugees; but before long these were overcrowded, and incoming refugees squatted in the hospital grounds, erecting mat sheds and other kinds of makeshift houses for themselves. When their number had grown to about three thousand, it was decided that the encampment should be moved to Mount Davis at the western tip of the island. This was done at the end of April, 1950. Here the camp grew to about five thousand.

On June 26th, 1950, another move was made, this time to a mountainside at the edge of the sea on the mainland across from the eastern end of Hong Kong Island. On this site was a derelict flour mill and wharf, called Rennie's Mill, from which the refugee camp is named. The camp is one to two hours' journey from Hong Kong, depending upon the route taken. On the move to this final site, small groups of refugees who had been scattered in other parts of Hong Kong and the New Territories joined the settlement, so that the camp opened at Rennie's Mill with an approximate population of seven thousand.

Gradually more and more refugees joined the camp, as the Communist occupation of the mainland was being completed, and still later, when many found their position in China under that régime too precarious to remain or too difficult to

bear. The peak population of the camp was reached about the middle of 1951, when over twenty thousand refugees had settled in, representing nearly every province in China, and eighty per cent. being northern or Mandarin-speaking Chinese. The proportion is about six men to one woman, and there are approximately a thousand children. Nearly one-half of the population has been in the Nationalist army as officers and other ranks, two per cent. were formerly officials in the Nationalist government, and of the remaining number a large proportion were students. As this report is being written there are about thirteen thousand refugees still in the camp.

Responsibility for feeding and housing these refugees was undertaken by the Hong Kong government through the Social Welfare Office, which is in charge of the running of the camp. All those, however, who came after the distribution of food tickets at the opening of the camp at Rennie's Mill, had to arrange their own means of livelihood and to build their own habitations so that, spread over the side of the mountain, are thousands of makeshift huts of all sorts, some more substantial ones of stones and mud, others made of oil paper and slats, bits of wood, cast-off canvas, and so on, as flimsy-looking as can be and scarcely able to keep out the weather. These are the squatters, greater in number than the lawful residents.

Private enterprise in the camp is unlawful, as the government wishes to stress that the camp is only a temporary emergency arrangement; nevertheless, little businesses are carried on, 'overlooked by the authorities. Otherwise thousands

without food tickets would be forced to beg on the streets of Hongkong, as jobs are exceedingly difficult to find.

Some have been able to do coolie labour in town at very low wages. A great many, men as well as women, remain in camp doing embroidery or making matchboxes for firms in town, also at very low remuneration. They are thus able to buy food tickets at a low cost each month, and to supplement the two meals a day thus obtained by buying vegetables, rice, and so on, from unlicensed shopkeepers in the camp. On the whole, the financial condition of the refugees has comparatively improved since the opening of the camp.

The hope of nearly all these refugees for the immediate future is to get to Formosa, as it is a friendly place, less vulnerable to attack from the mainland, and also a place where they may live more normal lives again. Every week or so a small percentage of them are sent there, after obtaining, with no little difficulty, an entrance visa, through relatives and friends already well-established in Formosa. The passages are arranged for those holding original food tickets, and paid by the Hong Kong government; the others have to arrange for their own, with the help of relatives and friends or what they themselves can scrape together.

The ultimate hope of all these people is to get back to China proper as soon as it would be safe to go. Shortly after the move to Rennies' Mill, more than two thousand of the refugees suddenly came down with rather serious poisoning. It is not known whether the poison was in the food or in the mountain

water. There were no deaths, but all those affected became very ill. This was believed to be the work of subversive agents, who were also blamed for a devastating fire that destroyed over three hundred huts.

When the refugees were squatting in the Tunghua Hospital grounds, a small group of refugee missionaries from Mandarin-speaking areas of China found a new service outlet. These, along with Chinese Christian workers from Mandarin-speaking churches in town, started regular gospel meetings and Bible classes among the refugees. Medical clinic work was also started, and when the camp moved to Mount Davis a primary school was begun by the Norwegian Lutherans. After the move to the more permanent site at Rennies' Mill, chapels were built by the Christian and missionary Alliance, the Norwegian Lutherans, the Missouri Synod Lutherans, and the Swedish Free Mission. The Roman Catholics were there at the start, and have a big chapel. Three other evangelical groups started up work and built chapels at the camp early in 1951 –the American Assemblies of God, the Little Flock, and the Basel Mission (which works among the Cantonese and Hakka people). The Seventh Day Adventists also turned up. Then, too, there is the Christian Children's Fund, using the C. & M.A. church building, which is the largest, specializing in supplying clothing, milk, cookies, and fruit to the children from one to sixteen years of age, and holding meetings on Friday, Saturday, and Sunday afternoons for three different age groups. About seven hundred children are thus reached. They are often heard singing gospel

choruses throughout the camp.

The Roman Catholics have a primary and a high school, as do also the Social Welfare Office, which uses local refugee young people as teachers. There are two evangelical Bible Schools in the camp ; one conducted by the C. & M.A., having over forty selected students, and the other by the Missouri Synod Lutherans, having some eighty students.

English classes are held in several of the chapels, to give any who desire something to do now which may be of use to them in finding occupations in the future, thus lifting their morale, and also bringing them under the influence of the gospel. Many have been contacted and drawn to Christ through this means.

Now for a few details of the work in which we of the C.I.M. have a more particular interest than that of the Zion Chapel. God has used Miss Gertrude Tragardh, of the Swedish Free Mission, a comparatively new missionary to open this work among the refugees. Her ability to speak Chinese at that time being limited, she did what she could in the way of medical work among them, and then started holding English classes. The work at Zion Chapel has grown out of these classes, which are still carried on, being attended by good numbers in three separate classes a day, five days a week. Miss Tragardh, not considering herself a preacher, has constantly sought the help of other missionaries and Christian Chinese workers, whose messages have been used to bring many to a knowledge of Christ.

Since Zion Church began, one hundred and thirty have been baptized into its membership, the majority of whom have al-

ready gone on to Formosa, and, at the present time, a large number are seeking baptism. It is encouraging to hear of various ones in Formosa who are not only going on with the Lord themselves, but are definitely winning others to Christ. Recently Miss Tragardh received a letter from one who had lost his right arm in the war. He accepted Christ as his Saviour in Rennies' Mill camp, through the work at Zion Chapel, and went to Formosa keen to serve the Lord. As he could not conveniently write the letter, being without his right arm, a young Roman Catholic whom he had led to Christ in Formosa wrote it for him, including in it his own testimony.

The rise of women's work has been a great encouragement to the church since the coming of Miss Ammonds. When she came in August, 1951, there was but one woman member out of the one hundred and nine who had been baptized! Since then five more have been baptized, and now a good number are ready to take this step. A women's meeting was begun soon after Miss Ammond's arrival, at first attended by only five or six, and these having to be visited and reminded to come. As the women are, generally speaking, more tied to their homes than the men, they are not able to attend the other meeting so frequently as the men, though some do come regularly. This makes visitation a constant necessity, and in this Mis Ammonds and Miss Schäffeler are always on the job.

The work at the refugee camp is not without its inner problems—one might almost say never without them. In place where hearts are so prepared through suffering to receive the message

which we bring, the devil is by no means inactive. The strain is often very severe, and one and another of the missionaries are knocked out for weeks at a time through sickness brought on by the strain. We cannot emphasize enough the need for prayer. Some of the most promising Christians are the most severely attacked by the enemy of souls, and it is not easy to see them going through it, and often going under.—*Anonymous*.

Rennies Mill Camp - A Sequel

Jessie Ammonds (March 1955, Hong Kong)

THE YOUNG REFUGEE doctor leaned forward earnestly. 'We must do something about looking up enquirers who do not come. We must do something about our members who do not come.' My heart was moved at the intensity of his pleading. It was a committee meeting in Zion Church in Rennies Mill Refugee Camp.

The new inhabitants-Cantonese

This camp has always been a place of change, and especially so during the past year. There are now only some five thousand people in the camp, half of whom are newcomers, Cantonese people who have moved over from Kowloon and Hong Kong as the refugees have found a way out. (There were thirty thousand refugees in the camp in 1951.) Scores of little tattered huts have disappeared, and reasonable little homes have taken their place. Roads are better, and shops are bigger, with more variety of goods. As compared with former days there is an air of prosperity. These Cantonese are better off than the refugees,

but so it would seem that it is the free schooling and free medical facilities which have attracted them. Eventually the camp will probably become a Cantonese village.

The last of the refugees

The refugees who remain are discouraged. This is easy to understand when one remembers that about twenty-seven thousand of their number have moved away to better things. Yet those who remain do so with better conditions. There seems to be a craving for material security these days. The Lord's work has been affected, too. This spirit of discouragement has got into the churches. As Christians have moved away there has not been the increase there was formerly. On the men's side, this is particularly noticeable. The present committee are not really exercised about it; they, too, are discouraged. So it was good to hear those stirring words from the young doctor, one of their number.

The churches' need of quickening

Rennies Mill has been a place where God has stretched out His hand in saving power. So many of the Christians have accepted the challenge to pass on the message of salvation and become soul winners from the time they first knew the Lord. But now one realizes that there is much nominal Christianity in the camp. These Cantonese new-comers are nearly all idolaters, and are much harder to reach with the gospel. If these are to be won for the Lord there must first come a quickening to the churches. A conviction of sin, a cleansing and renewal so

that the newcomers may see that those who 'name the Name of Christ' have indeed 'departed from iniquity.'

Blessing among the womenfolk

There is much to challenge to effective fervent prayer. There are things to encourage, too. During the year, five of the women have had the joy of their husbands turning to the Lord. Two of these families are a great joy to us, and to Him. There are five or six newer women who have been found of Him, and another group who are very interested. While these things are so, a group of Christian women who were learning to read the Gospel Primers have all put them away. 'Pressure of making a living', one might say, but in quite a few cases it is rather improved conditions, and 'much wants more.' However, all are beginning again, and although it is harder the second time, several are being much encouraged. Pray that they may desire the sincere milk of the Word that they may grow thereby. Pray that this may not only be the desire of the illiterate women, but that all the believers may love God's Word. Pray that where there is only nominal Christianity it may be changed into real heart experience. Pray that the gospel may be 'the power of God unto salvation' to these newcomers, the Cantonese.

Weeping... Bearing Precious Seed

Jessie I. Ammonds (1956, Taipei, Formosa)

I HAD BEEN here some months when I discovered that young Mrs. Tung had a mother-in-law in her home. On making the discovery I insisted on visiting the old lady in her room.

At once I noted an idol shrine. The old lady was very thin, very wrinkled, but an ardent idolater. She naturally was not interested in what I had to tell of One who could save from sin, for had she not found 'the way' in Buddha and good works? Weekly visits followed. Illiteracy was quite a barrier, but she learned 'Jesus said, I am the Way... no man cometh unto the Father, but by Me.' The Word began to be 'quick and powerful.' One day I felt she was ready to take the step of faith. Gladly would she have added another god, but when I reminded her again that all else must go, she said, 'Oh, no, I can't leave the faith of a lifetime.'

She became ill and could not perform her devotions, but was too sick to listen to more than a few words of the Gospel. One day young Mrs. Tung came early to church. 'She can't go back to idolatry,' I said, 'God must save, we must believe.' 'She's better this morning, she has been up burning incense.' It was too much. I sat on a back seat (few people had arrived!) covered my face with my hands and wept my heart out. Next morning I visited her; she was hard and argumentative, but it was a case of life or death, and I talked long. That night I prayed desperately. By noon the next day God had done the impossible! The old lady was sitting, beaming, on her bed, the idol shrine gone, the remnants smouldering in the garden, and when I looked in next morning she rushed into the hall to greet me, saying, 'Miss Ai, before I believed in the Lord Jesus I had no patience with you!' Now what a change, we were one in Him, she too had found the Way.

Among the Hakka

by Josephine Lunn

(Nov 1958, Neipu, Pingtung, Formosa (Taiwan))

Neipu covers a big area, but is really only like a great scattered village. Almost all the houses are one-storey, with very simple interiors filled to overflowing with friendly adults and countless children, so the population is larger than the number of houses would lead one to think. All the little girls have straight black hair and fringes, many of the boys have shaved heads, looking like bristles, but otherwise they're very like their opposite numbers in England except that they have never, in their lives, seen anything quite so odd as Miss Jessie Ammonds and me –so they take full advantage of every opportunity to examine us from top to toe!

We are working with a church fifty years old, but around Neipu are many villages where Christ has never been named.

We are HAKKA!

Jessie Ammonds (July/Aug 1960, Neipu, Formosa)

THE HAKKA BELT of south Formosa stretches in the shape of an upright oblong to the west of Kaohsiung. To the east are the mountain tribes, to the west the Hokkien people. 200,000 of the million Hakka in Formosa live in this area.

Several hundreds of years ago the Hakka came from the mainland of China. They are very conservative. The older women have not changed their style of dress for three hundred

years. When Japan took Formosa in 1895 the people were commanded to wear either Japanese or European clothes. The Hokkien chose European—not so the Hakka. They stuck to their own! The Hakka women have never bound their feet, for they are an agricultural people, and tiny feet would be much too inconvenient. They love their land, and off they go to the fields with their broad, spreading feet, inelegant perhaps, but so practical! They work from morn till eve with never a moment to spare. 'Mo han, mo han' is an expression one often hears. 'No time, no time.' Their calf length gown is the same length back and front, but it is tucked up and folded on the stomach to just reach the knees. It is so much more convenient that way, so why let it down? 'Mo han, mo han.'

They are proud, these women, though they may carry a hoe, walking to the fields with a graceful swing. 'We are Hakka!' they seem to say. They are also very self-satisfied. One day a barefooted, illiterate old lady dropped in for a chat. After a while she put her hand on her heart and said, 'I am satisfied, I have need of nothing.' One could almost hear her add, 'I am Hakka!' A few days later I met an educated man in one of the other villages. 'I see the churches in the big cities,' he said. 'I know about Christianity, but I am satisfied.' His hand, too, went to his heart, and one could almost hear him add, 'I am Hakka!'

The majority of the men work in offices, factories and shops, while increasingly the young people are going to universities. There are many Hakka in important positions in the big cities

of Formosa. Their industrious spirit is always rewarded.

Largely due to their unresponsiveness to the Gospel, however, they have been much neglected. As far back as 1870 there were some Hakka Christians in the Neipu area (north-east of Chaochow), but after eighty years there was still only the one Hakka church there. The Hakka church has never had its own Bible—the Mandarin Bible is used and the Hokkien hymn-book. The illiterate women who had been brought up in the church had never been taught one verse from the Word of God. Those under twenty years of age are all literate, but in Mandarin. Down the years Hakka Christian men who were called into Christian service were trained in Hokkien colleges, and after graduation drifted into the Hokkien church. Today there are seventeen Hakka pastors serving in the Hokkien church, while in the south Formosa Hakka field there are only two Hakka pastors. One of these pastors, Pastor Lai, has been pastor in Neipu for three years. He is an earnest man of God, with a real burden for his own people. He, too, worked in the Hokkien church for many years. An elder who really loves the Lord, and two young women Bible school graduates, one Hakka, one Hokkien, complete the national workers in the area. Since 1951 five other small churches have sprung up, but they are very weak. Inter-marriage with heathen has been a common practice, and separation from the world is not understood by many, so the church has become paralyzed, with little sense of responsibility for the people around.

The great need in this Hakka belt is for a movement of

the Holy Spirit in the existing churches. They are strategically placed for the evangelization of the whole area.

In 1958, at the invitation of the local church, the C.I.M. Overseas Missionary Fellowship put five workers into the area. At present the Roman Catholics have 100 Europeans studying Hakka in Formosa, and if they are evenly distributed, they will send twenty to this area.

What Have You Gained ?

Jessie Ammonds (March 1961)

A converted Buddhist nun in south Formosa, a Hakka woman, said wistfully to Miss Jessie Ammonds, 'I will never have the opportunity to go abroad and tell what the Lord Jesus Christ has done for me'. So she told her story to Miss Ammonds instead, who translated it in order that we might publish it here. Miss Vong became known as 'pastor's mother' because after her conversion she led to the Lord a young man who is now Pastor Lai of the Hakka church in Neipu.

AS A GIRL of eighteen years I became a vegetarian, and I was forty-one years old before I broke the vow. During the early years I would enter a Buddhist convent for a few weeks at a time, and I spent the time going from one to another. Later I spent eighteen years in one convent. I began this type of life because I had no peace or comfort.

Five hours of each day were given to worshipping idols, one in the early morning from 5 o'clock, three during the day, and one at night before retiring. But I did not understand what I

was worshipping and I got no peace. I did not know what sin was, yet my heart was very proud. I did not know what love was and I despised people. I also told many lies. If idols could not change my life I was truly ashamed.

With the passing of the years I rose to power, and eventually was in charge of the convent. I then had power and money. When no one else had a foreign umbrella, I had one, and my Hakka costume had the latest braids and bindings. But I was often ill, and I went to consult many doctors.

One doctor's wife preached to me, telling me I was walking the wrong road. I was very angry and thought 'I came to you to be cured, and you upset me more'. I said to her, 'Don't you like me to come to you? Then I won't' The doctor's wife replied 'I want you to come and I want you to believe in Jesus'. My heart did not receive this, and I said 'It would be better for you to come with me to worship Buddha'. But I realized that to get her to worship Buddha would be like a mosquito trying to sting a cow's horn. One day the doctor asked me what I had gained through being in a convent so long. That entered my heart. I thought about it over and over again, and realized that after twenty years I still had no peace.

Dr. and Mrs. Kao continued to lead me until I really believed in the Lord. I was like a small child by the river in danger of being drowned, and they led me away. They led me to the Lord Jesus out of death and into life.

Eventually I ran away from the convent (it was the only way to get free) and went for a time to a women's school.

Immediately following that I went to a women's Bible school for two years. I found study very difficult, but the Holy Spirit worked in my heart. He convicted me of pride, of lying and of despising people. I realized love came from God, and that He could make me love people.

Once when visiting the town where the convent was, I met several nuns who called me a fool for now I had no power and no money. But I replied, 'Power and money are valueless, but God has completely changed my life, taken away my pride and my sin—that is the true value.'

With Pipe and Battleaxe

Jessie Ammonds (Tungshih, Taiwan)

TUNGSHIH IS A growing county town on the new trans-Taiwan highway. The population of the county is 47,000, of whom 40,000 are Hakka. The central Presbyterian Church has been here for forty years, but has only one Hakka family in membership. During the last ten years four other churches have been established, but few Hakka have shown any interest.

Then a Hakka Christian woman, Mrs. Pipe, with a burden for her own people, moved here with her husband, who came from the Chinese mainland, and invited Mr. Tai, the Hakka evangelist in her former church, to hold a cottage meeting weekly. By spring, 1965, another couple had been baptized, there were enquirers, and Mrs. Pipe held a Sunday service, Sunday School and a prayer meeting. The cottage meeting was moved to the home of a bedridden enquirer with a T.B.

hip known as Mr. Battleaxe.

In June the enemy attacked - persecution, sin, adultery, meddling with money they had given to the Lord, mutual distrust and suspicion shook these two Christian families. One man died, leaving heavy debts, and when his widow moved away the services all stopped. Mr. Tai, the evangelist, continued to come for the cottage meeting, although the Pipes did not attend for five months and the Battleaxe family became terribly discouraged. It seemed that everything had been swept away by the enemy of souls.

Then I arrived in November and rented a second floor flat. It seemed the last straw when I discovered that Mrs. Battleaxe sold national lottery tickets for a living. On the 21st we began services in my flat. The Pipes, the only church members, began to attend and were very helpful in preparing the room; but on December 19th there was no one at all at the morning service. However, during the last few weeks the Lord has really been moving in their hearts, and on Sundays we have had a maximum of seven at the morning service and of fourteen (without children) at the evening one.

Diary for Wednesday, January 5th

Today began badly. The seventeen-year-old maid, who professes to believe, has recently been ill-tempered, but after her day off I hoped for better things.

"Good morning", I greeted her. *Silence.* "How is your sister?" *Silence.* "Is she better?" - *a grunt.* "Here is a new duster."

”White cloth is no good for a duster.”

After breakfast I had prayers on my own, and after attending to my correspondence I went to see Mr. Battleaxe. On the way I was hailed by their neighbour and went in to chat. I was thrilled to find her in a more interested mood.

Mr. Battleaxe had been in agony for days, and it seemed that his other leg had become affected. I took time to tell him of visitors who had dropped in to talk and he was thrilled, for he knew some of them.

Home again, in the half-hour before lunch I started preparation for the cottage meeting. Later Mrs. Pipe dropped in, and before she left my regular afternoon visitors arrived - girls of ten and twelve years old who drop in after school, sometimes ten, twenty, thirty or forty. Today more than forty. After a good sing, I got Mrs. Pipe to tell them how and why she became Christian. Before they left two Hokkien university graduates on national service called. One expressed many doubts, but a number of these seemed to be cleared away. When they left I made myself a cup of tea to soothe my throat, which has never taken kindly to guttural Hakka, before making my own supper.

Later, I arrived at the cottage meeting to find Mrs. Pipe already there. Mr. Pipe arrived later, but the host and hostess, who are enquirers, were not at home. We waited an hour, and when they arrived they had to attend to the seven children, all under thirteen years of age. So after a short sing and a prayer we left. The message I prepared can wait until next week.

After making a few calls, I reached home about 9.45 p.m.

Remembering my promise to write this article I sat down to make a start.

A Hakka forward movement worker's life is not dull; it is tough at times and there are tears too, but 'Christ is our life' and His 'joy is (our) strength'. He cares more for these proud Hakka people than we ever could, and He purposes a crop in Tungshih even though the enemy has tried to uproot completely the first tender shoots.

Find Us Faithful by Jon Mohr

1. We're pilgrims on the journey
Of the narrow road
And those who've gone before us line the way
Cheering on the faithful, encouraging the weary
Their lives a stirring testament to God's sustaining grace
2. Surrounded by so great a cloud of witnesses
Let us run the race not only for the prize
But as those who've gone before us
Let us leave to those behind us
The heritage of faithfulness passed on through godly lives

CHORUS:

- Oh may all who come behind us find us faithful
May the fire of our devotion light their way
May the footprints that we leave
Lead them to believe
And the lives we live inspire them to obey
Oh may all who come behind us find us faithful
3. After all our hopes and dreams have come and gone
And our children sift through all we've left behind
May the clues that they discover and the memories they uncover
Become the light that leads them to the road we each must find

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Here I Am, Lord by Dan Schutte

1. I, the Lord of sea and sky, I have heard my people cry
All who dwell in dark and sin, My hand will save
I who made the stars of night, I will make their darkness bright.
Who will bear My light to them? Whom shall I send?

CHORUS:

- Here I am, Lord. Is it I, Lord?
I have heard you calling in the night
I will go, Lord, if you lead me
I will hold your people in my heart
2. I, the Lord of snow and rain, I have borne my people's pain
I have wept for love of them, They turn away
I will break their hearts of stone, Give them hearts for love alone
I will speak my word to them, Whom shall I send?
 3. I, the Lord of wind and flame, I will tend the poor and lame.
I will set a feast for them, My hand will save
Finest bread I will provide, Till their hearts be satisfied.
I will give My life to them, Whom shall I send?

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南安普敦華人基督徒團契： 神信實的故事

神工作的開始

大約在1972年的春季，一位名叫艾美德小姐(Jessie Ammonds)出生于1913年8月5日。她是海外基督徒使團(OMF)的英國女宣教士。退休後來到南安普敦生活。她在1940年前往中國，任職中國內地會(CIM)的宣教士。後因中國政治的動盪，在1951年8月，她被調到香港，在難民營中服侍主，直到1955年再被差遣到台灣。中國內地會也被改名為海外基督使團(OMF)。她在中國服侍了大約10年，在台灣服侍了15年。從1958年開始，她在台灣的客家人當中從事宣教工作。她能說一口流利的普通話，並在台灣學識了客家話。1969年6月5日，據說是因健康原因，她從台灣回到英國。1969年6月她被批准休長假，直到1972年1月1日，她正式從差會退出。

雖然她已從宣教工作退役了，卻沒有從服侍主的事上退休。她為中國人盡獻了一生。她回到英國之後，仍然背負著對中國華僑的負擔。開始在南安普敦探訪當地的中餐館以及外賣店，向當地以客家話為主的香港新界移民傳福音。在她去世後，我們

在她的遺物中發現存有一堆卡片，上面寫著所有她在南安普敦探訪過的中餐館以及外賣店的名字，包括每次探訪的日期和時間的詳細記錄。她也探訪了許多住在南安普敦醫院護士宿舍的新加坡和馬來西亞護士。在參加Above Bar Church (ABC)教會聚會時，她接觸了兩位來自香港的學生，並邀請他們到她的寓所查考聖經。其中一位學生名叫Edmond。每個週日早上，他們都會一同去ABC教會聚會，崇拜結束後，他們就去艾美德小姐的寓所，享用她為他們準備的午膳，然後進行聖經查考。

1972年9月，黃光基弟兄(James Wong)和他的妻子Sharon，帶著三個年幼的孩子從新加坡來到南安大學攻讀法律碩士。他是一位年長而且成熟愛主的基督徒，對傳福音有極大的負擔。隨著參加查經組的人數不斷增加，他們決定搬到James弟兄比較大的家居聚會。那時，艾美德小姐已被診斷出患有大腸癌症，她的健康狀況亦漸惡化。1973年的夏天，她不得不搬到位於Kent 的宣教士療養院。於1973年12月15日，她被接回天家與主同在、享年60歲。但神的工作繼續向前推進，James接手並繼續帶領查經組，首先是在48 Oakmount Avenue 他的寓所裡開始。後來在他所租44 Bellemoor Road的房子裡繼續。那個時候，除了週三晚上的查經以外，還有週日下午的崇拜聚會。

當時參加主日的人數有若20多人，其中包括兩位

華人，是來自外賣社區的家庭。在此期間，James約12歲的女兒，Rosemary就擔任聚會詩琴。每個主日崇拜結束後，James會帶著幾個弟兄去探訪一些華人外賣店，給他們派福音單張，並邀請他們去參加聚會。1974年尾，James即將完成他的碩士學位，準備回新加坡。他和幾位弟兄需要決定是否繼續保持這個聚會。當時參加聚會的大部分是懂英語並且能夠參加Above Bar Church的學生。然而，James與他們分享說，華語聚會的需要是爲了社區中那些不懂英語的華人，以及他們福音的需要。還有，James爲聚會留下的另一個方針，就是這個團契要保持獨立，不會隸屬或聯於任何組織。我們只仰賴神，只向祂負責。有鑑於此，大家便決定繼續這個聚會了，並於1974年12月，五位弟兄搬進了44 Bellemoor Road。事實上，當時參加聚會的，除了兩位弟兄，其他大多數都是初信主的肢體。在那期間，有不少學生信了主。聖靈的工作和福音的能力是非常明顯的，許多年輕人的生命被改變了。從James那個時候所開始的，就是在每週日聚會結束後，各人都被邀請留下，享用茶點和晚膳，在主裡面可以有分享，有團契，同時亦可以和福音朋友交談。

1975年秋天，隨著新學期的開始，參加聚會的學生人數突然增加至超過40人，用來聚會的房子的客廳擠滿了人，我們不得不搬到花園裡聚會。開始意識到隨著寒冷的天氣臨近，長遠來看若在寒冬仍

繼續用花園聚是不可行的，因此必須尋找較大的聚會場地。我們第一個找到的聚會場地是Highfield教堂旁邊的小廳。而使用了這個地方大約兩年，直到一天我們發現在週六晚上，這個地方竟出租給團體開派對。而當我們在週日到達時，我們發現這個地方到處都是煙頭和其他垃圾。每個週日聚會之前我們都必須做大量的清理工作。我們也感到若我們租用的教會竟容許出租給各種不同用途，這與我們的信仰原則有抵觸。所以我們決定尋找另一個聚會地方。感謝主，祂為我們預備了位於Polygon的中央浸信會教堂Central Baptist Church (CBC)。從1977年到2005年4月，我們的主日崇拜，查經和禱告會都在中央浸信會教堂中進行。當時CBC的牧師是一位年長的弟兄Ken Furlong 先生，他並不把我們視為另一個租用這個地方的組織，而是將我們視為使用該處神家裡的成員。他並不是出租這個地方給我們使用，而是接納我們的自由奉獻。Furlong牧師退休後，另一位牧師接任，CBC開始面臨內部和社區變化帶來的許多問題。隨著Polygon地區開始演變為學生居住區，許多家庭逐漸搬離，學生中的事工顯得相當微弱，會眾也減少至30人左右。當這位牧師退休的時候，接任他的是一位年輕的牧師。這位牧師希望我們隸屬於CBC。然而，由於這點，與我們作為一個獨立教會，只對神負責的看見有抵觸，因此我們再次決定必須搬遷。隨後我們找到的會場，就

是屬於玫瑰路協會的The Bradbury Centre。

由學生到家庭到社區

1971年至1980年期間，會眾主要是海外學生和護士。到了1980年代末，主開始將當地講粵語的華人帶到教會。2010年左右，有來自中國大陸講國語的社群參加主日聚會。從一開始，本是所有聚會都只用英語和粵語雙語。但當國語社群開始加入我們的聚會，我們就透過耳機進行國語翻譯。

查經和神話語的職事

從艾美德小姐招聚學生在她的寓所聚會開始學習聖經，一直到今天，教會每週都有查經聚會。每週都有三至四次不同時間的查經，以滿足不同的語言和職業的需求。我們學習謙卑地研究以及分享神的話語，尋求聖靈的指引和教導。教會也總是在每週六下午舉行禱告聚會，隨後一同享用晚餐。開始的時候，每週日下午的聚會是有安排輪值講道。除了邀請當地教會的牧師，我們也安排各肢體學習分享詩歌和神的話語。我們學習等候仰望神賜詩歌和祂的話。

從1977年開始，透過王國顯弟兄（美國三藩市神的家）和黃麗麟弟兄（香港沙田教會會堂）帶給我們的信息，主向我們顯明了祂的心意是在教會，也就是基督的身體的見證。我們領會到，除了傳福音

之外，神也要建立祂的教會，就是基督的身體能達到基督長成的身量。(弗4:11-16) 神親自在各種事工中賜給不同的恩賜，目的是爲了建立祂的教會。因此，我們認識到牧師/傳道人的事工是一項建造和成全聖徒的恩賜，而不是分配給一個人的職位。身爲信徒，我們都是基督身體的成員。正如我們的身體有不同的肢體，身體的每一部分都有其功能一樣。所以，作爲基督身體的肢體，我們每個人在這個身體裡都有其功用。每一個相信基督的人都屬於這個身體，而神于每肢體有他的一份，在這個身體中能各盡其用。因此，神所給予的恩賜，無論是傳福音，或是教導神的話，或者以各種其他方式互相服事，目的都是爲了讓我們能各按各職一同作神的工。最終目的是讓每一個成員都在基督裏成長，並且被興起來傳福音、教導神的話、或在教會中事奉主。

同時，我們也認識到，如果教會是基督的身體，那麼基督就是這個身體的頭。基督是元首的意思是祂是唯一有權柄。我們怎麼知道祂的權柄呢？就是透過祂的話語-聖經。我們只按照聖經中所教導的去行，而不會按別的而行。聖經中沒有的，我們不遵循。大概是這個時候，我們也開始考慮受洗和擘餅。我們回到聖經裡查考關乎這方面的教導，便了解到，聖經並沒有說只有牧師或傳道人可以給信徒施洗，也沒有說只有牧師或傳道人可以主持擘餅。

我們回到聖經，神的話語，特別是從使徒行傳和哥林多前書11-14章，我們看到早期基督徒聚集在一起是如何跟隨聖靈的帶領。學習怎樣在基督的身體作肢體。按著我們裡面基督的生命和對基督的愛去服侍，並不是按著組織與外面的安排，而是各肢體學習隨從聖靈在他裡面的感動來回應神。從那時開始，我們的主日信息不再是提前安排講員，卻是各肢體等候聖靈的帶領與感動來在講台學習話語的職事。除非是邀請外面的講員在主日講道，才會預早安排。

家的聚集

大約在1972年開始，主日聚會後，我們每個主日總是一起吃晚餐，直到2020年3月新冠病毒侵襲的時候，封城措施使我們停止所有實體聚會。經過在不同地點聚會的50多年裡，我們一直保持在一起吃晚飯。起初是在44 Bellemoor Road，後來我們亦曾安排在不同的弟兄姊妹的家中用飯。1995年至2005年期間，因為當時參加聚會的人太多，無法聚集在一個家裡吃飯，我們便將有興趣在晚上聚餐的會眾分別安排在三個不同的弟兄姊妹家中用飯。隨後，我們決定租用一個社區的場所叫主木中心(Lordswood Community Centre)作為主日聚餐的場地，直到如今。只是現在，我們只有一個月一次的聚餐。我們有各種用具和餐具，都是各肢體學習甘心負責。在

共膳的週日把需用的一切，帶到晚餐的地點以供使用。多年的遷徙，一起度過團契和愛的盛宴，意味著弟兄姊妹能夠有機會參與各種服侍，並學習付代價。主日聚會結束後、茶點或是晚餐前後的時間，都是可用來有個別地分享、過教會生活。小男孩們在教會長大，和大人一起踢足球，其中有許多機會學習活出基督和捨己的功課。藉著這一切，我們尋求在基督的身體裏彰顯基督的生命和豐滿。

兒童職事

兒童職事也是在早期的時候就開始。起初，會眾大多是學生，我們的福音事工透過探訪外賣店而帶來了一些孩子。因為這些家長曾表示，雖然自己忙於生意，但還是希望孩子能夠去教會。所以，我們會去接送孩子參加主日學。然而，後來我們發現，這些孩子的父母只是把教會當作保姆設施，對福音並不感興趣。同時，我們也意識到願意來主日學的孩子越來越少。我們決定不再接送那些孩子來主日學，除非是該孩子家中其中一位家長願意和他們一起來聚會。同時，我們當中有些年青人，他們在完成了學業後決定留下定居在南安普敦，教會開始擁有新組成的年輕家庭。隨著我們自己的孩子長大，我們在週六的禱告會後再次開始兒童事工。而每個主日，孩子們都會與成人一起參加主日的敬拜，與父母一方或雙方坐在一起。這種情況持續了30多

年。漸漸地，隨著越來越多的新家庭來到教會，有許多未信主的母親帶著年幼的孩子，我們發現這些孩子未必會參加週六的聖經班，也因為家中沒有信主的成員，以致這些孩子無法在家能接受基督的教導。有人建議再次開設主日學來供應這些孩子。多年來，隨著環境與情況的變化，我們也學習應變。現在我們的兒童職事亦有不同的安排和時間。

傳福音

雖然我們沒有繼續每週日去中餐外賣店探訪及派福音單張，但透過個人接觸和友誼來繼續傳福音。籍著主的愛和聖靈的帶領下，各人學習去探訪與關心別人。主就把祂所尋找的人帶到教會神的家裡。如此，主帶領我們走到今天。

“我在這裡，請差遣我”

這些是今年秋天航行到中國（主若願意）的新工人的告別見證。去年，由於中國的不利條件，艾美德小姐、希爾斯、伊普格雷夫、洛錫安、賽克斯、威爾斯、伍德沃德等七人的出發時間被推遲。我們為這十九名新兵祈禱，願上帝保佑他們的道路順利，使他們能夠在適當的時候安全到達中國。

Jessie Irene Ammond 艾美德小姐

1940年九月/十月

‘你要記念耶和華你的神引導你走的路’

我讚美上帝，因為祂「一路」的引導了我直到如今。儘管十三歲時我就見證了我的信，但這對我來說毫無意義。後來家庭束縛令我煩躁；我想做一個新潮的女孩。雖然我嘲笑了一封我姐姐收到的信，我仍然被迫去參加她的信心堅定聚會。在那裡，上帝懇求我將我的生命交給祂；我拒絕了。七個星期後，在一次宣教中，當我們唱起讚美詩時，「照我所是，無善足稱，但你的血為我而流」，我就來到了主耶穌面前。

然後上帝帶領我加入了教會軍隊，在那裡我度過了大概四年快樂的服侍。在此期間，透過一本季刊叫「中國的數百萬人」我感受到中國的需求很真

實。我渴慕去中國。祂給了我一個明確的話語：“因為有寬大又有功效的門爲我開了，並且反對的人也多”。他用「看哪，我在你面前你一扇敞開的門」更加強證實這一點。曾經有過敵對，但總是「敞開的大門」；有祂引領的保證；也有確據沒有人可以關閉它。接受訓練的日子，以及隨後一年的等待，對我來說意義重大，並且透過學習我救主的話語，在禱告中與祂有新的交通，使我對祂有了新的、更深入的認識。我繼續前行，不忘記「耶和華一直引領我，相信祂也『走在前面』」。

“照我所是，無善足稱，但你的血爲我而流，並且招我來到你前，神的羔羊，我來。”

艾美德西鄉、沈西

中國的百萬人1941年

根據艾美德小姐最近在陝西省西鄉發出的通告，我們印出以下內容：

能夠在內陸學習語言真是太棒了。能夠更多接觸當地人對口語很有幫助。很多人隨時都樂意與我們交談，他們似乎並不介意我們經常讓他們「請再說」或「請慢慢地說」。撤離到這裡的女子工業學校的兩名老師在這方面提供了真正的幫助。韓小姐

是基督徒，施小姐似乎很感興趣。當我們正對他們開始了解時，摩爾夫人生病了，沒有機會與他們交談太多。我常常覺得我應該試著為我的主說話，但又害怕犯錯。在普通談話中這不是問題。有一天晚上，我和施小姐一起走在其他人前面一點，機會來了，我發現自己在問她是否相信主；她說她沒有。然後，我結結巴巴的簡單地告訴她關於主的愛、罪、白白的救恩。我知道約翰福音三章16節，以及其他一、兩節經文；她似乎很想聽。我們為她祈禱了很多，十天後，在與摩爾夫人聊天時，她來到主耶穌基督面前尋求赦免，並找到了完全和白白的救恩。她需要你們的禱告支持。學校停課了，她回到了異教徒家。她認識主背景很少，但她有神的話語和住在她裡面的聖靈，聖靈應許引導她「明白一切的真理」。

摩爾夫人最近在城裡的一個庭院發起了一次婦女聚會。一名基督徒婦女住在那裡，大約有三十人聚集在那裡。我渴望幫助您更敏銳地認識到這些人的巨大需求。基督徒四面受邪惡包圍，他們需要你不斷的禱告支持。

我會非常難捨地離開；西鄉真的成了我的家。原因有很多：我們年長的傳教士是一對出色的夫婦，還有兩個小男孩給我們帶來不斷的娛樂，三個澳洲人和一個紐西蘭人與英國人的摩擦影響，還有兩個英國女孩和我一起進行聖經培訓，一個真正溫馨

的窩。我們是如此快樂的家庭，並不斷讚美上帝賜予我們一切的美善。教會人士也開始接納我們進入了他們的心中；並對我們以及我們的進展非常感興趣。我們十分珍惜樂於助人的老師。還有最大的，給予我純粹的喜樂就是我在中國內地，主委派我到的地方，並且開始學習這困難卻令人著迷的語言，這是祂呼召我讓我傳達祂的信息所使用的橋樑。“我的心哪，你要稱頌耶和華！凡在我裏面的，也要稱頌祂的聖名！”

沒有什麼不可能

艾美德(1948年)

當我穿上藍色棉質中式長袍，要從上海乘船前往四川時，那份回到中國的興奮感滿溢著我。長江上遊行的十天更增加那種奇異的感覺，我想向你們介紹一位在那次旅行中認識的朋友。

一位小老太太，坐在船甲板的一角，蓋著棉被，一副可憐兮兮的樣子，正前往重慶。她的臉上從來沒有一絲笑容；她的心全神貫注於為來生累積功德。她整天用手指撥弄念珠，一邊念念有詞的念著阿彌陀佛。她身邊放著一個紙箱的蓋子，裡面插著幾炷香。它們常常在燃燒。偶爾，珠子會閒置在她的腿上；然而她雙手合十，做出懇求的姿勢。我的心為這個可憐的老人深感到疼痛。

船的甲板上擠滿了乘客，他們晚上睡在床上，

白天則坐在床上，船頂是唯一可以有空間行走和呼吸空氣的地方。當我走向通往船頂的梯子時，我每天都會多次經過這位老太太。我常常蹲下來和她聊天；告訴她只有一位能把人從罪惡中拯救出來，並向她懇求。但我的話似乎被置若罔聞；我的心很痛。過了幾天，她看見我來了，就把念珠推到被窩裡，不好意思地笑！

我們在宜昌轉運，那天，在收拾過程中，我不記得留意到她了。我們等待甲板上的乘客離開船，然後才嘗試動身。後來我們又上了一艘船，許多「老朋友」迎接了我們，其中滿臉笑容的就是小李太太。

我們等到第二天早上才啓航，在中國河港的夜晚有的時候會很吵！當我醒著的時候，我想著我的小朋友在她的角落整天進行她的儀式。根深蒂固於她的偶像敬拜。她是我心裡的負擔，但我覺得我缺乏爲她相信的信心。我從來沒有見過她不是蹲在她那悲慘的角落裡，低聲祈禱。但當我爲她向主傾心吐意時，我得到了確據祂是全能的。

那天我們穿越了長江三峽，因以前沒有到過，我一整天，除了吃飯，都在船頂上，陶醉在上帝的傑作中。小女人被遺忘了。我寫的時候也感覺羞愧。

傍晚時分，當我要回我的艙時，我停下來要和她聊天，然而我幾乎沒有時間說：“你好嗎？”在她身邊的人就告訴我，她已經兩天沒有敬拜偶像了！

當我們一起交談時，我發現她已經呼求了主的名，並且得到了平安！然後我才想起那天我每次見到她時，她都是站著或走來走去，臉上掛著如此愉快的表情，與先前船角上那個可憐的身影截然不同。我才發現我根本沒有看到她的珠子或香。她是個上海女人，我聽不懂一半她所說的話，但旁邊還有一個女人充當翻譯，李太太似乎聽懂了我的意思。到了萬縣，在我必須離開之前，我給了她重慶傳道會的地址。

這只是主在那趟旅程中所獲得的勝利之一。你會詫異，當我的人力車夫載著我穿過萬縣街道時，就是祂為我選擇的第二學期開始的地方，我的心在歌唱嗎？在乘船旅行的那些日子裡，有一句話很珍貴，一次又一次地迴響：「神的話...沒有一個字不帶有能力」。

”出於神的話，沒有一句不帶能力的。”
(路加福音1:37, 和合本)

在香港的兒童工作

1952年5月

那個晚上的聚會她站在會眾面前，長滿痘子的小臉上掛著微笑，講述主耶穌為她所做的一切。她能走到前面是很不容易的。當別人一個接一個的作見證時，她坐立不安地在蠕動，半從座位上站起來，

然後又坐下去。甚至當她最後終鼓起勇氣從房子的一側走上來時，一個男人也從另一側走了過來，高個子男人和小女孩一起站了一會兒，然後他注意到她，就退下來了。她看起來只有八歲左右，實際上她是大好幾歲。

她甜蜜而簡單地講述了她所意識到的罪孽，以及當她告訴我們她想要相信主的時候，她是如何被介紹給祂的。何等奇妙能聽到她敘述十字架、主耶穌的寶血以及她內心的平安。

她第一次來參加聚會、是她一位的小朋友帶她來的。而這位朋友是自己第一次參加聚會的時候就找到了主耶穌，她的心確實是被主預備了的。第二天晚上，她說服了長滿痘痘的朋友和她一起去，現在這個朋友也在這裡作見證了！

這是我們每週接觸的一大群孩子中的兩個。中國基督教兒童基金會為媽媽們提供牛奶給寶寶吃，兒童聚會結束時的小麵包確實是很吸引人！每週有三次聚會。在香港的這幾個月裡，我一直在幫助負責這項工作的中國牧師遺孀丁女士。

週六，大約有180名男孩和女孩聚集在一起，週日，250名10歲及以上的孩子聚集在一起，是一群溫暖人心的人群。這些孩子對聖經故事有著豐富的了解。有一小群已經決志信主。

有些基督徒母親非常關心自己的孩子。有一天，當我和一位想要相信的八歲小女孩聊天時，她的母

親對她說：「今晚我去聚會的時候，你可以單獨和主耶穌在一起，你就可以向他認罪了」。接著轉過來就對我說：「我走之前會告訴她怎麼做！」

有一天，我去醫院探望一位難民營的病人，發現我們一大群孩子中的一個，也是一位九歲的小女孩，正在接受眼部手術。我多次去探望她，有一天，聊起迷失的羊，她說：『我是那隻迷失的小羊。』但等到下一次我去看她時，她已經有改變了。她微笑著說：「我是他面前的小綿羊，」

護送到榮耀里

艾美德(1952年6月, 香港)

在香港難民營，一小群講普通話的婦女坐在我們的小房子門外等待。一名年輕的中國醫科學生（本身就是難民）站在門口為一名相貌可憐的廣東婦女提供治療。她已經只剩下皮包骨了，正處於結核病的最後階段。我剛從各處家庭探訪回來，看到這群婦女在等著看“醫生”，就趁機和她們聊了聊。他們對屬靈的事物毫無興趣，全神貫注於自己的痛苦。這就像對著一堵空白的牆說話。

這位廣東女士已經斷斷續續地來診所大約十天了，但由於她既不會說也聽不懂普通話，我覺得對她沒有任何責任。但現在，面對那些我很容易與之交談的人完全沒有回應，我覺得有必要嘗試為她做些什麼。我拿了紙和筆開始寫，因為漢字無論是國

語還是粵語都可以讀。我發現她從中國出來之前是一名小學教師。她的丈夫被共產黨抓走了。她二十五歲。我借助一張傳單，寫了一些福音給她。她似乎很感興趣，最終寫了回覆給我說，“我可以加入教會嗎？”

第二天，週日，她來到教堂，我坐在她旁邊，為她寫下正在講道的信息要點。禮拜結束後，我邀請她第二天來，因為我打算請一位屬於教會的廣東籍基督徒女士來和她談話。李太太來了，和她交談，然後我們一起為她禱告，並邀請她週三再來，當時我打算和她一起回她家。我給了她幾本小冊子，包括《我的救主》（摘自主的生平），供她閱讀。

周三早上她來到，休息後，我們慢慢地走回她住的地方。她用一把短傘撐著自己走路。我們豈不能為她提供比這更好的嗎！當我們到達她家時，我注意到她晚上只有一條薄毯子來保暖。我也記下了這一點。

我們在她床上、我坐在她身邊，這張床佔據了一間臨時小屋的四分之三的空間，我寫道：“你的物質需求非常明顯。我很樂意幫助你，但是哦！今天你有一個更大的需要。我想再告訴你耶穌和祂的愛。”她爽快地點頭表示同意。我們拿起《我的救主》這本小冊子，讀到基督的死和復活，我寫了簡短的補充筆記，向她解釋這些事件的意義。神的話語“活潑而有力”，因此當我問她是否願意到神面前承認自己

的罪時，她用力地點點頭，“哦，是的！”

我們跪下來祈禱。我解釋說她不會懂我的禱告，我也不會懂她的禱告，但上帝懂，因為與祂之間沒有語言障礙。當我祈禱時，我感覺到這個貧窮的房間因神的同在而充滿生機。然後她臉伏於地祈禱。過了一會兒，她抬起頭，臉色變得閃閃發光！我知道發生了什麼事。我知道她已經與上帝和好了。

我再次拿起鉛筆寫下：“你向上帝認罪了嗎？”她再次用力點頭，讓我確信她已經做了，然後我們再次轉向神的話語。我的心何等喜樂！過了一會兒，我寫道：“你明天會來參加婦女聚會嗎？”她寫道：晚上很難回家。我寫道：“我會找人護送你。我像往常一樣說了句“再見！”，然後就離開了她，就在那天晚上，她的救主就來護送她回家了。現在她與基督在一起，這是好的無比。哦，上帝的憐憫！她在去世前五天開始聽到福音，並在她去世的當天就進入了生命。我沒有緊迫感，沒有真正的負擔為她祈禱，但神的靈日復一日地帶領著，當他贏得了她時，祂就把她帶到祂自己的身邊。

雷尼磨坊營地

香港的中國難民以及婦女工作的興起

(1952年12月)

1948年，當共產黨開始南下時，數千人在其前進的軍隊面前逃離，越過位於中國南部的國家的邊界，

來到緬甸、泰國和印度支那，以及英國殖民地香港。許多人留在了這些地方，但也有許多也許經濟條件更好，漂洋過海去了南方島嶼、台灣，有些人甚至到了美洲。許多富有的中國人由於缺乏必要的文件和擔保人而無法到達更安全的海岸，因此在香港定居下來。還有更多數的人因為缺乏資金而不得不留下來，對他們來說，住房和維持生計的問題迫在眉睫。同時，還有那些沒有被俘虜或被轉到共產黨軍隊的國民黨軍隊也越過邊界來到這些南方國家和香港。他們的情況也非常艱難。

1949年底左右，香港島東華醫院的病房可供貧困難民使用；但不久之後，這些地方就變得人滿為患，新來的難民蹲在醫院的場地上，為自己搭起墊子棚和其他類型的臨時房屋。當他們的人數增加到約三千人時，營地在1950年4月底被遷至島上西端的戴維斯山。在這裡，難民營的人數增加至五千人左右。

1950年6月26日，他們又搬到了香港島東端對面的大陸海邊山腰。這裡有一個廢棄的麵粉廠和碼頭，稱為雷尼斯磨坊，難民營也因此得名。營地距離香港大概一至兩小時的路程，具體在乎於所採取的路線。在遷往最後一個地點時，分散在香港其他地區和新界的小批難民也遷到這個營地，因此在雷尼斯磨坊開設的難民營約有七千人。

隨著共產黨對大陸的佔領逐漸完成，越來越多

的難民住進了難民營，更後來，許多人發現在這個政權統治下他們的處境也是岌岌可危或難以承受，也逃離來了這裡。1951年中期左右，難民營的人口達到了頂峰，當時有兩萬多名難民定居，幾乎代表了中國的每個省份，而屬北方或講普通話的佔百分之八十。男女比例約六男一女，兒童約有一千名。近一半的是曾經在國民黨軍隊中擔任軍官和其他軍銜。曾擔任國民政府的官員佔百分之二，剩下的大部分是學生。在撰寫本報告時，難民營中仍有約一萬三千名難民。

香港政府透過社會福利署負責為這些難民提供食物和住房，社會福利署負責難民營的運作。然而，所有那些在雷尼斯磨坊營地開幕時分發糧票後來到這裡的人，都必須安排自己的謀生手段並建造自己的住所。這導致分佈在整個地區，山的一側，有成千上萬個各色各樣的臨時小屋，有的比較堅固的是石頭和泥土，有的是油紙、板條、木頭、廢棄的帆布等等，看起來單薄的不堪風雨的打擊。這些人都是非法居住者，人數比合法居民還要多。

營地內的私人企業是非法的，政府希望強調營地只是臨時的緊急安排；儘管如此，仍有一些小生意「在當局俯視」中進行。否則，成千上萬沒有糧票的人將被迫在香港街頭乞討，因為工作極為難找。

有些人能夠在城裡做苦力，薪水很低。許多人，無論男女，仍然留在營地為鎮上的公司做刺繡或製

作火柴盒，報酬也很低。這樣，他們每個月就能以低廉的價格購買到糧票，並透過向營地內的無證店主購買蔬菜、米等來補充一日兩餐。整體而言，難民營開辦以來，難民的經濟狀況已相對改善。

幾乎所有這些難民近期的希望都是前往福爾摩沙（台灣），因為那是一個友善的地方，不易受到大陸的攻擊，也是他們可以再次過正常生活的地方。大約每週都有一小部分人很艱難的，透過已經在台灣定居的親戚和朋友獲得入境簽證後被送去。

持原糧票者可獲安排通行，費用由香港政府支付；其他人則必須自己安排，透過親戚朋友的幫助或自己湊錢。

所有這些人的最終希望是在安全的情況下盡快返回中國本土。搬到雷尼斯磨坊後不久，兩千多名難民突然嚴重中毒。目前尚不清楚有毒物質是在食物中還是在山水中。雖然沒有人員死亡，但是...所有受影響的人都病得很重。據這是顛覆分子所為，他們也被疑是製造了一場劇烈的火災，燒毀了三百多間小屋。

當難民暫居於東華醫院場地時，一小群來自中國國語地區的難民傳教士找到了新的服侍對象。這些人與市裡普通話教會的基督徒工作人員一起，在難民中開始定期舉行福音聚會和聖經課程。醫療診所工作也開始了，當營地搬到戴維斯山時，挪威路德會開設了一所小學。在搬到雷尼斯磨坊更永久的

地點後，基督教和傳教士聯盟、挪威路德會、密蘇裡州路德會和瑞典自由傳教會建造了教會。羅馬天主教徒一開始就在那裡，並有一個大教堂。1951年初，另外三個福音派團體——美國神召會、小群會和巴塞爾傳道會（在廣東人和客家人中開展工作）開始在營地工作並建造教堂。基督復臨安息日會也出現了。此外，還有基督教兒童基金會，利用最大的C. & M.A. 教堂建築，專門為1至16歲的兒童提供衣服、牛奶、餅乾和水果，以及在周五、週六和周日下午為三個不同年齡層的人安排聚會。大約有七百名兒童因此而受益。在整個營隊經常可以聽到他們唱福音合唱團。

羅馬天主教徒有一所小學和一所高中，社會福利辦公室也有，僱用當地難民年輕人擔任教師。營地內有兩所福音派聖經學校；一場由C. & M.A. 主持，有四十多名被挑選的學生，另一場由密蘇裡州路德會主持，有大約八十名學生。

幾個教會都開設英語課程，為那些想有事做的人提供一些可能對他們將來尋找職業有用的東西，從而提高他們的士氣，也讓他們接收到福音的影響。許多人透過這種方式的接觸被吸引歸向基督。

現在介紹一下關乎我們中國內地會的工作的一些細節，就是錫安教會。上帝使用了瑞典自由傳教團的格特魯德·特拉加德小姐，她是一位相對較新的傳教士，在難民中開展了這項工作。當時她的中文語

言有限，她就在他們中間做了一些力所能及的醫療工作，然後開始舉辦英語課。錫安教會的工作是從這些課程中發展起來的，這些課程仍在繼續，每週五天、每天三個不同的課程都有很多人參加。特拉加德小姐並不認為自己是傳教士，她不斷尋求其他傳教士和中國基督徒工人的幫助，他們的信息使許多人認識基督。

自錫安教會成立以來，已有一百三十人受洗成為其會員，其中大多數人已經前往台灣，目前，還有大量人正在尋求受洗。令人鼓舞的是，聽到在台灣有許多人不僅自己與主同行，而且肯定正在贏得其他人歸向基督。最近，特拉加德小姐收到了一封來自一位在戰爭中失去右臂的人的來信。透過在錫安教堂的工作，他在雷尼斯米爾營地接受了基督作為他的救世主，並前往台灣熱衷於事奉主。由於他失去了右臂，無法方便地寫這封信，所以他讓一位年輕人為他寫了這封信，而這是他帶領歸於基督的一個羅馬天主教徒。在信中也包括了年輕人的見證。自從阿蒙茲小姐的來到，婦女工作的復興對教會來說是一個巨大的鼓勵。

1951年8月她來的時候，一百零九名受洗的成員中只有一名女性！之後，有五名受了洗，至今有不少的人也準備好要踏出這一步。阿蒙德小姐到來後不久，婦女聚會就開始了，起初只有五、六個人參加，並且必須去拜訪及提醒她們來赴會。與男人相

比一般來說，婦女是比較受家的捆綁，以致她們無法像男人那樣頻繁地參加其他聚會，雖然有些人確實也能定期來。所以家訪的工作是頻繁的需要，而這就是勒小姐和艾美德小姐所忙碌的活動。

難民營的工作並非沒有內在的問題——甚至可以說這些問題一直都存在。在這個地方，許多的心靈因著苦難都十分樂意接受我們所帶來的信息，魔鬼絕不會袖手旁觀。這種壓力往往非常嚴重，有一兩位傳教士因壓力引起的疾病而臥床數週。我們不能不強調禱告的必要性。一些最有前途的基督徒受到屬靈仇敵最嚴重的攻擊，眼看著他們經歷這種情況，並且經常不堪一擊而倒下，實在不容易。- 無名者

雷尼磨坊難民營—續集

艾美德小姐(1955年3月, 香港)

難民營裡年輕的醫生認真地向前傾身。“我們必須採取措施尋找那些沒有來的詢問者。我們必須對那些沒有來的會員採取一些措施。”我的心被他強烈的懇求所感動。這是在雷尼斯米爾難民營錫安教會舉行的委員會會議。

新居民—粵語

這個營地一直是在變化的地方，尤其是在過去的一年。現在難民營裡只有大約五千人，其中一半是新來的。是隨著難民找到出路而從九龍和香港搬來

的廣東人。（1951年，難民營裡有三萬名難民。）數十間破爛的小屋消失了，取而代之的是理想的小房子。道路更好了，商店更大了，商品種類也更多了。與往日相比，這裡有一種繁榮的氣息。這些廣東人的生活比難民好，但似乎是免費的教育和免費的醫療設施吸引了他們。最終這個營地可能會成爲一個粵語村。

最後的難民

留下來的難民感到沮喪。我們能理解、尤其是當你記得從他們當中大約有兩萬七千人已經離開去追求更好的生活時。然而，留下來的人卻擁有更好的條件。如今，人們似乎渴望物質保障。主的工作也受到影響。這種沮喪的精神已經進入了教會。當基督徒離開後，信主的人數就沒有以前那樣的增加了。在男子方面，這一點尤其是特別明顯。目前的委員會也似乎沒有強烈的感覺；他們也灰心喪志。因此，很高興聽到年輕醫生（他們中的一員）說出這些激動人心的話語。

教會需要復興

雷尼斯米爾曾經是上帝伸出拯救大能之手的地方。許多基督徒從認識主一開始就接受了傳遞救恩訊息並成爲靈魂贏得者的挑戰。但現在我們意識到營地裡有很多只是名義上的基督徒。這些廣東新來的幾乎都是拜偶像的，接受福音比較艱難。如果要爲主贏得這些，就必須先使教會甦醒。認罪、潔淨

和更新，以便新來的人可以看到那些‘奉基督之名’的人確實已經脫離了罪孽。

爲婦女們送上祝福

有效的熱切禱告需要面對許多挑戰。也有一些需要鼓勵的。在過去的一年內，其中五個婦女因丈夫轉向主，得到極大的喜樂。其中兩個家庭是我們和主極大的喜樂。另外有五、六個新到不久的婦女也已被主尋回，還有另一群對主有感興趣。然而，一群正在學習閱讀《福音簡解》的基督徒婦女卻把它們收了起來。有人可能會說，這是因爲謀生的壓力，但在她們當中，許多是擁有優越的條件，但卻渴望更多。然而，一切又重新開始，雖然第二次更加困難，但也有不少人受到了極大的鼓舞。祈求他們渴望神話語那純淨的靈奶，從而使他們成長。祈求這不僅是文盲婦女的願望，乃是所有信徒都能喜愛神的話語。祈求在只有名義上的基督教的地方，它可以轉變爲真正的心靈體驗。祈求福音成爲神的大能，拯救這些新來的廣東人。

流著淚撒寶貴的種子

艾美德小姐(1956年台北，台灣)

我來這裡幾個月後，發現年輕的董太太家裡有個婆婆。知道這事以後，我堅持要去那位老太太的房間拜訪她。我立刻留意到一座偶像神社。老太太很瘦，滿臉皺紋，但是很熱心敬拜偶像。隨後我每週

進行一次訪問。文盲是一個很大的障礙，但她學習了“耶穌說，我就是道路.....若不藉著我，沒有人能到天父那裡去。”這些話開始活潑而有力。有一天，我覺得她已經準備好要踏出信仰的一步了。她很樂意添加另一個神，但當時我再次提醒她其他一切都必須被除掉時，她說，“哦，不，我不能放棄一生的信仰。”

接著，她病了，無法進行拜祭，但病得太重，只能聽幾句福音。有一天，年輕的董太太一早來到教堂。“她不能再回到偶像崇拜。”我說，“上帝必須拯救，我們必須相信”。“她今天早上好多了，她已經起來燒香了”。我忍不住了，我坐在後座（人很少！），用手摀住臉，痛哭起來。第二天早上我去探望了她。她態度強硬，與我爭論，但事關生死存亡，我就聊了很久。那天晚上我拼命地祈禱。到第二天中午，上帝已經完成了不可能的事！老太太坐在床上，笑容可掬，神像神龕不見了，餘燼還在花園裡。第二天早上我去看她的時候，她衝進大廳迎接我，說，“艾小姐，在我相信主耶穌之前，我對你沒有耐心”現在這是多麼大的改變啊，我們在祂裡面合而為一，她也找到了道路。

在客家人當中

Josephine Lunn (1958年11月，內埔，屏東，福爾摩沙(台灣))

內埔面積很大，但其實只是一個擴散的大村莊。幾乎所有的房子都是一層的，裏面佈置非常簡單卻住滿了友善的大人和無數的小孩，所以人口比房屋的數量遠超過你所意料的。所有的小女孩都有黑色的直髮和瀏海，很多男孩們都剃光了頭，看起來像鬚毛，但是除此之外他們與在英國的男孩沒有差異，除了他們一生中從未見過像艾美德小姐和我這樣怪的人——他們會盡用每一個機會來從頭到腳的檢視我們！我們正在與一家已有五十年歷史的教會合作，然而內埔還有很多村莊是基督的名字從未被提及過的。

我們是客家人！

艾美德小姐(1960年7/8月，內埔，福爾摩沙(台灣))

台灣島南部的客家地帶呈直立長方形延伸至高雄西面。在東邊是山地部落，往西邊是閩南人。台灣百萬客家人中，有二十萬居住在這一地區。幾百年前，客家人就來自中國大陸。他們非常保守。老年婦女的穿著風格三百年來沒有改變。1895年日本佔領台灣時，人們被命令要麼穿日本衣服，要麼穿

歐洲衣服。福建人選擇了歐洲人，而客家人沒有。他們堅持自己的立場！客家婦女從來不裹腳，因為她們是農業民族，小腳太不方便了。他們熱愛他們的土地，他們用寬闊的、張開的腳去田野裡，也許不優雅，但很實用！他們從早幹到晚，一刻不停。「無閒，無閒」是人們常聽到的一句話。‘沒有時間，沒有時間’。他們的長袍前後長度相同，但將其捲起並折疊在腹部，剛好到達膝蓋。這樣方便多了，為什麼要放棄呢？

“無閒，無閒”。她們很自豪，這些女人雖然拿著鋤頭，邁著優雅的步伐走向田野；好像在告訴人說：『我們是客家人』！他們也很自足。有一天，一位赤腳文盲的婦女來訪，過了一會，她把手放在胸上說：‘我很滿足，不需要什麼’我似乎聽見她說‘我是客家人’！幾天後，我在其他村莊遇到了一位受過教育的男士，他說，「我在大城市裡見過教堂。我了解基督教，但我很滿足。」他的手也伸到了心口，幾乎可以聽到他補充道：“我是客家人！”

大多數的男士在辦公室、工廠和商店工作，而越來越多的年輕人考上大學。在台灣各大城市中，有不少客家人擔任要職。他們的勤奮總是得到回報。

然而，由於他們對福音沒有積極的反應，以致他們一直被忽略。早在1870年，內埔地區（潮州東北部）已有一些客家基督徒，但八十年後，那裡仍然只有一座客家教會。客家教會從來沒有自己的聖

經，用的是國語聖經和閩南語讚美詩集。那些在教會長大的文盲婦女從未受過上帝話語中的一節經文教導。二十歲以下的人都識字，但說的是國語。多年來，被召喚從事基督教服侍的客家基督徒在福建大學接受培訓，畢業後進入福建教會。如今，福建教會有十七位客家牧師在服侍，而南台客家田地只有兩位客家牧師。其中一位牧師賴牧師已經在內埔牧養三年了。他是一位熱心屬神的人，對自己的子民有著真正的負擔。他也曾在福建教會工作多年。一位真正愛主的長老，以及兩名年輕的聖經學校畢業女生，一位是客家人，一位是福建人，組成了該地區的本地工人。自1951年以來，另外五個小教會被建立，但它們都非常薄弱。與異教徒通婚已成為一種普遍現象，許多人不理解與世界的分離，因此教會陷入癱瘓，對周圍的人幾乎沒有任何責任感。這個客家地帶最需要的是聖靈在現有的教會中運行。它們是在整個地區福音工作中佔有戰略性優勢的位置。1958年，應當地教會的邀請，C.I.M.海外宣教團契派了五名工作人員到該地區。目前羅馬天主教徒有100名歐洲人在台灣學習客家話，如果分佈均勻的話，將會派出20名到此地區。

你得到了什麼？

艾美德小姐(1961年3月)

臺南出家尼姑，一位客家人，帶著遺憾的地對艾美德小姐說：「我永遠沒有機會出國講述主耶穌基督爲我所做的一切」。所以她把她的故事告訴了艾美德小姐，後者翻譯了它，以便我們可以在這裡發布。維小姐被稱爲“牧師的母親”，因爲她在信主後帶領一位年輕人信主，他現在是內埔客家教會的賴牧師。

我十八歲的時候，成爲一個素食主義者，直到四十一歲我才違背誓言。在初期，我會在佛教寺院逗留幾週，並且花很多時間從一個寺院到另一個寺院。後來我在一所修道院度過了十八年。

我開始這樣的生活是因爲我沒有平安或安慰。每天我都用五個小時敬拜偶像，清晨五點一小時，白天三小時，晚上睡覺前一小時。但我不明白我在敬拜什麼，我也沒有平安。我不知道什麼是罪，但我的心卻很驕傲。我不知道什麼是愛，我鄙視人。我也說了很多謊話。如果偶像不能改變我的生活，我真的很羞愧。

隨著歲月的流逝，我掌權了，最後掌管了修道院。那時我就有了權力和金錢。當別人沒有洋傘的時候，我就有一把，我的客家服裝有最新的辮子和綁帶。但我常常生病，去看了很多醫生。

一位醫生的妻子向我講道，告訴我我走錯路了。我非常生氣，心想：「我來找你是爲了治病，你卻讓我更難過」。我對她說：你不喜歡我來找你嗎？那我就再也不來了。醫生的妻子回答說：「我希望你來，我希望你相信耶穌」。

我心裡不接受，我說你還是跟我去拜佛吧。但我意識到，要讓她去拜佛，就像蚊子想叮牛角一樣。有一天，醫生問我在修道院待了這麼久有什麼收穫。這個問題進入了我心裡。我反覆地思想，我意識到二十年過去了，我仍然沒有平安。

高醫士夫婦繼續帶領我，直到我真正信了主。我就像河邊的一個小孩子，有被淹死的危險，他們把我帶走了。他們帶領我歸向主耶穌，出死入生。最後我逃離了修道院（這是獲得自由的唯一途徑），並在女子學校學習了一段時間。緊接著我就去女子聖經學校學習了兩年。我覺得學習很困難，但聖靈在我心裡工作。他讓我我知道我犯了驕傲、說謊和蔑視別人的罪。我意識到愛來自上帝，祂可以讓我愛人。

有一次，當我去探望修道院所在的小鎮時，我遇到了幾位修女，她們稱我爲傻瓜，因爲我現在有權力也沒有錢。但我回答說：“權力和金錢毫無價值，但神徹底改變了我的生活，消除了我的驕傲和罪惡—這才是真正的價值。

煙斗夫人與戰斧先生

艾美德小姐(東勢,台灣1966年4月)

東勢是新橫貫台灣的高速公路上一個不斷發展的縣城。全縣人口4.7萬，其中客家人4萬。中央長老教會在此已有四十年歷史，但只有一個客家人是會員。近十年來，又建立了四間教堂，但很少有客家人對此表示興趣。

隨後，一位客家基督徒女士煙斗夫人帶著對自己民族的負擔，與來自中國大陸的丈夫一起搬到這裡，並邀請了她以前教堂的客家佈道者戴先生來舉辦一次小屋聚會。到了1965年春天，另一對夫婦受了洗，也有一些慕道者，管道太太舉辦了主日禮拜、主日學和祈禱會。後、小屋聚會遷到一位患有結核病、臥床不起的慕道者家中舉行。他稱為戰斧先生。

六月，敵人襲擊了——迫害、罪惡、通姦、侵擾他們奉獻給主的金錢，彼此的不信任和猜疑動搖了這兩個基督徒家庭。一名男子去世了，留下沉重的債務，當他的遺孀搬走時，所有的聚會也停止了。佈道者戴先生繼續來參加小屋聚會，儘管煙斗夫人一家已經五個月沒有參加聚，戰斧家族也變得非常沮喪。似乎一切都被靈魂之敵席捲而去。

然後我在11月份到達並租了一套二樓的公寓。當我發現戰斧太太以出售國家彩券為生時，這似乎

是要使我們跨倒的最後一棒。21 日，我們開始在我的公寓裡聚會。煙斗夫婦是教會唯一的成員，他們開始參加，並在準備房間方面有很大的幫忙。但12月19日早上的聚會沒有一個人。然而，在過去的幾周里，主確實在他們心中動功，週日早上的聚會我們有過最多七人，而晚上的聚會有十四人（沒有孩子們）。

1月5日星期三的日記

今天的開始很糟糕。這位自稱相信主的十七歲女僕最近脾氣暴躁，但在她休息一天后，我在期望情況有好轉。

「早安，我向她打招呼。沉默。“你姐姐怎麼樣？”沉默。“她好點了嗎？” - 一聲咕噥。“這是一個新揮子。”回答：“白布不適合揮子。”」

早餐後，我獨自祈禱，處理完信件後，我去見了戰斧先生。路上我被他們的鄰居招呼並進去聊天。我很高興發現她的情緒是感興趣的。戰斧先生已經痛苦了好幾天了，看來他的另一條腿也受到了影響。我花時間告訴他有訪客曾經來過談話，他很興奮，因為他認識其中一些人。

回到家，午餐前半小時我開始準備小屋聚會。後來煙斗夫人順便過來一回，在她離開之前，我下午的常客就來了、一些十歲和十二歲的女孩放學經過，有時是十位、二十位、三十位或四十位。今天來了超過四十位。唱完歌後，我請煙斗夫人告訴他

們她何及如何成爲基督徒。在他們離開之前，兩名服兵役的福建大學畢業生到訪。其中一人提出了許多疑問，但似乎有幾個疑問已被消除。當他們離開後，我給自己泡了一杯茶來舒緩我的喉嚨，因爲客家話是充滿喉音，挺傷喉，然後我自己做了晚餐。

之後，我到達小屋聚會時，發現煙斗夫人也已經在那裡了。煙斗先生後來到了，但慕道的夫婦都不在家。我們等了一個小時，當他們到達時，還要照顧七個十三歲以下的孩子。所以，我們唱了短歌和祈禱後，就離開了。我準備的信息可以等到下週吧。探訪了幾家後，我於晚上9點45分左右回到家。想起我答應寫這篇文章的承諾，我坐下來開始。

客家前進工作者的生活並不平淡；有時很艱難，也有眼淚，但“基督是我們的生命”，祂的“喜樂是（我們）的力量”。他比我們更關心這些驕傲的客家人，儘管敵人試圖將最初的嫩芽完全連根拔起，但祂仍然計劃在東勢得莊稼。

鑑我忠誠(詩歌)

1. 我們是在窄路上朝聖的客旅，
有許多走過的等待鼓舞，
使忠心的人歡欣，激勵疲乏者得力，
他們的生命是神扶持恩典的見證。
2. 如雲彩般的見證人圍繞我們，
讓我們奔跑不只為獎賞。
但如那走在前面的，留給那跟上我們的，
以敬虔的生命把忠心傳承及後代。

副歌：

- 哦願後來跟上的人鑒我忠誠，
願那委身火花如明燈照耀。
讓我們留下足跡，使信心堅定，
我們的生命吸引多人順從。
哦願後來跟上的人鑒我忠誠。
3. 當所有渴望夢想都成過去，
當兒女們察看我們所留下。
願他們能發掘到的，所有的痕跡和記憶
如明光引導他們也尋到當走的路。

我在這裏(詩歌)

1. 我是天和海的主，我聽到我民呼求，
所有深陷罪惡者，我手拯救。
我創造夜空星宿，使黑暗變為光亮。
誰願傳揚這真光？誰聽差遣？

副歌：

主，差遣我，我在這裡，
我聽見夜裡的呼聲。
主，我願去，請引導，
我背負祢子民在我心。

2. 我是雪和雨的主，我背負我民痛苦，
我因愛他們流淚，他們背棄。
我粉碎那鐵石心，賜他們愛心替代。
我要對他們說道：誰聽差遣？
3. 我是風和火的主，我看顧貧窮瘸腿，
我為他們設筵席，我手拯救。
我供應珍貴靈糧，直到他們心滿足，
我賜生命給他們，誰聽差遣？

Photo Gallery 相簿



Early days 初期, 48 Oakmount Avenue Southampton ~1971



Now with the sign
'Southampton Chinese Christian Fellowship'
現在有「南安普敦華人基督教團契」的牌子



A hearty meal was always a key part of fellowship gatherings!
豐盛的一餐永遠是團契的重要部分！



Sisters, with the late Sharon Wong, centre.
姊妹們，中間是已故的Sharon Wong



In the living room, 48 Oakmount Avenue. The late James Wong on the left, with Kee Kee (Peter) Wong on his lap.
 48 Oakmount Avenue客廳，已故的James Wong在左邊，他的腿上坐Kee Kee (Peter)



The late Miss Jessie Ammonds,
 living room of 48 Oakmount Avenue.
 已故的艾美德小姐，48 Oakmount Avenue客廳



The late Miss Jessie Ammonds, right.
已故的艾美德小姐, 右



The late James and Sharon Wong, and family – the late
Joeline (left), Kee Kee (Peter) and Rosemary (right), 48
Oakmount Avenue.

已故的James 和Sharon Wong 及家人– 已故的Joeline (左) ,
Kee Kee (Peter) 和Rosemary (右) , 48 Oakmount Avenue



Precious memories, 44 Bellemoor Road, Shirley
寶貴的回憶, 44 Bellemoor Road







Many sweet times of song and worship, living room of the
Bellemoor house
許多甜蜜的詩歌和崇拜時光, Bellemoor客廳









The Old Above Bar Church building in Southampton city centre where Miss Jessie Ammonds and James and Sharon Wong met.

位於南安普敦市中心舊的Above Bar Church教堂，艾美德小姐與James和Sharon黃在此認識



Brother Rayland Huang (Hong Kong) & Rev. Matthew Francis (Wales, UK) during SCCF retreat, 1977
 黃麗麟弟兄(香港)和法蘭西斯牧師(威爾斯)
 在1977年SCCF的退修會



A more recent SCCF conference, 2024
 最近的SCCF特會, 2024